She leaved off their bagsled in water until it had been soft, spent in they be almost bagged, mow a little of salt water allmondy added, or a little lime added, or. Then take the land upon a redd plate or a pan of it e applied to the rommon being or pile ad can be suffered, and a mixture of the parts after had until it be somewhat in the like in a round mould, or ellinage one after the other of the bagsled part be hard. If the part of it or more be in and some bones to be placed patient warme above, in sand not to the first dressing.

A new young one 00000000

After Grace 12
THE
Institution of Christian
Religion, written in Latine
by M. John Calvin, and tran-
slated into English according to the
Authors last edition, with sundry Tables
to finde the principall matters entreated of
in this booke, and also the declara-
tion of places of Scripture
therein expounded,
BY
THOMAS NORTON.
Whereunto there are newly added in the
margent of the booke, notes containing
in briefe the substance of the matter
handled in each Section.

Printed at London by Arnold Hatfield,
for Bonham Norton.
1599
Ood Reader, here is now offered you the fourth time printed in English 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 when 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 every edition himselfe to be one of those qui scribendo proficiunt, & proficiendo scribunt, which with their writing doe growe in profiting, and with their profiting doe proceede in writing. At length having in many his other works trauelled about exposition of sundry booke of the Scriptures, and in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasions of the text that were offered him and not in any other Methode, were not so ready for the readers use, he therefore entred into this purpose to enlarge this booke of Institutions, and therein to treat of all those titles and common places largely, with this intent, that whensoever any occasion fell in his other booke to treate of any such caufe, he would not newly amplifie his booke of commentaries and expostions therewith, but referre his reader wholly to this storehouse & treasure of that sort of divine learning. As age and weaknesse grew vpon him, so he hastened his labor, 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 jwell was meete to be made most benefciall, that is to say, applied to most common use. Therefore in the very beginning of the Queenes Maiesties most blessed reigne, I translated it out of Latine into English, for the commoditie of the Church of Christ, at the speciall request of my deere friends of worthy memorie Reginald Wolfe and Edward Whitechurch, the one her Maiesties Printer for the Hebrew, Greeke, and Latin tongues, the other her Highnes Printer of the booke of common praire. I performed my worke in the house of my saide friend Edward Whitechurch, a man well knowne of uprigh hart and dealing, an ancient zealous Gospeller, as plaine and true a friend as ever I knew liuing, and as desirous to do any thing to common good, specially by the aduancement of true religion. At my saide first edition of this booke, I considered how the author thereof had of long time purposely labored to write the same most exactly, and to pack great plenty of mater,
THE PREFACE.

Because in small roomes of words, yea and those so circumstently and precisely ordered, to avoid the cauillations of such, as for ennitie to the truth therein conteined, would gladly seeke & abuse all advantages which might be found by any oversight in penning of it, that the sentences were thereby become so full as nothing might well be added without idle superfluities, and againe so niciely pared that nothing could be minished without taking away some necessarie substance of matter therein express'd. This manner of writing, beside the peculiar termes of artes and figures, and the difficultie of the matters themselfes, being throughout interlaced with the Schoolemens controverfies, made a great hardnesse in the authors owne booke, in that toong wherein otherwise he is both plentifull and easie, insomuch that it sufficeth not to reade him once, vnlesse you can be content to reade in vaine. This consideration encombr'd me with great doubtfulnesse for the whole order and frame of my translation. If I should follow the words, I have that of necessitie the hardnesse in the translation must needs be greater than was in the toong wherein it was originally written. If I should leave the course of words, and grant my selfe libertie after the naturall maner of my owne toong, to say that in English which I conceaued to be his meaning in Latine, I plainly perceiued how hardly I might escape error, and on the other side in this matter of faith and religion, how perilous it was to erre. For I durst not presume to warrant my selfe to haue his meaning without his wordes. And they that wote what it is to translate well and faithfully, specially in matters of religion, doe know that not the onely grammaticall construction of wordes sufficeth, but the very building and order to obserue all advantages of vheemence or grace, by placing or accent of words, maketh much to the true setting forth of a writers uinde. In the end, I rested vpon this determination, to follow the wordes so neere as the phrase of the English toong would suffer me. Which purpose I so perfourned, that if the English booke were printed in such paper and letter as the Latine is, it should not exceede the Latine in quantitie. Whereby, beside all other commoditie that a faithfull translation of so good a worke may bring, this one benefit is moreouer provided for such as are desirous to attaine some knowledge of the Latine toong (which is at this time to be wished in manie of thole men for whose profession this booke most fitly serveth) that they shall not finde any more English than shall suffice to construe the Latine withall, except in such few places, where the great difference of the phrases of the languages enforced me: so that comparing the one with the other, they shall both profit in good matter, and furnish themselves with understanding of that speech, wherein the greatest treasures of knowledge are disclosed. In the doing hereof, I did not only trust mine owne wit or abilitie, but examined my whole doing from sentence to sentence throughout the whole booke with conference and overlooking.
of such learned men, as my translation being allowed by their judgement, I did both satisfy mine owne conscience that I had done truly, and their approoving of it might be a good warrant to the reader, that nothing should herein be delivered him but sound, unmingled, and uncorrupted doctrine, even in such sort as the author himselfe had first framed it. All that I wrote, the graue, learned, and vertuous man M. David Whitehead (whome I name with honorable remembrance) did among other, compare with the Latine, examining every sentence throughout the whole booke. Beside all this, I priviately required many & generally all men with whom I euer had any talk of this matter, that if they found any thing either not truly translated, or not plainly Englished, they would enforme me thereof, promising either to satisfy them or to amend it. Since which time I haue not beeue advertised by any man of any thing which they would require to be altered. Neither had I my selfe, by reason of my profession being otherwise occupied any leasure to peruse it. And that is the cause, why not onely at the second and third time but also at this impression, you haue no change at all in the worke, but altogether as it was before. In deede I perceived many men well minded and studious of this booke, to require a table for their eafe and furtherance. Their honest desire I haue fulfilled in the second edition, and haue added thereto a plentifulfull table, which is also here inserted which I haue translated out of the Latine, wherein the principal matters discoursed in this booke are named by their due titles in order of Alphabet, and under every title is set forth a briefe summe of the whole doctrine taught in this booke concerning the matter belonging to that title or common place: and therewith is added the Booke, Chapter, and Section or division of the Chapter, where the same doctrine is more largely expressed and proceed. And for the reader finding thereof, I haue caused the number of the Chapters to be set upon every leafe in the booke, and quoted the Sections also by their due numbers with the vsuall figures of Algorisme. And now at this last publishing, my friends by whole charge it is now newly imprinted in a Romane letter and smaller volume, with divers other Tables, which since my second edition were gathered by M. Marlorate, to be translated and here added for your benefite. Moreover, whereas in the first edition the euill maner of my scribling hand, the enterlining of my Copie, and some other causes well known among workemen of that facultie, made very many faultes to passe the Printer, I haue in the second impression causd the booke to be composed by the printed copie, and corrected by the written: whereby it must needs be that it was much more truly done than the other was, as I my selfe doe knowe aboue three hundred faultes amended. And now at this last Printing, the composing after a printed copie bringeth some ease, and the diligence vsed about the correction, having beeue right faithfully looked vnto, it cannot be but much more
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truly set foorth. This also is performed, that the volume being smaller, with a letter faire and legible, it is of more easie price, that it may be of more common use, and so to more large communicating of so great a treasure to those that desire Christian knowledge for instruction of their faith, and guiding of their duties. Thus on the Printers behalfe and mine, your ease and commoditie (good Readers) is provided for. Now reflect your owne diligence for your owne profit in studying it. To spend many words in commending the worke itselfe, were needless: yet thus much I thinke I may both not vtruly and not vainly say, that though many great learned men have written bookes of common places of our religion, as Melancthon, Sarcerius, and other, whose works are very good and profitable to the Church of God: yet by the consenting judgement of those that understand the same, there is none to be compared to this worke of Calvin, both for his substantiall sufficiency of doctrine, the sound declaration of truth in articles of our religion, the large and learned confirmation of the same, and the most deep and strong confusion 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 divinity. Wherein (good Readers) as I am glad for the glorie of God, and for your benefite, that you may have this profit of my trauell, so I beseech you let me have this vie of your gentleness, that my doings may be construed to such good ende as I have meant them: and that if any thing mislike you by reason of hardnesse, or any other cause that may seeme to be my defect, you will not forthwith condemn the worke, but reade it over; in which doing you will finde (as many have confesséd to me that they have founde by experience) that those things which at the first reading shall displeafe you for hardnesse, shall be found so easie as so hard matter woulde suffer, and for the most part more easie than some other phrase which shoulde with greater loosenesse and smoother sliding away deceive your understanding. I confess in deede it is not finely and pleasantly written, nor cariech with it such delightfull grace of speech as some great wise men have bestowed upon some foolisher things, yet it containeth sound truth set foorth with faithfull plainnesse without wrong done to the authors meaning: and so if you accept and vse it, you shall not faile to have great profite thereby, and I shall thinke my labour very well employed.

Thomas Norton.
TO THE MOST MIGHTY
AND NOBLE PRINCE, FRANCISCE
THE MOST CHRISTIAN KING THE
French King his soueraigne Lord, John Calvne witheth peace and saluation in Christ,

When I did first set my hande to this worke, I thought nothing leffe (most noble King) than to write anything that afterward should be presented to your maiestie. Onely my minde was to teach certaine introductions, whereby they that are touched with some zeal of religion might be instructed to true godlines. And this travaile I tooke principally for my countreymen the Frenchmen, of whom I understand very many to hunger and thirst for Christ, but I saw verry few that had rightly received so much as any little knowledge of him. And that was my meaning, the booke it selfe declareth, being framed after a simple and plaine maner of teaching. But when I perceived, that the furious rage of some wicked men hath so farre prevailed in your Realme, that in it there is no room for some doctrine: I thought I should do a thing worth my traual, all in one worke both to give an instruction for them, and to declare a confession to you: whereby ye may leere what manner of doctrine that is, against which these furious men burne in so great rage, who at this day trouble your realme with sword and fire. For I will not shame to confess, that I have in this worke comprehended in manner the summe of that selfe same doctrine against which they cry out, that it ought to be punished with imprisonment, banishment, condemnation without judgement, and with fire, that it ought to be chased away by land and sea. I know indeede with how hauious informations they have filled your minde and eares, to make our cause most hateful unto you: but this of your clemencie ought you to weight, that there shall be no innocencie, neither in words nor deeds, if it may be enough to accuse. Truly if any, to bring the same in hatred shall allledge that this doctrine whereof I now go about to yeeld account unto you, hath beene long agoe condemned by consent of all degrees, and attainted by many judgements already given in judicitial courts, all that he faith shal amount to no more but that it hath partly beene violently thrown downe by the bannings and power of the adversaries thereof, and partly beene traiterously and fraudulently oppressed with their lies and subtle practises and slanderes. Herein is violence shewed, that without hearing the cause, bloudie sentences are pronounced against it: herein is fraud, that it is without defending accused of sedition and enuing doing. And that none may thinke that we wrongfullie complain of these things, you your selfe can beare witness, most noble King, with how lying slanderers it is daily accused unto you: as that it tendeth to no other end but to winthe from Kings their scepters out of their hands, to throwe downe all judges, feates and judgements, to subuerie all orders and civil governements, to trouble the peace and quiet of the people, to abolish all laws, to rende all proprieties and possessions, finally to turne all things upside downe. And yet you heare the smallest portion. For horrible things they spread abroad among the people: which if they were true, the whole world might worthily judge it with the maintainers thereof, woorthy of a thousand fars and gallows. Who can now maintaine that a common hatred is kindled against it, where such most wrongfull accusations are beleeved? Lo, this is the cause that all degrees agree and conspire to the condemning of vs and our doctrine. They that sit to judge, being vanished with
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with this affection pronounce for sentences their foreconceived determinations which they brought from home with them: and thinke that they have well enough discharged their duties, if they command no man to be drawn to execution, but such as are founde guilty either by their owne confesstion or by sufficient witness. But of what faults of that condemned doctrine, saie they, But by what law condemned? Herein shoulde have stand the succour of defence for them, not to denie the doctrine it selfe, but to maintaine it for true, but heere is all libertie onc to matter, vterly cut off from vs.

Wherefore I do not vnwisely require, most victorius King, that it may please you to take into your owne hand the whole bearing of the cause which hitherto hath been troublesomel handled or rather carelessely tost with out all order of lawe, more by outrageous beate then iudicall gravitie. Neither yet thinke, that I heere goe about to make mine owne private defence, whereby I may procure to my selfe a safe returne into my native countrey, to which although I beare such affection of natural love as becometh me; yet as the cause owne is, I not misconcedently want it. But I take upon me the common cause of all the godly, yea and the cause of Christ himselfe, which at this day having bene by all meanes tost and troden downe in your kingdome, lieth as it were in dispaied cause, and that indeed rather by the tyrannie of certaine Pharises than by your owne knowledge. But howe that commend to passe, it is not heere needful to tell: truly it lieth in great diffuses. For thus farre have the vngodly prevaile that the truth of Christ, if it be not destroyed being chased away and scattered abroad, yet it lieth hidden as buried and vn-regarded: as for the fickle poor Church, it is either wafted with cruel slaughters, and so driven away with banishments, or dismaited with threateninges and terrours, that it dare not once open her mouth. And yet still they continue with such rage and fierceenes as they are wont, thrusting strongly against the wall already bending and the ruine which themselves have made. In the mean time no man steppeth forth to set himselfe in defence against such furres. And they, if there be any such, that will most of all seeme to savour the truth, say no more but that it were good to pardon the error and vnskillfulness of ignorant men. For thus the good natures men forsooth do speake, calling that error and vnskillfulness which they know to be the most certaine truth of God: calling them ignorant men, whose wit they see that Christ hath not so dispisde but that he hath vouchsafed to communicate to them the mysteries, of his heavenly wisdome. So much are all ashamed of the Gobell. It shall be your office (most noble king) not to turne away your cares nor your minde from vs a defence: specially when so great a matter is in question: namely howe the glory of God may be maintained safe in earth, how the truth of God may keepe her honor, how Christ may have his kingdome preserved whole among vs. This is a matter worthie for your cares, worthie for your judgement, worthie for your royall throne. For, even this thought maketh a true king to acknowledge himselfe in the governance of his kingdome to be the minister of God. Neither doth he now vs a kingdome but a robberie, which reigneth not to this end that he may seme the glory of God. And he is deceived that looketh for a long prosperitie of that kingdome, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heavenly Oracle cannot proce waine, whereby is it proclaimed, that the people shall be scattered abroad where prophesie faileth. Neither ought the contempt of our basenesse to withdrawe you from this purpose. We verily knowe right well, how poor and abject fickle men we bee, namely in the sight of God miserable sinners, in the sight of men most despised persons, yea and (if you will) certaine excrementes and outcastes of the worlde, or whatsoever viler thing may be named: so that there remaineth nothing for vs to glory upon before God, but his onely mercie whereby we are without any descending received into the hope of eternal salvation: and before men, nothing but our weakenesse, which among them it is taken for a most great shame to confess so much as in countenance. But our doctrine must be advanced bee above all glory of the world, must stand vnunquishable above all power: because it is not ours, but the doctrine of the living God and of his Christ, whom the Father hath appointed king to bear rule even from sea to sea, and from the riuers euent to the ends of the earth: and so to bear rule, that striking the whole earth with the onely rod of his mouth he may break it with all the iron and brassen strength, with all the golden and siluer glistening thereof, as it were.
to the French king.

were potters vessels: as the prophete prophesie of the royaltie of his kingdom. Our adversaries in deed doe criu out to the contrarie, and say that we faifie pretende the word of God, whereas we be most wicked corrupters. But here this is not only a malicious slander, but also a not-able shamelesse, you yourselves by reading our confession, may according to your wifesome judge. Yet here it is so good to say somewhat either to move you to willingnesse and heedfulness, or at the least to prepare you a waie to the reading of it. Paul, when he willed all prophesie to be framed to the agreeableness of faith, hath set a most sure rule whereby the expanding of Scripture ought to be tried. Now if our doctrine be examined by this rule of faith, the victorie is already in our hands. For what doth better or more fitly agree with faith than to acknowledge our selues naked of all vertue, that of God we may be clothed? empty of all good, that of him we may be filled? the bondservants of some, that of him we may be made free? blinde, that of him we may be enlightened? lame, that of him we may be made straight? feele, that of him wee may be vpholden? to take from our selues all matter of glorying, that he alone may be glorious onelie, and in him we may glory? When we say these and such like things, they interrupt vs and crie out: that by this meane is overthrown I wrote not what blinde light of nature, stained preparations, freewill, workes meritorious of eternall salvation, together with their surreterations: because they cannot abide that the whole praise and glory of all goodnes, vertue, righteousness, and widom should remaine in God. But we read not that they were blamed that have drawnen too much out of the fountain of liuing water: on the contrary side they are sharply rebuked which have digged to themselves pittes, broken pittes, which are not able to hold water. Againe, what is more agreeable with faith, than to promise to themselves that God will bee to them a fauourable Father, where Christ is acknowledged to bee a brother and procurer of favour? than assuredlie to look for all things joyfull and prosperous at his hande, whose vspeakable love towards vs hath proceeded so farre, that hee hath not spared his only begotten sonne, but that hee gave him for vs? than to rest in sure looking for salvation and eternall life, where wee thinke upon Christ given of the Father, in whom such treasures are hidden? Here they step in against vs, and crie out that this certaintie of affiance is not without arroganie and presumption. But as nothing of our selues, so all things ought we to presume of God: and we are for another reason spoilt of vaine glory, but that wee shouldn learne to glory in the Lorde. What is there more? Consider (most mightie Prince) all the partes of our cause, and thinke that we are worse than any kinds of wicked men, unless you plainly finde that we are in trouble and raised at, because we put our trust in the living God: because we believe that this is the eternall life, to knowe one true God, and his whomse bee both fent Jesus Christ. For this hope, some of us are bound in iron, some are whipp'd, some are carried about in stocks, some are condemned without judgement, some are most cruelly tormentened, some escape away by flight: but all are distressed with trouble, all are most terrible accurrend, some with flanders, and handled in most lewdnesse wife. Now looke upon our adversaries (I speak of the degree of priests, at whose becke and will the other exercise enmities against vs) and consider with me a little while, with what zeal they be carried. As for the true religion, which is taught in the Scriptures, and which ought to bee holde certaine among all men, they easielie give leave both to themselves and other to bee ignorant of it, to neglect and despise it: and they think that it maketh small matter what evene man believe or not beleue concerning God and Christ, so that he do with an unexpressed faith (as they call it) submisse his minde to the judgement of the Church: neither are they much moved, if it happen that the glory of God be defiled with manifest blasphemies, so that no man lift up his finger against the supremacie of the Apostliske sea, and autoritie of our holy mother the Church. Why therefore doe they with so great cruelty and fircesirnesse fight for the Massee, Purgatorio, Pilgrimages, and such trifles, so farre forth, that they hate that without most expressed faith (as I may so call it) of these things, godliness cannot vndeme, whereas yet they proue not that any of these things come out of the word of God? Why so, but because their belie is their God, their kitchen is their religion: which being taken away, they thinke that they shall not onely bee no Christians, but also no men? For though some of them do plenteously glute themselves, and other
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some liue with gnawing of poore crusifes, yet they live all of one Pot, which without these war-
ning helpees shoul not onely waxe cold, but also throughly freeze. Therefore how much more ene-
ric of them is carefull for his belly, so much more earnestly warrer he is for their faith. Finally they
all endeavour themselves to this, to keepe still either both kingdoms safe, and their belly full: but of
pure zeal none of them sheweth ane token, be it never so little. Neither yet so doe they cease
to flander our doctrine, and by all the colours that they can, to accuse and defame it, whereby
they may bring it into hatred or suspicion. They call it new, and lately forged: they cavil
that it is doubtfull, and vncertaine: they demaunde by what miracles it is confirmed: they
ask whether is be meete that it should presvail against the content of so many holie fathers,
and the most ancient custome: they preffe upon vs to confesse it to be schismaticall, which moo-
newth warrre against the Church, or that the Church hath liuen dead in manie ages in which no
such thing hath bene heard of. Last of all they say that there neede no arguments, for (saiue
they) it may by the fruities be judged of what sort it is, namelye which hath bred so huge a heap
of sectes, so manie turmoiles of seditions, so great licentiousnesse of vices. Truely fulle case
it is for them, to triumph upon a forsoke cause before the light-becoming and ignorant multi-
tude. But if we might also have our turne likewise allowed us to speake, verily this sharpe heate
would soone be cooled wherewith they doe so with full mouth and as licentiousely as unpunishei-
some against vs.

First, whereas they call it new, they doe great wrong to God, whose holie word deserveth not
to be accused of newness. To them in deed I nothing doubt that it is new, to whom Christ is new,
and his Gospell is new. But they which knew that preaching of Paul to be olde, that Jesus
Christ did for our sakes, and for the same sake of Inisification, shall finde nothing newe among
vs. Whereas it hath long liuen hidden unknowen, and burned: that is the fault of the ungodliness
of men. Now it is by the bountifulnesse of God restored to vs, it ought at least by right of
full restitution to receive against the title of ancientie.

Out of the same fountaine of ignorance springs this, that they take it for doubtfull and
uncertaine. This verily is it which the Lordes by his prophet complaineth, that the ox knew his
owner, and the ass his masters stall, but his people knew not him. But howsoever they mocke
at the vncertaintye of it: if they were driven to seale their owne doctrine with their owne
bloud, and with loafe of their life, men might see how much they set by it. But farre other is
our affiance, which dreads not the terrorrs of death, nor yet the very judgement feate
of God.

Whereas they require miracles of vs, they deal unreasonable with vs. For we coin no newe
Gospell, but bulde first the selfe same Gospell, for confirming of the truth whereof all the myra-
cles do serve that ever Christ and his Apostles have done. But this thing they have speciall above
vs, that they can enuie this day confirm their faith with continuall miracles. Yea but rather
they allege myrauces, which may weaken a minde otherwise well stablisshed: they are so either
trifling and woorhie to be laughed at, or waione and lying. And yet, although they were never
so monstrours, they ought not to have beene of anie value against the worde of God: forasmuch
as the name of God ought both in euery place and at euery time to be ballyed, whether it be by
myrauces or by naturall orde of things. This saue colour might peraduenture have made the
better seewe, if the Scripture did not informe vs of the lawfull ende and use of miracles. For,
Marketh teacheth that the signes which followed the preaching of the Apostles were set forth for
the confirming of it: Likewise Luke also faith that the Lord did beare wittnesse to the worde of
his grace, when signes and woonders were shewed by the handes of the Apostles. Wherewith
wholly agreeith that saying of the Apostle, that when the Gospell was preached, salvation was
confirmed by this, that the Lord did beare wittnesse to it with signes, and woonders, and divers
powers. But these things which we heare to be the sealings of the Gospell, shall we turne to the
destroying of the credite of the Gospell? those things which are appointed onely to stablishe the
truth, shall we apply it to confirming of lies? Therefore it is meet that the doctrine, which (as the
Evangelist faith) goeth before myrauces, 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

Rom.4.25.

Efis.1.13.

Mal.16.20.

Act.14.3.

Heb.2.4.

John 7.18.

and 8.50.
to the French king.

the marks, if it tend not to the seeking of the glory of men, but of God. As Christ affirmeth this to be the proof of doctrine, miracles are wrongfully esteemed which are drawn to any other end than to glorify the name of God alone. And we ought to remember that Satan hath his miracles, which although they be beguiling deceits rather than true powers, yet are such as may deceive the ignorant and unwise. Magicians and enchanters have bin always famous in miracles: wonderful miracles have nourished idolatrie, which yet do not prove to us, that the superstition of Magicians & idolaters is lawful. And with this battering ram in old time the Donatists did make the simplicity of the common people, for that they excelled in miracles. Therefore we do now make the same answer to our adversaries, which Augustine then made to the Donatists: 'that the Lord God made vs wary against such miracle workers, when he foretold that there should come false prophets, which with lying signs and divers wonders, should if it were possible, bring the elect into errour. And Paul hath given warning that the kingdom of Antichrist should be with all power, and signs, and lying wonders. But these miracles they are done not of idols, nor of forcers, nor of false prophets, but of the saints. As though we knew not that this is the craft of Satan, to transfigure himselfe into an angle of light. In old time the Egyptians worshipped Serenity which was buried among them, with sacrifices & other divine honors. Did not they abuse the holy prophet of God to idolatry? And yet by such worshipping of his tomb, they obtained that they thought the healing of the scaring of the serpents to be the most reward thereof. What shall we say, but that this hath beene and ever shall be the most just vengeance of God, to sende strength of illusion to them that have not received the love of truth, that they may beleeue lying? Therefore we want not miracles, and these certain, and not subject to cavillations. For as miracles which they bring forth for themselves, they are mere illusions of Satan, forasmuch as they lead away the people from the true worshipping of their God to vanities.

Moreover, they do slanderously set the Fathers against us (I mean the ancient Fathers and the writers of the age as yet more incorrupt) as though they had them for maintainers of their vnaugulions by whose authoritie if the debate were to ended, the better part of the victory (to speake even most modestie) would advance to our side. But whereas many things have beene excellently well and wisely written of those Fathers, and in some thing, that hath happened to them which is wont to happen to men: these good natural children forsooth, according to the rightnesse, that they have, both of wit, judgement, and minde, do worshipping, only their faults and errors: and those things which are well spoken, they either mark not, or fame as if, they knew them not, or do corrupt them: so as a man may say, that their care was altogether to gather dung in the gold of the fathers. Then they oppose vs with importunate crying out against vs, as defiers and enemies of the Fathers. But we doe not so defie them, that if it were the matter of my present purpose, I could verie easie prove by their confessing voices, the greater part of these things that we say at this day. But we forke their writings, that we alway remember, that all things are ours, to serue us, not to have dominion over vs: and that we are Christes alone, whom we must obey in all things without exception. Who so keepeth not this choice, shall have nothing certaine in Religion: forasmuch as these holy men were ignorant of manie things, doe oftentimes strive one with another, and sometimes fight with themselves. Not without cause (sake) they we are warned of Salomon, that we passe not the olde bounds which our Fathers haue set. But there is not all one rule in the bounding 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 have so great delight in these allegories, why do they not rather expound the Apostles, than any other to be their fathers, whose appointed bounds it is not lawful to plucke up for so did Hierome expound it, whose words they have registred among their Canon. But if they will have the bounds of the same fathers, whom they menne, to be sedulously kept, why do they so often as they live, so licenciously passe them? Of the number of the fathers they were, of whom the one said, that our God eateth not nor drinketh, and that therefore he needed neither cups nor dishes: the other, said, that the holy things require not gold, and that those things please not with gold, which are not bought with gold. Therefore they passe the bounds, which are in the holy things so much delighted with golde, stur, inorae, marble, precious stones and

and silkes, and thinkes that God is not rightly worshipped, unleashe altogether they be dissolvously set out with exquise gogges and snuffes, or rather with outragious excess. A Fater was he, which saide, that he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they paffe the boundes, when they assuere the soule that tafteth flesh in libert. Fathers were they of whom the one said, that a Monke which laboureth not with his hands, and yet is as well as a violent taker, or (if you will) a robber: the other said, that it is not lawfull for monkes to line other mans goods, although they be continually bufied in contemplations, in prayers, in studie. This bound also they have paffe, when they placed the idle and barrell bellies of monks in stews and brothel houses to be fatted with other mens substance. A Father was he, which said, that it is a horrid abomination to see any image painted, either of Christ, or of any saint in the temples of Christians. Neither was this pronounced by the mouth of one man alone, but also decreed by an Ecclesiasticall Council, that that which is worshipped should not be painted on walls. They are farre from holding themselves within these boundes, when they leaue not one corner without images. Another Father counselled, that having done the duty of natural kindnesse toward the dead in burying them, we should let them rest. These boundes they break, when they cast into men a continuall carefullnesse of the dead. One of the Fathers was he, which testifieth that the substance of bread and wine in the Sacrament of the Supper remaineth and ceaseth not, as in the Lorde Christ remaineth the substance and nature of man joined with the substance of God. Therefore they passe measure, which saith that after the words of the Lorde rehearsed, the substance of bread and wine ceaseth, that it may be transubstantiated into his body and blood. Fathers were they which they delivered to the whole Church but one Sacrament of Thankesgivings, and as they debarring from it wicked and hainous enmity doers: so did greenely condemn all those which being present, did not communicate of it. How farre have they remoued those bounds, when they fill not only Churches, but also private houses with their masses, and admit all men to look upon them, and every man so much more gladly as he more largely paiteth, how vnecleane and wicked foarer they bee: but allure no man to faith in Christ, and faithfull communicating of the Sacraments: yea rather doe boastingly set out to sale their owne worke for the grace and merite of Christ? Fathers were they, of whom the one decreed, that they shoulde bee altogether debarring from the vse of the holy Supper of Christ, which holding themselves contented with partaking of the one kind, abstained from the other. And the other Father stoutly maintaineth, that to the Christian people the blood of the Lorde ought not to be denied, for the confession whereof they are commanded to shed their owne blood. These boundes also they have taken away, when they have by an insolvable lawe commanded the selues same thing which the one of these Fathers punitished with excommunication, and the other reproved with a strong reason. A Father was he, which affirmed it to bee rashnesse to determine anything of a doubfull matter on the one side or the other, without cleere and evident witnesse of the Scripture. This bound they forgot, when they stablished so many constitutions, so many canons, so many maisterly determinations, without any words of God.

A Fater was he, which among other heresies reproached Montanus with this, that he was the first that had charged men with lawes of fastinges. This bound also they have farre pased, when they commanded fasting with most straight lawes. A Father was he, which denied that marriage ought to bee forbidden to ministers of the Church, and pronounced a man lying with his owne wife to be adulterie: and Fathers were they, which agreed to his authority. Beyond these bounds have they gone, when they severely enjoin unmarrried life to their sacrificers. A Father was he which judged, that onely Christ ought to be heard, of whom it is said, Hear him: and that we ought not to have regardes, what other men which were before vs, have saide or done, but what Christ (which is the first of all) hath commanded. This bound neither doe they appoint to themselves, nor doe suffer other to haue it appointed them, when they set both oure selves and other any masters whatsoever they be, rather than Christ. A Father was he, which affirmed that the Church ought not to set it selfe before Christ, because he alwaies judged truly: but the indiges of the Church, as men, are commonly deceived. They breaking through this bound also, finde not to affirmate that the whole authoritie of the Scripture hanggest upon the
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the awardment of the Church. All the Fathers have with one heart accused, and with one mouth pronounced it abominable, that the holy Word of God should be entangled with the subtleties of Sophisters, and bravings of Logitians. Doe they holde themselves within these bounds, when they se about nothing else in their whole life, but with endless strifes, and more than sophistical brabblings to wrap and encomber the simplicities of the Scripture? So that if the Fathers were now raised to life againe, and should heare such an arte of brawling, which these men call Speculative Divinitie, they would belewe that nothing lese is done than any dissipation had of God. But my tale should spread it selfe beyond due bounds, if I would reckn on how boldly these men shake off the yoke of the Fathers, whose obedient children they would seeme to be. Truly both monethes and yeeres would be too little for me. And yet they are of so extreme and desperate shamelesnesse, that they dare blame vs for that we sticke not to passe the ancient bounds.

But now whereas they call vs to custome, they nothing breuaille. For we should be most vnjustly dealt with, if we should be druen to yeeld to custome. Truely if the judgements of men were right, Custome should bee taken of the good. But it oftentimes happeneth that men doe otherwise. For, that which is seene to bee done of manie, by and by obtained the right of a Custome. But the state of men hath scarceley at any time beeene in so good case, that the better things plesed the greater number. Therefore for the most part of the private vices of manie hath beeene made a publike error, or rather a common confent of vices, which now these good men would have to stande for a lawe. Who so have eies do see that not onely one se of evils hath overflowed, manie poisonous pestilences have invaded the world, that all things runne headlong to ruine: so that either the matters of men must be utterly despaire, or we must lay hande vnto, or rather use violence upon so great evils. And remedie is by no other reason driven away, but because we have now long time accustomed vs to evils. But be it that publike error have place in matters of common weale; yet in the kingdom of God his unie truth is to be herd and regarded, to which by no succeeding course of yeeres, by no custome, by no conspired agreement, may any prescription be limited. So in old time Haue taught the elect of God, that they should not say Consparing, to all things in which the people continue consparing: that is to saie, that they should not conspire together to the wicked agreement of the people, nor should fear and dread the peoples feare: but rather that they should sanctifie the Lorde of hosts, and he should be their feare and dread. Now therefore let them as much as they list object against us both past and present ages, if we sanctifie the Lorde of hosts, we will not be much afraide. For whether it be that manie ages have conferred to like vngodliness, bee is strong to take vengeance to the third and fourth generation: or if the whole world together conspire into one se felse same wickednesse, he hath by experience taunght what is the end of them that offend with the multitude, when he did with a general over flowing destroy the whole kinde of men, preferring Noe with a small houshold, which should by his faith being but one man condemn the whole world. Finally an euill custome, is none other then a common pestilence, in which they do neuerthelesse die that doe with compaine of a multitude. Moreover they ought to have considered that which Cyprian faith in certaine places, that they which sinned by ignorance, although they cannot cleare them of all faults, yet may seeme after some manner excusable: but who so obstinately refuse the truth offered by the grace of God, they have nothing to pretend for their excuse.

As for their double horned argument, they do not drive vs to so hard a fireight with it, to compell vs to conspire, that either the Church hath lien dead a certaine time, or that we have controversie against the church. Truely the church of Christ hath liued and shall liue, so long as Christ shall vaine at the right hand of the father: by whose hand she is upholden, by whose succour she is defended, by whose power bee kepeth her safterie. For he will undoubtedly performe that which he hath once promised, that he will be present with his own until the ending of the world. Againstst it now we have no warre at all. For we doe with one consent together with all the people of the faithfull honour and worship the one God and Christ the Lord, in like sort as he hath alway bin worshipped of all the godly. But they themselves not a little way erre from the truth,
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truth, when they acknowledge no church, but which they see with present eye, and go about to compass it about with those bounds in which it is not enclosed. Upon these points hangeth our controversy: first, that they affirm that the forms of the Church is alwaies appeaing & to be seen; then, that they set the same forms in the face of the church of Rome, & in the order of their prelates. We on the contrary side affirm, that the church may consist of no appeaing forme, and that the forme it self is not contained in that outward shewing shewe, which they foolishly base in admiration, but hath a farre other merke, namely, the true preaching of the words of God, and the right manifration of sacraments. They are in a rage, unless the church may be alwaies pointed out with a finger. But how if happened it in the people of the Jews to bee so deformed, that there appeared no forme at all? What forme think we to have shewed, when Helias bewailed that he alone was left? How long since the coming of Christ hath it lain hidden without forme? How since that time hath it beene so oppressed with wars, seditions, and hereies, that it shined out on no side? If they had lived at that time, would they have beleaved that there was any Church? But it was saide to Helias, that there were preserved seven thousand men, which had not bowed their knee before Baal. Neither ought it to bee doubles to vs but that Christ hath alwaies reigned in earth since hee ascended into heaven. But if the godly had then fought any discernable forme with their eyes, should they not by and by have beene discouraged? And verily Hilarie accounted it even alredie in his time for a most great fault, that being occu- pied with the foolish admiration of the dignitie of Bishops, they marked not a deadly pestilence lurking under that visor. For thus he saith: One thing I warne you, beware of Antichrist: for you are ill taken with the love of words, ye do ill worship the Church of God in houses and build- ings: under them ye do ill shrift in the name of peace. It is doubtfull that in those Antichrist shall sit? Mountains & woods and lake, & prisons, and caues are safer for me. For in these the prophets, when they were either abiding or thrown into them, did prophesie. But what doth the world at this day honor in his horned bishops, but that is thought them to be holy prelates of reli- gion, whom it feeth to be heads over great Cities? Away therefore with such foolish adorning. But rather let vs leane this to the Lord, for as much as hee alone knoweth who bee his, and sometime also taketh away from the sight of men the outward knowledge of his Church. That is (I grant) a horrible vengeance of God upon the earth. But if the wickednes of men do defende, why doe we seeke to withstand the just vengeance of GOD? In such wise the Lorde hath in times past taken vengeance of the unthankfulness of men. For because they would not receive his truth, and had quenched his light, bee suffered them being blinded in signe, both to bee mocked with lies full of absurdities, and to be drowned in depe darkenesse, so that there was no face of the true Church to bee seen. Yet in the meantime hee caused his both being scattered abroad and lying hidden in the middle of errors and darkenesse, from destruction. And no man cullle. For hee cullle to save both in the very confusion of Babylon, and in the flame of the burning aun. But whereas they would have the forme of the Church to bee judged by I wote not what vaine pompous shewe: how perillus that is, I will rather point unto than declare, least I should drawe out my tale into infinite length. The Pope (say they) which holdeth the Apostolish see, and the bishops that are anointed and consecrate by him, so that they be trimmed with fillets and mitres, doe represent the church, and ought to be taken for the Church: and therefore they cannot erre. How so? because they are pastors of the Church, and consecrate to the Lord. And were not Aaron and the other rulers of Israel also Pastors? But Aaron and his sons after that they were made priests, did yet erre when they made the calfe. After this reason, why should not the newer hundred Prophets which lied to Ahab, have represented the Church? But the Church was on Michcas side, being alone but one man alone, and unregarded, but out of whose mouth came truth. Did not the false Prophets in resemblance bear the name and face of the church, when they did with one violent assault rise vp against Jeremey, and with threatening boasted that it was not possible that the lawe should perish from the priest, counsell from the wise man, the words from the Prophet? Jeremey alone was sent against the whole company of the Prophets, to declare from the Lord, that it should come to passe, that the lawe should perish.
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from the priest, counsel from the wiseman, and the word from the Prophet. Did not such a glittering show shine in that council which the Bishops, Scribes, and Pharisees assembled, to take advice together for the killing of Christ? Now let them go & slake feast in the outward vis-

touf, that they may make Christ & all the prophets of God, schismatics, & on the other side make the ministers of Satan, the instruments of the holy Ghost. If they speak as they think, let them

faithfully answer me, in what nation and place they think the church remained since the time that by the decree of the council at Bithle, Eugenius was thrust downe and deproted from the estate of Pope, and Aymee set in his place. They cannot, though they would burst for it, deny that the council, for so much as concerneth outward solemnities, was lawful, and sum-

moned not only of one Pope, but of two. Eugenius was there condemned of schisme, rebellion, and obstinacie, with the whole flocke of Cardinallers and Bishops, which had with him practisid the dissolution of the Council. Yet afterward being borne vp by the favour of Princes, hee

recovered his papacie safe againe. That election of Aymee, which had beene orderly made by the authoritie of a generaLL and holy Synode, vanished away in a smoke; seeing that hee himselfe was appeased with a Cardinallers hat, as it were a barking dog with a pece of bread cast unto him. Out of the bosome of these heretickes, rebelles, and obstinates, are proceeded all the Popes, Cardinals, Bishops, Abbots and Priestis, that have beene since. Here they are taken and can goe no further. For, to whether side will they give the name of the church? will they deny that the council was general, which wanted nothing to the outward majestie: namely, which being solemnly summoned by two bulles, and well framed in the order of all things, continued in the same dignitie to the last end? Will they conforme Eugenius with all his company a schisme-

matike, by whom they are all sanctified? Therefore either let them otherwise define the forme of the church, or they all as many as are of them shall be of vs accounted schismatics, which withoutly and willingly have been ordered of heretickes. If it had never before beene knowne, that the church is not bound to outward pomps, they themselves may be to vs a large profe, which under that glorious title of the church have so long so prouidely boasted themselues, whereas yet they were the deadly pestilences of the church. I speake not of their manners, and those tragicall doings whereby their whole life swarmed so 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 leisure to read our writings, you shall plainly know that the verie doctrine, the doctrine it selfe, for which they say that they see the church is a deadly butcherie of soules, the firebrand, mine, and destruction of the church.

Finally they do not wrightly enough, when they doe state falsely theirse, how great troubles, upruses, and contentions the preaching of our doctrine hath drawnen with it, and what frustes it now beareth in many. For the blame of these evils is unworthy laid upon it which ought rather to have beene imputed to the malice of Satan. This is as it were a certain natural property of the word of God, that whensoever it riseth vp, Satan is never quiet or sleeping. This is the most sure and most trustie marke, whereby it is disdained from lying doctrines, which do easily shewe forththemselves when they are receiued with favourable ears of all men, and are heard of the world rejoicing at them. So in certaine ages past, when all things were drowned in depe
darkenesse, the Lord of this world made a sport and a play in manner of all men, and lay idle and took his pleasures like a certaine Sardanapalus in sound peace. For, what should bee else do but laugh and plaie being in quiet and peaceable possession of his kingdom? But when the light shinning from above somewhat scattered abroad his darkenesse, when that strong man troubled and afrighted his kingdom, then he began to shake off his wounded draughtsman, and hasti-

ly to arm himselfe. And first he stirred vp the forces of men, whereby he might violently oppose the truth beginning to shine. Which when he nothing prevaied, he turned to subtle entrap-

pings. He stirred vp discontents & disagreements of doctrines by his Catabaptists, and other mon-

strous lewd men, whereby he might darken it and at length utterely quench it. And now hee continueth to asyle it with both engines. For he travelleth both by the force and power of men to plucke vp that seede: and with his darnell (as much as in him lieth) to choke it, that it may

not growe and beare fruite. But all this hee doth in vaine, if we heare the warning of God,
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which both hath long before opened his craft against vs, that he should not take vs unwares, as he armed vs with sufficient defences against all his enemies. But howe great maliciousnes is it to laye upon the word of God, the hatred either of the seditions, which cannot and rebellions men do raise vp, or of the sects which deceivers do raise against it? Yet it is no newe exemplo. Elias was asked whether it were not he that troubled Israel, Christ was esceamed of the Jews a seditious man. The Apostles were accused of making a commotion among the people. What other thing do they which at this day do father upon vs all the troubles, vproves and contentions that boyle vp against vs? But what is to be anfwered to such, Elias hath taught vs, namely that it is not we that scatter errors or stir vp vproves: but it is they themselves that wraske against the power of God. But as that one thing alone is sufficient to beare backe their raflinesse, so againe we ought to meete with the weaknesses of other, who oftentimes happen to be mowed with such offences, and in their dismaying to waier. But let them, to the end that they may not faint with this dismaying and be discourag'd, know that the Apostles in their time felt by experience the same things that now happen unto vs. There were unlearned and rasled men, which were to their owne destruction, those things that Paul had written by the inspiration of God, as Peter saith. There were defiers of God, which when they heard that sin abounded, the end that grace might more abound, by and by oblied, we will then abide in sinne, that grace may abound. When they heard that the faithful are not under the law, they by and by answered, We will then sinne, because we are not under the law, but under grace. There were that accused him as an exboriter to euill. There entred prouidy many false Apostles to destroy the churches which he had built. Some by enmie and contention, and not purely, yea and maliciously preached the Gospell thinking to add more affliction to his bands. Somewhere the Gospell not much profited. All sought their owne, and not the things of Iesvs Christ. Some went backeward, dogges to their vomits, and swine to their wallowing in the mire. The most part did draw the libertine of the Spirite to the licentiousnesse of the fleth. Many brethren crept in, by whom there came afterward great danger to the godly. Among the brethren themselves were many flirfer vsed vp. What should the Apostles have done in this case? Should they not either have dispersed for a time, or rather altogether have quenched and forsoke the Gospell, which they saw to be the seedeplot of so many contentions, the matter of so many dangers, the occasion of so many offences? No. But for help in such distresses this came in their minde that Christ is the stone of stumbling and rocke of offence, set unto the rume and rising againe of many, and for a signe that should be stoned against. With which offence they being armed, went forward boldly through all dangers of vproves and offences. With the same thought we also ought to be uphouden, forasmuch as Paul testifieth that this is the perpetuall property of the Gospell to be the favour of death vnto death to them that perish, although it were ordain'd to this use that it should be the favour of life vnto life, and the power of God vnto the salvation of the faithful: which verily we should also feele, if we did not with our vunthankfulnesse corrupt this so singular a benefite of God, and turne that to our owne destruction which ought to have beene to vs the only defence of our safety.

But now I returne to you, my soueraigne Lord. Let those false reports nothing move you, by which our adversaries trauell to cast you in feare of vs, with saying that by this new Gospell (for so they call it) nothing is huntsed for and sought but at occasion of seditions, and unpunished libertie of vices. For our God is not the Author of disson, but of peace: and the Sonne of God is not the minister of sinne, which came to destroy all the works of the Dwell. And we are unworthyly accused of such desires, whereof we never came any suspicion were it never so small. It is likely that we forsooth doe praifize the overthowing of kingdoms, of whom there hath never beene heard anie one seditiones word, whose life hath ever beene knowne quiet and simple, when we lived onder you, and which now being chased from home, yet cease not to pray for all things prosperous to you and your Kingdome. It is likely forsooth that we hunt for licentiousnesse of vices, in whose behaviour although many things may be found faultie, yet ther is nothing worthie of so great reproch, neither have we with so ill success (by the grace of God) profited in the Gospell, but that our life may be to these backbeaters an examplar of chastitie, liberalite, and mercy.
To the French king.

Mercy, temperance, patience, modesty, and whatsoever other virtue. Verily it is by the proofe it selfe evident, that we doe unfeinly feare and worship God, for as much as we desire that his name be halowed both by our life & our death, and hence it selfe is compelled to beare of some of vs a witness of innocencenc and sinfull vprightnesse, in whom this only thing was punished with death, which ought to have beene accounted for a singular praise. But if any under pretence of the Gospell doe shewe vp tumultes (as hitherto it hath not beene found that there have beene any such in your Realme) if any pretend the libertie of the grace of God to defend the licentiousnesse of their vices (of which sort I have knowne many) there be lawes and penalties of lawes, by which they may according to their deservings be sharply punished: yet so that in the meane time the Gospell of God be not guiltie of for the wickednes of naughtie men. Thus haue you (O King) the venemous minifice of the slaunderers largely enough declared, that you may not with an care of too easie beleefe bend to their reportes. I feare me also least it be too largely set out, for as much as this presface is in a maner come to the quantitie of a whole Booke of defense, whereby I intended not to make a defense in deede, but onely to mollifie your minde aforehand to gaine 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 recover the favor thereof, if you shall once haue without displeasure and troublous affection read over this our confession, which we will to be in stead of a defense for vs to your Maiestie. But if the whisperings of the malicious doe so possesse your eares, that there is no place for accused men, to speake for themselves: and if these outragious furies doe still with your winking at them, exercise crueltie with pruning, tormenting, cutting and burning: we shall in deede, as sheepe approued to the slaughter, be brought to all extremeties, yet so that in our patience we shall possesse our soules, and waite for the strong hand of the Lord: which shall without doubt be present in time, and stretch forth it selfe armed, both to deliver the poore out of affliction, and to take vengeance on the defapers, which now triumph with so great assurednesse.

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

At Basile the first day of August, in the yeare 1536.
T he first setting out of this work, because I did not
looke for that success, which the Lorde of his vnmea-
surable goodnes hath given, I had (as men use to do in
small works) for the more part lightly passed it over.
But when I understood that it was receiv'd with that
favour of all the godly, which I never durst have de-
ired, much lesse have hoped for; as I verily felt in my hart that much
more was given to me than I had desired, so I thought it should be a
great vnthankfulness if I should not at the leaft after my slender abili-
tie endeavor to answer to favourable affections toward me, and which
of them selves provoked my diligence. And this I attempted not one-
ly in the second setting forth of it: but howe ever since that time the
worke hath bin imprinted, so oft hath it bin enriched with some en-
crease. But although I did not then repent me of the labour that I had
imployed; yet I never held my selfe contented till it was disposed in-
to that order which is now set before you. Now I trust I have given
you that which may be allowed by all your judgements. Truely with
how great endeavor I have applied my selfe to the doing of this service
to the Church of God, I may bring forth for an euident witnes, that
this last winter, when I thought that the feuer Quartane had summo-
med me to death, how much more the sicknes enforced upon me, so
much lesse I spared my selfe, till I might leave this booke to overlie
me, which might make some part of thankfull recompence to so gen-
tle provoking of the godly. I had rather indeed it had bin done sooner:
but it is soone enough if well enough. And I shall then thinke that it is
come abroad in good season, when I shall perceiue that it hath brought
yet more plentiful fruict than it hath done heretofore to the church
of God. This is my onely desire. And truly full ill it were with me, if I
did not holding my selfe contented with the allowance of God alone,
despite the judgements of men, whether they be the foolish and frow-
ward judgements of the vnskillfull, or the wrongfull and malicious of
the wicked. For although God hath throughly fetel my mind to the
endeavour both of enlarging his kingdom, and of helping the common
profit: and though I am cleere in mine owne conscience, & haue
himselfe and the angels to witnes with me, that since I tooke upon me
the office of a teacher in the church, I haue tended to none other pur-
pose but that I might profit the Church in maintaining the pure doc-
trine of godlines: yet I thinke there is no man, that hath bin snatched
at, bitten and torne in sundrie with more slanders than I. When my
Epistle
To the Reader.

Epistle was now in printing, I was certainly informed that at Augs-
burg where the assemblie of the states of the Empire was holden,
there was a rumor spread abroad of my revolting to the Papacie, and
the same was more greedily received in the courtes of Princes than
was meete. This forsooth is their thankfulness who are not ignorant
of many trials had of my stedfastnes, which trials as they shake off to
foule a flander, so they shoulde with all indifferent and gentle judges
haue defended me from it. But the duell with his whole route is de
cued if in oppreting me with filthy lies, he think that by his vnjust dea-
ing I shalbe either the more discouraged or made the lefte diligent
because I trust that the Lord of his vnmeasurale goodnes will grant
me that I may with euene sufferance continue in the course of his holy
calling. Whereof I give to the godly Readers a new proffe in this set-
ting forth of this booke. Now in this trauell this was my purpose so to
prepare and furnish them that be studious of holy diuinittie to the rea-
ding of the word of God, that they may both haue an easie entric in-
to it, and goe forward in it without flumbling: for I thinke that I haue
in all points so knit vp together the summe of religion, and disposed
the same in such order, that whosoever shall well haue it in minde, it
shall not be hard for him to determine both what he ought chiefly
to seeke in Scripture: and to what marke to apply what soever is con-
tained in it. Therefore, this as it were a way being once made plain, if
I shal hereafter set forth any expositions of Scripture, because I shal not
need to enter into long disputations of articles of doctrine, & to wan-
der out into common places: I will alwaye knit them vp shortly. By this
meane the godly reader shall be eased of great paine and tediousnes,
so that he come furnished aforehand with the knowledge of this pres-
tent worke as with a necessarie instrument. But because the intent of
this purpose, doth cleerely as in mirrors appeare in so many commenta-
tories of mine, I had rather to declare indeed what it is, than to set it out
in worde. Farewell friendly Reader, and if thou receive any fruite
of my labors, helpe me with thy prayers to God our Father.

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

Augustine in his vi. Epistle.

I professe my selfe to be one of the number of them, which write
in profiting, and profit in writing.
WHAT CHAPTERS ARE contained in the Bookes of this Institution.

In the first booke which entreateth of the knowledge of God the Creator:
are contained xvij. Chapters.

That the knowledge of God, & of ourselves, are things conjoined: and how they be linked the one with the other.

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

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

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

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

6 That to attaine to God the creator, it is needfull to have the scripture to be our guide and maiftries.

7 By what testimonie the scripture ought to be established, that is by the witnesses of the holy Ghost, that the authority thereof may remaine certain: And that it is a wicked intention to say that the credit thereof doth hang vpon the judgement of the Church.

8 That so far as mans reason may bear, there are sufficient proofs to establish the credit of the Scripture.

9 That those fantastical men, which forsaking Scripture, refort unto revelation, do overthrow all the principles of godinesse.

10 That the Scripture, to correct all su-

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

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

12 That God is severally discerned from idols, that hee may bee onely and wholly worshipp'd.

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

14 That the Scripture even in the creation of the world, and of all things, doth by certain marks put difference between the true God, and fained Gods.

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

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

17 Whereeto and to what end this doctrine is to be applied, that wee may bee certaine of the profit thereof.

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

In the second booke which entreateth of the knowledge of God the Redeemer in Chrif, which knowledge was first opened to the fathers in the time of the law, and then to us in the Gospel, are contained xvij. Chapters.

That by Adams sin and falling away, mankind became accursed, and did degenerate from his first estate:

and therein is entreated of original sinne.

2 That
The Table.

2. That man is now spoiled of the freedom of will, and made subject to miserable bondage.
3. That out of the corrupt nature of man proceed nothing but damnable.
5. A confutation of the objections that are wont to be brought for the defence of free will.
6. That man being lost must seek for redemption in Christ.
7. That the law was given, not to hold still the people in it, but to nourish the hope of salvation in Christ until his coming.
8. An exposition of the moral law.
9. That Christ although he was known to the Jews under the law, yet was he delivered only by the Gospel.
10. Of the licenes of the old and new Testament.
11. Of the difference of the one Testament from the other.
12. That it becometh that Christ to perpoure the office of the Mediator, should be made man.
13. That Christ tooke upon him the true substance of the flesh of man.
14. How the natures of the Mediator doe make one person.
15. That we may know to what end Christ was sent of his father, and what he brought vs: three things are principally to be considered in him, his propheticall office, his kingdom, and his priesthood.
16. How Christ hath fulfilled the office of Redeemer, to purchase salvation for vs, wherein is entreated of his Death and Resurrection, and his Ascending into heaven.
17. That it is truly and properly said, that Christ hath decreed Gods favour and salvation for vs.

In the third booke which intreateth of the manner how to receive the grace of Christ, and what fruittes come thereof to vs, and what effects follow of it: are contained xxv. Chapters.

1. That those things which are spoken of Christ doe profite vs, by secret working of the holy Ghost.
2. Of Faith, wherein both is the definition of it, and the properties that it hath are declared.
3. That wee are regenerate by Faith, wherein is entreated of repentance.
4. That all that the Sophisters babble in their Schools of penance, is far from the pureness of the Gospel: where is entreated of confession and satisfaction.
5. Of the suppylings which they add to satisfactions, as pardons & purgatory.
7. The summe of a Christian life: where is entreated of the forsaaking of our selues.
8. Of the bearing of the Cross, which is a parte of the forsaaking of our selues.
9. Of the meditation of the life to come.
10. How we ought to vse this present life, and the helps thereof.
11. Of the Justification of Faith, and first of the definition of the name and of the thing.
12. That to the ende we may be fully persuaded of the free justification, we must lift vp our minds to the judgement scate of God.
13. That there are two things to be marked in free justification.
14. What is the beginning of justification, & the continually proceeding thereof.
15. That those things that are commonly boastted concerning the merites of works, do overthrow as well the praise of God in giving of righteousness, as also the assurednes of salvation.
16. A confutation of the slaunderers, whereby the Papits goe about to bring this doctrine in hatred.
17. The agreement of the promises of the Law, and the Gospel,

18. That:
The Table.

18. That of the reward, the righteousness of works is ill gathered.
20. Of prayer which is the cheefe exercise of Faith, and whereby we daily receive the benefits of God.
21. Of the eternall election, whereby God hath predestinate some to salvation, some other to destruction.
22. A confirmation of this doctrine by the testimonies of Scripture.
23. A confutacion of the flanders, whereby this doctrine hath alway beene vnjuiftly charged.
24. That election is confirmed by the calling of GOD: and that the reprobate doe bring vpon themselves the inift destruction, to which they are appointed.
25. Of the last Resurrection.

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

1. Of the true Church with which we ought to keepe vnitie, because it is the Mother of all the godly.
2. A comparison of the false Church with the true Church.
3. Of the teachers and ministers of the Church, and of their election and office.
4. Of the state of the olde Church, and of the manner of governing that was in vfe before the Papacie.
5. That the olde forme of government is utterly overthrowne by the tyranny of the Papacie.
6. Of the supremacy of the Sea of Rome.
7. Of the beginning and encreasing of the Papacie of Rome, vntill it advanced it selfe to this height, whereby both the libertie of the Church hath beene oppressed, and all the right government thereof overthrowne.
8. Of the power of the Church as touching the articles of Faith: and with how unbridled licentiousness it hath in the Papacie beene wrested to corrupt all purenesse of doctrine.
9. Of Councelles and of their authority.
10. Of the power in making of lawes wherein the Pope and his have vsed a most cruell tyrannie and butcherie vpon Soules.
11. Of the iurisdiction of the Church and the abuse thereof, such as is seen in the Papacie.
12. Of the discipline of the Church, whereof the cheefe vfe is in the censures and excommunication.
13. Of vows, by faith promising whereby of eache man hath miserably entangled himselfe.
15. Of Baptisme.
16. That the Baptisme of Infantes both very well agree with the institution of Christ, and the nature of the signe.
17. Of the holy Supper of Christ: and what it availeth vs.
18. Of the Popish Maffe, by which sacrilege the Supper of Christ hath not onely beene prophaned, but also brought to nought.
19. Of the five falselie named Sacraments: where is declared, that the other five which have been hitherto commonly taken for Sacraments, are not Sacraments: and then is shewed what manner of things they be.
20. Of Ciuill government.

FINIS.
THE FIRST BOOKE
OF THE INSTITUTION OF CHRISTIAN RELIGION,
which intreateth of the knowledge of God the Creator.

The first Chapter.

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

HE whole summe in a manner of all our wisdom, which
only ought to be accounted true and perfect wisdom,
consisteth in two partes, that is to say, the knowledge of
God, and of our selves. But whereas these two knowledges be
with many bondes linked together: yet whether
goth before or engendreth the other, it is hard to dis-
cerne. For, first no man can looke vpon himselfe, but he
must needs by and by turne all his senses to the behol-
ding of God, in whom he liueth and is knowen: because
it is plain, that those gifts wherewith we he indued, are
not of our selves, yea, even that that we have being nothing els but an effence
in the one God. Finally, by these good things that are as by dropsmele powerd into
vs from heaven, we are led as it were by certaine streams to the spring head. And so
by our owne neediness, better appeareth that infinite plentie of good things that abid-
theth in God. Specially that miserable ruine, whereinto the fall of the first man hath
throwne vs, compelleth vs to lift vp our eies, not onely being fooddeffe and hungrie,
to craye from thence that which we lacke, but also being awakened with feare, to
leare humiliation. For as there is found in man a certaine worde of all miseries, and
since we have beene spoyled of the divine apparel, our shamefull nakedness disclo-
seth an infinite heape of filthie disgracements: it must needs be that every man be
pricked with knowledge in conference of his owne vnhappiness to make him come
at the least vnto some knowledge of God. So by the understanding of our ignorance,
vanity, beggerie, weakenesse, peruerse, and corruption, we learn to reknowledge
that no where else but in the Lord abideth the true light of wisdom, found vertue,
perfect abundance of all good things, and puretie of righteousnes. And so by our
owne enuis we are shirred to consider the good things of God: and we cannot ear-
nestly aspire toward him, vntill we begin to dislike our selves. For of all men what
one is there, that would not willingly rest in himselfe? yea, who doth not rest, so long
as he knoweth not himselfe, that is to say, so long as he is contented with his owne
giftes, and ignorant or vnmindfull of his owne miserie? Therefore every man is by
the knowledge of himselfe, not onely pricked forward to seeke God, but also led as it
were by the hand to finde him.

2 Again, it is certaine, that man never commeth vnto the true knowledge of
himselfe, vnlesse he have first beholde the face of God, and from beholding thereof
doe descend to looke into himselfe. For (such is the pride that is naturally planted in
vs) we alwayes thinke our selves righteous, innocent, wise and holy, vntill that with
manifest prooues we be convinced of our vnrighteousnesse, filthinesse, flihillnesse, and
vncleannes.
Cap. 1. Of the knowledge of

cleanness. But we are not convinced thereof, if we look upon ourselues onely, and
not upon God also, who is the only rule whereby this judgement ought to be tried.
For because we are naturally inclined to hypocrisie, therefore a certaine vaine resem-
blance of righteousnes doth abundantly content vs in stead of righteousnes in deed.
And because there appeareth nothing among vs, nor about vs, that is not defiled with
much filthines, therefore that which is somewhat leste filthie pleaseth vs as though it
were most pure, so long as we hold our selues within the boundes of mans vn-cleane-
ses. Like as the eie that is vised to see nothing but blacke, thinketh that to be pure
white, which yet is but darkish white, or browne. Yea, we may yet more plainly dif-
cerne by our bodely sense how much we are blinded in considering the powers of the
soule. For if at midday we either looke downe vp on the ground, or beholde those
things that round about lie open before our eies, then we think our selues to have
very assurred and pearcing force of sight: but when we looke vp to the skye, and be-
holde it with fixed eies, then that same sharpeneffe that was of great force upon the
ground, is with so great brightnes by and by daeled and confounded, that we are
compelled to confesse that the same sharpesight which we had in considering earth-
ly things, when it commeth to the skynes, is but mere dulle. Even so commeth it to
paue in waiging our spirituall good things. For while we looke no further than the
earth, so long being well contented with our owne righteousnes, wisdome & strength,
we doe sweeteely flatter our selues, and thinke vs in manner holie gods. But if we once
begin to raise vp our thought vnto God, and to waie what a one he is, and how ex-
act is the perfection of his righteousnes, wisdom and power, after the rule whereof
we ought to be framed: then that which before did please vs in our selues with false
pretence of righteousnes, shall become lothsome to vs as greatest wickednes: then
that which did marvellously deceuie vs ynder colour of wisdome, shall stinke be-
fore vs as extreme follie: then that which did beare the face of strength, shall be pro-
bred to be most miserable weaknesses. So slenderly doth that which in vs seemeth even
most perfect, answer in proportion to the purenes of God.

3 Hereof proceedeth that trembling and amazednes, wherewith the scripture
in many places reciteth that the holy men were stricken and astonisht so oft as they
perceived the presence of God. For when we see that they which in his absence did
stand allurede and vnmove, so soone as he discloseth his glorie, begin to quake and
are so disquieted that they fall downe, yea are swallowed vp, and in manner are de-
stroyed with feare of death: it is to be gathered thereby, that man is never sufficiently
touched and inwardly moved with knowledge of his owne basenes, vntill he have
compared himselfe to the majestie of God. But of such dismayne we have often ex-
amples both in the Judges and in the Prophets: so that this was a common saying
among the people of God: We shall die because the Lord hath appeared vnto vs. And
therefore the historie of Job, to throw men downe with knowledge of their owne fol-
lie, weakness, and vn-cleannes, bringeth alway his principal proofe from describing
Gods wisdome, strength and cleanenes. And that not without caufe. For we see how
Abraham, the neerer that he came to behold the glorie of God, the better acknowl-
The second Chapter.

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

I Meane by the knowledge of God, not onely that knowledge, whereby we conceive that there is some God, but also that, whereby we learne so much as behooveth vs to know of him, and as is profitable for his glorie: finally so much as is expedient. For, to speake properly, we cannot saie that God is known where there is no religion nor godlines. But heere I do not yet touch that speciall kinde of knowledge whereby those men that are in themselues reproue and accursed do conceive God the redeemer in Christ the meditator: but I speake onely of that first and simple manner of knowledge, whereby the order of nature would haue led vs, if Adam had continued in state of innocencie. For although no man, Sith manke is in this state, can perceiue God to be either a father, or author of salvation, or in anie wile favourable, vnlesse Christ come as a meane to pacifie him towards vs: yet it is one thing to perceiue that God our maker doth by his power sustaine vs, by his prouidence governeth vs, by his goodnes nouriseth vs, and endue vs with all kinds of blessings: and another thing to embrace the grace of reconciliation offered vs in Christ. Whereas therefore the Lorde first simplicely appeareth as well by the making of the worlde, as by the generall doctrine of the Scripture, to be the Creator, and then in the face of Christ to be the Redeemer: hereupon arifie two sorts of knowing him, of which the former is now to be intreated of, and then the other shall orderly follow in the place fit for it. For although our minde cannot conceive the knowledge of God, but that it must gue to him some kinde of worship, yet shall it not be sufficient simple to know that it is he onely that ought to be honoured and worshiped of all men, vnlesse we be also persuaded that he is the fountaine of all good things, to the ende that we should secke for nothing elsewhere but in him. Meane hereby, not onely for that as he hath once created this worlde, so by his infinite power he sustaineth it, by his wisedome he governeth it, by his goodness he preferreth it, and specially mankinde herulcith by his righteousnes and judgement, suffreth by his mercy, and faugardeth by his defence: but also because there can no where be found any one drop either of wisedome, or of light, or of righteousnes, or of power, or of graces, or of sincere truth, which floweth not from him, or whereof he is not the cause: to this end verily, that we shulde learne to looke for and craue all these things at his hande, and with thanksgiving account them receiued of him. For this feeling of the powers of God is to vs a meere scholemaster of godlines, out of which springeth religion: Godlines I call a reuerence of God, joyned with love of him which is procured by knowledge of his benefits. For men will never with willing obedience submit themselves to God, vntill they perceive that they owe all things to him, that they are nourished by his fatherly care, that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yeeld themselues truely and with all their hart wholly to him, vnlesse they assuredly beleue that in him is perfect felicitie reposed for them.

2 Therefore doe but trifle with vaine speculations, which in entreating of this question, do make it their purpose to discourse what thing God is, where it rather behoveveth vs to know what manner one he is, and what agreeth with his nature. For to what ende serueth it to confesse as Epicure doth, that there is a God which doth only delight himselfe with idlenesse, havin no care of the world? Finally, what profiteth it to know such a God with whom we may have nothing to do? But rather the knowledge of him ought to serue to this end, first to frame vs to feare and reuerence: then that by guiding and teaching vs, we may learne to craue all good things at his hande, and to account them receiued of him. For how can any thought of God enter into thy minde, but that thou must therewith all by and by thynke, that forasmuch...
of the knowledge of

as thou art his creature, therefore thou art of right subject and bound to his authority, that thou owsest him thy life, whatsoeuer thou enterprisest, whatsoeuer thou dost, ought to be directed to him? If this be true, then truly it followeth that thy life is perniciously corrupted if it be not framed to obeying of him, forasmuch as his will ought to be our lawe to live by. Again, thou canst not cleerely see him, but that thou must needs knowe that he is the fountain and original of all good things, whereupon should grow both a desire to cleave unto him, and an assured trust in him, if mans owne corruptures did not draw his mind from the right searching of him. For first of all, the godly minde doth nor as by a dreame imagine to herselfe anie God at adventure, but steadfastly beholdeth the onely and true God: and doth not false-
lie forge of him whatsoeuer herselfe liketh, but is content to beleeue him to be such a one as he discloseth himselfe, and doth alway with great diligence beware that with presumptuous rashness she passe not beyond his will, and so wander out of the waie. And when the so knoweth him, because the understandeth that he governeth all things, the assuredly trusteth that he is her safe keeper and defender, and therefore wholly committeth herselfe to his faith, because the understandeth that he is the author of all good things: therefor if any thing trouble her, or if she want any thing, by and by the lieth to him for succour, looking for helpe at his hand. Because she is persuaded that he is good and mercifull, therefore with assured confidence the reflecteth on him, and doubteth not in all her euils to finde a ready remedie in his mercifull kindness: Because she knoweth him to be her Lord and father, therefore she determineth that he is woorthie that she should in all things have regard to his authority, reverence his majestie, procure the advancement of his glorie, and obey his commandements. Because the feeth that he is a righteous Iudge, and armed with his fe-
ueritie to punish sinners, therefore she alway setteth his judgement before her eyes, and with feare of him with draweth and restraineth herselfe from prouoking his wrath. Yet is the not so afraid with the feeling of his judgement, that she woulde converse herselfe from it, although there were a way open to escape it: but rather the doth no leste loue him, while he extendeth vengeance upon the wicked, then while he is beneficall to the godly, forasmuch as the understandeth that it doth no leste belong to his glorie that he hath in store punishment for the wicked and euil doers, than that he hath rewarde of eternall life for the righteous. Moreover she doth not for onely fear of punishment restraineth herselfe from sinning: but because she loueth and reverenceth him as her father, attendeth on him and honoreth him as her Lord, therefore although there were no hell at all, yet the dreadeth his onely displeasure. Now behold what is the pure and true religion, even faith joyned with an earnest feare of God, so that feare may containe in it a willing reverence, and draw with it a right forme of worthipping 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 do reverence him, while each where is great pompous shewe in ceremonies, but the purities of hart is rare to be found.

3 Truely they that judge rightly, will alway hold this for certaine, that there is grauen in the mindes of men a certaine feeling of the Godhead, which never can be blotted out. Yea that this perswasion, that there is a God, is even from their generation naturally planted in them, and deeply rooted within their bones, the verie obtinacie of the wicked is a substantial wittnes, which with their furious strining yet can never winde themselues out of the feare of God. Although Diasovas and such other dod lefte and laugh at all that hath in all ages beene beleued concerning religion: although Dionysius doth scoffe at the heavenly judgement: yet that is but a laughter from the teeth forwarde, because inwardly the worime of conscience groweth them much more sharply than all hot fearing irons. I alledge not this that Cicero faith, that errors by continuance of time grow out of vs, and religion dayly more
more and more encreaseth and waxeth better. For the world (as a little hereafter we shall have occasion to shew) trauelleth as much as it lyeth to shake off all knowledge of God, and by all means to corrupt the worshipping of him. But this onely I say, that when the dull hardnesse, which the wicked doe deisrously labour to get to despise God withall, doth lyeepingely in their hearts, yet the fame feeling of God, which they would most of all desire to have utterly destroyed, liueth full, and sometime doth vert et se felfe: whereby we gather that it is no such doctrine as is suit to be learned in schooles, but such a one whereof euerie man is a teacher to his felfe euene from his mothers wombe, and such a one as nature suffereth none to forget, although many bende all their endeavour to shake it out of their minde. Nor, if all men bee borne and do line to this ende, to know God, and the knowledge of God is but fickle and lightly vanishe away, vnlesse it proceede thus farre: it is evident, that they all fwarue out of kind from the law of their creation, that do not direct to this marke all the whole thoughts and doings of their life. Of which the Philosophers themselves were not ignorant. For Plato ment nothing else, when he oftentimes taught, that the soueraigne good of the soule is the likeneffe of God, when the soule haue throughly conceived the knowledge of him is wholly transformed into him. Therefore vere aptely doth Grilus reafon in Plutarch, where he affirmeth, that men, if religion bee once taken from their life, are not onely nothing better than brute beasts, but also many waies much more miserable, for that being subiect to fo many forts of euils, they continually draw foorth a troublesome vnquiet life: and therefore the worship-ping of God is the onely thing that maketh them better than brute beastes, by which alone they aspire to immortallitie.

The third Chapter.

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

We hold it out of controversy, that there is in the minde of man, even by natural instinct, a certaine feeling of the Godhead. For to the ende that no man should flee to the pretence of ignorance, God himfelf hath planted in all men a certaine understanding of his divine maiftie, the remembrance whereof, with pouering in now and then as it were newe drops, 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 worchiped him, and dedicated their life to his will. But truly if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more than among the groefte forts of peoples and fardest from ciuill order of humanitie. But (as the heathen man faith) there is no nation so barbarous, no kinde of people so favage, in whom refteth not this perfwation that there is a God. And even they that in other parts of their life feme verie little to differ from brute beastes, yet do continually kepe a certaine fede of religion. So thouroughly hath this common principle possefted all mens minds, and so fast it fuccketh within all mens bowels. Sith then from the beginning of the world there hath bee no countrey, no citie, yea no house, that could be without religion, in this is emplid a certaine fecret confeffion, that a feeling of the Godhead is written in the harts of all men. Yea, and idolatry it selfe is a fubfiantiall frough of this perfwation. For we know how unwillingly man abafeth himfelfe to honoure other creatures above himfelfe. Therefore when he had rather worship a blocke and a stone, then he would be thought to haue no God, it appeareth that this imprindt perfwation of God is of moft great force, which is impossible to be raued out of the minde of man, that it is much more eafe to have the affection of nature broken, as indeede it is broken when man from his owne naturall dwelling pride of his owne will floueth downe euen to the basest creatures to honour God.
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2 Wherefore it is most vaine which some do say, that religion was devised by the suttletie and craft of a fewe, by this policie, to keepe the simple people in awe, whereas they themselves that procured other to worship God, beleued nothing lesse then that there was any God at all. I graunt indeed that some men have invented many things in religion, whereby to bring the people to a reverence, and caft them in a fear, to make their minde the more pliable to obedience: But this they could never have brought to passe, vnlesse the minde of men had beene already before hand perswaded that there was a God, out of which perswaion as out of seede springeth that readie inclination to religion. Neither is it likely that euen they which suttlety deceived the simple sort with colour of religion, were themselves altogether without knoledge of God. For though in times past there have beene some, and at this day there arife vp many that deny that there is any God; yet whether they will or no, they oftentimes feele that which they are desirous not to know. We read of none that euer did breake foorth into more presumptuous and vnbridled despising of God, than Caligula: yet none more miserably trembled when any token of Gods wrath appeared. And for against his will he quaked for feare of him whom of wilfull purpose he endevoured 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 verie noyse of the falling of a leaf. And whence commeth that, but from the reneging of Gods maieftie, which doth so much the more vehemently strike their conscience as they more labour to fly away from it? They do in deed looke about for all the starting holes that may be, to hide themselves from the presence of the Lord: but whether they will or no, they are still holden fast tyed. For howsoeuer sometime it seemeth to vanish away for a moment, yet it oyt returneth againe, and with new alloute doth hurrie upon them: so that the rest which they have, if they have any at all, from torment of conscience, is much like to the sleepe of drunkards or franticke men, which euen while they sleepe do not quietly rest, because they are at euerie moment vexed with horrible and dreadful dreams. Therefore the verie vngodly themselves ftere for an example to prooue that there alway liueth in all mens minds some knowledge of God.

Theiii. Chapter.

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

By as experience teacheth that God hath sown the seede of religion in all men, so scarcely may be founde the hundreth man, that haung it conceived in his hart doth cherish it, but no man in whom it ripeneth, so far is it of that any fruit appeareth in due time. Therefore whether it be that some become vaine in their owne superstitions, or that some do of set purpos purpose maliciouly revolt from God; yet all doe runne out of kinde from the true knowledge of him. So commeth it to passe that there remaineth no true godliness in the world. But whereas I said that some by error fall into superstition, I meane not thereby as though their simplicitie might excuse them from blame, because the blindness that they haue, is commonly alyway mingled both with proude vanitie, and with flubbornetie. Vanitie and the fame joyned with pride appeareth in this, that they miserable men both in the seeking of God do not clime above themselves as they ought to have done, but measure him according to the proportion of their owne fleshly dullness, and also neglecting the founde manner of searching for him, do curiously flie to vaine speculations. And to they conceiue him not such a one as he offereth himselfe; but do imagine him such a one as of their owne rash presumption they have forsook him. Which gulle being once opened, what way so ever they flite their fette, they must needs alway runne headlong into destruction.
For whatsoever afterward they goe about towards the worshipping or service of God, they cannot account it done to him, because they worship not him, but rather the deceit of their owne heart, and their owne dream in stead of him. This pernicious doth Paul expresslie teach, where he faith, that they were made fools when they counted to be wise. He had before said, that they were 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 sobriety, but presumptuously taking upon them themselves more than they ought, they wilfully bring darkness vpon them, yea, vnhonest vaine and froward pride do make themsevles fools. Whereupon followeth, that their foolishnesse is not excusable, whereof the cause is not onely vaine curiositie, but also greediness to know more than is meete for them, joyned with a false confidence.

2 As for this that David faith, that the wicked and mad men think in their hearts, that there is no God: First that is meant onely of those that choking the light of nature, do of purpose make themselves senseless, as we shall see againe a little hereafter. Even as we see that manie after that they have beene hardened with boldnes and outwight of sinning, do furiously put from them all the remembrance of God, which yet is by vvere feeling of nature inwardly ministred vnto their minds. Now David, to make their madnesse the more detestable, bringeth them in as though they precisely denied, that there is any God; although they take not from him his being, but because in taking from him his judgement and prudence, they shew him vpp idle in heaven. For whereas nothing leftt agreeth with the nature of God, than to throw away the government of the world, and leave it to fortune, to winke at the finnes of men, so as they may live in licentious outrage vnpunished: whatsoever he be that quenching the fear of the heavenly judgement, doth carelesly follow his owne affections, he denmeth that there is a God. And this is the just vengeance of God, to draw a finnes out their hearts, so that the wicked when they have once closed their eyes, even in seeing may not see. And David in another place is the best expounder of his owne meaning, where he faith: That the fear of God is not before the eyes of the wicked. Againe, that in their euel doings they proudly rejoice at themselues, because they persuade themselues that God doth not looke vpon them. Therefore although they be compelled to acknowledge some God, yet they do rob him of his glory in withdrawing from him his power. For as God (as Paul witnesseth) cannot deny himselfe, because he continually abideth like himselfe: so it is truly faide, that these men in faining God to be a dead and vaine image, do denie God. Moreover it is to be noted that although they wrasse against their owne natural feeling, and do desire not onely to shake out God from hence, but also to destroy him in heaven: yet their dull hardnesse can never so far prevaile, but that God sometime draweth them backe to his judgement seat. But as for much as they are not withheld with any fear from running violently against God: therefore it is certaine that there reigneth in them a brutish forgetfulness of God, so long as that blind pang of rage doth so forcibly carrie them.

3 So is that vaine defence overthrowen, which many are wont to pretende for excuse of their superstition. For they thinke, that any devotion to religion sufficeth, whatsoever it bee, though it be never so much contrary to order and truth. But they consider not, that true religion ought to be framed according to the will of God, as by a perpetual rule: and that God himselfe abideth alwaye like himselfe, and is no imagined Ghost or fantase, that may be diuerely fashioned after euyey mans liking. And truly we may plainly see with how lying deceites superstition mocketh God, while she goeth about to do him pleasure. For catching holde of those things in a manner onely, which God hath testified that he careth not for, the either contemptuously vseth, or openly refuseth those things that he appoineth and faith to be pleasant.
Cap. 4. Of the knowledge of pleasant vnto him. Therefore whosoever do sett yp newe invented forme of worshipping God, they worship and honour their owne deifying deities; because they durst not so trifle with God, vnsce they had first sained a God, agreeing with the follies of their ending royes. Wherefore the Apollo pronounces, that that viatated and wandering opinion of the maiestie of God, is a verie not knowing of God. When (faith he) yee knewe not God, yee serued them that in nature were no gods. And in another place he faith that the Ephesians were without a God at such time as they strayed from the right knowledge of the one God. And at leaft in this case, it difference not much, whether thou beleeue one God or many; because in both cases thou departest from and forsaikest the true God: whom when thou haft once forsaken, there is nothing left with thee but a detestable Idol. It followeth therefore, that we must determine with Laetun, there that is no lawfully allowable religion, but that which is toyned with truth.

4. There is also a second fault, that they neither have at any time any consideration of God, but against their wills, doe approach toward him, till for all their holding backe they be forrobled drawn to him; and even then also they have not a willing feare that proceedeth from reverence of Gods maiestie, but onely a servile and constrained feare, which the judgement of God wringeth out of them; which judgement because they cannot escape, therefore they dreads it. But yet as they are onely taken out of where they abhorre it. And so that laying of Statius, that feare first made gods in the world, may be fully spoken of vngodliness, and of this kinde of vngodliness onely. They that have amunde abhorring from the justice of God, do hartily will to have his throne of judgement overthrown, which they know to stande for punishment of offences against his justice by which affection they warre against God, who cannot be without his judgement. But when they understand that his power impossible to be avoided, and yet to be escaped, therefore they feare it. So leafl they shoulde in all things seeme to despiete him, whose maiestie still preseth upon them, they use certain outward forme of religion, such as it is: but in the mean time they cease not to defile themselves with all kinde of vices, to ioyn outrageous muchies to muchies, vntill they haue in all points violate the holy law of the Lord, and destroyed his whole righteousness, or at leaft they are not so holde backe with that sained feare of God, but that they sweetely rest in their times, and flatter themselves, and had rather to follow the intemperance of their flesh than restringe it with the bridale of the holy Ghost. But forasmuch as the same is but a voide and lying shado of religion, yea fearcely worthy to be called a shadow; therby againe is easily gathered, how much the true godliness, which is powerd onely into the harts of the faithfull, I mean that out of which religion springeth, doth differ from this confuse knowledge of God. And yet the hypocrites would obtaine by crooked complices, to seeme nigh vnto God, whom they lie from. For whereas there ought to have beene one continual vnbroken course of obedience in their whole life, they in a manner in all their doings carlessly rebelling against him, labour with a few sacrifices to appease him. Whereas they ought to have satisfied him with holinesse of life and sincerenesse of hart, they inuent trifling & obseruations of no value, to procure his favour withall. yea they do the more licentionally lie dull in their owne dregees, because they trueth that they may be discharged against him with their owne mockeries of propiciatory satisfactions. Finally whereas their alliance ought to have beene fastened in him, they neglecting him do rest in themselves, or in creatures. At length they entangle themselves with such a heap of errors, that the daie shiuf of malice doth choke, and at last utterly quench those sparkes, that glimmeringly shined to make them see the glorie of God. Yet that seede still remaineth which can by nonean be plucked vp by the rootes, to beleeue that there is a certaine godhead: but the same seede is so corrupted, that it bringeth
forth of it none other but verie cuill fruittes. Yea thereby is that which I trauaile to prooue more certainly gathered, that there is a feeling of godhead naturally grauen in the harts of men, forsasmuch as the verie reprobate themclues are of necessity enforced to confesse it. In quiet prosperitie they pleaantly moocke at God, yea they are full of talke and prating to diminish the greatness of his power: but if once any despera\n\ntion touch them, it streweth them vp to feke the fame God, and minis\nthreth them for\ndane short prayers: by which it may appeare, that they were not vitally ignorant of God, but that the same which ought sooner to have bee\nne vittered, was by obstinacie suppressed.

The fifth Chapter.

That the knowledge of God doth fluently appeare in the making of the\nworld and in the continuall government thereof.

Mo\n\ncour because the furthest end of blessed life standeth in the knowledge of\nGod: that the way to felicite should be stopped to none, therefore God hath\nnot onely planted in the mindes of men that seede of religion which we have spoken\nof, but also hath so dislo\nced himselfe in the whole worke\nman\nh of the wor\n\nde, and daily so mani\nestly presen\ntheth himselfe, that men cannot open their eyes but they must needes behold him. His substance indee\nede is incomprehensible, so that his diuine\n\nmajesty farre surmounteth all mens sen\nes: but he hath in all his workes grauen cer\ntaine marke\s of his glorie, and those so plaine and notably discernible, that the ex\ncus\e of ignorance is taken away from men, be they neuer so grosse and dull witted. Therefore the pro\n\nphete right\n\nyfel\n\nte crieth out, that he is clothed with light as with a garment: as if he should have faide, that then he first began to come foorth to be\n\nsecne in visible apparel, since the time that he first displayed his ensignes in the crea\ntion of the wor\n\nde, by which eu\n\n\nnow what way focuer we turne our cies, he appe\n\n\nreth glorious vnto vs. In the same place al\n\nso the same Prophet aptly compareth the\nheausen as they be displayed abroad, so his royall pavilion: the faith that he hath framed his parlours in the waters, that the cloudes are his chariots, that he rideth upon the wings of the windes, that the windes and lightenings are his swift messengers. And because the glorie of his power and wisedome doth more fully shine aboue, therefore commonly the heauen is called his pallace. And first of all, what wait focuer thou turne thy cies, there is no pence of the worlde be it neuer so small, wherein are not scene at least some sparkles of his glorie to shine. But as for this most large and beautifull frame, thou canst not with one viewe peruse the wide compass of it, but that thou must needes be on euery side ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epistle to the Hebrews doth ver\n\newell call the ages of the world the spectacle of im\nvisible things, for that the fo od\nerly framing of the world sreueth vs for a mirror wherein we may beholde God, which otherwise is im\nvise. For which cause the Prophet assigneth to the heauenly\ncreatures a language that all nations vnderstand, for that in them there is a more cer\ntent 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 faith, that there is dis\nlo\nced vnto men so much as was be\nhooleful to be known concerning God: because all men without exception, do throughly see his invisible things eu\n\n\n\nto his verie power and Godhead, which they vnderstand by the creation of the world.

2 As for his woonderful wisedome, there are innumerable prooues both in hea\n\nuen and in earth that witnisses it: I meanie not onely that secretor sort of things, for the neerer marking whereof ASTro\nlogie, Physicke, and all naturall Philosophie sreueth, but eu\n\n\n\nven those things that thrust themselves in sight of every one, eu\n\n\n\nen of the rudest
\n\nvulearned man, so that men cannot open their cies but they must needes be witnisses thereof.
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of them. But truly they that have digested, yea or but tasted the liberal Arts, being holpen by the aide thereof, doe proceed much farther to looke into the secrets of God's works: And yet there is no man so hindered by lacke of knowledge of those Arts, but that he throughly seeth abundantly enough of cunning workmanship in God's works, to bring him in admiration of the workman thereof. As for example to the searching out of the mounings of the fathers, appointing of their places, measuring of their distances, and noting of their properties, there needeth Art and an exact diligence: by which being throughly perceiued, as the providence of God is the more manifestly disclos'd, so it is convenient that the minde rise for what the higher thereby to behold his glory. But from such as the unlearned people, yea, and the rudest sort of them, such as are furnished with the only helpe of their eyes, cannot be ignorant of the excellency of God's cunning workmanship, which in this innumerable and yet so feuerely well ordered and disposed variety doth of itself flow forth it self: as evident that there is no man to whom God doth not largely open his wisedome. Likewise it requireth a singular sharines of wit, to woye with such cunning as Galen doth, the knitting together, the proportional agreement, the beautie, and fve in the frame of mans bodie: but by all mens confession, the body of man doth vertue in verie thewe of it selfe so cunning a compacting togethers, that for it the maker of it may worthily be judged wonderfull.

And therefore certaine of the Philosophers in old time did not without counte call man a little world, because he is a bare representation of the power, goodness and wisedome of God, and containeth in himselfe myrales enough to occupie our minde, if we were content to make them. And for this reason Paul, after that he had said that the verie blinde men may finde out God by groping for him, by and by faith further, that he is not to be sought farre of, because all men do see vndoubtedly within themselves the heavenly grace wherewith they bee quickened. But if wee need to go no further then ourselves to finde and take hold of God: what pardon shall his brutish selfe deserve that will not vouchsafe to descende into himselfe to finde God? And the same is the reason why David when he had shortly spoken in the advancement of the wondertfull name and honour of God that do every where gloriously shine, by and by crieth out: What is man that thou art mindful of him? Again out of the mouth of infants, and sucking babes, thou hast established strength. For so he pronounceth that not only in the whole kinde of man is a mirroure of the worke of God, but also that the very infants while they yet hang on their mothers breasts, haue toongs eloquent enough to preache his glory, so that there needeth no other Orators. And therefore he doubteth not to set their mouths in the vawarde, as being strongly armed to subdue their maligne: that woulde according to their diuellish pride couet to extinguish the name of God. And heerupon riseth that which Paul alledgeth out of Aratus, that we are the offspring of God: because he garnishing vs with such excellency, hath testified that he is our father. Like as euery common reason, and as it were by information of experience, the prophane Poets called him the father of men. And truely no man will affentiingly and willingly yield himselfe to fear God, but he that having tasted his fatherly loue, is mutually allured to loue and worship him.

And here is disclosed the soule vunthankfulnes of men, which while they have within themselves a workhouse gloriously furnished with innumerable worke of God, and alio a stop stuffed with inestimable plenty of riches, and when they ought to burst foorth into praising of him, are contrariwise stuffed vp and doe swell with so much the greater pride. They seeke how diversly in marvellous wise God worketh in them: they are taught by experience it selfe, how great variety of giftes they possess by his liberallitie: whether they will or no, they are inforced to knowe that these are the tokens of his godhead: and yet they suppress it close within them. Truely they

* Their unthankfulnes is worthie of detestation who ascribe the operations of their bo-
des and foules in such wise to nature that they hide the power of God which worketh in them.
need not to goe out of themselues, so that they would not in presumptuously taking upon themselves that which is guuen from heauen, but within the ground that which brightly ginneth light to their minde to see God. But even at this day the earth beareth many monstreous spirits, which sticke not to abuse the whole seede of godhead that is lowen in mans nature, and to employ it to oppresse the name of God. How detestable, I pray you, is this madness, that man finding God a hundred times in his body & his soule, should by the very fame pretence of excellency denote that there is a God? They will not say, that they are by chance made different from brute beasts. But they pretend a cloke of nature, whom they account the maker of all things, and so doe conuey God away. They see that exquisite workmanship in all their members, from their mouth and their eies euyn to the nailes of their toes, and yet here also they put nature in place of God. But specially the so swift motions, the so excellent powers, the so rare gifts of the soule, doe represent a divine nature that doth not easily suffer it selfe to be hid: vnlue the Epicureans like the Giants Cyclopes woulde (bearing themselues bold vpon this hie degree) outrageouslie make war against God. Do the whole treaures of the heavenly wisedome doe interwet to rule a worne of suete fere long: and shall the whole vnuuerfalitie of the world be without this prerogative? First to agree that there is a certaine instrumentall thing that answereth to all the partes of man, doth fo fuse nothing at all to obscure the honour of God, that it rather doth more gloriously set it out. Let Epicure answere me, what meeting of vndivisible bodies, bowling the meate and drinke in man, doth dispose part into excrements and part into bloud, and bringeth to passe that there is in all the members of man such an endwearing to doe their office, even as if so many fuearall soules did by commonadult wise rule one bodie.

But I have not now to doe with that fylte of swine. I rather speake vnto them, that being guuen to fulfillers, would by crooked conuenience with that cold laying of Aristoteles, both to destroy the immortalitie of the soule, and also to take from God his right. For because there are instrumentall powers of the soule, by pretence thereof they bunde the soule to the body, that it can not continue without the body, and with praifes of nature they doe as much as in them is, suppress the name of God. But the powers of the soule are far from being inclosed 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 stars, to learn the greatness of one, to know what space they be distant one from another, with what swiftnesse or flownesse they go their courses, how many degrees they decline this way or that way? I grant in deed that there is some vfe of Astrologie: but my meaning is onely to shew that in this so depe searching out of heavenly things, it is not an instrumentall measuring, but that the soule hath her offices by it selfe: fuearall from the bodie. I have shewed one example, by which it shall be calle for the readers to gather the rest. Truely the manifold nimblenesse of the soule, by which it seeweth both heauen and earth, ioyneth things past with things to come, keepeth in memorie things heard long before, and expreseth each thing to it selfe by imagination, also the ingeniositie by which it inuenteth things incrediblie, and which is the mother of so many maruellous artes, are sure tokens of divine nature in man. Beside that, even in sleepe there is not onely roll and turne it selfe, but also conceiue many things profitable, reasoneth of many things, and also prophesieth of things to come. What shall we in this case say, but that the signes of immortalitie that are imprinted in man, cannot be blotted out? Now what reason may heare that man shall be of divine nature, and not acknowledge his Creator? Shall we sooth by judgement that is put into vs difference betweene right and wrong, and shal there be no judge in heauen? Shall we even in our sleepe have abiding with vs some remnant of understanding, and shal no God be waking in governinge the world? Shall we be so counted the inuerterers of so many artes and profitable things, that God shall...
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shall be defrauded of his praise, whereas yet experience sufficiently teacheth, that from another and not from our selves, all that we have, is in divers wise distributed among vs? As for that, which some doe babble of the secret inspiration that giueth liuelinesse to the world, it is not onely weake, but also vngodly. They like wel that famous sayling of Vergil:

First heaven and earth, and flowing fieldes of seas,
The shining globe of Moone, and Titans stars,
Spirit feedes within, and throughall all the lims,
Infused minde the whole huge masse doth move,
And with the large big bodie mixt it selfe.
Thence come the kindes of men and eke of beastes,
And lines of flying foules, and monsters strange,
That water beares within the marble Sea.
A sterie liuelinesse and heauenly race there is
Within those feedes, &c.

Forsooth, that the world which was created for a spectacle of the glorie of God, should be the Creator of itselfe. So in another place the same author following the common opinion of the Greekes and Latins, faith:

Same say that bees have part of minde divine,
And heavenly draughtes, for eke they say that God
Gothe through the coasts of land, and creekes of sea,
And through deepes skie. And hence the flockes and herdes,
And men, and all the kindes of savage beastes
Each at their birth receive their fustile lines.
And therefor are they renderd all at last,
And all resolved are returnde againe.
No place there is for death: but lively they,
Flie into number of the stars above,
And take their place within the lofties skie.

Loc. what that hungrie speculation of the vnuerse fall minde that giueth soule and liuelinesse to the world, availeth to engender and nourish godlinesse in the hearts of men. Which doth also better appeare by the blashemous saylings of the filthie dog Lucretius, which are derived from the same principle. Even this is it, to make a shadow with God, to drive farre away the true God whom we ought to feare and worship. I graunt indeed that this may be godlyflied, so that it proceed from a godly minde, that Nature is God: but because it is a hard and an vnproper manner of speech, for as much as Nature is rather an order prescribed by God: therefore in things of so great weight and to which is due a singular religiuoussesse, it is hurtfull to wrap vp God confusedly with the inferiour courte of his worke. Let vs therefore remember, so oft as any man considereth his owne nature, that there is one God which do governeth all naturis, that his will is to haue vs looke vnto him, our faith to be directed to him, and him to be worshipped and called vpon of vs: because there is nothing more against convenientie of reasone, than for vs to enjoy those excellent gifts that favour of divine nature in vs, and to despise the author that freely doth giue them vnto vs. Now as concerning his power, with how notable examples doth it forceably draw vs to consider it, vnlesse perhaps we may be ignorant, of how great a strength it is with his owne word to vphold this infinite maffe of heauen and earth, with his owne becke, sometime to shake the heaven with noise of thunders, to burne vp each thing with lightenings, to set the aire on fire with lightning flames, sometime to trouble it with dutes fowtes of tempests, and by and by the same God when he lift in one moment to make faire weather: to holde in the Sea as it flung in the aire, which with his heighth seemeth to threaten continuall destruction to the earth, sometime in horrible
horrible wife to raise it up with outrageous violence of winds, and sometime to appease the waues and make it calme againe. For prove the heat of doe ferue all the praises of God gathered of the testimonies of nature, especially in the booke of Job and in Esay, which now of purpose I ouersee, because they shal els where have another place fitter for them, where I shall encrease of the creation of the world according to the Scriptures. Oney my meaning was now to touch, that both strangees and they of the household of God haue this way of seeking God common to them both, thar is, to follow these first draughts which both abose and beneath do as in a windowe set forth a lively 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, and is now moved to preferre them: we shall finde that his onely goodnes was it that caused him. Yea and although this onely be the cause, yet ought the same abundantly to suffice to allure vs to the loue of him, for asmuch as there is no creature (as the Prophet saith) vnpon which his mercie is not powred out.

6. Allso in the feconord of his works, I meane thoche that come to passe beside the ordinary course of nature, there doth appeare no litle evident prove of his powers. For in governing the fellowship of men he do ordereth his prouidence, that whereas he is by innumerable meanes good and bountifull to all men, yet by manifest and daily tokens he declareth his favourable kindness to the godly, and his feuenitie to the wicked and euill doers. For not doubtfull are the punishments that he layeth vpon haynous offences: like as he doth openly shew himselfe a defender and reveuger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessity, asshaveth and comforteth their forowes, relieueth their calamities, and by all meanes prouideth for their fatte. Neither ought it any thing to defiance the perpetuall rule of his justice, that he oftentimes permitteth wicked men and euill doers for a time to reioice vnpunished: and on the other side suffereth good and innocent to be rooffed with many aduersities, yea and to be oppressed with the malice and uniffe dealing of the vngodly. But rather a much contrarie consideration ought to enter into our minde that when by manifest shew of his wrath he 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 shall be another judgement to which they are differenced to be then punishid. Likewise how great matter doth it minister vs to consider his mercie, while he oftentimes causeth not to shew his vnwearied bountifulnesse vpon miserable sinners in calling them home to him with more than fatherly tendernesse, vntill he haue subdued their frowardnes with doing them good.

7. To this end, where the Prophet particularly rehearseth, how God in cases past hope, doth suddenly and wonderfully and beside all hope succoure men that are in miserie and in a manner lost, whether he defend them wandering in wildernes from the wilde beasts, and al length leadeth them into the way againe, or ministreth foode to the needie and hungry, or deliuereth prisoners out of horrible dungeons and yron bands, or bringeth men in perill of shipwrecke safe into the haven, or healeth the halfe dead of diseases, or forseth the earth with heat and drouth, or maketh it fruitfull with secret watering of his grace, or aduanse the bals of the rafcall people, or throweth downe the noble Peeres from the high degree of dignitie: by such examples shewed forth, he gathereth that those things which are judged chances happening by fortune, are so many testimonies of the heauenly prouidence and specially of his fatherly kindnesse, and that thereby is gaine matter of rejoicing to the godly, and the wicked and reprobrate haue their mouths stopped. But because the greater part infected with their errors are blinde in so, elevere a place of beholding,
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ding, therefore he crieth out, that it is a gift of rare and singular wisdom, wisely to
wey these works of God: by sight whereof they nothing profit that otherwise seem
most clear are sighted. And truly how much greater the glory of God doth apparent-
lie shine before them, yet scarstly the hundredth man is a true beholder of it. Likewise
his power and wisdom are no more hid in darknes: whereof the one, his power,
doeth notably appeare, when the fierce outrageousnesse of the wicked being in all
mens opinion unconquerable, is beaten flat in one moment, their arrogante tamed,
their strongest holdes rafed, their weapons and armour broken in pieces; their
strengthes subdued, their deuils overthrown, and themselves fall with their owne
weight, the presumptuous boldnes, that avaued it selfe above the heavens is thrown
downe euery euent to the bottome point of the earth againe, the lowly are lifted vp
out of the durt, and the needle raised from the dunghill, the oppressed and affliction
are drawn out of extreme distreffe, men in despaired state are restored to good hope,
the vnamed beare away the victome from the armed, fewe from many, the feeble
from the strong. As for his wisdom, it selfe sheweth it selfe manifestly excellent,
while it disposeth every thing in finest opportunitie, confoundeth the wisdom of the
world be it never so pearing, findeth out the subtiltie in their subtiltie, finally go-
verneth all things by most convenient order.

8 We see that it needeth no longer labourome demonstration, to fetch out
testimonies, to curse for the glorious declaration and proofe of God's majestie: for
by these fewe that we have touched, it appeareth, that which way focure a man
chance to looke, they are so common and readie that they may bee easily marked
with eie, and pointed out with the finger. And heere againe is to be noted, that we
are called to the knowledge of God, not such as contained in vaine speculation,
doth but sitte about in the braine, but such as shall be found and fruitfull, if it be right-
ly conceited and take roote in our harts. For the Lord is declared by his powers,
the force whereof because we seelie within vs, and do enjoy the benefits of them, it
must needs be that we be inwardly moued much more hopefully with such a know-
ledge, than if we should imagine God to be such anone, of whom we should have
no feeling. Whereby we understand that this is the rightest way and firstest order to,
seeke God, not to attempt to enter deeply with presumptuous curiousitie throughly
to discisse his substance, which is rather to be reverently worshiped than scrupu-
iously searched: but rather to behold him in his worke, by which he maketh him-
selue neere and familiar, and doth in a manner communicate himselue vnto vs. And
this the Apostle ment, when he saide, that God is not to be sought a farre of, forthat
much as he with his most present power dwelleth within euery one of vs. Where-
fore David having before confessed his unspeakable greatness, when he descended
the to the particular rehearfall of his worke, protesteth that the fame will flow forth it
selfe. Therefore we also ought to give our skies into such a searching out of God,
as may so holde our wit suspended with admiration, that it may therewithall through-
ly mooue vs with effectuall feeling. And, as Augustine teacheth in another place, be-
cause we are not able to conceive him, it behooueth vs as it were fainting vnder the
burden of his greatness, to looke vnto his worke, that we may be refreshed with
his goodnesse.

9 Then such a knowledge ought not only to stirre vs vp to the worshipping of
God, but also to awake vs, and raffe vs to hope of the life to come. For when we
consider that such examples as God sheweth both of his mercifullnesse, and of his
fuerite, are but begun and not halfe full: without doubt we must thinke, that heere-
in he doth but make a fawle above the handes of those things, whereof the open disclo-
and full deliverr is differeth vnto another life. On the other side, when we see
that the godly are by the vngoody greated with afflictions, troubled with injuries,
oppressed with flanders, and vexed with defperate dealings and reproches: contra-
niwife that wicked doers doe flourishing, prosper and obtain quiet with honour, yea, and that unpunished: we must by and by gather that there shall be another life, wherein is laid vp in store both due revenge for wickednes, and reward for righteousnes. Moreover when we note that the faithfull are often chastised with the rods of the Lord, we may most certainly determine that much leffe the vngodly shall escape his scourges. For verie well is that spoken of Augustine. If every sinner should now be punished with open pame, it would be thought that nothing were referred to the last judgement. Again, if God should now openly punishe no sinner, it would be beleued, that there were no providence of God. Therefore we must confesse, that in euerie particular worke of God, but principally in the vniversal generallitie of them, the powers of God are set foorth as it were in painted tables, by which all mankinde is prouoked and allured to the knowledge of him, and from knowledge to full and perfect felicite. But whereas these his powers doe in his worke moost brightly appeare, yet what they principally tende vnto, of what vnloure they bee, and to what end we ought to vew them: this we then only attaine to understond when we descend into our felues, and do consider by what meanes God doth shew foorth in vs his life, wisedome, and power, and doth vs towards vs his righteousness, goodnesse, and mercifull kindnesse. For though David justly complaineth, that the vnbeseeking doe dose in folly, because they wey not the depe counselaes of God in his governance of mankinde: yet, that is also most true, which he faith in another place, that the woonderfull wisedome of God in that behalfe exceedeth the haires of our head. But because this point shall hereafter in place convenient be more largely entered, therefore I do at this time passe it ource.

10 But with how gratt brightness doe ever God doth in the mirroure of his works shineth by representation both himselfe and his immortal kingdom: yet such is our grosse blockishnesse, that we stand dully amazed at so plaine testimonies, so that they passe away from vs without profite. For, as touching the frame and most beautifull placing of the world, how many a one is there of vs, that when he either lifteth vp his eyes to heauen, or casteth them about on the divers countreys of the earth, doth direct his minde to remembrance of the creator, and doth not rather rest in beholding the works without having regard of the workman? But as touching those things that duly 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 rowled by blinde vnadvisednesse of fortune, then governed by providencen of God? But if at any time we be by the guiding and direction of those things drawn to the consideration of God, (as all men must needs be) yet so soone as we haue without aduisement conceived a feeling of some godhead, we by and by slide away to the dotages or erroneous inuentiones of our flesh, and with our vanitie we corrupt the pure veritie of God. So herein in dece we differ one from another, that every man privately by himselfe procureth to himselfe some peculiar error: but in this point we all are most like together, that we all, vnto one exception, doe depart from the one true God to monstrous trifles. To which disease not onely common and grosse wits are subiect, but also the most excellent and those that otherwise are indued with singular sharpnesse of understanding, are entangled with it. How largely hath the whole feet of Philosophers betrayed their owne dullenesse and beastly ignorance in this behalfe? For, to passe over all the rest, which are much more vneasenably foolish, Plate himselfe, the most religious and most sober of all the rest, vainely errd in his rounde globe. Now what might not chaunce to the other, when the chiefe of them, whose part was to give light to the rest, do themselues fo erre and stumble? Likewise where Gods governance of mens matters doth so plainly procure his providence, that it can not be denied, yet this doth no more premaiie with men, then if they beleued that all things are tossed vp and downe with the rauh will of Fortune: so great is our incli-
Of the knowledge of

Mencions they
crall to their own
wis, become in
their opinions con-
cerning God, ei-
ther pneive, as the
Stoikes, and the
AEgyptians, or
irreligious as the
Epicures, or irrefo-
bute as Synomider.

I. Hereof proccedeth that uneayneurufle sink of errors, where with the whole
world hath been filled and ouerflowen, For each mans will is to himselfe a maze,
so that it is no manfull that every severall nation was duefly drawn into severall
deuises, & not that only, but also that each severall man had his severall gods by him-
selfe. For since that rash presumption and wantonneffe was joyned to ignorance and
darknesse, there hath beene fcarcely at any time any one man founde, that did not
forget to himselfe an idol or fanfie in fleede of God. Truely, even 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 every man ouer licentiously straying, erroneously deuised this or
that concerning God himselfe. And yet I neede not heere to make a regifter of the
superstitions, where with the world hath beene entangled: because both in so doong
I should sooner have end, and also though I speake not one word of them, yet by so
many corruptions it sufficiently appeereth howe horrible is the blindnesse of mans
minde. I passe over the rude and vnlearned people. But among the Philosophers,
which enterprised with reason and learning to pearce into heauen, how shameful is
the disagreement? With the higher wit that any of them was endued, and filled with
art and science, with fo much the more glorious colours he seemed to paint out his
opinion. All which notwithstanding, if one do narrowly looke vpon, he shall finde
them to be but vanishing falsie colours. The Stoices seemd in their own conceit to
speake very wisely, that out of all the parts of nature may be gathered diuerse names
of God, and yet that God being but one is not thereby the more unditer. As though we
were not alreadie more than enough inclined to vanitie, vnlesse a manifie plentie
of gods yet before vs, should further and more violently draw vs into error. Alfo the
AEgyptians mystical science of diuinitie sheweth, that they all diligently endeauore
to this end, not to seeme to erre without a reason. And it is possible, that at the first
fight some thing seeming probable, might deceuie the simple & ignorants: but no mor-
tall man euery inuented any thing, whereby religion hath not beeone fouly corrupted.
And this so confuse diueriticie emboldened the Epicures and other grosse despisers
of godlines, by little and little to caft off all feeling of God. For when they saw the wis-
ofal to strue in contrary opinions, they sticked not out of their difagrements, & out
of the foolish or apparently erroneous doctrine of each of them, to gather that men
do in yaine and fondly procure tormentes to themselves while they search for God,
which is none at all. And this they thought that they might freely do without punish-
ment, because it was better briefly to denye utterly, that there is any God, than to
faigne vncertaine gods, and so to raise vp contentions that never shoulde haue ene.
And too much fondly do they reason, or rather caft a mifte, to hide their vngodlines
by ignorance of men, whereby it is no reason that any thing shoulde 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 disaffere, thereupon is gathered that the wis-
of men are more than dull & blind in heavenly mysteries, that do so erre in seeking
out of God. Some other do praiue that answer of Synomides, which being demaun-
ded of king Hieron, what God was, desirde to haue a daies respite granted him to study
upon it. And when the next day following, the king demaundd the same question
he required two daies respites, and so oftentimes doubling the number of daies at
length he answered: How much the more I consider it, do much the harder the ma-
ter seemeth unto me. But granting that he did wisely to suspend his sentence of so
darke a matter, yet hereby appeareth, that if men be onely taught by nature, they can
know nothing certainly, soundly, and plainly concerning God, but onely are tyed to
confused principles to worship an unknown God.

12 Now
Now we must also hold, that all they that corrupt the pure religion (as all they must needs do that are given to their owne opinion) do depart from the one God. They will boast that their meaning is otherwise: but what they mean, or what they persuade themselves maketh not much to the matter, Sith the holy Ghost pronounceth, that all they are Apostates, that according to the darknes of their owne minds doth thwart dutes in the place of God. For this reason, Paul pronounceth that the Ephesians were without a God, till they had learned by the Gospel, what it was to worship the true God. And we must not think this to be spoken of one nation only, for as he generally affirmed in another place, that all men were become vaine in their imaginations, since in the creation of the world, the Majesty of the Creator was disclosed unto them. And therefore the Scripture, to make place for the true and one only God, condemneth of falsehood and lying, whatsoeuer godhead in old time was celebrated among the Gentiles, and leaueth no God at all, but in the mount Sion, where flourished the peculiar knowledge of God. Truly, among the Gentiles the Samaritans in Christe's time seemed to approach nighest to true godlines: and yet we hear it spoken by Christ's owne mouth, that they knewe not what they worshipp. Whereupon followeth, that they were deceived with vaine error. Finalie, although they were not all infected with grosse faults, or fell into open idolatries, yet was there no true and approved religion that was grounded only upon common reason. For albeit, that there were a fewe that were so mad as the common people were, yet this doctrine of Paul remaineth certainly true, that the princes of this worlde conceiue not the wisdom of God. Now if the most excellent have wandered in darkness, what is to be said of the very dregs? Wherefore it is no marvel, if the holy Ghost do refuse as bastard worshippings all formes of worshipp, deuiding by the will of men. Because in heavenly mysteries opinion conceiued by wit of men, although it do not alway breed a heape of errors, yet is alway the mother of error. And though there come no worfe of it, yet is this no small fault, at aduenture, so worship an unknowne God: of which fault, all they by Christ's owne mouth are pronounced guilty, that are not taught by the law what God they ought to worship. And truly the best lawmakers that ever were, proceeded no further, than to say that religion was grounded vpon common content. Yea, and in Xenophon, Socrates praised the answer of Apollos, wherein he willed that every man should worship gods after the manner of the country, and the custome of his owne citie. But how came mortall men by this power, of their owne authority to determine that which faire suffrometh the world? or who can so rest in the decrees of the elders, or common ordinances of peoples, as to receive without doubting a God delivered by mans deuise? Every man rather will stand to his owne judgement, than yeeld himselfe to the will of another. Sith therefore it is too weake and feeble a bonde of godlines, in worshipping of God to follow either a custome of a citie or the content of antiquitie, it remaineth that God himself must testifie of himselfe from heauen.

In vaine therefore so many lampes' lightned doe shine in the edifice of the world, to shew forth the glory of the creator, which do every way displace their beams vpon vs, that yet of them selves they can not bring vs into the right waie. Indeed they raise vp certaine sparkles, but such as be choked vp before that they can spread abroad any full brightnes. Therefore the Apostle in the same place where he calleth the ages of the worlde images of things invisibl, faith further, that by faith is perceiued, that they were framed by the word of God, meaning thereby that the invisible godhead is indeed represented by such theues, but that we haue no eyes to see the fame thoroughly, vnlesse they be enlightened by the revelation of God through faith. And Paul, where he teacheth that by the creation of the world was disclosed that which was to be knouen concerning God, doth not meane such a disclosing as may be comprched by the wit of men, but rather sheweth that the fame proceedeth
The true creator
de governor of the
world cannot per-
fefly be known
without the
words, which
mean, God hath
used ever since
the beginning, to
instruct his peo-
ple by.

Therefore, although that same brightness, which both in heaven & earth shineth
in the eyes of all men, doth sufficiently take away all defence from the wicked-
ness of men, even so as God, to wrap all mankind in one guiltiness, doth shew his
divine majesty to all without exception as it were portrayed out in his creatures: yet is
it necessary that we have also another and a better helpe that may rightly direct us
to the very Creator of the world. Therefore not in vaine he hath added the light of
his worde that thereby he might be known to salvation. And this prerogative he
hath vouchsafed to give vs, whom it pleased him more neerely and more familiarly
to draw together to himselfe. For because he saw the minde of all men to be caried
about with wandering and unsettled motion, after he had choosen the Israelites to his
peculiar flocke, he compassed them in as it were with bares, that they shoulde not
wander out in vaine as other did. And not without cause: he holdeth vs with the
same mean in the true knowledge of himselfe. For otherwife even they should quickly
swarme away that seeme to stand stedfast in comparison of other. For as old
men, or publique, or they whose eyes are dimmes sighted, if you lase a faire booke
before them, though they perceate that there is somewhat written therein, yet
can they not reade two wordes together: but being holpen with spectaclees set
betwene
between them and it, they begin to read distinctly: so the Scripture gathering together in our minds the knowledge of God, which otherwise is but confused, doth remove the mist, and plainly shew vs the true God. This therefore is a singular gift, that to the instruction of his church God vies not onely dumme teachers, but also openeth his owne holy mouth: not onely publisheth that there is some God to be worshipp'd, but also therewithall pronounceth that he himselfe is the same God whom we ought to worshipp: and doth not onely teach the elect to looke vpon God, but also prefeneth himselfe vnto them to be looked vpon. This order hath he kept from the beginning toward his church, beside these common instructions to give them also his word. Which is the righter and eterniter mark to know him by. And it is not to be doubted, that Adam, Noe, Abraham, and the rest of the fathers by this help attained to that familiar knowledge, which made them as it were generallly different from the vnbelieuers. I speake not yet of the proper doctrine of faith, wherewith they were enlightened into the hope of eternall life. For, that they might passe from death to life, it was needfull for them to know God not onely to be the creator, but also the redeemer: as doubts they obtained both by the word. For that kind of knowledge whereby was given to understand who is the God by whom the world was made and is governed, in order came before the other: and then was that other inward knowledge, adioyned, which onely quickneth dead soules, whereby God is known not onely to be the maker of the world & the only author & judge of all things that are done, but also to be the redeemer in the person of the mediator. But because I am not yet come to the fall of the world & corruption of nature, I will omit also to entreat of the remedy thereof. Therefore let the readers remember that I do not yet speake of the covenant whereby God hath adopted to himselfe the children of Abraham, & of that speciall part of doctrine whereby the faithfull have alway bin peculiarly feared from the prophane nations: because that doctrine was founded on Christ: but I speake how we ought to learne by the Scripture, that God which is the creator of the world, is by certaine marks severally discerned from the counterfeit multitude of false gods. And then the order it selfe shall conveniently bring vs to the redeemer. But although we shall allege many testimonies out of the newe Testament, and some also out of the law and the Prophets, wherein is express mention made of Christ: yet they shall all tend to this end, to proue that in the Scripture is disloofed vnto vs God the creator of the world, and in the scripture is set forth what we ought to thinke of him, to the end that we should not secke about the bush for an uncertaine godhead.

2 But whether God were known to the fathers by oracles and visions, or whether by the mean & ministration of men he informed them of that which they should from hand to hand decler to their posteritie: yet it is undoubtedly true, that in their harts was engraven a fixed certaine of doctrine, so as they might be perswaded & understood, that it which they had learne came from God. For God alwayes made vndoubted assurance for credit of his word, which far exceeded all vncertaine opinion. At length that by continuall proceeding of doctrine, the truth suruiuing in all ages might still remaine in the world, the same oracles which he had left with the fathers, his pleasure was to have as it were enrolld in publicke tables. For this intent was the law published, whereunto after were added the Prophets for expostors. For though there were duers vses of the law, as hereafter shall better appear in place convenient; and specially the principall purpose of Moses, and all the Prophets was to teach the manner of reconciliation between God and men, for which cause also Paul calleth Christ the end of the law: yet, as I say once againe, beside the proper doctrine of faith and repentance which sheweth forth Christ the mediator, the Scripture doth by certaine marks and tokens paint out the only & true God, in that that he hath created and doth governe the world, to the end he should be eterniter known and
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not reckoned in the false number of fained gods. Therefore although it behooueth man earnestly to bend his eies to consider the workes of God, forasmuch as he is set as it were in this gorgious 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 manner that they which are borne in darknes do more and more waxe hard in their amazed dulnes, because very few of them do give themselves piable to learne of the word of God, whereby to keepe them within their bounds, but they rather reioyce in their owne vanitie. Thus then ought we to holde, that to the ende true religion may shine among vs, we must take our beginning at the heavenly doctrine. And that no man can have any tast be it never so little of true and found doctrine, vnlesse he have beene scholer to the Scripture. And from hence groweth the original of true understanding, that we reverently embrace whatsoever it pleaseth God therein to testifie of himselfe. For not only the perfect and in all points absolute faith, but also all right knowledge of God springeth from obedience. And truely in this behalfe God of his singular prouidence hath prouided for men in and for all ages.

3 For if we consider how slipperye an inclination mans minde hath to slide into forgetfulness of God, how great a readiness to fall into all kindes of errors, howe great a luft to forge oftimes new and counterfeit religions, we may thereby perceive how necessarie it was to have the heavenly doctrine to put in writing, that it should not either perish by forgetfulness, or grow vaine by errour, or be corrupted by boldneffe of men. Sith therefore it is manifest that God hath alway vsed the helpe of his worde, toward all those whom it pleased him at any time sufficiently to instruct, because he foresaw that his image imprinted in the most beautifull forme of the worlde was not sufficiently effectuall: Therefore it behooueth vs to trauell this straight way, if we earnestly couet to attaine to the true beholding of God. We must, I say, come to his word, wherein God is well & lucyly set out by his workes, when his workes be well ordered after the peruerences of our own eftimacions, but according to the rule of the eternall truth. If we freauere from that word, as I saide euery now, although we run neuer fo faft: yet we shal not ever attaine to the marke, because the course of our running is out of the way. For thus we must thinke, that the bheartines of the face of God, which the Apostle calleth such as cannot be attained vnto, is vnto vs like a maze, out of where we cannot vnwrap our felues, 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 run neuer so faft in another. And therefore David oftimes when he teacheth that superstitions are to be taken away out of the worlde, that pure religion may flourish, bringeth in God reigning: meaning by this word reigning, not the power that he hath, but the doctrine whereby he challengeth to himselfe a lawfull governement: because errours can never be rooted out of the harts of men, till the true knowledge of God be planted.

4 Therefore the same Prophet, after that he hath recited that the heauens declare the glory of God, that the firmament sheweth forth the works of his handes, that the orderlie succeeding course of daies and nights preacheth his majestie, then descendeth to make mention of his word. The law of the Lord (faith he) is vndelied concurring soules: the witnesses of the Lord is faithfull: guying wisdome to little ones: the righteousnesses of the Lord are uprigh, making harts cheerefull, the commandement of the Lord is bright, guying light to the eies. For although he comprehendeth also the other vses of the lawe, yet in generaltie he meaneth, that forasmuch as God doth in vaine call vnto him all nations by the beholding of the heauen & earth, therefore this is the peculiar schoole of the children of God. The same meaning hath the 29. Psalm, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes,showers, whilke windes, & floures,shaketh the earth, maketh the mountaines to tremble, and breaketh the Cedar trees: in the end at last be goeth further & faith, that his praifes are sung in the sanctuarie,because the vnde-

For many causes it was needfull the word should be written, and that we should see our felues thereunto.

1.Tim.6.16.

Phl.9.& 96.97. 99.&c.

Phl.19.11. It is an vaine to seeke God by contemplation of his creatures without the studie of his word.
leueers are deafe and heare not all the voices of God that refound in the aire. And in like maner in another Psalme, after that he had defcribed the terrible waues of the Sea, he thus conclude: thy testimonies are verified, the beautie of thy temple is holines for euery. And out of this meaning alo proceded that which Christ faide to the woman of Samaria, that her nation & the reft did honor that which they knew not, & that only the Jewes did worship the true God. For wheras the wit of man by reason of the feeblenes thereof can by no mean attain vnto God, but being holpen & lifted vp by his holy word, it followed of neceffitie, that all men, except the Jewes, did wander in vanitie and errour, becaufe they sought God without his word.

The viij. Chapter.

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

But before I goe any further, it is needfull to say somewhat of the authoritie of the Scripture, not onely to prepare mens minds to reuerence it, but also to take away all doubt thereof. Now, when it is a matter confessed that it is the word of God that is there set forth, there is no man of fo deperate boldnesse, vnlesse he be voide of all common sense and naturall wit of man, that dare derogate the credit of him that speakeith it. But because there are not daily oracles giuen from heauen, and the one‐ly Scriptures remaine wherein it hath pleased him to preferue his truth to perpetuall memorie, the fame Scripture by none other meanes is of full credite among the faithful, but in that they do believe that it is as verily come from heauen, as if they heard the liuely voice of God to speake therein. This matter indeed is right worthis both to be largely entreated of and diligently weyed. But the readers shall pardon me if herein I rather regard what the proportion of the worke which I have begun may beare, then what the largenesse of the matter requireth. There is grown vp among the moft part of men a moſt hurtfull error, that the Scripture hath onely so much authoritie as by common content of the Church is giuen vnto it: as if the eternall and inuiolable truth of God did reſt vpon the pleasure of men. For so, to the great ſcorne of the holy Ghoſt, they aske of vs who can affure vs that these scriptures came from God: or who can asceraiine vs that they have continued vnto our age safe and vn corrupted: who can perfwade vs, that this one booke ought to be reuerently received, and that other to be striken out of the number of Scripture, vnlesse the church did appoint a certaine rule of all these things? It hangeth therefore (say they) vpon the determination of the church, both what reuerence is due to the Scripture, and what booke are to be reckened in the canon thereof. So thee robbers of Gods honour, while they fecke vnder colour of the Church to bring in an vnbridled tyrannie, care nothing with what absurdities they shewe both themſelves and other, so that they may enforce this one thing to be believed among the simple, that the Church can do all things. But if it be fo: what shall become of the poore confences that fecke thefaſt affurance of eternall life, if all the promises that remaine there‐ of stande and bee ftailed onely vpon the judgement of men? When they receive fuch anwers, shall they ceafe to waier and tremble? Againe, to what feorners of the vngodly is our faith made fubiecit? into how great fulpiton with all men is it brought, if this be beleued, that it hath but as it were a borrowed credit by the fa‐avour of men?

2 But fuch bablers are well confuted euyn with one worde of the Apoffle. He teſtifieth that the church is builded vpon the foundation of the Prophets & Apoftles.
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If the doctrine of the Prophets, and Apostles be the foundation of the Church: then must it needs be, that the same doctrine stood in steadfast certainty, before that the Church began to be. Neither can they well call, that although the Church take her first beginning thereof, yet it remained that full what is to be said of the writings of the Prophets and Apostles, vnlesse the judgement of the Church did declare it. For if the Christian Church were at the beginning built upon the writings and preaching of the Apostles: wherefore that doctrine shal be found, the allowed credit thereof was surely before the Church, without which the Church itselfe had never been. Therefore it is a vaine forged deuise, that the Church had power to judge the scripture, so as the certainty of the scripture should be thought to hang upon the will of the Church. Wherefore, when the Church doth receive the scripture and sealeth it with her consenting testimonie, she doth not of a thing doubtfull, and that otherwise should be in controversy, make it autentike and of credit: but because she acknowledgeth it to be the truth of her God, according to her due use of Godliness; without delay she doth honor it. Whereas they demand, how shall we be perswaded that it came from God, vnlesse we refer to the decree of the Church? This is all one as if a man should aske, how shall we knowe light from darknesse, white from blacke, or sweete from sour. For the Scripture sheweth in it selfe no lesse apparaent sense of her truth, than white and blacke thinges do of their colour, or sweet and sour thinges of taste.

3 I know that they commonly allege the saying of Augustine, where he faith that he would not beleue the Gospell, save that the authoritie of the Church moued him thereto. But how vntruely and cauiously it is alleged for such a meaning, by the whole tenor of his writing it is easie to perceiue. He had to do with the Manichees, which required to be beleued without gain saying, when they vaunted that they had the truth on their side, but prooved it not. And to make their Manichees to be beleued, they pretended the Gospell. Now Augustine asketh them what they would do, if they did light upon a man that would not beleue the Gospell of his owne self, with what maner of perwaision they would draw him to their opinion. Afterward he faith: I my selfe would not beleue the Gospell, &c. saue that the authoritie of the Church moued me thereto. Meaning that he himselfe, when he was a stranger from the faith, could not otherwise be brought to embrace the Gospell for the assured truth of God, but by this, that he was overcome with the authoritie of the Church. And what may we call it, if a man not yet knowing Chri$t, have regard to men? Augustine therefore doth not there teach that the faith of the godlie is grounded upon the authoritie of the Church, nor meaneth that the certaintie of the gospell doth hang thereupon: but simply and only, that there should be no slurredines of the gospell to the infidels, whereby they might be won to Chri$t, vnlesse the consciet of the Church did drive them vnto it. And the same meaning a little before he doth plainly conforme in this saying: When I shall praise that which I beleue, and blame that which thou beleuest, what thinkst thou meere for vs to judge or do? But that we for sake such men as first call vs to come and know certaine truths, and after command vs to beleue things unceraine: and that we follow them that require vs first to beleue that which we are not yet able to see, that being made strong by beleuing, we may attaine to understand the thing that we beleue: not men now, but God himself inwardly strengthening & givings light to our mind. These are the verie words of Augustine: whereby every man may easilie gather, that the holy man had not this meaning, to hang the credit that we have to the Scriptures upon the will and awardment of the Church, but only to shew this, (which we ourselves also do conforme to be true:) that they which are not yet lightened with the spirit of God, are brought by the reverence of the Church unto a willingnes to be taught, so they can finde in their hearts to learn the faith of Chri$t by the Gospell: and that thus by this means the authoritie of the Church
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 staid upon a far other foundation. Otherwise I doe not deny but that he often preseth the Manichies with the consent of the whole Church, when he seeketh to prooue the same Scripture which they refused. And from hence it came, that he so reproached Faustus for that he did not yeld himselfe to the truth of the Gospell so grounded, so stablished, so gloriously renowned and from the very time of the Apostles by certaine succession perpetually confirmed. But he never trauelleth 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 onely this, which made much for him in the matter that he disputed of, he bringeth forth the vniuerfall judgement of the Church, wherein he had the advantage of his adversaries. If any desire a fullerprooef heretof, let him reade his booke concerning the profile of beleuing. Where he shall finde that there is no other readiness of beleefe commended vnto vs by him, but that which onely giuent vs an entrie, and is vnto vs a convenient beginning to inquire, as he termeth it: and yet not that we ought to rest vpon bare opinion, but to leane to the certaine and sounde truth.

4. We ought to hold, as I before said, that the credite of this doctrine, is not establisht in vs, untill such time as we be vndoubtedly perswaded that God is the author thereof. Therefore the principall prooues of the Scripture is commonly taken of the person of God the speaker of it. The Prophets and Apostles boast not of their owne inarpe wit or any such things as procure credite to men that speake: neither stande they vpon prooues by reason, but they bring forth the holy name of God, thereby to compell the whole world to obedience. Now we haue to see how not only by probable opinion, but by apparant truth it is evident, that in this behalfe the name of God is not without cause nor deceitfull pretended. If then we will provide well for conferences, that they be not continually carried about with vnsedfast doubting, not may waver, nor stay at evey small stop, this maner of perswasion must be fetched deeper than from either the reasons, judgements or the conciiters of men, euin from the secret testimonie of the holy Ghost. True in deed it is, that if we lifted to worke by way of arguments, many things might be allledged that may easly prooue, if there be any God in heauen, that the lawe, the prophecies and the Gospell came from him. Yea, although men learned and of deep judgement would stand vp to the contrarie, and would imploy and shew forth the whole force of their wits in this disputation: yet if they be not so hardened as to become desperately shamefull, they would be compellled to confesse, that there are seene in the Scripture manieth tokens that it is God that speake therein: whereby it may appeare that the doctrine thereof is from heauen. And shortly hereafter we shal se, that all the booke of the holy Scripture do far excell all other writings whatsoever they be. Yea, if we bring therefore pure eyes & vn corrupted senses, we shall find all the manifeste tokens that it is God that speake therein: whereby it may appeare that the doctrine thereof is from heauen. And shortly hereafter we shall see, that all the booke of the holy Scripture do far excell all other writings whatsoever they be. Yea, if we bring therefore pure eyes & vn corrupted senses, we shall find that there is a manifeste tokens that it is God that speake therein: whereby it may appeare that the doctrine thereof is from heauen.
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and the Prophet spake from God. But I answer, that the testimonie of the holy Ghost is better than all reason. For as onely God is a convenient witnesse of himselfe in his owne word, so shall the same word never finde credit in the hearts of men, vntill it be sealed vp with the inward witnesse of the holy Ghost. It behooueth therefore of necessitye that the same holy Ghost which spake by the mouth of the Prophets, do enter into our hearts to perswade vs, that they faithfully uttered that which was by God commanded them. And this order is very aptly fet forth by Esai in these words: My spirit which is in thee, and the wordes that I have put in thy mouth, and in the mouth of thy feede, shall not faile for euer. It greeueth some good men, that they have not ready at hand some cleere prove to alleage, when the wicked doe without punishment murmur against the worde of God. As though the holy Ghost were not for this cause called both a seal and a pledge, because vntill he do lighten mens minde, they do alway waver among many doubtings.

5 Let this therefore stand for a certainly perswaded truth, that they whom the holy Ghost hath inwardly taught, do wholly reit upon the Scripture, and that the same Scripture is to be credited for it selfe fake, and ought not to bee made subject to demonstration and reasons: but yet the certeinie which it getreth among vs, it attains by the witnesse of the holy Ghost. For though by the onely majestie of it selfe it procureth reverence to be given to it: yet then onely it thoroughly pearceeth our affections, when it is sealed in our hearts by the holy Ghost. So being lightned by his vertue, we doe then beleue, not by our owne judgement, or other mens, that the Scripture is from God: but above all mens judgement we hold it most certainly determined, even as if we beheld the majestie of God himselfe there present, that by the ministration of men it came to vs from the very mouth of God. We seeke not for arguments and likelihoods to rest our judgement vpon: but as to a thing without all compass of consideration, we submit our judgement and wisdome to it. And that not in such part as are wont sometyme hastily to take hold of a thing unknown, which after being thoroughly perceiv'd displeaseth them: but because we are in our consciences well assured that we hold an infallible truth. Neither in such part, as fally mens are wont to yeeld their minde in thraldom to superstitions, but because we undoubtedly perceiv'd in the strength and breathing of the divine majestie, wherewith we are drawn and stirred to obey, both wittingly and willingly, and yet more happily and effectually than mans will or wit can attain. And therefore for good cause doth God cry out by Esay, that the Prophets with the whole people do beare his witnesses, because being taught by prophecyes they did undoubtedly beleue without guile or uncertainitie that God himselfe had spoken. Such therefore is our perswasion, as requisite no reason: such is our knowledge, as hath a right good reason to maintaine it, even such a one, where in the minde more affirmdly and steadfastly resteth, than vpon any reasons: such is our feeling, as cannot proceed but by revelation from heauen. I speake now of none other thing but that which every one of the faithful doeth by experience finde in himselfe, sauing that my words do much want of a full declaration of it. I leave heere many things vnspoke, because there will bee elsewhere againe a convenient place to treat of this matter. Onely now let vs know, that onely that is the true faith which the spirit of God doth seale in our hearts. Ye with this onely reason will the sober reader, and willing to learn, be contented. Esay promiseth, that all the children of the renewed church shall be the scullers of God. A singular priviledge therein doth God vouchsafe to grant to his elect onely, whom he feuereth from all the rest of mankind. For what is the beginning of true doctrine, but a ready cheerfulnesse to heare the voice of God? But God requireth to be heard by the mouth of Moses: as it is written: Say not in thy hart, who shall ascend into heauen, or who shall descend into the deepe? the wordes is euene in thine owne mouth. If it be the pleasure of God that this treasure of understanding be lade vp in store for his children, it is no manue
not unlikely, that in the common multitude of men is seen such ignorance and dulness. The common multitude I call even the most excellent of them, until such time as they be grafted into the body of the church. Moreover *Esa* warning that the Prophets doctrine should seem incredible, not only to strangers but also to the Jews that would be accounted of the household of God, addeth this reason: because the arm of God shall not be revealed to all men. So oft therefore as the smallness of number of the believers both trouble us, on the other side let us call to minde, that none can comprehend the mysteries of God but they to whom it is given.

### The viij. Chapter.

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

Vnlees we have this assurance, which is both more excellent and of more force than any judgement of man, in vaine shall the authority of Scripture either be strengthened with arguments, or established with content of the church, or confirmed with any other means of defence. For vnlees this foundation be laid, it still remaineth hanging in doubt. As on the other side when exempting it from the common state of things, we have embraced it devoutly, and according to the worthinesse of it: then these things become very fit helps, which before were but of small force to grasse and fasten the assurance thereof in our minde. For it is maruellous, howe great establishment growth hereof, when with earnest studie we consider howe orderly and well framed a disposition of the divine wisedome appeareth therein, how heavenly a doctrine in every place of it, and nothing usurping of earthinesse, howe beautifull an agreement of all the partes among themselves, and such other things as auable to procure a majestie to writings. But more perfectly are our harts confirmed when we consider howe we are euen violently carried to an admiration of it, rather with dignitie of matter, then with grace of words. For this also was not done without the singular providence of God, that the hie mysteries of the heauenly kingdom should for the most part be vittered vnder a contemptible baseness of wordes, least if it had bee beautified with more glorious speech, the wicked should caull that the onely force of eloquence doth rage therein. But when that rough and in a manner rude simplicitie doth raise vpon a greater reverence of it self then any Rhetoricians eloquence, what may we judge, but that there is a more mightie strength of truth in the holy Scripture, than that it needeth any Art of wordes? Not without cause therefore the Apostle maketh his argument, to proue that the faith of the Corinthians was grounded vpon the power of God, and not vpon mans wisdome, because his preaching: among them was set forth not with cunning speech of mans wisdome, but in plainic evidence of the spirit and of power. For the truth is then set free from all doubting, when not vpholden by oracie: then it selfe alone sufficeth to sustaine it selfe. But howe this power is properly alone belonging to the Scripture, hereby appeareth, that of all the writings of men, bee they never so cunningly garnished, no one is so farre able to perceiue our affections. Reade *Demosthenes* or *Cicero*, reade *Plato*, *Aristotle*, or any other of all that sort: I grant they shall maruellously allure, delute, moove, and rauih thee. But if from them thou comest to this holy reading of Scriptures, wilt thou or not, it shall so lively moove thy affections, it shall so pærce thy hart, it shall so settle within thy bones, that in comparison of the efficacie of this feeling, all that force of Rhetoricians and Philosophers shall in maner vanishe away: so that it is easie to perceiue that the Scriptures, which do farre excell all gifts and graces of mans industrie: do in deede breath out a certaine divinitie.

2. I grant indeede that some of the Prophets have an elegant, cleare, yea, and
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a beautiful phrase of speech, so as their eloquence giueth not place to the prophane writers: and by such examples it pleased the holy Ghost to shew that he wanted not eloquence, though in the rest he vied a rude and groffe style. But whether a man read David, Elsay, and such like, who have a sweete and pleafant flowing speech, or Amor, the Heardman, Hieremie and Zacharie, whose rougher talke sauoueth of countrie rudenes: in euery one of themfull appeare that maiftie of the holy Ghost that I speake of. Yet am I not ignorant, that as Satan is in many things a counterfaier of God, that with deceitfull resembled he might the better crepe into simple mens minde: so hath he crafely spred abroad with rude and manner barbarous speech those wicked errors wherewith he deceived silly men; and hath oftentimes vied discouerted phrases, that under such visor he might hide his deceit. But howe vaine and vnreall is that curious counterfaier, all men that haue but meane understanding do plainly fee. As for the holy Scripture, although froward men labour to bite at many things, yet is it full of such sentences as could not be conceived by man. Let all the Prophets be looked vpon, there shall not one be founde among them, but he hath faire excelled all mans capacitie, in such sort that those are to be thought, to have no judgement of taste to whom their doctrine is vnfaurorie.

3. Other men have largely entreated of this argument, wherefore at this time it sufficeth to touch but a fewe things, that chiefly make for the principall summe of the whole matter. Beside these points that I haue alreadie touched, the very antiquitie of the Scripture is of great weight. For howsoever the Greeks writers tell many fables of the Egyptian divinitie: yet ther remaineth no monument of any religion, but that is farre inferior to the age of Mofes. And Mofes deuident not a new God, but made forth the same thing which the Israelites had receiued in long proces of time, conueied to them by their fathers, as it were from hande to hande concerning the everlafting God. For what doth he else but labour to call them backe to the co- tent made with Abraham? If he had brought a thing never heard of before, he had had no entrie to begin. But it must needes be that the deliuerance from bondage, wherein they were detaine, was a thing well and commonly knowne among them, so that the hearing of the mention thereof did soorely raffe vp all their minde. It is also likely that they were informed of the number of the CCCC yeeres. Nowe it is to be considered, if Mofes which himselfe by so long distance of time was before all other writers, do from a beginning so long before himselfe fetch the originall deliuerance of his doctrine: howe much the holie Scripture then is beyond all other writings in antiquitie?

4. Vnliefe perhaps some lift to beleue the Egyptians, that stretch their auncientie to fixe thousand yeeres before the creation of the worlde. But fift their vnliefe babling hath beene alwayes scorned euem of all the prophane writers themselues, there is no cauе why I should spend labour in confuting of it. But Iosephus against Appion, allegegeth testimonies worthie to be remembred out of auncient writres, whereby may be gathered, that by consent of all nations the doctrine that is in the lawe hath been famoue euem from the first ages, altho' it were neither readnor truly known. Now, that neither there should remaine to the malicous any cause of suspicion, nor to the wicked any occasion to caulis, God hath for both these dangers provided good remedies. When Mofes rehearseth what Iacob almost three hundred yeeres before had by heauenly inspiration pronounced vpon his owne posteritie, how doth he set forth his owne tribe? yea, in the person of Levi he set forth it with eternall infamie. Symeon (faith he) and Levi the vehiels of wickednesse. My soule cometh not into their counfell, nor my toong into their secret. True witt, he might have paffed over that blot with silence, in so doing not onelie to please his Father, but also not to staine himselfe and his whole familie with part of the same shame. How can that writer bee suspected, which vncontrainedlie publiling by the oracle of the holy Ghost,
God the Creator. Lib. I. 14

Num. 12.

14. That the principal ancestor of the family whereof himselfe descended was an abominable doer, neither privately professed for his owne honor, nor refused to enter in displeasure of all his owne kin­dred, whom undoubtedly this matter greeued? When also he reheareseth the wicked murmuring of Aaron his own brother, and Ma­rie his sister: shall we say that he spake after the meaning of the fleth, or rather that he wrote it obeying the commandement of the holy Ghost? Moreover, the himselfe was hieft in authoritie, why did he not leave at least the office of the hee priesthood to his owne kindred, but appointeth them to the basest place? I touch heere onely a fewe things of many. But in the lawe it selfe a man shal each where meeke with many arguments that are able to bring full proofe to make men beleue that Moses without all question commeth from heaven as an Angel of God.

Now these so many and so notable myracles that hee recounteth, are euen as many establishments of the lawe that he delivereth, and the doctrine that he published. For this that he was carried in a cloude vp into the mountaine: that there euen to the fortieth day he continued without companie of men: that in the very publishing of the lawe his face did shone as it were before with sunne beames: that lightnings flashed round about: that thunders and noises were heard each where in the aire: that a trumpet sound newly unfouned with any mouth of man: that the entrie of the tabernacle by a cloud fett betwixxe, was kept from the sight of the people: that his authoritie was so myraculously reuenged with the horrible destruction of Chor, Da­than, and Abiron, and all that wicked faction: that the roke striken with a rod did by and by wouvre foorth a ricer: that at his praire it rained Manna from heaven: did not God hereby commend him from heaven as an vndoubted Prophet? If any man object against me, that I take these things as confessed, which are not out of controverfe, it is easie to answer this cauillation. For seeing that Moses in open assemblie published all these things, what place was there to faine before those witneffes that had themselues seen the things done? It is likely forsooth that he woule come among them, and rebuking the people of infidellie, stubbornnes, vntaungfulnesse, and other filmes, would have boasted that his doctrine was establised in their owne sight with such myracles, which indeed they neuer fawe.

6. For this is also worthise to be noted, so oft as he telleth of any myracles, hee therewithall odioufly joyneth fuch things as might stirre the whole people to cry out against him, if there had beene neuer fo little occasion. Whereby appeareth, that they were by no other meane brought to agree vnto him, but because they were euermore than sufficiently convinced by their owne experience. But because the matter was plainlie known, than that the prophane could deny that myracles were done by Moses: the father of lying hath ministered them another cauillation, saying, that they were done by Magical arts and forcerie. But what like proofe have they to accuse him for a forcerer, which so far abhorred from fuch superflition, that he commandeth to stone him to death, that doth but ask counsel of forcerers and footholders? Truly no such deceufer vseth his juggling crafts, but that he studieth to amaze the minds 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 things that God hath appointed, hee doth sufficiently wipe away all blots of thinking euill of him. Nowe if the things thenselues be considered, what enchantment could bring to passe, that Manna daily raining from heaven, should suffe to feede the people? And if anie man kept in store more than his full measure, by the very roting thereof he should be taught, that God did punish his want of beleefe? Beside that, with many great prooues God sufferd hisfervant to be tried, that nowe the wicked can nothing pveaile with prating against him. For how oft did sometime the people proudlie and impudently make intirrections, sometime dutes of them conspiring among themselues were about to overthrow the holy fervant of God: how.
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how could he have beguiled their futor with illusions? And the ende that followed plainly sheweth, that by this means his doctrine was stablished to continue to the ende of all ages.

7 Moreover where he assigneth the chiefe gouvernement to the tribe of Juda in the person of the Patriarch Jacob, who can deny that this was done by spirit of prophecy, specially if we woy in consideration the thing it selfe, how in comming to passe it proued true? Imagine Moses to have been the first author of this prophecy: yet from the time that he did first put it in writing, there past fower hundred yeeres wherein there was no mention of the scepter in the tribe of Juda. After Saul was consecrate king, it seemed that the kingdome should rest in the tribe of Benjamin. When David was appointed by Samuel, what reason appeare there why the course of inheritance of the kingdome should be changed? who would have looked that there should have come a king out of the base house of a heerdman? And when there were in the fame house, feuen brethren, who would have said that that honour should light upon the yongest? By what meane came he to hope to be a king? who can say that this appointment was governed by any arte, travaell or policie of man, and not rather that it was a fulfilling of the heavenly prophecy? Likewise thofe things that Moses afore speake the, albeit darkly, concerning the Gentiles to be adopted into the covenants of God, seeing they came to passe almost two thousand yeers after, doe they not make it plaine, that he spake by the inspiration of God? I ouerskip his other tellings aforland of things, which doe so evidently favour of the revelation of God, that all men that have their found wit may plainly perceive that it is God that spake the. To be short, that fame one song of his, is a cleere looking glaffe, where inevidently appeareth.

8 But in the other Prophets the fame is yet also much more plainly seene. I will choose out onely a few examples, because to gather them all together were too great a labour. When in the time of Esay the kingdome of Juda was in peace, yea, when they thought that the Chaldees were to them some fay and defence, then did Esay prophesie of the destruction of the citie and exile of the people. But admit that yet this was no token plaine enough of the instinct of God, to tell long before of such things as at that time seemed falle, and afterward proued true: yet those prophecies that he uttereth concerning their deliverance, whence shall we say that they proceeded but from God? He nameth Cyrus by whom the Chaldees should be subdued, and the people restored to libertie. There past more then an hundred yeeres from the time that Esay spake before that Cyrus was borne: for Cyrus was borne in the hundreth yeere or thereabouts after the death of Esay. No man could then geffe that there shoulde be any fuch Cyrus, that should have warre with the Babylonians, that should bring subiect to mightie a monarchical under his dominion, and make an ende of the exile of the people of Israel. Doeth not this bare telling without any garnishment of wordes evidently shewe, that the things that Esay spake, are the vndoubted oracles of God, and not the coniectures of men? Againie, when Ieremia a little before that the people were caried away, did determine the ende of the captivity within three score and ten yeeres, and promised returne and libertie, muft it not needs be that his toong was governed by the spirit of God? What fame like frame shall it be to deny, that the credite of the Prophets was stablished by fuch prooues, and that the fame thing was fulfilled in deed, which they themselves doe report to make their sayings to be beleued. Beholde, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them. I can to speake howe Ieremia and Ezechiel being fo farre asunder, yet prophesying both at one time, they so agreed in all their sayings, as if either one of them had endyted the wordes for the other to write. What did Daniel? Doth he not write continuing prophecies of things to come for the space of fize hundred yeeres after,
in such sort as if he had compiled an historie of things already done and commonly known? These things if godly men have well considered, they shall be sufficiently well furnished, to appease the barkings of the wicked. For the plain proofe hereof is too cleere to be subject to any caullations at all.

9 I know what some learned men doe prate in corners, to shew the quicknes of their wit in assuiling the truth of God. For they demand, who hath assered vs that these things which are read vnder title of their names, were euer written by Moses & the Prophets? Yea, they are so hardie to move this question, whether euer there were any such Moses or no. But if a man should call in doubt whether euer there were any Plato, or Aristotle, or Cures: who would not say, that such madnisse were worthie to be corrected with strokes and stripes? The lawe of Moses hath beene marvellously preferred, rather by heavenly providence then by diligence of men. And though by the negligence of the Priests it lay buried a little while: yet since the time that the godly king Josias found it, it hath full by continual fascination from age to age bin vfed in the hands of men. Neither did Josias bring it forth as an vnknown or new thing, but such a thing as had beene euer commonly published, and whereof the remembrance was at that time famous. The original booke it selfe was appointed to be sacredly kept in the temple, and a copie written out thereof, to remaine with the keepers of the Kings Records. Only this had happened, that the Priests had ceased to publish the lawe according to the old accustomed manner, and the people themselves had neglected their wonted reading of it. Yea, there in maner passed no age wherein the establishment thereof was not confirmed and renewed. They that had David in their hands, knew they not of Moses? But to speake of them all at once, it is most certaine that their writings came to posteritie none other wise but from hand to hand (as I may terme it) by continuall ordely course of yeares delivered from their fathers, which had partly heard them speake, and partly while the remembrance was fresh of it, did learne of them which heard them that they had so spoken.

10 As for that which they object out of the historie of the Machabees, to minish the credit of Scripture, it is such a thing as nothing can be defuid more fit to stablishe the same. But first let vs wipe away the colour that they lay vpon it, and then let vs turne vpon themselues the engine that they raile vp against vs. When Antiochus (say they) commanded all the bookees to be burned, whence are come those copies that we now haue? On the other side I ask them, in what shope they could so soone be made? It is evident, that after the crueltie appeased they were immediately abraode againe, and were without controuerstie known to be the same of all godly men, that having beene brought vp in the doctrine of them, did familiarly know them. Yea, when all the wicked men being as it were confin'd together, did insolently triumphant reproches vpon the Jews, yet newer was there any that durst lay to their charge false changing of their bookees. For whatsoever they thinke the Jews religion to be, yet still they think Moses to be the author of it. What then doe these praters else, but bewray their owne more then doggish frowardnesse, while they falsely say, that these bookees are changed, and new put in their places, whose sacred antiquitie is approoued by consent of all historyes? But to spende no more labour vainely in confuting such foolish caullations: let vs rather hereby consider howe great a care God had for the preseruation of his word, when beyond the hope of all men he suaued it from the outrage of the most cruel tyrants, as out of a presernt fire: that he endured the godly priests and other with so great constancie, that they staid not to redeeme this booke without the losse of their life if neede were, and so to couerty it euer to posteritie: that he disappointe the narrow search of so many gouernours and souldiers. Who can but acknowledge the notable and miracullous worke of God, that these sacred monuments which the wicked verily thought to have beene utterly destroyed, by and by came abroade againe as fully restor'd, and that
The mysteries which the three Evangelists deliver in simple speech, the thundering majesty of John, the rude education of the Apostles before they became teachers, S. Paul's cruel death. And the doctrine of the new Testament from the conception of profane men.

Now if we come to the new Testament, with how sound pillars is the truth thereof upheld? The three Evangelists write the history in base and simple speech. Many proud men do eloath that simplicitie, because they take no heed to the chief points of doctrine therein, whereby it were easy to gather, that they intreate of heavenly mysteries above mans capacitie. Surely wholesouer hath but one drop of honest frame shall be aghast if they read the first Chapter of Luke. Now, the sermons of Christ, the fume whereof is shortly comprised by these three Evangelists, doe easily deliver their writing from all contemnt. But John thundering from an high, whose whom he compelled not to obedience of faith, he throweth downe their stubbornesse more mightily then any thunderbolte. No we let come foorth all these shapen eolofed fultfinder, that have a great pleasure to make the reuerence of scripture out of their owne and other mens harts, let them reade John's Gospel: Will they or no, they shall there finde a thousand sentences that may at least awaken their sluggishnesse, yea, that may print a horrible brand in their owne consciences to restraine their laughing. The same is to be thought of Peter and Paul, in whose writings although the more part be blinde, yet the very heavenly majesty in them holdeth all men bound, and as they were fast tied vnto it. But this one thing doth sufficiently advancie their doctrine above the world, that Matthew being before al giuen to the gaine of his money boorde, Peter and John brought vp in their fisher boats, all groffe unlearned men, had learned nothing in mens schoole that they might delier to other. Paul, not onely from a professor, but also from a cruell and bloudie enimie converted to a new man, with sudden and unhopet change doth shew, that being compelled by heavenly authoritie, he now maintaineth that doctrine, which before he had fought against. Now let these dogs deny, that the holy Ghost came downe vpon the Apostles, or let them disfigure the historie: yet still the truth is felt openly crieth out, that they were taught by the holy Ghost, which being before time delpseed men among the rascal people, suddenly began to gloriously to intreate of heavenly mysteries.

12. There be yet also furthermore many verie good reasons, why the content of the Church should not be esteemed without weight. For it is to be accounted no small matter, that since the Scripture was first published, the wils of so many ages have constantly agreed to obey it. And that howsoever Satan with all the worlde hath tormbled by maruelous meanes, either to oppresse it, or overthrow it, or utterly to blot and deface it out of mens remembrance, yet ever still like a palme tree, it hath riven...
risen vp aboue, and remained incnincible. For there hath not lightly bene in old time any sophister, or Rhetorician that had any more excellent whan other, but he hath bent his force against this Scripture: yet they all haue nothing proued. The whole power of the eart hath armed it selfe to destroy it, and yet all their enterprizes are vanisihed away, as in smoke. How coulde it haue refisted being so mightily on each side assailed, if it haue had none other defence but manes? Yea, rather it is hereby proued, that it came from God himselfe, that all the travels of men striving against it, yet it hath of her owne power full risen vp. Beside that, not one citie alone, nor one only nation hath agreed to receive and embrace it: but so faire as the world extendeth in length and breadth, the Scripture hath attained her crede, by one holy conspiracie of divers nations, which otherwise were in nothing agreeable one with another. And forasmuch as such agreement of minds so divers and disagreeing in manner in all things else, ought much to mounse vs, because it appeareth, that the same is brought about none other way, but by working of the heavenly maieftie: no small effimiation grown vnto it, when we behold their godlines, that doe agree, I meane not of them all, but only of those, with whom as with lights it pleased God to haue his Church to shine.

13 Now with what assurednesse of minde ought we to submit vs to that doctrine which we haue stablished and witnessed with the bloud of so many holy men? They when they had but once receiued it, sticked not boldly without feare, yea and with great cheerefullnesse to die for it: how should it thent come to passe, that we hauing it conveyed to vs with such an aflured pledge, should not with certaine and vnooouteable perswasion take hold of it? It is therefore no small confirmation of the Scripture, that it hath bene feeld with the bloud of so many witness, specially when we consider that they suffred death to beare witnesse of their faith: and not of a frantike dissemblence of braine, as sometime the erroneous spirits are woont to doe, but with a firme & constant, and yet sober zeale of God. There be other reasons and those not few nor weake, whereby the Scripture hath her dignitie and maieftie, not only acertained vnto godly hearts, but also honourably defended against the subtilties of caullers, yet be they such as be not of themselves sufficiently available to bring sleepe to credite vnto it, untill the heavenly father disclosing therein his maieftie, doe bring the reuerence thereoff oat of all controuersie. Wherefore then only the scripture shall suffice to that knowledge of God that bringeth saluation, when the certantie thereof shall be grounded vpon the inward persuasion of the holy Ghost. So those testimonies of men that sue to confirme it shall not be vaine, if as second helps of our weaknesse they follow that chiefe and highest testimonie. But they do fondly that will haue it perwaded by proofe to the vnfaithfull, that the scripture is the word of God, which cannot be knowne but by faith. For good reason therefore doeth Augustine giue warning, that godlines and peace of minde ought to go before, to make a man understand somwhat of so great matters.

The ix. Chapter.

That those fanaticall men, which forsaking Scripture, resort vnto revelation, do overthrow all the principles of godliness.

Now they that forsaking the Scripture doe imagine I wote not what way to attaine vnto God, are to be thought not so much to be holden with error, as to be carried with rage. For there haue arisen of late certaine giddie brained men, which most presumptuously pretending a schoole of the spirte, both themselues doe forsake all reading, and also doe scorn their simplicitie which full follow the dead and slaying letter, as they call it. But I would faine knowe of these men, what certe that is, by whose inspiration they are carried vp so high, that they dare despise the
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the doctrine of the scriptures as childish and base. For if they answer that it is the spirit of Christ, then such carlessnesse is woorthie to be laughed at. For I think they will grant, that the Apostles of Christ and other faithful in the primitive Church were lightned with none other spirit. But none of them did learne of that spirit to dispose the word of God: but rather every one was moued more to reverence it, as their writings doe most plainly witnesse. And surely so was it foretold by the mouth of Efai. For where he saith: My spirit that is upon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede for euer: he doth not binde the olde people to the outward doctrine, as though they were set to learne to spell, but rather he teacheth, that this shall be the true and perfect felicitie of the new Church under the reigne of Christ, that it shall no lesse be led by the voice of God, then by the spirit of God. Whereby we gather, that these lewe men with wicked sacriledge doe feuer alander those things that the Prophet hath ioned with an inuiolable knot. Moreover, Paul being raised vp into the third heauen, yet ceaseth not to goe forward in the doctrine of the lawe and the Prophets, even so as he exhorteth Timothie, a doctour of singular excellencie to apply reading. And woorthie is that commendation to be remembered, wherewith he setteth forth the scripture, saying, that it is profitable to teache, to admonish and to reprooue, that the seruants of God may be made perfect. How diuellish a madnesse is it to faine, that the vfe of Scripture is but transtorie, and lafteth but for a while: which in deed guideth the children of God euene to the last ende? Again, I would haue them answer me this: whether they have taunted of another spirit then that which the Lord promiseth to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not carried with such giddinesse, that they doe so boaste. But what manner of spirit did he speake of in his promise? even that spirit which should not speake of his selues, but should minister and inspire into their minde those things, which he the Lord himselfe had taught by his word. It is not therefore the office of the spirit, which is promiseth vs, to faine newe and vnheard of receitations, or to coune a new kinde of doctrine, whereby we should be led from the received doctrine of the Gospell, but to seale in our minde the selfe same doctrine that is commended vnto vs by the Gospell.

By the scripture
the spirit is tried
whether it be of
God or no. Nei-
ther is it dishon-
rable for the spirit
so to be tried.

2. Whereby we plainly vnderstand, that we ought right studiously to apply the reading and hearing of the Scripture, if we lift to take any vse and fruite of the spirit of God. As also Peter praiseth their diligence that are heedefull to the doctrine of the Prophets, which yet might seeme to haue gien place after the rising of the light of the Gospell. On the other side, if any spiritie learning the wisdome of the word of God doeth thrust vnso vs another doctrine, that the same spiritie ought rightfully to be suspected of vanitie and lying. For what? when Sathan transformed himselfe into an angell of light, what credite shall the holy Ghoft haue among vs, if it be not feuerally known by some affured mark? And truely it hath beene plainly pointed out vnso vs by the worde of the Lorde, but that these miserable men doe willingly count to err in their owne destruction, while they seek a spiritie rather from themselues than from him. But (say they) it is dishonorable, that the spiritie of God, whom all things ought to obey, should be subiect to the Scripture. As if this were a dishono-

mous to the holy Ghoft to be coryer where egall and like to it selfe, to agree with it selfe in all things, and no where to varde. In deed, if it were to be tried by the rule either of men, or of Angels, or any others rule whatsoever, then it might well be thought, that it were brought into obediencie, or if ye lift fo to terme it, into bondage. But when it is compared with it selfe, when it is considered in it selfe, who can therefore say, that there is any wrong done vnso it? But thus it is brought to triall. I graunt, but such a triall wherewith it was his owne pleaure to haue his majestie established. It ought to content vs so soone as he entreth into vs. But least vnder his
his name the spirit of Satan should cleepe in, he will hauet vs to knowe him by that image of himselfe, which he hath printed in the Scriptures. He is the author of the Scriptures: he cannot be divers and unlike himselfe. Therefore it must needs be, that he continually remaine such as he hath shewed himselfe therein. This is no dis-honor vnto him, vnlesse perhaps wee count it honorable to swarde and goe out of kinde from himselfe.

3 Whereas they caull that we rest vpon the letter that saith, heer in they suffer punishment for despising of the Scripture. For it is plaine enough that Paul there contends against the falfe Apostles, which commending the law without Christ did call away the people from the benefite of the new Testament, wherein the Lord doth couenant that he will grage his law within the bowels of the faithfull, and write it in their harts. The letter therefore is dead, and the law of the Lord killed the Readers of it, when it is feuered from the grace of Christ, and not touching the heart, one ly foundeth in the eares. But if it be effectuall printed in our harts by the holy ghost, if it present Christ vnto vs: then is it the worde of life, converting soules, giving wisedome to little ones, &c. Also in the same place the Apostle calleth his preaching the minisiterie of the holy Ghost: meaning that the holy Ghost doth so stricke fast in his truth which he hath expressed in the Scriptures, that then one he putreth forth and displaie his force, when the Scripture hath her due reverence and dignitie. And if disagree not herewith which I before saide, that the worde it selfe is not much assured vnto vs, vnlesse it be confirmed by the witnesse of the holy Ghost. For with a certaine mutuell knot the Lorde hath coupled together the assurance of his worde and of his spirit, so that perfect reverence to the worde doth then settle in our minde when the holy Ghost shiueth vpon vs to make vs therein behold the face of God: and on the other side without all feare of being deceived we doe embrace the holy Ghost, when we reknowledge him in his owne image, that is, in his word. Thus it is undoubtedly: God brought not abroad his word among men for a sodaine fiew, meaning at the comming of his spirit by and by to take it away againe, but he after sent the same spirit with whose power he had distributed his worde, to make an end of his worke with effectuall confirmation of his worde. In this Iort Christ opened the minde of the two disciples, not that they should cast away the Scriptures and ware wise of themselues, but that they shoulde understand the Scriptures. Likewise Paul when he exhorteth the Thessalonians not to extinguih the spirit, doth not carrie them vp on high to vaine speculations without the worde, but by and by faith further,that propheyes are not to be despised: whereby without doubt is ment, that the light of the spirit is choked vp so soone as propheyes come to be despised. What say these proudly dwelling men, ravished with the spirit, to these things, which reken this onely to be an excellent illumination, when carelesly forsaking and saying farewell to the worde of God, they both boldly and rashly doe take holde of all that they have conceiued in their sleepe? Truly, a faire other obliquetie bemooth the children of God: which as they see that without the spirit of God they are voide of all light of truth, so do they know that the worde is the instrument where with the Lorde分布eth to the faithfull the light of his spirit. For they knowe none other spirit but that which dwellt and spake in the Apostles, by whose oracles they are continuallly called to the hearing of the worde.

The x. Chapter.

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

But because we have shewed, that the knowledge of God which in the frame of the worlde and all the creatures is somewhat plainely set forth, is yet more familiarly...
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familiarly and plainly declared in the word: now is it good to consider, whether the Lord showed himselfe such in the Scripture as it pleased him first to be represented in his worke. But I shall at this time be contented only to point vnto it, whereby the godly minde being admonished, may know what is chiefly to be searched in the Scriptures concerning God, and be directed to one certaine marke in their seeking. I do not yet touch the peculiar covenant, whereby God seuered the stocke of Abraham from other nations. For even then he appeareth the redeemer in receaving to his children by free adoption those that before were enemies. But we are yet about that knowledge that resteth in the creation of the world, and ascended not to Christ the mediatour. And altho\u2019by and by it shall be good to allege certaine places out of the newe Testament, for as much as even out of it both the power of God the Creator and his prouidence in prefering of the first nature is approoued, yet I warne the Readers before, what is now my purpose to do, to the end that they passe not the appointed bounds. So for this present, let it suffice vs to learne, howe God the maker of heaven and earth doth governo the world by him created. Euerie where is renou\u2019med both his fatherly bountie and enclined will to doe good, and there are also examples rehearsed of his steverie, which shewes him to be a righteous punisher of wicked dooings, specially where his sufferance nothing prevaileth with the obstinate.

2 In certaine places are set forth more plaine descriptions, wherein his natural face is as in an image represented to be scene. For in the place where Moses describeth it, it seemeth that his meaning was shortly to comprehende all that was lawfull for men to understand of God. The Lorde (faith he) the Lorde, a mercifull God, and gracious, patient and of much mercy, and true, which keepest mercy vnto thousand, which takest away iniquitie and wicked dooings, before whom the innocent shall not be innocent, which renderst the wickednesse of the fathers to the children andchildren children. Where let vs marke, that his eternitie and being of himselfe is expressed in the twise repeating of that honourable name: and that then his vertues are rehearsed, in which is descripte vnto vs, not what he is in respect to himselfe, but what a one he is toward vs: that this knowledge of him may rather stande in a Lucie feeling, than in an emiptie and supernatuall speculation. And here we doe heare recited those vertues of his which we noted to shine in the heauen & earth, that is to say, clemercie, bountie, mercie, juytice, judgement and truth. For might and power are contained vnder this name Elohim God. With the same names of addition doe the Prophets set forth them when they make fully to paint out his holy name. But, because I woulde not have vppg too many examples together, at this present let one Psalm suffice vs, wherein the summe of all his vertues is so exactly reckened versus, that nothing can seeme to be omitted. And yet is nothing there rehearsed, but that which we may behold in his creatures. So plainly doe we perceiue God by information of experience, to be such as he declareth himselfe in his worde. In Jeremiah where he pronounceth, what a one he would have vs knowe him to be, he setteth forth a description not altogether so full, yet comming all to one effect. Hee that glorieth, faith he, let him glorifie in this that he knoweth me to be the Lorde that doth mercie, justice, and judgement on the earth. Surely, these three things are very necessarie for vs to know: Mercy, in which alone consisteth all our saluation: Judgement, which is daily executed upon cuill dooers, and more greuous is prepared for them to eternall destruction: Justice, whereby the faithfull are preferred and most tenderly cherished. Which things when thou ha\u2019st conceiued, the prophecy faith, thou ha\u2019st sufficiently enough whereof thou maist glory in God. And yet heere are not omitted either his truth or his power, or his holinesse or goodnesse. For how should the knowledge stande faire which is here required of his justice, mercy and judgement, unless it did rest vpon his vmoouesable truth? And howe should we beleue that he doth governo
gouerne the earth with justice and judgement, but understanding his power? And whence commeth his mercy but of his goodness? If then all his waies be mercie, judgement and justice, in them must holinesse also needs be seene. And to none other end is directed that knowledge of God that is set forth vno vs in the Scriptures, than is that knowledge also which appeareth imprinted 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 honour him with perfect innocencie of life and vn-fained obedience, and then to hang altogether upon his goodness.

But here I meane to gather a summe of generall doctrine. And first let the readers note, that the Scripture to the end to direct vs to the true God, doth expresselie exclude, and cast away all the gods of the Gentiles, because commonly in a manner in all ages religion hath beene corrupted. True it is indeed that the name of one God was every where known and renowned. For euery that worshipped a great number of gods, so oft as they did speake according to the proper sense of nature, they simplie vsed the singular name of God, as if they were contented with one God alone. And this was wisely marked by Infine the martyr, which for this purpose made a booke of the monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engraven in the harts of all men. The same thing also doth Tertullian prooue by the common phrase of speech. But forasmuch as all without exception are by their owne vanitie either drawn or fallen to false forged deuices, and to their senes become vaine, therefore all that euere they naturally understood of the being but one God, awaited no further, but to make them inexusable. For euery the wist of them do plainly shewe the wandring error of their minde, when they with some god to affit them, and so in their prayers do call vpon vncertaine gods. Moreover in this that they imagined God to haue manie natures, although they thought somewhat lesse absurdly than the rude people did of Jupiter, Mercurie, Venus, Minerva and other; yet were they not freed from the deceits of Satan, & as we have already faide elsewhere, whatsoeuer waies of escape the Philosophers have suitably invented, they cannot purge themselves of rebellion, but that they all haue corrupted the truth of God. For this reason Habacuc after he had condemned all idols, biddeth to selle God in his owne temple, that the faithfull should not admit him to be any other than such as he had disclosd himselfe by his worde.

The xi. Chapter.

That it is unlawfull to attribute vnto God a visible forme, and that generall they for false God, so manie as doe erect to themselfes any images.

But as the Scripture prooving for the rude and grosse wit of man, vifth to speake after the common manner: so when it meaneth to make leterall known the true God from the false Gods, it checkely comparith him with idoles: not that it doth allowe those intenotions that are more suttely and finely taught by the Philosophers, but the plainlifer to disclose the foolishnesse of the worlde, yea rather their madnesse in seeking God so long as they cleave cuterie one to their owne imaginations. Therefore that exclusie definition which we commonly heare, bringeth to nought all that maner of godhead, that men frame to themselves by their owne opinion, because God himselfe is the onlye convenient vittues of himselfe. In the mean time, wth this brutish grossenes hath posseted the whole world, to couet visible shapes of God, and so to forge themselves gods of timber, stone, gold, sluer, and other dead and corruptible matter, we ought to holde this principle, that with wicked falshood 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 challenged the glory of his deittie to himselfe alone,
Cap. 11. Of the knowledge of

Exod. 20.4.

Maximus Titius
Platonicus sermon. 38.

Deu. 4-10, 12, 13.
Not only Moses, 
Ezay and Paul, 
but also blind ido-
laters themselves 
have taugh, that 
the majesty 
Of God is defiled 
when he is bodily 
represented in 
your likeness.
Ezay, 40, 18 &c.
41, 7 & 45, 9, &c.
A. 17, 29.

Lib. 6 De civi.
Dei cap. 10.

Although God 
hath vjoed to de-
scribe the presence 
of his godhead by 
corporal signes, 
yet even therein 
he hath given 
some notes to show 
that thereupon we 
should not presume 
to erect unto our felues a repre-
sentation of that 
deity which we 
cannot comprehend.
The Jews having such rudimen-
tary arguments why we 
should have them, 
because they had, 
much more wor-
dship them, which 
they did not.

alone, meaning to teach vs what maner of worshipping him he alloweth or refuseth, 
addeth immediately: Thou shalt make thee no graven image, nor any similitude, in 
which words he restraineth our liberty, that we attempt not to represent him with any 
visible image. And there he shortly recketh vp all the formes wherewith of long time 
before, superstitioun had begun to pervert his truth into lying. For we know that the 
Peris worshipped the Sun, yea, and so many stars, of the foolish nations saw in the skie, 
so many gods they stakken them. And scarce was there any living creature which was 
not among the Egyptians a figure of God. But the Grecians thought to be wiser 
then the rest, because they worshipped God in the shape of a man. But God compareth 
not images one with another, as though one were more and another lesse meete to be 
veiled, but without any exception he rejected all images, pictures and other signes, 
whereby the superstitious thought to have God neere vnto them.

2 This is cause to be gathered by the reasons which he joyneth to the prohibition. 
First with Moses: Remember that the Lord hath spoken to thee in the vale of Ho-
reb. Thou hearkest a voice, but thou sawest no bodie. Therefore take heed to thy self, 
lest peraduenture thou be deceived and make to thy selfe any likeness, &c. We fee 
how openly God setteth his voice against all counterfeit shapes, that we may knowe 
that they forfake God whooseuer do couet to have visible formes of him. Of the 
Prophets only Ezy shall be enough, which speaketh off and much hereof, to teach 
that the majesty of God is defiled with vncomely and foolish counterfaite, when 
beeing without bodie, is likened to bodily matter: beeing invisible, to a visible 
image: being a spirit, to a thing without life: being incomprehensible, to a small 
lumpe of timber, stone or golde. In like manner reasoneth Paul: For as much as we 
are the generation of GOD, we ought not to think that the godhead is like vnto 
gold, or siluer, or stone graven by art and the invention of man. Whereby it certainly 
appeareth, that the other images are erected, or pictures painted to express the shape of 
God, they simply dispresse him as certaine dishonors of his majestie. And what mar-
uell is it if the holy Ghost do thunder out these oracles from heauen, with whom he 
compeleth the very wretched and blind idolaters themselves to confesse this in earth? It is 
known how Seneca complained as it is to read in Augustinus. They dedicate (faith 
he) the holy immortal and inuiolable Gods in most vil and basse stuffe, and put vp 
them the shapes of men and beaues, and some of them with kind of man and woman 
mingled together, and with sundrie shapen bodyes, &c. which they call Gods, which 
if they should receive breath & meet them, would be reckned monsters. Whereby 
againe plainly appeareth, that it is a fond caullation wherewith the defenders of 
images fecke to escape, which say that the Jews were forbidden images, because 
they were inclinable to superstitioun. As though that thing pertained to one nation 
only which God brought forth of his eternall being and the continuall order of na-
ture. And Paul speake not to the Jews but to the Atheniensese when he confuted 
their error in counterfeiting a shape of God.

3 God indeed, I grant, sometime in certaine signes hath given a presence of 
his godhead, so as he was faide to be beholden face to face, but all these signes that 
cuer he shewed, did aptly serve for means to teach, and withall did plainly admoni-
ished men of an incomprehensible essence. For the cloude and fire and flame, al-
though they were tokens of the heavenly glorie, yet did they as it were be bridele 
and restrain the minds of men, that they should not attempt to passe any further. Wher-
fore, not Moses himselfe, to whom God disclosed himselfe most familiarly in com-
parotion of other, obtained by praiere to see that face, but received this sunfuerre, 
that man is not able to sustaine so great brightnesse. The holy Ghost appeared 
under the likeness of a Daue, but sith he immediately vanished away, who doth not 
see but that by that token of so short a continuance of a moment, the faithfull are put in 
minde, that they ought to beleuwe him to be an infinite spint, that holding them 
contended
God the Creator.  Lib. I.  19

contented with his vertue and grace, they should make him no outward shape. This, that God appeared sometimes in forme of a man, was a forehewing of the revealing that was to be made of him in Christ. And therefore it was not lawfull for the Jews to abuse this pretence to erect to themselves a representation of the godhead in the shape of man. Also the mercie state wherein 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 minde is carried beyonde themselves with admiration of it. For the Cherubins with their wings stretched abroad did cover it, the veile did hide it, and the place itselfe being set farre inward, did of it selfe sufficiently keepe it secret. Therefore it is very plaine that they be verie madde, that goe about to defend the images of God and of Saints with the example of these Cherubins. For, I pray you, what meant these little images, but to shewe that images are not meete to represent the mysteries of God? for as much as they were made for this purpose, that hiding the mercie state with their wings, they should not only keep backe the eies of man, but also all his fenses from the beholding of God, and so to correct his rash hardineffe. For this purpose maketh it, that the Prophets described the Seraphins shewed them in a vision, with their face uncovered: whereby they signifie, that so great is the brightness of the glorye of God, that the Angels themselves are kept from direct beholding it, and the small sparkes thereof that shine in the Angels are withdrawn from our eies. Although yet so many as rightly judge, doe acknowledge that the Cherubins of whom we nowe speake, pertayned onely to the olde manner of introduction, as it were of children, vsed in the lawe. So to drawe them nowe for an example to our age, is an absurditie. For that childish age, as I may so terme it, is passed, for which such rudiments were appointed. And it is much shame, that the paime writers are better expounders of the law of God than the Papists are. Immanuel reprocheth the Jews, as it were in scorne, that they honor the white clouds and the deite of heauen. I grant he speake thin and wickedly: and yet he speake more truly in saying that they have among them no image of God, than the Papistes do which prate that they had a visible image of God. And whereas that people with a certaine hot hastines, brake our oftentimes to seeke them idols, euen as waters out of a great fesh spinge boil out with violent force: hereby rather let vs learne how great is the inclination of our nature to idolatrie, lefta wrongh upon the Jews the blaine of that fault which is common to all, we sleepe a deadly sleepe vnder vaine allurements to sinne.

4 To the same purpose serueth this saying: The idols of the Gentiles are gold and siluer, euin the workes of mens hands. Because the Prophet doth gather of the stufte it selfe, that they are no gods that have a golden or siluer image: and he taketh it for confessd truth, that it is a foolish fainted intention whatsoever we conceive of our owne sense concerning God. He nameth rather gold & siluer, than clay or stone, that the beautye or the price should not seue to bring a reuerence to idols. But he concludes generally, that nothing is lesse allowable, than gods to be made of dead stufte. And in the mean time while he stands thus much upon this point, that men are carried away with too mad a rashnesse, which themselves bearing about with them but a borrowed breath, ready to vanish away at euerie moment, yet dare giue the honor of God to idols. Man must needs confess that himselfe is but a creatoure of a daies continuance, & yet he wil have a piece of metal to be counted God, to which himselfe gave the beginning to be a God. Wherefore came the beginning of idols but from the wil of men? Very fitfully doth the heathen Poet giue them this taunt:

I was sometime a fig tree low, a blocke that stond for nought:
The workman doubted what of me were fittest to be wrought:
A forrme to fit upon, or else a Priap God to be.
At length he thought better was a God to make of me.

Forsooth
Cap. 11. Of the knowledge of

Forsooth an earthy silly man that breatheth out his owne life in manner cuerie moment, by his workmanship shall convey the name and honour of God to a dead stocke. But forasmuch as Epicure in scoffingly setting hath cared for no religion, let vs leave the taunts of him and such as he is, and let the rebuking of the Prophet prick vs, or rather thrust vs through where he faith, that they are too much beatenly writeth that with one selfe piece of wood do make a fire and warme themselves, do heat the oven to bake bread, do rost or seethe flesh, & do make them a God before which they fall down humbly to pray. Therefore in another place he doth not only accuse them by the law, but also doth reprooch them that they have not learned of the foundations of the earth: for that there is nothing lesse convenient than to bring God to the meaoure of suche footes which is aboue all meaoure and incomprehensible. And yet this fame monstrous thing which manifestly repugneth against the order of nature, custom sheweth to be natural to men. We must moreouer hold in mind, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the works of mens hand which want the authority of God: that this may be certaine, that all these manners of worshipping that men do devise of themselves are detestable. The Prophet in the Psalm doth amplifie the madneffe of them that therefore are indued with understanding, that they should know that all things are mooed with the only power of God, and yet they pray for helpe to things dead and fenseloffe. But because the corruption of nature carrieth as well all nations, as each man privately to so great madnes, at first the holy Ghost thundareth with terrible curse against them, saying: Let them, that make them become like to them, and so many as trust in them. And it is to bee noted that a similitude is no lesse forbidden then a grauen image, whereby the fond subterie of the Greeks is confuted. For they thinke they are well discharged if they graue not a God, while in painting they do more licentiousely 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 workman, because such counterfaite is cuil and to the dishonor of his majestie.

5. I know that it is a saying more than common among the people, that images are lay mens books. Gregorie so said, but the spirit of God pronounceth fare otherwise, in whose school if Gregorie had beene taught, he would never so have spoken. For whereas Hieremie plainly faith, that the stocke is a doctrine of vanitie: and whereas Habacuc teacheth that the molten image is a teacher of lyers: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoever men learn by images concerning God. If any man take exception, and say that the Prophets reprooue them onely which abused images to wicked superstition: I grant that to be true. But I add further that which is calld for all men to see, that they condemne that thing wholly which the Papits take for an adhered principle, that images are in stead of books. For they do in comparison set images against God as things directly contrary, and such as never can agree together. This comparison I say is made in these places which I have allaged. Sich there is but one true God whom the Jews did worship, it is as it were and falsely done to forge visible shapes to represent God, and men are miserably deceived, that thereby seeme for knowledge of God. Finally, if it were not true that it is a deceitfull and corrupt knowledge of God that is learned by images, the Prophets would not so generally condemne it. At least thus much I win of them when we use that it is vanitie and lying that men do attempt to represent God with images, we do nothing but rehaereful word for word that which the Prophets haue taught.

6. Let beread what Laelanius and Eusebius haue written of this matter, which sticke not to take it for certaine that they were all mortall, of whom images are to be feene. Likewise Augustine which without doubting pronounceth that it is unlawful not only to worship images, but also to set vp images to God. And yet saith he
none other thing but the same which many yeeres before was decreed by the Eliz- 
bertines Councell, whereof this is the xxxv. Chapter. It is ordained that no pic-
tures be had in the Church, that the thing which is honored and worshipped be not 
painted on the walle. But most notable is that which in another place Augustine 
allageth out of Varro, and confirmeth it with his owne affent, that they which first 
brought in the images of Gods, both tooke away the feare of God, and brought in 
error. If Varro alone should say this, peraduenture it shou'd be by small author-
ity. Yet ought it of right to make vs ashamed, that a heathen man groping in dark-
nesse came to this light, to see that bodily images are therefore vnumeet for the 
mainfie of God, because they diminish the feare of God, and encrease error in 
men. The profe it selfe witnessed that this was no leffe truely than wisely spoken. 
But Augustine having borrow ed it of Varro, bringeth it forth as of his owne minde. 
And first he admonisht, that the first errors where with men were entangled con-
cerning God, began not of images, but as with new matter added, encreased by the; 
Secondly he expoundeth that the feare of God is therefore minisht or rather taken 
away thereby, because his mainfie may easely in the follishnes, & in the fond & ab-
surd forging of images grow to contempt. Whose second thing I would to God we 
did not by proof find to be true. Wholoeuer therefore wil couet to be rightly taught, 
let him elsewhere learneth than of images, what is meeet to be known concerning God.

7 Wherefore if the Papistes have any blame, let them no more vs this flutt to say 
that images are lay mens booke, which by many testimonies of Scripture are fo 
openly confuted. And although I grant them so much, yet shoulde they not much get 
thereby for defence of their idols What monsters they thrust in, in the place of God, 
is well known. The pictures and images that they dedicate to Saints, what are they 
but examples of extreme riot and vnclenehesse, whereunto if any woulde fath-
on himselfe, he were woorthy to be beaten with staues? Surely, the brothelhous-
es can shew harlots more chaftely and soberly attired, than their temples fictive 
images of these whom they woulde called virgins. Even as vncomely array gue 
they to the Martyrs. Let them therefore fathion their idols at leaft to som honest thew 
of shamefastnes, that they may somewhat more colourably lie in saying, that they are 
the books of some holines. But if it were so, yet then would we answer, that this is not 
the right way to teach the faithfull people in holy places, whom God woulde have 
there instructed with far other doctrine than with these trifles. God commanded in 
the churches a common doctrine to be set forth to all men in preaching of his worde 
& in his holy mysteries: whereunto they shewed themselves to have a minde not verie 
heedfull, that caft their eies about to behold images. But whome do the Papistes call 
lay & vnlearned men whose vnskilfulnes may be to be taught only by images? For-
soth even those whom the Lord knowledge for his disciples, to whom he vouch-
safeth to reueile the heavenly wisdome, whom he willeth to be instructed with the 
wholome mysteries of his kingdome. I grant indeed as the matter standeth, that there 
are at this day many which cannot be without such booke. But whence I praine you 
growth that dulnes, but that they are defraused of that doctrine which only was 
meere to instruct them with: For it is for no other caufe, that they which had the cure 
of churches gave out their office of teaching to idols, but because themselves were 
dumb. Paul testifieth that Christ is in the true preaching of the Gospel, painted out in 
a maner crucified before our eies. To what purpose then were it to have commonly 
set vp in churches so many croffes of woode, stone, siluer and golde, if this were 
well and faithfully beaten into the peoples heads, that Christ died to beare our curfe 
upon the croffe, to cleene our finnes 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 croffes of wood or stonke. For per-
haps the couetous do set their mindes & eies faster upon the golden & siluer croffes,
As concerning the beginning of idols, that is by common consent thought to be true which is written in the book of wisdom, that they were the first authors of them, which gave this honor to the dead, superstitiously to worship their memory. And truly I grant that this custom was very ancient, and I deny not that it was the firebrand wherewith the rage of men being kindled to idolatry, did more and more burne therein. Yet do I not grant that this was the first originall of this mischief. For it appeareth by Moses that images were vfed before that this curiosity in dedicating the images of dead men, whereof the prophane writers make often mention, were come in. When he calleth that Rachel had stole her fathers idols, hee speaketh it as of a common fault. Whereby we may gather that the wit of man is, as I may so call it, a continual worship of idols. After the general flood, there was as it were a new regeneration of the world, and yet there passed not many yeeres but that men according to their own lust fained them gods. And it is likely that the holy Patriarch yet living, his childrens children were given to idolatry, so that his bitter griefe he sawe the earth defiled with idols, whose corruptions the Lord had but late purged with so horrible judgement. For Thare and Nachor even before the birth of Abraham were worshippers of false gods, as Israels firstsith. Seeing the generation of Sem so stone was vvaried, what shall we judge of the posteritie of Cham, who were alreadie cursed in their father? The mind of men, as it is full of pride & rash boldnes, presumpth to imaging god according to his own conceit: as it is poisned with dulnes, yet, overwhelmed with grosse ignorance, so it conceiveth vanitie and a fonde fantastie in stead of God. And in these enus is added a new mischief, that man attempteth to expresse in workmanship such a god as he inwardly concieveth. Thus the minde begetteth the idol, & the hand bringeth it forth. The example of the Israelites prooveth that this was the beginning of idolatery, that men do not beleue that God is among them, vnsles he shew himself carnally present. We know not (sith they) what is becom of this Moses make vs gods that may go before vs. They 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 them, vnsles they did see with their eies a corporall representation of his face to be a witness vnto them of the God that governed them. Their minde was therefore to knowe by the image going before them, that God was the guide of their journey. This thing daily experience teacheth, that the flesh is alway vnquiet till it hath gotten some counterfeit deceit like it false, wherein it may vainly delight as in an image of God. In a manner in all ages since the creation of the world, men to obey this blinde desire have erected signes wherein they imagined God to be present before their carnall eies.

9 After such inention forging, by and by followeth worshipping. For when men thought that they beheld God in images, they did also worship him in the. At length being both with minde and eies altogether fastned thereon, they began to waxe more and more brutish, and to wonder at them and have 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 persuaded in some gross opinion: not to thinke the images to be gods, but to imagine that there did a certaine force of Godhead abide in them. Therefore whether thou represent to thy selue either God or a creature in the image, when thou falles 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 anie tiles or stones to be dedicated, that should stand to be worshipped. And for the same reason also in the commandement of the law, this other point is added concerning worshipping. For so soone as they have forged a visible forme for God, they also tie the power of God vnto it. So heathly foolish are men, that there they fasten
neither God where they counterfeit him, and therefore must they needs worship it. Neither is there any difference whether they simply worship the idol, or God in the idol. This is always idolatry, when honors due to God are given to an idol, under what colour soever it be. And because God will not be worshipped superstitiously, therefore whatsoever is given to idols is taken from him. Let them take heed hereunto, that they seek for pretences to defend the abominable idolatry, wherein these manie ages past, true religion hath beene drowned and overthrown. But (say they) the images are not taken for Gods. Neither were the Jewes themselves so perversely to forget that it was God by whose hands they had beene brought out of Egypt before they made the calfe. Yea when Aaron said, that those were the gods by whom they were delivered out of the land of Egypt, they boldly asserted, shewing a plain token of their meaning, that they would still keepe that God that was their deliverer, so that they might see him go before them in the calfe. Neither is it to be beleued that the heathen were so grosse as to believe, that God was no other thing but stocks & stones. For they changed their images at their pleasure, but still they kept the same gods in their minde: and there were many images of one God, and yet they did not according to the multitude of images name them many gods. Besides that they did daily consecrate new images, yet did they not thinke that they made new gods. Let the excuses be read which Augustine faith were pretended by the Idolaters of his age. When they were rebuked, the common answer was, that they did not worship that visible thing, but the deity that did in it invisible dwell. And they that were of somewhat better religion, as he calleth it, did say that they did neither worship the image, nor the spirit in it, but by the corporal image they did behold the signe of that thing which they ought to worship? Howe then? All Idolaters, whether they were of the Jewes, or of the Gentiles were none otherwise minded than as I have saide: being not contented with a spiritual understanding of God, they thought by the images he should be more sure and nearer imprinted in them. After once that Iuch disordered counterfeitng of God well liked them, they never ended till daily more and more deluded with new deceits, they imagined that God did shew forth his power in images. And nevertheless, both the Jewes were persuaded that under Iuch images they did worship the one true Lord of heaven and earth: and likewise the Gentiles, their false gods, whom yet they signified to dwell in heaven.

10. Whosoeuer denie that it hath thus beene done in time past, yea within our owne remembrance, they impudently lie. For, why fall they downe before them? And when they praise, why turne they towarde them as to the cares of God? For it is true that Augustine faith, that no man praieth, or worshieth when he so beholdeth an image, but he is so affected in minde, that he thinketh himselfe to be heard of it, or that it will do for him what he desireth. Why is there such difference betweene the images of one God, that passing by one image with little reverence or none done to it, they honour another solemnly? Why do they wearie themselves with vowed pilgrimages to visit those images whereof they have like at home? Why doe they at this day in defense of them as were for their Religion and countrey, fight to slaughter and destruction, in such sort as they would better suffer to have the one only God that their idols to be taken from them? And yet I do not reckon up the grosser errors of the common people, which are almost infinite, and doe in manner pollute the hearts of all men. I do only shew what themselves do confesse when they mean most of all to excuse themselves of idolatry. We do not call them (say they) our gods. No more did the Jewes nor the Gentiles call them theirs in time past: and yet the Prophets each where caesenot to cast in their teeth their fornication with stocks and stones, for doing no more but Iuch things as are daily done by them that would be counted Christians, that is to saie, that they carnally worshipped God in stocks and stones.

11. Although
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The difference that they purport between themselves and idolaters is but a shift. They are not acquitted from the same sin because they give it another name.

11 Although I am not ignorant, nor think good to passe it over, as if I knew it not, how they seek to escape with a more subtle distinction, whereof I shall againe make mention more at large hereafter. For they pretend that the worship which they give to images, is Idolatria, which is service of images, and not Idolatria which is worship of images. For so to term it when they teach that they may lawfully without any wrong done to God, give vnto images and pictures that worship which they call Deudia, or service. And so they think themselves without blame, if they be but the servants and not also the worshipers of idoles: as though it were not a little lighter matter to worship then to serve. And yet while they seek a hole to hide them in the Greek word, they childishly disagree with themselves. For seeing Latreia in Greek signifies nothing but to worship, their saying commeth but to this effect, as if they would say, that they worship in deed their images, but without any worshipping. And there is no cause why they should say that I seek to catch them in words: but they themselves, while they seek to cast a mist before the eyes of the simple, doe bewray their owne ignorance. And yet though they be neuer so eloquent, they shall not attaine by their eloquence to prove vnto vs that one self-same thing is two sundry things. Let them (say I) shew me a difference in the thing it selfe whereby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape guiltinesse of his fault, by giving his finne a new defiled name: so it is a very absurdity to thinke that these men be quit by new devise of a name, if in the matter it selfe they nothing differ from those idolaters whom they themselves are compelled to condemn. But so far are they from proving that their case differeth from the case of those idolaters, that rather the fountain of all this whole mischief is an vnorderly counterfeiting, wherein they have fruited with them, while both with their owne wit they devise, and with their owne hands they frame them signifying forms to express them a fashion of God.

12 And yet am I not so superstitious that I thinke no images may be suffered at all. But so farre much as caruing and painting are the gifts of God, I require that they both be purely and lawfully vfed. Left the things which God hath given for his glorie and for our owne benefit, be not onely defiled by disorderly abuse, but also turned to our owne destruction. We thinke it vnlawfull to hate God fashioned out in visible forms, because himself hath forbidden it, and because it cannot be done without some defacement of his glorie. And lest they thinke that it is onely we that are in this opinion, they that have bene travell'd in their works, shall finde that all found writers did alwaye reprove the same thing. If then it be not lawfull to make any bodily image of God, much lees shall it be lawfull to worship it for God, or God in it. It remaineth therefore lawfull that onely those things be painted and grauen whereof our eies are capable: but that the maestie of God which is farre above the sense of our eies, be not abused with vncomely defiled shapes. Of this sort are partly hystories and things done, partly images and fashions of bodies, without expressing of any things done by them. The first of these haue some use in teaching or admonishing a man: but what profite the second can bring true onely depletion, I see not. And yet it is euident, that even such were almost all the images that heretofore haue stand vp in churches. Whereby we may judge that they were there set vp not by discreet judgement or choice, but by foolish and vnadvised desire. I speake not howe much amiss and vncomely they were for the most part fashioned, nor how licentious Painteres and Carvers haue in this point flawed their warrantee, which thing I haue already touched. Onely I speake to this end, that though there were no fault in them, yet doe they nothing auaille to teach.

13 But leaving all that difference, let vs by the way consider whether it be expedient in Christian temples to have any images at all, that doe express either things done by the bodies of men. First, if the authoritie of the ancient Church doe any thing
thing mooue vs, let vs remember that for about five hundred yeeres together, while religion yet better flourished, and sincere doctrine was in force, the Christian Churches were vniueraly without images. So they were then 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 thereof. But if a man compare age with age, he shall see that they were much swarved from that vprightnes of them that were without images. What? do we think that those holy fathers would have suffered the church to be so long without the thing which they judged profitable and good for them? But rather because they saw either little or no profit in it, & much danger to lurk vnderneath it, they did rather of purpose & aduisedly reiect it, then by ignorance or negligence omit it. Which thing Augustine doth also in expresse words testify: When they be set in such places (saith he) honorably on hie, to be scene of them that pray and doe sacriuice, although they want both sense and life, yet with the very likenes that they have of liuely members and senses, they do moue the weake minds, that they seeme to live & breath, &c. And in another place: For that shape of members doth worke and in maner enforce thus much, that the mind living within a body doth thinke that body to have sense, which he feeleth vnto his owne. And a little after: Images do more auide to bow downe an vnhappy soule, by this that they have mouth, eyes, ears, & feete, than to amend it by this that they neither speake, nor see, nor heare, nor go. This truly seemeth to be the cause why John willed vs to beware not onely of worshipping of images, but also of images themselves. And we have found it too much in experience, that through the horrible madness which hath heretofore possess'd the world, to the destruction, in manner of all godlines, 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 refraine it selues, but it must forthwith run on to superstitious worshipping. But if there were not so much danger hanging thereby: yet when I consider for what vs temples are orderd, me thinks it is very ill becomeng the holines thereof, to receive any other images than the liuely and natural images, which the Lord by his word hath consecrated. I meane Baptisme and the Lords supper, and other ceremonies where with our eies ought both more earnestly to be occupied and more liuely to be moued, than that they should neede any other images framed by the wit of men. Lo this is the incomparable commoditie of images, which can by no value be recompenced, if we beleue the Papists.

14. I think I had spoken enough of this thing already, but that the Nicene Synode doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which Constantine the Great assembled, but that which was holde eight hundred yeeres ago, by the commandement & authoritie of Irene the empress. For that Synode decreed, that images should not onely be had in churches, but also worshipped. For whatsoever I should say, the authoritie of the Synode would make a great prejudice on the other side. Although to say truth, that doth not so much move mee, as make it appeare to the readers how farre their rage extended, that were more desirous of images then became Christians. But first let vs dispatch this. They that at this day maintaine the se of images, alledge the decree of that Nicene Synode for their defence. But there is extant a booke of confusion bearing the name of Charlesto the Great, which by the phrase we may gather to have bene written at the same time. Therein are recited the sentences of the Bishops that were present at that Counsell, and the arguments where with they contended. John the Legate of the East partes side: God created man after his owne image: and thereupon gathered that we ought to have images. The same man thought that images were commended vs in this sentence: Show mee thy face because it is beautiful. Another to pronounce that images ought to be set vpon altars, cited this testimonie: no man lighteth a candle and putteth it vnder a bushell. Another to shew that the beholding
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of them is profitable for vs, brought forth a verse out of the Psalm: the light of thy countenance is sealed upon vs. Another tooke this similitude: As the Patriarchs vfed the Sacrifices of the Genutes, so must Christian men haue the images of Saints in stead of the images of the Gentiles. To the same purpose haue they writhed this saying: Lord, I haue lound the beautie of thy house. But specially wittie is the exposition of this place: As we haue heard so haue we seene, that God is not known by onely hearing of his word, but also by looking vpon images. Like is the sharpe dews of Bishop Theodore. Marvellous (faith he) is God in his Saints. And in another place: In the Saints that are in the earth therefore this ought to be referred to images. Finally, so litle are their favoure sollies that it greeveth me to rehearse them.

15 When they talke of the worshipping: then are brought forth the worshipping of Pharaoh, and of the rod of Joseph, and of the piller that Jacob set vp. Albeit in this last example, they do not onely deprave the meaning of the Scripture, but also bring in that which is no where to be read. Then these places seeme to them maruellous strong and meete prooues. Worrhip his footstool. Againe, worshipping on his holy hill. Againe, all the rich men of the people shall worship thy countenance. If a man would in former put the personage of a riding foole vpon the patrones of Images, could he gather together greatere and grosser sollies? But to put all out of doubt, Theodosius Bishop of Mirra, doth so earnestly confirme by the dreams of his Archdeacon, that images ought to be worshipped, as if he had an oracle from heaven to shew for it. Now let the favourers of images go and presse vs with the decree of that Synode. As though those reverend fathers doe not altogether differet themselues, in either so childishly handling, or so vngraciously and lowly tearing the Scriptures.

16 Now come to those monstrous impieties, which it is maruell that euer they durft vomit, and twice marvellous that they were not cried out against with the detestation of all men. And it is good that this outrageous wicked madness be bewraied, that at least the false colour of antiquitie may be taken away, which the Papistes pretend for the worshipping of images. Theodosius the Bishop of Amorium pronounceth curse against all them that will not haue images worshipped. Another imputeth all the calamities of Greece and the East part to this, that images were not worshipped. What punishment then were the Prophets, the Apostles and Martyrs woorthie to suffer in whose time there were no images? They adde further. If the Emperors image be met with perfume and censing: much more is this honour due to the images of Saints. Constantius Bishop of Constance in Cyprus, professeth that he reverently imbraceth images, and affirmeth that he will giue to them the same honourable manner of worship that is due to the Trinitie that giveth life. And whereas he refuseth so to doe, he curseth him and sendeth him away with the Manichees and Marcionites. And that ye should not thinke that this was the private sentence of one man, they did all affent vnto it. Yea John the Legate of the East partes being further carried with heate, saide it were better to bring all brothell house into the citie, then to deny the worshipping of images. At length by consent of them all it was decreed, that worse than all heretikes are the Samaritans, and worse than the Samaritans are the enemies of images. And because the play should not be without his solemn farewell, this clause was added, let them be glad and rejoice that hauing the image of Christ do offer sacrifice vnto it. Where is now the distinction of Latria and Dulia, wherewith they are woont to secke to blinde the eies both of God and men? For the counsell without any exception doth giue euen as much vnto images as vnto the living God himself.

The xij. Chapter.

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

We
We say in the beginning that the knowledge of God standeth not in bare speculation, but draweth with it the worshipping of him, and by the way we touched how he is rightly worshipped, which point shall be in other places more largely set forth. Now I doe but shortly repeat, that so oft as the Scripture affirmeth that there is but one God, it striueth not for the bare name of God, but withall commandeth this, that whatsoever belongeth to the godhead, be not given to any other. Whereby also appeareth what pure religion doth differ from superstition. Eusebeia, in Greeke signifies as much as true worship, because alway even the blind themselves gropeing in darkenesse have found that this rule ought to be helden, that God be not vnorderly worshipped. The name of religion although Cicero truly and well deriveth from relegere, to record, or gather vp together: yet is the reason that he alligneth enforced and farre set, that good worshippers did often recorde and diligently way what was the truth. I rather thinke that that name is set as a contrarie to wandering libertie, because the greater part of the world vnadvisedly taketh holde of that which they first meeete withall, and flieeth about hither and thither: but true godliness, to the ende it may stand in stedfast state, Relegit, that is to say, doth gather vp it selfe together within her bonds. Like as I thinke superstition to haue her name hereof, that not being contented, with the manner and order prescrib'd, the heapeeth vp together a superfluous number of vaine things. But to leaue the words, it hath alway been agreed by the consent of all ages, that religion is with false errores corrupted and perverted. Whereupon we gather that it is a very fond colour which the superstitious doe pretend, when with vndiscreeete zealke they gie themselues leaue to do all things. And although this confusion found in the mouthes of all men: yet herein a shameful ignorance bewrayeth it selfe, that neither they cleaue to the one God, nor haue any regardes of order in the worshipping of him, as we haue already shewed. But God, to claime his owne right vnto himselfe, crieth out that he is jealous, and that he will be a seuerer reuenger if he be mingled with any faine god. And then he setteth forth the lawfull manner of worshipping, to holde mankinde in obedience. He contenmeth both these points in his law, when first he bindeth the faithfull vnto himselfe that he onely may be their lawmakere: and then he prescribeth a rule whereby to be worshipped after his owne minde. Of the law, because the vses and ends thereof are manie, I will intreate in place fit for it. Now I onely touch this point, that thereby men are bridged that they run not out of the way to wrong worshipping. Now, as I first said, we must hold in minde, that if all that ever properly belongeth to Godhead doth not rest in God alone, he is spoile of his honour, and his worshipping broken. And there must we somewhat heedfully marke with what suttleties superstition deceiueth. For it doth not so reuolt vnto strange gods that it seemeth to forsake the higheste God, or to bring him downe into the number of other gods: but whilst the granteth vnto him the higheste place, the setteth round about him a number of lesser gods, among whom he diuideth his offices. And so (albeit clokedly and craftily) the glorie of the Godhead is cut in pieces, that it remaineth not whole in him. So in the olde time, as well they of the Jewses as of the Gentiles did set beneath the father and judge of gods a great route of gods which should every one according to his degree in common haste with the higheste God the gouernour of the heauen and earth. So the Saints that in a few ages past departed this life, are aduancfed to the fellowship of God, to be worshipped, called vpon, and honored in head of him. And yet with such abomination we thinke that the majestie of God is not so much as diuided, when in deed it is a great part suppressed and extinguished, sauing that we retaine still a poore opinion of his supreme powre: and in the meanes heeleeved with entangled suttleties, we are fundely carried to divers gods.

For this purpose also was inuented the distinction of Latria and Dulia, as they terme
of the knowledge of

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The distinction which Papists make between the honor they do unto God and unto Saints, a turfe and fond.

terne them, that is worship and service, whereby they might freely seeme to give away the honors of God to Angels and dead men. For it is evident, that the worship which the Papists giue vnto Saints, differeth nothing in deede from the worship of God. For all alike without diereticke they worship both God and them: sauing that when they be charged with it, they winde away with this exception, that they keepe still for God the honour that is due vnto him in olate, because they leave vnto him the worship that they call Latria. But fith the question standeth upon the matter, and not the word, who would permit them so carelesly to mock in a matter of all matters most weightie? But to let that also passe, yet win they nothing by this distinction, but to produce, that they giue worship to one God, and service to another. For Latria in Greeke signifieth as much as in Latein Cultus, and in English worship. Dulia, properly signifieth service, and yet sometime in Scripture this difference is coounded together without diereticke. But grant it be a perpetuall difference, then must we search what both the words may meane. Dulia is service, Latria is worship. Now no man doubteth that to servue, is more than to worship. For many times a man could hardly bee to servue him whom he would not sichte to worship. So is it an unequall dealing, to giue to the Saints that which is the greater, and to leave to God that which is the lesser. But many of the ancient authors haue vfed this distinction. What maketh that matter, if all men do perceive it to be not only vnfit, but altogether verie fond?

3. Now leauing note littleeties, let vs wry the matter it selfe. When Paul putteth the Galatians in remembrance what they were before that they were lightened in the knowledge of God, he saith that they gaue Duliam servue to those that of nature were no gods. Althoughe he name Latriam or worship, is therefor their superstition excusable? He doth notewhilest condemn their peruerse superstition, which he termeth by the name of Dulia servue, than if he had expresst the name of Latria, worship. And when Christ repulseth the assault of Satan with his buckler, that it is written, thou shalt worship the Lord thy God, the name of Latria was not brought in question. Satan required but an adoration. Likewise when the Angell reprooued John, because he fell down on his knees before him, we ought not to thinke that John was so mad that he would giue vnto the Angel the honor that was due only to God. But because it was not possible, but that all worship that is vsed with religion was vse by somwhat as pertaining to God; therefore he could not adore the Angell, but that he must take away somewhat from the glorie of God. We read indeed often, that men have bee honoured: but that was a cuill honour, as I may so call it. But religion hath another rule, which so soone as it is vsed with worshippe, bringeth with it a prophane abse of the honour of God. The same may we see in Cornelius. He had not so slenderly profited in godlinesse, but that hee 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 stead of God. And yet did Peter earnestly forbidd him to do that which he did. And why so? but because men do never so narrowly put difference betweene the worship of God and of his creatures: but that without diereticke they giue away that vnto the creature, which belongeth vnto God. Wherefore if we have one God, we must remember that nothing be it neuer so little must be taken away from his glorie, but that he keepe still that which is properly his. Therefore Zacharie when he preacheth of the repairing of the church, in plain words expressteth: That there shall not onlie be one God, but also that there shall be one name of that god, to the end that he haue nothing in common with idols, What manner of worship God requireth, we shall see in another place when it falleth in order. For it pleased him in his lawe to prescrib men what is lawfull and right, and so to bind them to a certaine rule, that euery man should not giue himselfe leane to devise what forme of worship he list. But because it is not expedient to loade the readers with heaping many matters together, I will not touch that point yet.
The xiiij. Chapter.

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

That which is taught in the Scriptures concerning the incomprehensible and spiritual essence of God, ought to suffice not only to overthrow the foolish errors of the common people, but also to confute the fine subtleties of prophane Philosopher. One of the old writers seemed to have said very well, That God is all that we do see, and all that we do not see. But by this mean he hath imagined the Godhead to be power'd into all the parts of the world. Although God, to the intent to keepe men in sober minde, speaketh but sparingly of his own essence; yet by those two names of addition that I have rehearsed, he doth both take away all groffe imaginations, and also refpeffe the presumptuous boldnes of mans minde. For surely his immeasurable greatness ought to make vs afraid, that we attempt not to measure him with our fenes: and his spiritual nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often affieth his dwelling place to be in heaven. For though, as he is incomprehensible, he filleth the earth also: yet because he seeth our minde by reason of their dunneflie to lie still in the earth, for good cause he lifteth vs vp above the worlde, to shake off our floth and sluggishness. And here falleth to ground the errour of the Manichees, which in appointing two originall beginnings, haue made the diuell in a maner equall with God. Surely, this was as much as to breake the vnitie of God and restraine his unmeasurable essence. For where they haue presumed to abuse certain testimonies: that sheweth a foule ignorance, as their errour is freesheth a detestable madnesse. And the Anthropomorphites are also easilie confused, which have imagined God to consist of a bodie, because oftentimes the Scripture affieth unto him a mouth, eares, eyes, hands and feete. For what man, yea though he be slenderly witted, doth not understand that God doth so with vs speake as it were childibly, as nurses doe with their babes? Therefore such maner of speeches doth not so plainly expresse what God is, as they do apply the understand ing of him to our slender capacitie. Which to doe, it beconned of necessitie that he descended a great way beneath his owne height.

The Scripture teacheth God to be an essence unmeasurable & spiritual, doth not only shay men from measuring God by sense, and from imagining any earthly thing of him, but also by the one doth confute the Manichees, by the other the Anthropomorphites of madnesse.

2 But he also seeth out himselfe by another speciall markie, whereby he may be more necerly knowne. For he so declareth himselfe to be but one, that he yet gueth himselfe distinctly to be considerd in three persons: which except we learn, a bare and emptie name of God without any true God lieth in our braine. And that no man should think that he is a threefold God, or that the one essence of God is divided in three persons, we must here finde a short and easie definition to deliver vs from all error. But because many do make much ado about this word Person, as a thing invented by man: how insuitly they doe so, it is best first to see. The Apostle naming the soone the engraued forme of the Hypoffais of his father, he undoubtedly meaneth, that the ffather hath some being wherein he differeth from the soone. For to take it for essence (as some expoundes haue done, as if Christ like a piece of waxe printed

with
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with a scale did represent the substance of the father) were not only hard but also an absurdity. For if the essence of God is single or one and undivisible, he that in himself contains it all, and not by pecuniary, or by derivation, but in whole perfection, should very vapourly, yea, fondly be called the engraven form of him. But because the father, although he be in his own proper distinct, hath expressed himself wholly in his sonne; it is for good cause said, that he hath given his Hypostasis, to be seen in him. Wherewith aptly agreeeth that which by and by followeth, that he is the brightness of his glory. Surely by the Apostles words we gather, that there is a certaine proper Hypostasis in the father, that shineth in the sonne: whereby also againe is easily perceived the Hypostasis of the sonne that diuinguished him from the Father. And order is in the holy Ghost. For we shall by and by prosecute him to be God, and yet he must needs be other than the father. Yet this distinction is not of the essence, which it is unlawful to make manifest. Therefore if the Apostles testimonie be credited, it followeth that there be in God three Hypostases. This termes seeing the Latines have expressed with the name of Person, it were too much pride and waawardnes to braule about so cleere a matter. But if we lift word for word to translate, we may call it subsistence. Many in the same sense have called it substance. And the name of Person hath not been in use among the Latines onely, but also the Greeks, perhaps to declare a confest, have taught that there are three Hypostases, that is to say Persons in God. But they, whether they be Grecians or Latines that differ one from another in the word, doe very well agree in the summe of the matter.

3 Now howsoever the heretikes barke at the name of Person, or some overmuch precise men doe care that they like not the word found by deuile of men: sith they cannot get of vs to lay, that there be three, whereof every one is wholly God, nor yet that there be many Gods: what unreasonable blenesse is this, to mislike wordes, which express none other thing but that which is testified and approoved by the Scriptures? It were better (lay they) to restraine not only our meanings but also our wordes within the bounds of Scripture, than to deuise strange names that may be the beginnings of disagreement and brawling: so doe we tie our felues with string about words: so the truthe is lost in contending: so charitie is broken by odiously brawling together. If they call that a strange word, which cannot be thwed in Scripture, as it is written in number of syllables: then they binde vs to a hard law, whereby is condemned all exposition that is not seeced together; with bare laying together of textes of Scripture. But if they meane that to be strange, which being curiously devised, is superstitiously defended, which maketh more for contention than edification, which is either vnaptly, or to no profite vs, which withdraweth from the simplicitie of the word of God, then with all my hart I embrace their sober minde. For I judge that we ought with no leaffe deteoute reverence to take of God than to thinke of him, for as much as whatsoeuer we doe of our felues thinke of him, is foolish, and whatsoeuer we speake is vncharitie. But there is a certaine measure to be kept. We ought to learne out of the Scriptures a rule both to thinke and speake, whereby to examine all the thoughts of our minde and wordes of our mouth. But what withstandeth vs, but that such as in Scripture are to our capacite doubtfull and entangled, we may in plainer wordes express them: being yet such words as doe reverently and faithfully serue the truth of the Scripture, and be vsed sparingly, modestely, and not without occasion? Of which sort there are examples ynow. And whereas it shal by proofe appeare that the Church of great necessitie was enforced to vs the names of Trinitie, and Persones, if any shal then finde fault with the newnesse of words, shal they not be inftly thought to be greeted at the light of the truth, as he that blameth onely this, that the truth is made so plaine and cleere to discern?

4 Such newnesse of wordes, if it be so to be called, commeth then chiefly in vs, when the truth is to be defended against wranglers that do mock it out with caullations.
God the Creator. Lib. 1. 25

tions. Which thing we have at this day too much in experience, who have great
betimes in vanquishing the enemies of true and sound doctrine. With such folding
and crooked winding these slippery snakes do slide away, unless they be strongly gripped
and holden hard when they be taken. So the old fathers being troubled with contending against false doctrines, were compelled to shew their meanings in exquisite
plaines, lest they should leave any crooked bywaies to the wicked, to whom the
doubstful constructions of words were hiding holes of errors. Arius confessed
Christ to be God, and the sonne of God, because he could not gainsay the evident
words of God, and as if he had beene so sufficiently discharged, did fame a certaine
confent with the rest. But in the meantime while he ceased not to scatter abroad that
Christ was creat, and had a beginning as other creatures. But to the end they might
draw forth his winding subtle crepe out of his den, the ancient fathers went further, pronouncing Christ to be the eternal son of the father & confubstantial with the father.

Heereat wickednes began to boile, when the Ariains began to hate and detest the
name Omousion, confubstantiall. But if in the beginning they had sincerely and with
plaine meaning confessed Christ to be God, they would not now have denied him
to be confubstantiall with the father. Who dare now blame these good men as brutters and contentious, because for one little words sake, they were so hot in disputacion, and troubled the quiet of the Church? But that little word shewed the difference betwenee the true believing Christians, and the Ariains that were robbers of God. Afterward rose vp Sabellius which accounted in a maner for nothing the names of the Father, the Sonne, and Holy Ghost, laying in disputacion that they were not made to shew any manner of distinction, but only were suerual additio therefore are many. If he came to disputacion, he confessed, that he beleued the father God, the sonne God, the holy Ghost God. But afterward he would readily flip away with saying, that he had in no otherwise spoken than as if he had named God, a strong God, just God, and wise God: and so he sung another song, that the Father is the Son, and the holy Ghost is the Father, without any order, without any distinction. The good doctors which then had care of godlines, to subdue his wickednes, cried out on the other side that there ought to be acknowledged in one God three properties: and to the end to fende the foules against the crooked wrioth subtleetes with plaine & simple truth, they affirmed, that there did truly subsist in one God, or (which came at one effect) that there did subsist in the vitrie of God a Trininity of persons.

5 If then the names have not beene without cause inuended, we ought to take
heed, that in reieging them we be not unjustly blamed of proud presumptuousnes. I
would to God they were buried indeed, so that this faith were agreed of all men that
the Father and the Sonne, and the holy Ghost be one God: and yet that the Fa	her is not the Sonne, nor the holy Ghost the Sonne, but distinct by certaine proper
tie. Yet am I nor so precie, that I can finde in my hart to utile for bare words. For I
note, that the olde fathers, which otherwise speake very religiously of such matters, did not euere where agree one with another, nor euery one with himself. For what
forms of speech vyed by the Counsell doth Hilary excus? To how great libertine doeth Augustine sometime break forth? How unlike are the Grekes to the Latins? But of this variance one example shall suffice for this time: When the Latins
ment to express the word Omousion, they called it Confubstantiall, declaring the
substance of the Father & the Son to be one, & vltying the word substance for essence.
Whereupon Hierome to Damosius sayeth, it is sacrilege to say, that there are three
substancesses in God: and yet about a hundred times you shall finde in Hilary, that there
are three substances in God. In the word Hypostases, how is Hierome accompamed? For he specketh that there lurketh poyon in naming three Hypostases in God.
And if a man do ye this word in a godly sense, yet he plainly faith that it is an im
proper speech, if he speake vnfaine, and did not rather withingly & willingly seeke
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to charge the Bishops of the Eastlands, whom he sought to charge with an vnjust
scander. Sure this one thing he speaketh not verie truely, that in all prophane
Schooles, 

the effence is nothing else but hypostasis, which is pronounced false by the
common and accustomed vfe. Augustine is more moderate and gentle, which although
he say, that the word hypostasis in that sense is strange to Latine eares, yet so far
is it off, that he taketh from the Greeks their vulgar manner of speaking, that he also gently
beareth with the Latins that had followed the Greek phrase. And that which Socrates
writeth in the first booke of the Tripartite history, tendeth to this ende, as though he
meant that he had by vnskilful men bin wrongfully applied vnto this matter. Yea and
the fame Hillarie himselfe laeth it for a great faulte to the heretikes charge, that by
their waiwardnes he is compelled, to put those things in peril of the speech of men,
which ought to haue bin kept in religiousnes of minds, plainly confessing that this is
to do things vnlawfull, to speake that ought not to be spoken, to attempt things not
licenced. A little after, he excusat himselfe with many words, for that he was so
bolde to vter newe names. For after he had vfed the natureall names Father, Sonne,
and holy Ghost, hee addeth whatsoever he sought further, is beyond the
compasse of speech, beyond the reach of sense, and beyond the capacitie of
vnderstanding. And in another place he faith, that happie are the Bishops of Gallia,
which neither had not receitned, nor knewe any other confession, but that olde
and simple one, which from the time of the Apostles was receitned in all Churches.
And much like is the excuse of Augustine, that this word was wrung out of necessitie
by reason of the imperfection of mens language in so great a matter: not to express
that which is, but that it should not be vnsoken how the Father, the Sonne, and the
holy Ghost are three. This modelifie of the holy men ought to Warner vs, that wee
doe not forthevthwith so feuerely, like Cenfor, note them with infamie that refuse
to subscribe and swear to such wordeas vse propounde them: so that they doe
it not of pride, of browardnes, or of malicious craft. But let them againe confider,
by how great necessitie we are driven to speake so, that by little and little they may
be enured with that profitable manner of speech. Let them also leerne to beware,
left sith we must meete on the one side with the Arrians, on the other side with Sabellians,
while they be offended that we cut off occasion from them both to caull, they
bring themselves in suspition, that they be the discipules either of Arrius or of Sabellius.
Arrius faith that Christ is God, but he muttereth that he was created, and had a
beginning. He faith Christ is one with the Father, but secretly he whispereth in the
cares of his discipules, that he was made one as the other faithfull be, although by
singular prerogative. Say once that Christ is Confubstantiall with his Father, then
plucke you off his visirour from the dissembler, and yet you adde nothing to the scripture.
Sabellius faith, that the feuerall names, Father, Sonne, and holy Ghost, significa
nothing in God generallly distinct: say that they are three: and he will eie out that
you name three gods. Say that there is in one effence 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 holde with so curious superstition, that they cannot abide these
names: yet is there no man, though he would never so faie, that can deny but that
when we heare of one, we must vnderstand an unitie of substance: when we heare of
three in one effence, that is ment of the persons of the trinitie. Which thing being
without fraud confesed, we may no longer upon words. But I have long ago founde,
and that often, that who so our do obstatuine quarell about words, do keepe within
them a secret poifeon: so that it is better willingly to provoke them, than for their pleasure
to speake darkly.

The effence of God
is one simple and
single thing,
wherein there are
6. But leaving disputac of wordees, I will now began to speake of the matter it
selue. I cal therefore a Person, a substance in the effence of God, which having relation
to the other is distinguished from them with uncommunicable propertie. By the
name
name of the subsistence we mean another thing than the essence. For if the word had simply been God, and in the mean time had nothing peculiar to it selfe, John had said amiss that it was with God. Where he saith, that God himselfe was the same word, he calleth vs backe againe to the one single essence. But because it could not be with God, but that it must rest in the father; hereof ariseth that subsistence, which though it be joined to the essence with an unseparable knot, yet hath it a speciall mark, where by it doth differ from it. So of the three subsistences, I say, that each having relation to other, is in propertie distinguished. Relation is here expressly mentioned. For when there is simple and indefinite mention made of God, this name belongeth not to the Sonne and the Holy ghost, than to the Father. But when the Father is compared with the Sonne, the peculiar property of either doth differne him from the other. Thirdly, whatsoever is proper unto every of them is uncommunicable. For that which is given to the Father for a mark of difference, cannot agree with, nor be given to the Sonne. And I dislike not the definition of Tertullian, that it is rightly taken, That there is in God a certain disposition or distributio, which yet changeth nothing of the unity of the essence.

7 But before that I goe any further, it is good that I prove the Godhead of the Sonne and of the Holy ghost. Then after we shall see, how they differ one from another. Surely when the word of God is spoken in the Scripture: it were a vertic great absurdity to imagine it onely a fading and vanishing voice, which sent into the aire, commeth out of God him selfe, of which sort were the oracles given to the fathers, and all the prophesies: when rather the word is mete to be the perpetuall wisdom abiding with the Father, from whence all the oracles and prophecies proceeded. For as Peter testifieth, no lesse did the old prophets speake with the spirit of Christ, than did the Apollines and all they that after them did distribute the heavenly doctrine. But because Christ was not yet openly shewed, we must understand that the Word was before all worlds begotten of the Father. And if the Spiritue was of the word, whose instruments were the Prophets, we doe undoubtedly gather that he was true God. And this doth Moses teach plainly enough in the creation of the world, when he seteth the word as the meane. Why doth he expressly tell, that God in creating of all his works saith, Be this done: or that done: but that the unsearchable glory of God may shinny appeare in his images? The subtle-nofed and babbling men do easily mocke out this, with saying that the name Word, is there taken for his bidding or commandement. But better expositors are the Apollines, which teach that the worlds were made by the same, and that he sufficeth them all with his mightie word. For here we see that the word is taken for the bidding or commandement of the Son, which is himselfe the eternall and essentiel Word to the Father. And to the wise and sober it is not darke that Salmon faith, where he bringeth in wise dome begotten of God before all worlds, and bearing rule in the creation of things, and in all the works of God. For to say that it was a certaine commandement of God, terning but for a time, were very foolish and vaine: whereas indeed it was Gods pleasure at that time to shew forth his stedfast and eternall purpose, yea and something more secret. To which intent also maketh that saying of Christ: My Father and I do work even to this day. For in saying: That from the beginning of the world he was continually working with his Father, he doth more openly declare that which Moses had more shortly touched. We gather then that the meaning of Gods speaking was this, that the Word had his office in the doing of things, and so they both had a common working together. But most plainly of all doth John speake, when he sheweth that the same Word, which from the beginning was God with God, was together with God the Father the cause of all things. For he both giueth to the Word a perfect and abiding essence, and also assigneth unto it some thing peculiar to it selfe, and plainly sheweth how god in speaking was the creator of the world. Therefore as all relations proceeding
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proceeding from God doe well bære the name of the word of God, so ought we yet to set in the highest place that substantial word, the wellspring of all oracles, which being subject to no alteration, abideth always one and the same name with God, and is God himself.

8 Here many dogges doe bare against vs, which when they dare not openly take from him his Godhead, doe secretly steal from him his eternity. For they say, that the Word then began first to be, when God in the creation of the world opened his holy mouth. But very vndiscreetly doe they to imagine a certaine innovation of the substance of God. For as those names of God that have relation to his outward works, began to be given unto him after the beginning of his worke, as for example, this that he is called the creator of heaven and earth: doth God in his being, know or admit no name that should signify any new thing in himselfe to have chanched unto God. For if any should come to him from else where than in himselfe, then this saying of James should fail, that every good givings and every perfect gift, is from above, and commeth downe from the Father of lightes, with whom is no variablenesse, neither shadowing by turning. Therefore nothing is left to be suffered, than to faine a beginning of that Word, which both always was God, and afterwards was Creator of the World. But full suteable forsooth they reason, that Moses in saying that God then first spake, doth suteably shew, that there was no word in him before. Which is a most truing argument. For it followeth not, because a thing at some one certaine time beginneth to be shewed openly, that therefore it had never any being before. But I conclude farrer otherwise and say: seeing that in the same moment that God said, Let light be made, the power of the worde appeared and shewed itself: the same Word was long before: but if a man ask how long before, he shall finde no beginning. For he appointed no certaine space of time when himselfe said: Father, glorifie me with the glory which I had with thee before the World was. And this thing John also left not untouched, because he first shewed that in the beginning the Word was with God, before that he commeth to the creation of the world. We say therefore againe, that the Word which was conceived of God before any beginning of time, was continually remanning with him. Whereby both his eternity, true essence, and Godhead is proved.

9 Although I do not yet touch the person of the Mediator, but doe defer it to that place where we shall specially entreat of the redemption: yet because it ought to be certainly helden without controversy among all men, that Christ is the same Word clad with flesh, in this place will be very fit to recite all those testimonies that prove Christ to be God. When it is said in the xlv. Psalme, thy throne O God is for ever and ever: the Iewes doe caull 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 raffeth an eternal throne to any creature. For he is here not simply called God, but also the eternal Lord. Again, this title is gien to none but with an addition, as it is said: that Moses shal be for a God to Pharaoh. Some read it in the Geniture case which is very foolish. I grant indeede that often times a thing is called Divine or of God, that is notable by any singular excellence: but here by the tenour of the text it appeareth, that such a meaning were hard and forced, and will not agree. But if their stubbornesse will not so yeeld: in Esaiie 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 (faith he) is the name whereby they shall call him, the strong God, the Father of the World to come, &c. Here the Iewes bare against, and turne the text thus: this is the name whereby the strong God the father of the world to come shall call him: so that they leave this only to the Sonne to be called the Prince of peace. But to what purpose should to many names of addition in this place be heaped vp to God the Father, seeing it is the purpose of the Prophet to adorne Christ
Christ with such special notes as may build our faith upon him? Wherefore it is out of doubt that he is here in like force called the strong God, as he is a little before called Immanuel. But nothing can be found plainer than that place of Hieremys where he saith, that this shall be the name whereby the seed of David shall be called Jehovah our righteoufness. For where the Jews themselves do teach, that all other names of God are but adietute names of addition, and that this only name Jehovah which they call unspeakable is a substantive name to express his essence: we gather that the Son is the only and eternall God, which faith in another place that he will not give his glorie to another. But here also they seek to scape away because that Moses gave that name to the Altar that hee builded: and Ezekiel gave it to the newe citie Hierusalem. But who doeth not see that the Altar was built for a monument that God was the avancement of Moses, and that Hierusalem is not adorned with the name of God, but only to testifie the presence of God? For thus the Prophet: The name of the cite from that day shall be Jehovah there. And Moses faith thus: He builded an Altar and called the name of it, Jehovah my exaltation. But more bufines ariseth by another place of Hieremys, where the same title is applied to Hierusalem in these words: this is the name whereby they shall call her Jehovah our righteousness. But this testimonie is so farre from making against the truth which wee defend, that it rather confirmeth it. For whereas he had before testified that Christ is the true Jehovah from whom floweth righteousness, nowe he pronounceth that the Church shall so verily feel the same, that the most gloriously vs the verie name itself. And so in the first place is set the fountain and cause of righteousness in the other the effect.

10 Now if this do not satisfie the Jews, that Jehovah is so often presented in the person of an Angell, I see not with what caullations they can mocke it out. It is said, that the Angell appeared to the holy fathers: and the same Angell challengeth to himselfe the name of the eternall God. If any take exception and say, that this is spoken in respect of the person that he representeth: this knot is not thus loosed. For being a servant he would not suffer Sacrifice to be offerd to him and take from God his due honour. But the Angell refusing to eate bread, commandeth Sacrifice to be offered to Jehovah. And then he pronounceth that himselfe indeed was the same Jehovah, and therefore Manoah and his wife by this token did gather, that they had seene not onely an Angell but God. And thence came it that hee said we shal die because we haue seene God. And when his wife answrith, if Jehovah would haue flaine vs, hee would not haue receyved Sacrifice at our hands: in this the doth confesse that hee was God which before was called the Angell. Beside this, the answere of the Angell himselfe taketh away all doubt of it, saying: why dost thou ask me of my name, which is maruellous? So much the more detestable was the wickednesse of Serueto, when he affirmed that God never appeared to Abraham and the other fathers, but that an Angell was worshippd in place of him. But truly and wisely haue the true teaching doctours of the Church expounded, that the same principall Angell was the Word of God, which then as aforhands began to execute the office of mediatour. For though he was not yet clothed with flesh, yet he came downe as a means betweene God and men, to come more familiarly to the faithfull. Therefore his nye communicating himselfe made him to be called an Angell: yet still in the same time he retained that which was his owne, to be the God of unspeakable glorie. The same thing meaneth Osea, which after he had receiued the wraelling of Jacob with the Angell, faith: Jehovah the God of hosts, Jehovah, worthie of memorie is his name. Here againe Serueto carpeth, that God did bare the person of an Angell. As though the Prophet did not conforme that which Moses had said: why doest thou ask me of my name? And the confession of the Holy Patriarch dode sufficiently declare that he was not a created Angell, but one in whom

God the Creator. Lib. 1. 27

Ier. 33. 6.
Ezex. 48. 35.
Exod. 17. 15.
Ier. 33. 16.

The word communicating is selfe with men, toke the office & name of an Angell, yet still showed it selfe to be the God of unspeakable glorie.

Lud. 6. 7.
Lud. 13. 16.

Ose. 12. 5.
whom the full Godhead was resident, when he saide: I have seen God face to face. And for this cause Paul faith, that Christ was guide of the people in the wilderness. For though the time was not yet come of his abasement: yet that eternal word shewed a figure of that office to which he was appointed. Now if the second Chapter of Zacharias be wayed without contention, the Angel that sent another Angel was by and by pronounced to be the God of hostes, and to him is soueraigne power ascribed. I omit innumerable testimonies on the which our faith safely resteth, although they do not much moone the Jews. For when it is said in Esay: Behold, this is our God, this is the Lord, we shall wait upon him, & he shall save us, they that haue eyes may see, that herein is ment God which raiseth vp for the salvation of his people. And these vehement demonstrations twice repeatediffer it to be drawn to other where but to Christ. And yet plainer and fuller is the place of Malachi, where he promiseth that he shall come, the Lord that was then defired, to his owne temple. But to none but to the only soueraigne God was the temple dedicate, whereupon yet the Prophet doth claime for Christ. Whereupon followeth that Christ is the same God, that was once honored among the Jews.


As for the new Testament, it swarmeth with innumerable testimonies, therefo we must trauell rather thortly to choose out five, 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 foorth shall aptly serve to proue his Godhead. First, this is worthie to be singulary marked, that those things which were before spoken touching the eternall God, the Apostles do shew that they are either alreadie performed, or hereafter to be performed in Christ. For where Esay prophesiceth that the Lord of hostes shall be to the Jews and Israelites a stumblingstone & a rocke to fall upon: Paul affirmeth that the same is fulfilled in Christ. Therefore he declareth him to be the Lord of hostes. Likewise in another place, We must all (faith hee) once be brought to appeare before the judgment throne of Christ. For it is written, to me shall all knees bow, and to me shall all tongues sweare, Seeing God in Esay speaketh this thing of himselfe, and Christ in deed performeth it in himselfe, it followeth that he is the selfe same God, whose glory may not be withdrawn to another. And that thing which writing to the Ephesians he allegeareth out of the Pfalms, is evident that it can be applied to none but to God alone. Attending on he hath carriied caputiae capitio, meaning that such ascending was in shadow shewed, when God in notable victory against foreine nations did shew foorth his power, but he declareth that in Christ it was more fully performed. So John testifieth that it was the glorie of the Son that was reveiled to Esay by a vifion, whereas in deede the Prophet himselfe wrote that the majesty of God appeared vnto him. And it is evident that those things which the Apostle writing to the Hebrews applyeth to the Sonne, are the plain titles of God: as, Thou Lord in the beginning didst laie the foundations of heaven and earth, &c. Again, worship him all yee his Angels. And yet he abuseth not those titles when he draweth them to Christ. For all those things that are spoken of in those Pfalms, he himselfe alone hath fulfilled. For it was he that rose vp and had mercie of Sion. It was he that claimed to himselfe the kingsdome of all the nations and islands. And why should John sticke to apply the majesty of God to Christ, which in his perface had said that the worde was alwaye God? Why should Paul seare to say Christ in the judgement throne of God, having beforewith so open proclamation declared his Godhead, where he said that he was God blest to the ende of worlds? And to make appeare, how well he agreeth in this point with himselfe, in another place he writeth that Christ is God openly shewed in the flesh. If he be God to be praised to the end of worldes, then he is the same to whom in another place he affirmeth all glorie and honour to be due. And thus he hideth not, but playnly cryeth out, that he would have counted it no robberie, if he had shewed himselfe equall
equall with God, but that he willingly abased himself. And that the wicked should not carpe that he is some made God, John goeth further and faith: He is the true God and the eternall life. Although it ought abundantly to satisfy vs, that he is called God, specially of that witness which expressly affirmeth vs, that there are no more Gods but one. That same witness is Paul, which faith thus: How many souer can be called Gods, either in heauen or in earth, to vs there is but one God from whom are all things. When we heare of the fame mouth, that God was openlie shewed in the flesh, that God with his owne bloud purchased the church vs unto himselfe: why should we imagine a second God which he himselfe acknowledgeth not? And it is no doubt that all the godly were of the fame meaning. Likewise Thomas in professing him to be his Lord and his God, doth profess that he is that onely God whom he had alwaies worshipped.

12. Now if we entertaine his Godhead by the worke in that the Scripture are ascrib'd vs unto him, it shall thereby more evidently appeare. For when he said that from the beginning he was thither to working with his Father: the Jews which were most skilfull in understanding of all his other sayings, yet then perceived that he tooke upon him the power of God. And therefore as John telleth, they sought the more to kill him, because he did not onely breake the Sabbath, but also did call God his Father, making himselfe equall with God. How dull shall we be then, if we do not perceive that his Godhead is herein plainly affirmed? And truly to order the world with prudence and power, and to governe all things with the authority of his owne might, which the Apostle ascribeth vs unto him, belongeth to none but onely to the creator. And he not onely enterparteth the governement of the world with his Father, but also all other offices which cannot be made common to God with his creatures. The Lord cryeth out by the Prophet: I am he, I am he, that do away thine offences for mine owne sake. According to the meaning of this sentence, when the Jews thought that wrong was done to God for that Christ did forgive sinnes, Christ not onely affirmed in worde, but also prooved by miracle that this power belonged unto himself. We see therefore that he lieth, not the ministration, but the power of forgiveness of sinnes, which the Lord faith he will not suffer to passe away from himselfe to any. What shall we say of searching, and pearling the secret thoughts of harts? is it not the propertie of God alone? But the same had Christ: whereby is gathered that he is God.

13. Now in his miracles how plainly and clearly doth he appeare? And though I grant that as well the Prophets as the Apostles did equal and like miracles to thefe that he did: yet this great difference is there, that they by their ministration disposed the gifts of God, he shewed forth his owne power. He vsed sometime prayer, to the end to give glory vs unto his Father. But we see for the most parte his owne power shewed vs. And how could it otherwise be but that he was the very authour of miracles that by his owne authoritie gave power to other to dale miracles abroad? For the Evangelist declareth that he gave power to the Apostles to raise vp the dead, to heale the leproous, to cast out deuils. &c. And they so vsed the ministration thereof, that they sufficiently shewed that this power came not from cl's where but from Christ. In the name of Iesus Christ (faith Peter) rise and walke. It is therefore no marueile if Christ allledged his miracles to confound the vnbelieuings of the Jews: forasmuch as they were such as being done by his owne power did give a most plaine testimonic of his Godhead. If else where then in God there is no sustaution, no righteousses, no life: and Christ containeth all these things in him, surely he is thereby declared to be God. And no man can obiect against me and say, that life and sustaution is poureth into him by God: for it is not sayd that he received sustaution, but that he is sustaution himselfe. And if none be good but onely God: how can he be onely man, being I will not say good and just, but selfe goodness

His working with the Father, by the governernge of the world, by pardoning of sinnes, by perswading the very thoughtes of the harts, poureth him to be very God. John 5. 17. 

[Scriptural references are cited here, such as Hebrews 1:3, Ephesians 4:15, Matthew 9:6, and others, illustrating the divine power of Christ and his unique Godhead.]

That he wrought miracles by his owne power, and gave power vs to others to work: that he is author of life and sustaution: that he is goodness & justice & felicity, that men are willing to beleeue and trust in him, that he name is called upon, that we are taught to glory in the knowledge of him, that the same things are失信ly from the father and from him, these are proofs of his Godhead.

[Further scriptural references are cited, such as Matthew 10:8, 13:17, and others, emphasizing the divine nature and authority of Christ.]
and justice? Yea, from the first beginning of the creation as the Evangelist witnesseth, in him was life: and he even then being life was the light of men. Wherefore being supported with such promises we are bold to repose our faith and hope in him: when yet we know that it is an ungodliness that robbeth God for any man to fasten his confidence in creatures. Beleeue ye in God? faith he. Beleeue then also in me. And so doth Paul expound those two places of Esay, Whofoever trusteth in him, shall not be put to shame. Againe, Out of the roote of Jaffy shall he come that shall rise to rule peoples, in him the nations shall trust. And why should we seeke out more testimonies of Scripture for this matter, when we so often meete with this sentence? He that beleeueth in me hath eternall life. Moreover the invocation which lingeth vpon Faith belongeth also to him, which yet is proper to the majestie of God, if he have anything at all proper to himselfe. For one Prophet sayeth: Whofoever calleth vpon the name of Iebouah shall be saued: and another sayeth, a most strong tourre is the name of Iebouah: to it the righteous shall flee and he shall be saued, but the name of Christ is called vpon for salvation: it followeth therefore that he is Iebouah. As for Invocation, we have an example of it in Stephen, when he sayeth, Lord Ieffu receive my spirit. Againe, in the whole Church, as Ananias testifieth in the same booke, Lord (sayeth he) thou knowest how great euils this man hath done to thy Saintes that call vpon thy name. And that it may be more plainly vnderstanded, that the whole fulneffe 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? Befide that, the salutations set before the Epiftles of Paul, with the same benedictes from the Sonne which they doe from the Father: whereby we are taught not onely that those things which the Father giueth vs doe come vnto vs by his intercession, but also by communite of power, he is the author of them. Which knowledge by practise is without doubt more certaine and perfect than any idle speculation. For there the godly minde doth behould God most present, and in manner handle him, where it feeueth it selfe to be quickened, lightned, saued, justified and sanctified.

14. Wherefore out of the same fountains we must fetch our meane of prouing to conforme the Godhead of the Holy Ghost. Very plaine is the testimony of Moses in the history of the creation, that the spirite of God was upon the depths, or vpon the unfashioned heape: because he sheweth that not onely the beautie of the world that is now to be scene is preserved by the power of the Spirite, but ere this beautie was added, the Spirite was then builed in preserving that confused lump of things. And that saying of Esay cannot be cauled against, And now Iebouah and his Spirite hath sent me. For he communicateth with the Holy ghost his chief power in sending of Prophets. Whereby appeareth the divine majestie of the Holy Ghost. But our best proofe, as I have said, shall be by familiar vfe. For that which the Scriptures impuote vnto it, is farre from the propertie of creatures, and such a thing as we our selues doe learne by affered experience of godliness. For he it is that being eche where poured abroad, doth sustaine and giueth growing and life to all things in heaven and in earth. And by this point he is proued to be none of the number of creatures, for that he is not comprehended within any boundes: but by pouring his luely force into all things to breath into them life and motion, this is the very workes of God. Moreover, if regeneration into an incorrupitable life be better and more excellent than any present quickening: what shall we judge of him from whose power the same proceeded? And that he is the author of regeneration, not by a borrowed, but
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, fo vnto him also are applied all those offices that are most of all properly belonging to the Godhead. For he teacheth the depe secrets of God, wherewith none of all the creatures is of counsel. He giveth wisdom and skil to speake, whereas yet the Lorde pronounced to Moses that it is onely his worke to doe it. So by him wee come to a partaking of God, so that we may feele his power as it were working life in vs. Our justification is his worke. From him is power, sanctification, truth, grace, and what good thing focuer may be thought of, because it is the holy Ghost onely from whom proceeded all kind of gifts. For that sentence of Paul is right woorthie to be noted. Although there be divers gifts, and manifold sundrie is the distribution of them, yet is there but one holy Spirit: because he maketh him not onely the originall or beginning, but also the author. Which a little after is more plainly expressed in these words. One and the same Spirit distributeth all things as he will. For if he were not something subsisting in God, he would not attribute vnto him choice of minde and will. Therefore most evidently doth Paul give to the holy Ghost divine power, and sheweth that he is substantially resident in God.

15 And the Scripture it selfe, when it speaketh of him, forbeareth not the name of God. For Paul hereby gathereth that we are the temple of God, because his spirit dwelleth in vs: which thing is not lightly to be passed over. For whereas God oftentimes proomiseth that he will choose vs for a temple to himselfe, that promise is now no other way fulfilled, but by his spirit dwelling in vs. Surely, as Augustine very well faith: if we were commanded to make vnto the holy Ghost a temple of timber and stone because such worship is due to God onely, it were a cleere argument that he is God: now therefore how much cleerer is this, that we ought not to make a temple, but our selves to be a temple for him? And the Apostle himself 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, saide that he lied not vnto men but vnto God. And where Esay bringeth in the Lorde of hosts speaking, Paul teacheth that it is the holy Ghost that speakeh. Yea, where commonly the Prophets faie, that the words which they utte are the words of the Lord of hosts, Christ and the Apostles do referre them to the holy Ghost. Whereby it followeth that he is the true Jehovah, that is, the chief author of prophecies. Again, where God complaineth that he was provoked to wrath by the stubbornesse of his people, in stead of that Esay faith that his Holie Spirit was grieved. Last of all, if blasphemy against the holy Ghost be not forguen in this worlde nor in the worlde to come, whereas he may obtaine pardon that hath blasphemed against the Sonne: his divine majestie is here plainly proseued, the offence or diminishment whereof is an unpardonable crime. I do wittingly and of purpose omit many testimonies that the ancient writers haue vfed. They haue thought it a maruellous meete place to alleage out of David: with the word of the Lord the heauens were establisshed, and all the power of them with the spirit of his mouth, to proseue that the world was no lesse the worke of the holy Ghost than of the Sonne. But forasmuch as it is commonly vfed in the Psalms to repeate one thing twice: and in Esay, the spirit of his mouth is as much to say as his word, that reason is very weake. Therefore I thought good to touch a fewe such things as godly minde might soundly rest upon.

16 And as God hath more plainly disclaied himselfe by the comming of Christ, so is he also in the three Persons become more familiarly knowne. But of all the testimonies let this one suffice vs for this present. Paul so knitteth these three together, God, Faith, and Baptisme, that he reasoneth from the one to the other in this maner. Because there is but one Faith, he thereby sheweth that there is but one God. And because there is but one God, he thereby prooueth that there is but one Faith. Therefore.

The holy Ghost in Scripture plainly termed God.

1. Cor.3.17. 8. 19.
2. Cor.6.16. August. ad Maxim. Epi. 66.

A.5.3. Esai.6.9. Ac.2.28.29.


In the Trinitie of persons the unio of God is prooued by this that there is but one faith & one Baptisme. Ep.4.5.
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Therefore if we be entred into the Faith and religion of one God by Baptisme we must needs thinke him the true God in whose name we are baptised: And it is not to be doubted, but that in this solemn protestation, Christ meant to testify that the perfect light of Faith was alreadie delivoured, when he said Baptize them in the name of the Father & of the Son and of the holy Ghost. For it is as much in effect as to be baptised in the name of one God, which with perfect brightness hath appeared in the Father, the Sonne, and the holy Ghost. Whereby is evident that in the essence of God abide three Persones in which the one God is known. And surely, forasmuch as our faith ought not to looke hither & thither, nor diversely to wander about, but to have regard to the one God, to be applied to him, and to sticke fast in him: it is hereby easily prooved, that if there bee divers kindes of Faith, there must also be many Gods. Now whereas Baptisme is a Sacrament of Faith: it proveth unto vs the unity of God, because it is but one. And heereof also followeth, that it is not lawfull to be baptised but into one God, because we embrace the faith of him, into whose name we are baptised. What mean Christ then, when he commanded to be baptised, in the name of the Father, the Sonne, and the Holy Ghost, but that we ought with one Faith to beleue in the Father, Sonne, and the holy Ghost? Therefore lieth this remaineth certaine, that there is but one God, and not many, we determine that the Word and the Spirit are nothing else but the very selfe essence of God. And very foolishly did the Arrians prate, which confessting the godhead of the Sonne, did take from him the substance of God. And such a like rage vexed the Macedonians, which would have to be underlaidd by the Spirit, onely the gifts of grace that are poured forth into men. For as wisedome, understanding, prudence, fortitude, fear of God do proceede from him: so he onely is the spirite of wisedome, prudence, fortitude, and godlineffe. Yet is not he deuided according to the distribution of his graces: but howsoever they be diversely dealt abroad, yet he remaineth one and the same, as the Apostle faith.

17 Again, there is shewed in the Scriptures a certaine distinction of the Father, from the Worde, and of the Worde from the Spirit. In discoursing whereof, howe great religiousnes and sobrieties we ought to use, the greatness of the mystery it selfe doth admonish vs. And I verie well like that saying of Gregorie Nazianzen: I cannot thinke upon the one, but by and by I am compassed about with the brightness of the three: And I cannot severellly demerke the three, but I am suddenly drawn backe to one. Wherefore let us not come in our minde ons to imagine such a Trinitie of Persones as may holde our thought withdrawn into seueralitie, and doth not forthwith bring vs againe to that vertue. The names of Father, Sonne, and holy Ghost, do procure a true distinction, that no man should thinke then to be bare names of addition, whereby God according to his workes is diversely entitled: but yet it is a distinction, not a diuersion. The places that we have alreadie cited, doe shewe that the Sonne hath a properitie distinct from the Father, because the Worde had not beene with God, if he had not been another thing than the Father: neither had he had his glorie with the Father, but being distinct from him. Likewise he doth distinguish himselfe from the Father, when he faith, that there is another which bear eth him witness. And for this purpose maketh that which in another place is said, that the Father created all things by the Worde, which he could not, but being after a certaine manner distinct from him. Moreover, the Father came not downe into the eart, but he that came out from the Father. The Father died not, nor rose again, but he that was fent by him. Neither yet did this distinction begin at the taking of flesh, but it is manifest that he was also before, the onely begotten in the boosome of the Father, For who can abide to saie, that then the Sonne entred into the boosome of the Father, when he descended from heavne to take manhood epus him? He was therefore before in the boosome of the Father, and enjoyed his glorie with the Father. As for the
the distinction of the Holy Ghost from the Father, Christ speaketh of it when he saith, that it proceeded from the Father. And how oft doth he shew it to be another beside himself? as when he promiseth that he will send another comforter, and often in other places.

18 But to borrow similitudes from matters of men, to express the force of this distinction, I know no other whether it be expedient. In deed the old fathers are wont to do sometimes: but with all they doe confess, that whatsoever they bring forth for like, doth much differ. For which cause I am much afeid to be any way bold, least if I bring foorth any thing vaingloriously, it should give occasion either to the malicious to cauall, or to the unskillfull to be deceived. Yet such distinction as we have marked to be set out in Scriptures, is not good to have left vnspoken. And that is this, that to the Father is given the beginning of working, the fountain and spring of all things: to the Sonne, wisdom, counsel, and the very disposition in the doing of things: to the holy Ghost it is assigned power and effectual working. And although eternity belong unto the Father, and eternity to the Sonne and to the Holy Ghost also, for as much as God could never have beene without his wisdom and power, and in eternity is not to be fought, which was first or last: yet this observation of order is not vain or superfluous, wherein the Father is reckoned first, and then of him the Sonne, and after of them both the holy Ghost. For every man's minde of it selues enlineth to this, first to consider God, then the wisdom rising out of him, and last of all the power whereby he putteth the decrees of his purpose in execution. In what sort the Sonne is said to be of the Father onely, and the holy Ghost both of the Father & the Sonne, is shewed in many places, but no where more plainly than in the viij. Chapter to the Romane, where the same Spirit is without difference sometime called the Spirit of Christ, and sometime of him that raiseth vp Christ from the dead: and that not without cause. For Peter doth also testify, that it was the Spirit of Christ wherewith the Prophets did prophesie, whereas the Scripture so often teacheth, that it was the Spirit of God the Father.

19 Now this distinction is so far off from standing against the single unitie of God, that thereby we may prooue that the Sonne is one God with the Father, because he hath one Spirit with him, and that the holy Spirit is not a thing duers from the Father and the Sonne. For in each Hypostasis is vnderstanded the whole substance, with this, that every one hath his owne properie. The Father is whole in the Sonne, and the Sonne is whole in the Father, as himselfe affirmit. I am in the Father, and the Father is in me. And the Ecclesiastical writers do not grant the one to be severd from the other by any difference of essence. By these names that betoken distinction (faith Augustaine) that is meant whereby they have relation one to another, and not the very substance whereby they are all one. By which meaning are the sayings of the old writers to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & sometime that the Sonne hath both Godhead & essence of himselfe, and is all one beginning with the Father. The cause of this dutesitie Augustine doth in another place vell and plainly declare, when he saith: Christ having respect to himselfe, is called God, and to his Father is called the Sonne. And againe, the Father as to himselfe is called God, as to his Sonne is called the Father, where having respect to the Son he is called the Father, he is not the Sonne: and where as to the Father he is called the Sonne, he is not the Father: and where he is called as to himselfe the Father, and as to himselfe the Sonne it is all one God. Therefore when we simply speake of the Sonne: without having respect to the Father, we do well & properly say, that he is of himselfe: & therefore we call him but one beginning: but when we make mention of the relation between him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinitie doth nothing but...
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but set forth this matter. And much safer it is to rest in that relation that he speaketh of, than in too subtly piercing into the true mysteries, to wander abroad by many vain speculations.

20 Let them therefore that are pleased with soberneffe, and contented with measure of Faith, shortly learn so much as is profitable to be known: that is, when we professe that we beleue in one God, vnder the name of God, we understand the one only and single essence in which we comprehend three Persons or Hypoostases. And therefore so oft as we doe indefinitely speake of the name of God, we mean no leffe the Sonne and the holy Ghoft than the Father. But when the Sonne is joyned to the Father, then commeth in a relation, and so we make distinction between the Persons. And because the properties in the Persons bring an order with them, so as the beginning and original is in the Father: so oft as mention is made of the Father and the Sonne, or the holy Ghoft together, the name of God is peculiarly given to the Father. By this meanes is retained the notion of the essence, and regarde is had to the order, which yet doth minim nothing of the godhead of the Son, and of the Holy Ghoft. And whereas we have already seen that the Apostles doe affirm, that the Sonne of God is he, whom Moses and the Prophets doe testify to be Jehovah the Lord, we must of necessiteit alway come to the notion of the essence. Wherefore it is a delectable knowledge for vs to call the Sonne a several God from the Father, because the simple name of God, doth admit no relation, and God in respect of himselfe cannot be faide to be this or that. Nowe, that the name of Jehovah the Lorde indefinitely taken is applied to Christ, appeareth by the wordes of Paul, where he faith: Therefore I haue thirfe prayed the Lord, because that after he had received the answer of Christ, My grace is sufficient for thee: he faith by and by, that the power of Christ may dwell in me. It is certaine that the name Lorde is there set for Jehovah, and therefore to restaine it to the person of the Mediatour were very fond and childish, for so much as it is an absolute sentence that cometh not in the Father with the Sonne. And wee knowe that after the accustomed manner of the Greekes, the Apostles do commonly set the word Kyrios, Lord, in stead of Jehovah, And not to fetch an example farre off, Paul did in no other sentence pray to the Lorde, than in the same sentence that Peter cite the place of Joel: Whoseoeuer calleth upon the name of the Lorde shall be saved. But where this name is peculiarly given to the Sonne, we shall see that there is another reason thereof, when we come to a place fit for it. Nowe it is ynoough to haue in minde, when Paul had absolutely prayed to God, he by and by bringeth in the name of Christ. Even so is the whole God called by Christ himselfe the Ghoft. For there is no caue agaynst it, but that the whole essence of God may be spiritual, wherein the Father, the Sonne, and the Holy Ghoft be comprehended. Which is very plain by the Scripture. For euem as there we hear God to be made a Ghoft: so we doe hear the Holy Ghoft, for so much as it is an Hypoostasis of the whole essence, to be called both God, and proceeding from God.

21 But for as much as Satan, to the end to root out our Faith, hath alwayis mowed great contentions, partly concerning the divine essence of the Sonne, and of the Holy Ghoft, and partly concerning their distinction of Persons: And as in a manner in all ages he hath stirr'd vp wicked spirits to trouble the true teachers in this behalfe: so at this day he travaileth out of the olde eniemes to kindle a newe fire; therefore here it is good to answere the perverse foolish errors of some. Hitherto it hath bene our purpose, to lead as it were by the hand those that are willing to learne, and not to strue hand to hand with the obstinate and contentious. But now the truth which we have alreadie peaceably shewd, must be restitued from the caullations of the wicked: Albeit my chiefe trauell shall yet be applied to this end, that they which give gentle and open care to the word of God, may haue whereupon stedfastly to
leaf their foote. In this point, if any where at all in the secret mysteries of Scripture, we ought to dispute soberly, and with great moderation, and to take great heed that neither our thought nor our tongue proceede any farther than the bounds of God's worde doe extende. For how may the minde of man by his capacitie define the immeasurable essence of God, which never yet could certainly determine howe great is the bodye of the Sunne which yet he daily seeth with his eyes? yea, how may the by her owne guiding attaine to discouer the substance of God, that cannot reach to knowe her owne substance? Wherefore let vs willingly giue ouer vnto God the knowledge of himselfe. For he onely, as Hilarius faith, is a convenient witnesse to himselfe, which is not knowne but by himselfe. We shall giue it ouer vnto him, if we shall both conceive 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 written fine homilies of Chrysostome against the Anomie. Yet the boldnesse of Sophisters could not be restrained by them from babbling unbridledly. For they haue behaued themselves in this behalfe no whit more modestly than they are wonted in all other. By the unhappie success of which vnreuerence, we ought to be warned to take care that we bend our selerues to travell in this question rather with trauable willingnesse to leaue, than with sharpnesse of wit, and never 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 thing but that which is taken out of the same worde. The distinction that is in the one Godhead of the Father, the Sonne, and the holy Ghoft, as it is very harde to knowe, so doth it bring more businesse and comberance to some wits than is expedient. Let them remem ber that the mindes of men doe enter into a maze when they follow their owne curiositie, and so let them suffer themselves to be ruled with the heavenly oracles, how soever they cannot attaine the height of the mysterie.

22 To make a register of the errors, wherewith the purenesse of Faith in this point of doctrine hath in times past been afflicted, were too long and full of vnprofitable tediousnesse, and the most part of heretikes have so attempted to ouerwhelme the glorie of God with groffe doting errors, that they have thought it enough for them to shake and trouble the vnskilfull. And from a few men haue spung vp many fectes, whereof some doe teare in under the essence of God, some doe confounde the distinction that is betweene the Persons. But if we holde faft that which is alreadie sufficiently shewed by the Scripture, that the essence of the one God, which belongeth to the Father, the Sonne, and the Holy Ghoft, is single and undivided: Againe, that the Father by a certaine propertye differeth from the Sonne, and the Sonne from the Holy Ghoft: we shall stop vp the gate not only against Arrinus and Sabellius, but also the other old authors of errors. But because in our time there be rifen vp certaine phrentike men, as Seruettio and other like, which have encom bred all things with new deceits: It is good in few words to discouer their fallhoods. The name of the Trinitie was so hateful, yea, so detestable to Seruettio, that he faide, that all the Trinitaries, as hee called them, were vterly godlesse. I omit the foolish words that he had deued to raile withall. But of his opinions this was the summe: That God is made Tripartite, when it is said, that there abide three persons in his essence, and that this Trinitie is but a thing imagined, because it disagreeth with the vnitie of God. In the meane time the Persons he would have to be certaine outward conceptions of Forme, which are not truly subsisting in the essence of God, but doe reprefent God vnto vs in this or that fashion. And at the beginning that there was in God nothing distinct, because once the Word and the Spirit were all one: but since that Christ arose God out of God, the holy ghost springe also another god out of him. And though sometime he colour his follies with allegories, as when he faith, that the eternall Word of God was the spirit of Christ with God, and the bright shining of his form:
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For of that forme: againe, that the holy Ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirminf that after the rate of distribution, there is both in the Sonne & in the holy Spirit a part of God, even as the same Spirit in us, and also in wood and stones is substantially a portion of God. What he babbled of the Person of the Mediator, we shall heare after in place convenient. But this monstrous forged deuse, that a Person is nothing else but a visible forme of the glory of God, needeth no long consideration. For whereas John pronounced, that the Worde was God before the world was yet created, he maketh it much differing from a conception of forme. But if then also, ye, & from farthest Eternitie of time, that Worde which was God was with the Father, and 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 Hypostasue that did inwardly abide in God. And although there be no mention made of the Spirit, 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 unshioned lump was sustained in him. Therefore it then appeareth, that the eternall Spirit was alwayes in God, when he preferred and sustained the confused matter of heaven and earth, untill beauty and order were added unto it, Surely he could not yet be an image or representation of God as Serueto dreameth. But in other points he is compelled more openly to disclose his wickednes, in saying that God by his eternall purpose, appointing to himself a visible Sonne, did by this meanes shew himselfe visible. For if that be true, there is no other godhead left vnto Christ, but so farre as he is by the eternall decre of God ordained his Sonne. Moreover, he so transformeth those imagined shapes, that the fchicketh not to faine newe accidents in God, but this of all other is most abominable, that he confusely mingled as well the Sonne of God, as the holy Ghost, with all creatures. For he plainly affirmeth, that there be part, and partitions in the essence of God, of which every portion is God. And namely he faith, that the Spirits of the faithfull are coeternall & consubstantiall with God: albeit in another place he assigneth the substantiall deity, not onely to the soule of man, but also to other creatures.

23 Out of this sinke came forth another like monster. For certaine lewd men meaning to escape the hatred and shame of the wickednes of Serueto, have indeede confessed, that there are three Persons, but adding a manner howe: that the Father which truly and properly is the one only God, informing the Sonne and the holy Ghost, hath powerd his godhead into them. Yea they forbeare not this horrible manner of speech, that the Father is by this marke distinguished from the Sonne and the holy Ghost, that he is the only efficient or maker of the essence. First they pretend this colour, that Christ is each where called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they mark not, that though the name of God be also common to the Sonne, yet by reason of preeminence it is sometyme given to the Father onely, because he is the fountain and originall of the Deitie, and that for this purpose, to make the fingle vitue of the essence to be thereby noted. They take exception and say: If he be truly the Sonne of God, it is inconvenient to have him reckoned the Sonne of a Person. I answer, that both are true: that is, that he is the Sonne of God, because he is the Worde begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediator) and yet for explicitations sake we oughte to have regard to the Person, that the name of God be not taken simpily but for the Father onely. For if we meane none to be God but the Father, we plainly throw downe the Sonne from the degree of God. Therefore so ofte as mention is made of the godhead, we must not admit a comparison between the Sonne and the Father, as though the name of God did belong onely to the Father. For truly the God that appeard to Esmee was the true and onely God, and yet John affirmeth that the same was Christ. And
he that by the mouth of Esay testified, that he should be a stumbling stone to the Jews, was the onely God; and yet Paul pronounceth that the fame was Christ. He that crieth out by Esay, I live, and to me all knees shall bow, is the onely God: and yet Paul expoundeth that the fame was Christ. For this purpose terme the testimonies that the Apostle reciteth. Thou O God hast laide the foundations of heaven and earth. Againe, let all the Angels of God worship him, which things belong to none, but to the onely God. And yet he faith, that they are the proper titles of Christ. And this caulation is nothing worrth, that is given to Christ, which is proper to God, because Christ is the shining brightness of his glory. For because in each of these places is set the name of Jehovah, it followeth, that it is so faide in respect that he is God of himself. For if he be Jehovah, it cannot be denied that he is the Name God that in another place crieth out by Esay: I, I am, and beside me there is no God. It is good also to consider that saying of Hieronimi: The gods that have not made the heaven and earth, let them perish out of the earth that is under the heaven. Whereas on the other side we must needs confesse, that the Sonne of God is he, whose Godhead is oft prooued in Esay by the creation of the world. And how can it be that the Creator, which giueth being to all things, shall not be of himselfe, but borrow his being of another? For whosoeuer faith that the Sonne was effentiat or made to be of his Father, denieth that he is of himselfe. But the Holy Ghost faith the contrarie, naming him Jehovah. Now if we graunt that the whole essence is in the Father onely, either it must be made parrable, or be taken from the Sonne, and so shall the Sonne be spoiled of his essence, and be a God onely in name and title. The essence of God, if we beleue these triflers: belongeth onely to the Father, for as much as he is onely God, and is the essence maker of the Sonne. And so shall the Godhead of the Sonne be an abstract from the essence of God, or a derivation of a part out of the whole. Now must they needs graunt by their owne principallity, that the Holy Ghost is the Spirite of the Father onely. For if he be a derivation from the first essence, which is onely proper to the Father, of right he cannot be accounted the Spirit of the Sonne: which is confused by the testimonie of Paul, where he maketh the Spirite common to Christ and the Father. Moreover, if the person of the Father be wiped out of the Trinitie, wherein shall he differ from the Sonne and the holy Ghost, but in this, that he only is God? They confesse Christ to be God, and yet they say, he differeth from the Father. Againe, there must bee 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, doe manifestly bring the true Godhead of Christ to nothing, which cannot be without essence, yea, and that the whole essence. The Father differeth not from the Sonne, unless he have some thing 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 answer, if he have not communicated the same to the Sonne. But that could not be in part, for to say that he made halfe of a God were wicked. Beside that by this meanes they doe foulie teare in sunder the essence of God. It remaineth therefore that the essence is whole, & perfectly common to the Father and the Son. 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 giving his essence, remaineth ever the same the onely God, with whom the essence abideth: then Christ shall be a figurative God, and a God onely in shew and in name but not in deed: because nothing is more proper to God, than to be, according to this saying: He that is hath sent me into you.

24. In a case by many places to prove it is false which they hold, that so oft as there is in Scripture mention made absolutely of God, none is meant thereby but the Father. And in those places that they themselves doe alledge, they fouily betray their owne want of consideration, because there is also set the name of the Sonne. Whereby...
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Whereby appeareth, that the name of God is there relatively taken, and therefore restrained to the Person of the Father. And their objection where they say, If the Father were not only the true God, he should himselfe be his owne Father, is answered with one worde. It is not inconvenient for degree and orders fake, that he be peculiarly called God which hath not only of himselfe begotten his wisedome, but also is the God of the Mediatour, as in place fit for it, I will more largely declare. For if Christ was openly shewed in the flesh, he is called the Sonne of God, not only in respect that he was the eternall Worde before all worldes begotten of the Father: but also because he tooke vpon him the Person and office of the Mediatour to joyn vs vnto God. And because they do so boldly exclude the Son from the honor of God, I woulde faine knowe whether the Sonne when hee pronounced, that none is good but God, doe take goodnesse from himselfe? I doe not speake of his humane nature, least perhappes they should take exception, and saye, that whatsoever goodnesse was in it, it came of free gifts. I ask whether the eternall Worde of God be good or no? If they say nay, then we holde their vngodliness sufficiently convinced: in saying yea, they confound themselves. But whereas at the first sight, Christ seemeth to put from himselfe the name of God, that doth the more confirm our meaning. For flesh is the singular title of God alone, as much as he was after the common manner saluted by the name of God, in refusing false honour, hee did admonish them, that the goodnesse wherein he excelled, was the goodness that God hath. I ask also, where Paul affirmeth that only God is immortal, wise, and true, whether by these wordes Christ be brought into the number of men mortal, foolish, and false? Shall not hee then be immortal, that from the beginning was life to give immortalitie to Angels? Shall not he be wise, that is the eternall wisedome of God? Shall not the truth itselfe be true? I ask furthermore, whether they thinke that Christ ought to be worshipped or no? For hee claimeth this vnto himselfe, to have all knees bow before him: it followeth that he is the God which did in the lawe forbid any other to be worshipped but himselfe. If they will have that meant of the Father onely which is spoken in Esay: I am, and none but I: this testimonie I turne against themselves, forasmuch as we see, that whatsoever pertaineth to God is given to Christ. And their caulation hath no place, that Christ was exalted in the flesh, wherein he had been abased, and that in respect of the flesh, al autenticke is given him in heauen and in earth: because although the majestie of king and Judge extendeth to the whole Person of the Mediatour, yet if he had not beene God openly shewed in flesh, he could not have beene advanced to such height, but that God should have disagreeed with himselfe. But this controversy Paul doeth well take away, reaching that he was equall with God before he did abase himselfe vnder the shape of a servant. Now howe could this equallie haue stonde together, vnlesse he had beene the same God whose name is 1ab and 1ebovah: that rideth vpon the Cherubin, that is King of all the earth and Lord of the worldes? Now howsoever they babble against it, it cannot be taken from Christ which Esay saith in another place: He, i.e, is our God, for hee heauen waited, whereas in these words he describeth the comming of God the Redeemer, not only that should bring home the people from the exile of Babylon, but also fully in all points restore the Church. And with their other caulation they nothing precise, in saying, that Christ was God in his Father. For though we confess that in respect of order and degree the beginning of the Godhead is in the Father, yet we say that it is a detectable invention to say, that the essence is onely proper to the Father, as though he were the onely Godmaker of the Sonne. For by this means either he should haue more essences than one, or else they call Christ God onely in title and imagination. If they grant that Christ is God, but next after the Father, then shall the essence be in him begotten and fashioned, which in the Father is unbegotten and unformed. I know this;
that many quicke noted men do laugh at this that we gather the distinction of Persons out of the words of Moses, where he bringeth in God speaking thus: Let vs make man after our image. But yet the godly readers do see how vainly and fondly Moses should bring in this as a tale of diuers together, if there were not in God mo Persons than one. Now certainly it, that they whom the Father spake vs were vncreate: but nothing is vncreate but God himselfe, ye the one only God. Now therefore vnlesst they graunt that the power of creating was common, and the authority of commanding common, to the Father, the Sonne, and the Holy Ghost: it shall followe that God did not inwardly thus speake to himselfe, but directed his speech to other foreigne workmen. Finally one place shall easily answere two of their objections. For whereas Christ himselfe pronouceth that God is a spirit, this were not convenient to bee restrained to the Father onely, as if the Word himselfe were not of Spirituall nature. If then the name of Spiritu doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended under the indefinite name of God. But he addeth by and by after that, none are allowed for good worshippers of the Father, but they that worship him in spirit and truth: whereupon followeth another thing, because Christ doth vnder a head execute the office of a teacher, he doth give the name of God to the Father, not to the intent to destroy his owne Godhead, but by degrees to lift vs vp vnto it.

25 But in this they are deceived, that they dreame of certyne undivided singular things, whereof each have a part of the essence. But by the Scriptures, we teach, that there is but one effentuall 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 wisedome, therefore rightfully as is about-faid, he is counted the original and fountain 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 quadrinatie, because falsely and caulsouly they ascribe vs vp to a deuile of their owne braines, as though we did faine that by determination there come three persons out of one essence: whereas it is evident by our writings, that we do not drawe the persons out of the essence, but although they be abiding in the essence we make a distinction betweene them. If the persons were seuered from the essence, then peraduenture their reason were like to be true. But by that meanes it shoulde be a Trinitie of Gods and not of persons, which one God containeth in him. So is their fond question answered, whether the essence doe meete to make vp the Trinitie, as though wee did imagine that there defend three gods out of it. And this excepcion growth of like foolishnes where they say, that then the Trinitie, shoulde be without God. For though it meet not to make vp the distinction as a part or a member, yet neither are the persons without it, nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none other wise the Sonne but because he is God. We say therefore, that the Godhead is absolutely of it selfe. Whereby we grant that the Sonne is so much as he is God, of himselfe without respect of his person, but so much as he is the Sonne, we say that he is of the Father. So his essence is without beginning, but the beginning of his person is God himselfe. And the true teaching writers that in olde time have spoken of the Trinitie, have onely applied this name to the Perions, forso much as it were not onely an aburdene error but also a grosser vngodliness, to comprehend the essence in the distinction. For they that will have these three to meete, the essence, the Sonne, and the Holy Ghost, it is plain that they do destroy the essence of the Sonne and the holy Ghost, for else the parts joyned together would fall in sunder, which is a fault in suuerie 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 shoulde remaine in the Sonne
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but a shadow, and the Trinitie should be nothing else, but the ioyning of one God
with two creatures,

26 Whereas they object, that if Christ be properly God, he is not rightly called the Son: to that we have already answered, that because in such places there is a comparison made of the one Person to the other, the name of God is not there indefinitely taken, but restrained to the Father only, in so much as he is the beginning of the Godhead, not in making of essence as the madde men do fondly imagine, but in respect of order. In this meaning is confounded that saying of Christ to the Father: this is the eternall life, that men beleue in thee the one true God, and Jesus Christ whom thou hast sent. For speaking in the Person of the Mediator, hee keepeth the degree that is meane betweene God and men: and yet is not his majestie thereby diminished. For though he abased himselfe, yet he left not with the Father his glorie that was hidden before the worlde. So the Apostle in the second Chapter to the Hebrewes, though he confesseth that Christ for a short time was abased beneath the Angels, yet he stickeith not to affirme withall, that he is the same eternall God that founded the earth. We must therefore hold, that so oft as Christ in the person of the Mediator speaketh to the Father, under this name of God is comprehended the Godhead which is his also. So when he saith to the Apostles: It is profitable that I go vp to the Father, because the Father is greater: He gieth not unto himselfe onely the second degree of Godhead to bee as touching his eternall essence inferior to the Father, but because having obtained the heavenly glorie, he gathereth together the faithful full to the partaking of it. He setteth his Father in the higher degree, intouching that glorious perfection of brightness that appeareth in heaven, differeth from that measure of glorie that was scene in him being clothed with flesh. After like manner in another place Paul faith: that Christ shall yeelde vp the kingdom to God and his Father, that God may be all in all. There is nothing more aburd than to take away eternall continuance from the Godhead of Christ. If he shall never cease to be the Sonne of God, but shall alwaye remaine the same that he was from the beginning, it followeth that under the name of the Father, is comprehended the one essence that is common to them both. And surely therefore did Christ descend vnto vs, that lifting vp vnto his Father, he might also lift vs vp vnto himselfe, in as much as he is all one with his Father. It is therefore neither lawful nor right to exclusively to restrain the name of God to the Father, as to take it from the Sonne. For, John doth for this cause affirmeth he is true God, that no man should thinke that he refriseth in a second degree of Godhead beneath his Father. And I maruell what these framers of new Gods do meane, that while they confess Christ to be true God, yet they forthwith exclude him from the Godhead of his Father. As though there could any be a true God but he that is the one God: or as though the Godhead poured from one to another, be not a certaine newe forged imagination.

27 Whereas they heap vp many places out of Irenæus, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: this is either done of a basefull ignorance, or of an extreme wickednesse. For they ought to have confirmed, that then the holy man had to do in disputacion with those firstrate men, that denied that the Father of Christ was the same God that in old time spake by Moses and the Prophets, but that he was I wot not what imagined thing brought out of the corruption of the worlde. Therefore he altogether maruell in this point, to make it plaine that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to denie 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 nowe, whereas we are to stand against another sort of error, we may truly say that the God which in olde time appeared
appeared to the Fathers, was none other but Christ. But if any man object that it was the Father, our answer is in readiness; that when we strive to defend the Godhead of the Sonne, we exclude not the Father. If the readers take heed to this purpose of Irenæus, all that contention shall cease. And also by the sixt Chapter of the third booke; this whole strife is ended, where the good man standeth all upon this point, to prove that he which is in Scripture absolutely and indefinitely called God: is verily the one onely God, and that Christ is absolutely called God. Let vs remember that this was the principal point whereupon stood all his disputation, as by the whole procefs thereof doth appear: 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 deed. Moreover in another place he faith, that as well the Sonne as the Father were joyntly called God by the Prophets and Apostles. Afterward he enuironneth how Christ which is Lord of all, and God, and Judge, receueth power from him which is the God of all, that is to say in respect of his subjection, because he was humbled even to the death of the croffe. And a little after he affirueth, that the Sonne is the maker of heauen and earth, which gane the Law by the hand of Moses, and appeared to the Fathers. Now if any man doe prate that with Irenæus onely the Father is the God of Ifiæl, I will tune againe upon him that which the same writer plainly teacheth, that Christ is all one and the same as also he applieth unto him the Prophecie of Habacuc: God shall come out of the South. To the same purpose ferueth that which is read in the ninth Chapter of the fourth booke. Christ himselfe therefore with the Father is the God of the living. And in the twelfth Chapter of the nine booke he expoundeth that Abraham beleueth God, because Christ is the maker of heauen and earth, and the onely God.

28 And with no more truth doe they bring in Tertullian for their defender. For Tertullian as far though he be rough sometime and crabbed in his manner of speach, yet doth he plainly teach the summe of that doctrine that we defend. That is to say, whereas he is the one God, yet by disposition and order he is his Word: that there is but one God in unitie of substance, and yet that the same unitie by mysterie of orderly distribution is disposed into Trinitie, that there are three, not in state, but in degree, not in substance, but in forme, not in power, but in order. He faith that he defendeth the Sonne to be a second next to the Father, but he meaneth him to be none other than the Father, but by way of distinction. In some places he sayeth that the Sonne is visible. But when he hath reasoned on both partes he defineth that he is invisible in so much as he is the Word. Finally where he affirmeth, that the Father is determined in his owne perfon, he proueeth himselfe farre from that errore which we confute. And though he doth acknowledge none other God but the Father, yet in the next piece of his writing expounding himselfe, he sayeth, that he speaketh not exclusively in respect of the Sonne, because hee denieth that the Sonne is any other God beside the Father, and that therefore their soule governement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his wordes. For he disputeth against Praxeas, that though God be distinguished into three persons, yet are there not made many Gods nor the unitie to be funder. And because by the imaginaion of Praxeas Christ could not be God, but he must also be the Father, therefore so much laboureth about the distinction. Whereas he calleth the Worde and the Spirit a portion of the whole, although it be a hard kinde of speech, yet is it excusable, because it is not referred to the substance, but onely to the disposition and order that belongeth onely to the Persons, as Tertullian himselfe witnesseth. And hereof hangeth that: How many persons thinkest thou there are, O most forward Praxeas, but many so many as there be names? And so a little after that, they may beleue the Father and the Sonne eich in their names and Persones. Hereby I thinke may be sufficiently
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...ently confuted their impudence, that seek to beguile the simple with colour of Ter-

tullian's authority.

29 And surely whosoever shall diligently compare together the writings of the

old authors, shall finde no other thing in Irenæus, than that which hath been taught

by other that came after. Iustus is one of the ancients, and he in all things doth

agree with vs. Yet let them object that he as the rest doe, calleth the Father of Christ

the onely. The same thing doth Hilary teach, yea, and speaketh more hard-

ly, that the eternity is in the Father. But doe he that to take away the essence of

God from the Sonne? And yet is he altogether in defence of the same Faith that

we follow. Y.et are they not ashamed to pick out certaine mangled sentences

whereby they would perswade that Hilary is a Patron of their errour. Where they

bring in Ignatius: if they will have that to be of any authoritie, let them prove that

the Apostles made a Law for lent and such like corruptions of religion. Nothing is

more vnsavorie than those fond trifles that are published under the name of Ignatius.

Wherefore their impudence is so much lesse tolerable, that disguise themselves

with such visors to deceiue. Moreover the content of the ancient Fathers is plainly

perceived by this, that at the Councell of Nice, Arius neuer durft allege for him-

selfe the authoritie of any one allowed writer. And none of the Greeks or Latines

doth excuse himselfe and say, that he differeth from them that were before. It nee-

ded not to be spoken how Augustine whom these loselles doe most hate, hath dil-

gently searched the writings of them all, and how reuerently he did embrace them.

Truely even in matters of least weight he vseth to shew what compelth him to
differ from them. And in this matter, if he had read any thing doubtfull or darke

in other, he hideth it not. But the doctrine that these men strive against, he taketh it

as confessed, that from the farthest time of antiquitie it hath beene without contro-

uerfie received. And by one word it appeareth that he was not ignorant what other

had taught before him, where he faith that in the Father is vntrie, in the first booke

of Chriitian doctrine, will they say that he then forgave himselfe? But in another

place he purgeth himselfe from such reproch, where he calleth the Father the be-

ginnning of the whole Godhead, because he is of none: considering indeed wisely,

that the name of God is specially ascribed to the Father, because if the beginning

should not be reckoned at him, the single vntrie of God cannot be conceived. By

this I trust the Godly reader will perceiue that al the cavilations are confuted, wher-

with Saran hath hither attempted to perturbe or darken the pure truth of doctrine.

Finally, I trust that the whole summe of doctrine in this point is fully declared, if

the readers will temper them of curiofitie, and not more greedily than meete is, fecke

for comberfome and entangled disputes. For I take not in hand to please them,

that doe delight in an vntemperate desire of speculation. Truely I have omitted no-
thing of little purpose that I thought to make against me, but while I studie to edifie

the Church, I thought it best to leave many things vtouched which both finally

profited, and would greefe the readers with superfluous tediousnes. For to what pur-

pose were it to dispute, whether the Father doe alwaies beget? For as much as it is

folly to faie a continual act of begettting, it is evident that from eternity there

have been three Persons in God.

The xiiiij. Chapter.

That the Scripture even in the creation of the world and of all things: doth by certaine

markes put difference betweene the true God, and faune gods.

Ehot sao. 21.
The currencte of
the world taught
by Moses, that

Althrough Ehes doth worthily reproch the worshippers of falle gods with floth-

fulfilling, for that they have not learned by the very foundations of the earth,

and round compalle of the heavens, which is the true God: yet such is the dulcaste

and
and grossnes of our wit, that least the faithfull should fall away to the intentions of
the Gentiles, it was necessary to have God more expressly painted out into them.
For whereas the saying that God is the minde of the world, which is computed the
most tolerable description that is found among the Philosophers, is but vaine, it
behooeth vs more familiarly to know him, least we always waver in doubtfullnesse.
Therefore it was his pleasure to have a history of the creation remaining, whereupon
the Faith of the Church might rest, and seek for none other God but him, whom
Moses hath declared to be the maker and builder of the world. There is first set
foorth the time, that by continuall proceeding of yeares the faithfull might come to
the first originall of mankinde, and of all things. Which knowledge is very necessary,
not onely to confute those monstrous fables that sometime were spread in Egypt
and other partes of the world, but also, that the beginning of the world onc being
known, the eternitie of God may more clearly shine forth and ratifie vs in
admiration of it. Neither ought we to be any thing moved with that vngodly
mocke, that it is maruell why it came no sooner in the minde of God to make the
heauen and the earth, and why he sitting idle did suffer so immeasurable a space to
passe away, Sith he might have made it many thousand ages before: whereas the
whole continuance of the world that now draweth to an end, is not yet come to six
thousand yeeres. For why God so long deferred it, is neither lawfull nor expedient
for vs to enquire. Because if mans minde will travaile to attaine thereunto, it shall
faile an hundred times by the way, neither were it profitable for vs to know that thing
which God himselfe to prove 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 demand of him, what God had done before the creation of the world, answere,
that he builded Hell for curiousfooles. Let this grave and feuer warning re-
prefe the wantonnesse that tickleth many, yea, and driveth them to euill and hurt-
full speculations. Finally, let vs remember that the same invisible God whose wis-
dome, power and justice is incomprehensible, doth set before vs the history of Mo-
ses as a looking glasse, wherein his holy image appeareth. For, as the eyes that ei-
ther are grown dimme with age, or dulled with any diseas, doe not deeme any
thing plainly, vnlesse they be holpen with spectacles: so, such is our weakenes, that
vnlesse the Scripture direct vs in seeking of God, we doe forthwith runne out into
vanitie. And they that follow their owne wantonnesse, because they be now warned
in vaine, shall all too late seele with horrible destruction, how much it had been
better for them reuerently to receive the secret counsels of God, than to vomite out
blasphemies, to obscure the heauen withall. And rightly doth Augustin complain,
that wrong is done to God when further cause of things is sought for, than his only
will. The same man in another place doth wisely warne vs, that it is no wise euill to
move question of immeasurable spaces of times than of places. For how broad soe-
cuer the circuite of the heauen is, yet is there some measure of it. Now, if one should
quarrell with God for that the emptines wherein nothing is contained, is an hundred
times more, shall not all the godly abhorre such wantonnesse? Into like madness run
they that busie themselves about Gods sitting still, because at their appointment he
made not the world innumerable ages sooner. To satysfie their owne greedines of
minde, they couet to passe without the compass of the world, as though in so large a
circuit of heauen, and earth, they could not finde things enough that with their ime-
asurable brightnes may overwhelm all our senses: as though in sixe thousand yeeres,
God hath not shewed examples, in continual consideration whereof, our minds may
be exercized. Let vs therefore willingly abide enclosed within those boundes where-
with it pleased God to enuiron vs, and as it were to penne vp our minde, that they
should not stray abroad with libertie of wandring.

2. For like reason is it that Moses declareth, that the worke of God was not ended

The devi'ding of
the creation into
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in a moment but in sixe daies. For by this circumstance we are withdrawn from forging inuencions to the one only God that devided his works into sixe daies, that it should not greeue vs to be occupied all the time of our life in considering of it. For though our eyes, what way soever wee turne them, are compelled to looke vpon the workes of God, yet see we how fickle our head is, and if any godly thoughts doe touch vs, how loone they passe away. Here againe mans reason murrurneth, as though such proceedings were disagreeing from the power of God, vsntill such time as being made subject to the obedience of faith, the learner to keepe that rest wherunto the hallowing of the sennth day calleth vs. But in the very order of things, is diligently to be considered the fatherly love of God toward mankind, in this: that he did not creat Adam vsntill he had stored the world with all plentie of good things, For if he had placed him in the earth while it was yet barren and empty, if he had giuen him life before that there was any light, he shoulde have seemed not so well to provide for his commoditie. But now where he first disposed the motions of the Sunne and the Planets for the use of man, and furnished the earth, the waters & the aire with living creatures, & brought forth abundance of fruits to suffice for food, taking vpon him the care of a diligent and prouident housholder, he vwed his maruellous bountie toward vs. If a man do more heedfully vey with himselfe those things that I do but shortly touch, it shall appeare that Moses was the sure witnesse and publister of the one God the creator. I omit here that which I have alreadie declared, that he speakest not there only of the bare essence of God, but also setteth forthe vsntill vs his eternall Wisdome and Spirit, so the ende we should not dreame that God is any other, than such as he will be known 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 rudeenes of the common people, reciteth in his history of the creation no other works of God but such as are scene with our eyes, yet whereas afterwarde he bringeth in Angels for ministers of God, we may easily gather, that he was the creator of them in whome service they employ their trauell and offices. Though therefore Moses speaking after the capacitie of the people, doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrarie, but that we may plainly & expressly speake those things of them, which in other places the Scripture commonly teacheth. Because if we desire to know God by his works, so noble and excellent an example is not to be omitted. Becaue that, this point of doctrine is very necessarie for the confuting of manie errors. The excellency of the nature of Angels hath so daefeled the minde of many, that they thought the Angels had wrong offered them, if they should be made subject to the authoritie of one God, & brought as it were in obedience. And hereupon were they fained to be Gods. There rose vp also one Manicheus with his sect, which made themselves two originall beginnings of things, God, and the deuil, and to God he assigned the beginning of good things, and of things of euill nature he determined the deuill to be the author. If our minde should be entingled with this error, God should not keepe whole his glorie in the creation of the world. For, whereas nothing is more proper to God than eternitie and a being of himself as I may so terme it, they which giue that vnto the diuell, do they not in a maner giue him the title of Godhead? Now where is the almightiness of God become, if such authoritie be granted to the diuell, that he may put in execution what he will though God say nay and withstand it? As for the onely foundaition that the Manicheuses have, that it is unlawfull 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 euil in the whole naturallitie of the world, because neither the fowardness and malice both of man and the diuell, nor the sins that...
that proceed thereof, are of nature, but of the corruption of nature. Neither was there any thing from the beginning, wherein God hath not shewed an example both of his wisdom and justice. Therefore to answer these peruser des devises: it behooveth vs to lift vp our munday higher than our eyes can attain to see. For which cause it is likely, that where in the N@tene creed God is called the Creator of all things, things insensible are expressed. Yet will we be carefull to keepe the measure that the rule of godliness appointed, lest the readers with searching to understand further than is expedient, should wander abroad, being led away from the simplicitie of Faith. And surely, forasmuch as the Holy ghost teacheth vs alway for our profit, and such things are as finall available to edifie, he doth either leape wholly vnspaken, or but lightly, and as it were overrunningly touch them: it shall be also our dutie to be content not to know those things that do not profit vs.

4. That the Angels, for as much as they are the ministers of God ordained to execute his commandements, are also his creatures, it ought to be certainly out of all question. To more doubt of the time and order that they were created in, though it not rather be a busie wairwardnesse than diligence. Moses declareth that the earth was made, and the heavens were made, with all their armies, to what purpose than is it, curiously to search, what day the other more secret armies of heaven beside the flarres and planets first began to be? But, because I will not be long, let vs, as in the whole doctrine of religion, so here also remember that we ought to keepe one rule of modestie and sobrietie, that of obscure things we neither speake, nor thinke, nor yet desire to know any other thing than that hath been taught vs by the Word of God: and an other point, that in reading of Scripture we continually rest vs. upon the searching and studying of such things as certaine to edification, and not gue ourselves to curiositie or study of things vnprofitable. And because it was God's pleasure to instruct vs, not in trifling questions, but in sound godliness, feare of his name, true confidence, and duties of holiness: let vs rest vs. upon such knowledge. Wherefore, if we will be rightly wise, we must leave those vanities that idle men have taught without warrant of the word of God, concerning the nature, degree, and multitude of Angels. I know that such matters as this, are by many more greedily taken holde of, and are more pleasant unto them than such things as lie in daily vs. But if it greeue vs not to be the scholler of Christ, let it not greeue vs to follow that order of learning that he hath appointed. So shall it so come to passe, that being contented with his schooling, we shall not onely forbear, but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same De- nys, whatsoeuer man he was, hath disputed many things both littely and witulie in his Hierarchie of Heauen: but if a man examine it more neerely, he shall finde that for the most part it is but mean babbling. But the dutifull Pamela of a Divine is, not to delie eares with prating, but to stablishe consciences with teaching things true, certaine, and profitable. If one should read that booke, he would thinke that the man were flipp'd downe from heauen, and did tell of things not that he had learned by heare, but that he had seen with his eyes. But Pamela which was ratified above the third heauen, hath uttered no such thing, but also protesteth, that it is not lawful for man to speake the secrets that he had seen. Therefore bidding farewell to that trifflation wise done, let vs consider by the simple doctrine of the Scripture, what the Lord would have vs know concerning his Angels.

5. It is commonly read in the Scripture, that the Angels are heavenly Spirits, whose ministration and service God voucheth for putting in execution of those things that he hath decreed. For which reason that name is given them, because God vouchthem as messengers, to shew himselfe vs. men. And upon like reason are derived the other names that they are called by. They are named armies, because they doe like a Gard environ their Prince, and doe adorne and set forth the honorable

F 4

Angels in Scripture, termed armies, strengths, principaliies, pow-
er, dominions, thrones, Gods.
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of his majesty, and like soldiery they are always attending upon the ensigne of their captain, & are ever so prepared & in readiness to do his commandments, that so soon as he doth but beckon to them, they prepare themselves to work, or rather be at their works already. Such an image of the throne of God to set out his royalty, the other Prophets do describe, but principally Daniel, where he faith, that when God set him down in his throne of judgement, there stood by a thousand thousand, & ten thousand companies of ten thousands of Angels. And because God doth by them marvellously shew forth and declare the might & strength of his hand, therefore they are named Strengths, because he exerciseth and worketh his authority in the world by them, therefore they are somtimes called principalities, somtimes powers, somtimes Dominions. Finally, because in them as it were fitted the glorie of God, for this caufa also they are called Thrones: though of this last name I will not certainly say, because another exposition doth either as well or better agree with it. But (speaking nothing of that name) the holy Ghost often worketh those other former names to advance the dignity of the ministrie of Angels. For it were not reason that those instruments should be let pass without honor, by whom God doth specially shew the presence of his majesty. Yea, for that reason they are many times called Gods, because in their ministrie, as in a looking glasse, they partly represent vs vs the godhead. Although indeed I mislike not this that the old writers do expound, that Christ was the Angel, where the scripture faith, that the Angel of God appeared unto Abraham, Jacob, Moses, & other, yet oftentimes where mention is made of all the Angels in deed, this name is given unto them. And that ought to seeme no maruell, for if this honor be given to princes and governors, that in their office they stand in the stead of God that is soueraine king and judge, much greater cause there is why it should be given to the Angels, in whom the brightness of the glorie of God much more abundantly shineth.

But the scripture standeth most upon teaching vs that, which might most make to our comfort and confirmation of Faith; that is to wit, that the Angels are the distributers and administratours of God's bounty toward vs. And therefore the scripture receiveth, that they watch for our safety, they take upon them the defence of vs, they direct our waiues, they take care that no hurtful thing betide vs. The sentences are variatious, which principally pertaine to Christ the head of the Church, and then to all the faithful. He hath given his Angels charge of thee, to keepe thee in all thy waiues. They shall bare thee vp in their hands, least thou chance to hit thy feete against a stone. Againe, the Angel of the Lorde standeth rounde about them that feare him, and he doth deliuere them. Whereby God heareth that he appointed to his Angels the defence of them, whom he hath taken in hand to keepe. After this order the Angel of the Lord doth comfort Agar when she fled away, and commandeth her to be reconciled to her mistres. God promiseth to Abraham his servant an Angel to be the guide of his journey. Jacob in blessing of Ephraim and Manasseh prayeth, that the Angel of the Lord by whom he himselfe had beene deliuered from all enimes may make them prosper. So the Angel was set to defend the tents of the people of Israel. And so oft as it pleased God to reskeh Israel out of the hands of their enimies, he raised vp reuengers by the ministrie of Angels. So finally (to the end I need not to rehearse many more) the Angels ministred to Christ and were ready affilient to him in all necessitues. They brought tidings 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 devill and all enimies, and doe execute the vengeance of God upon them, that are bent against vs. As wee read that the Angel of God to deliuere Hierusalem from the siege, he in one night a hundred fowercore and five thousand in the camp of the king of Assyria.

But whether to cuerie of the faithful be a seuerall Angell assigned for their defence,
God the Creator.  Lib. 1.  37

defence, I dare not certainly affirm. Surely when Daniel bringeth in the Angel of the Persians, and the Angel of the Grecian, he sheweth that he ment, that there are to kingdomes and provinces certaine Angels appointed as governours. And when Christ faith that the Angels of children do alway behold the face of the Father, hee seemeth to meane, that there are certaine Angels to whom the preservation of them is given in charge. But I cannot tell whether we ought thereby to gather, that euer one hath his Angel set over him. But this is to be holden for certaintie, that not one Angel only hate care of every one of vs, but that all by one consent do watch for our saftie. For it is spoken of all the Angels together, that they more reioyce of one sinner converted to repentance, than of ninetie and nine iuft that have stand full in their righteousness. And it is said of no Angels than one, that they conveyed the soule of Lazarus into the bosome of Abraham. And not without cause did Elyzaues shew to his servant so many firene chariots that were peculiarly appointed for him. But one place there is that seemeth more plaine than the rest to proove this point. For when Peter being brought out of prison knocked at the doors of the house where the brethren were assembled, when they could not imagine that it was he, they saide it was his Angell. It shoulde seeme that this came in their minde by the common opinion, that to euer of the faithfulfull are assigned their Angels for governours. 

Alberty yet here it may be answered that it may well bee, notwithstanding any thing that there appeareth, that we may think it was any one Angell, to whom God did give charge of Peter for that time, and yet not to be his continuall keeper: as the common people do imagine that there are appointed to euer one two Angels, as it were douers ghosts, a good Angell and a badde. But it is not woorth thesaile, curiously to search for that whiche doth not much import vs to knowe. For if this do not content a man, that all degrees of the armie of heaven do watch for his safetie, I doe not see what he can be the better, if he understand that there is one Angell peculiarly appointed to keepe him. And they which restraine vs to one Angell the care that God hath to euer one of vs, do great wrong to themselfes, and to all the members of the Church: as if that power to succour vs had bee vainly promised vs, wherewith being enmononed and defended, we should fight the more boldly.

8 They that dare take upon them to define of the multitude and degrees of Angels, let them looke well what foundation they haue. I grant Michael is called in Daniel, the Great prince, and with Jude, the Archangell. And Paul faith, it shall be an Archangell that shall with sound of trumpet calmen the judgement. But who can thereby appoint the degrees of honours betweene Angells, or differente one from another by speciall marks, and appoint euer one his place and standing? For the two names that are in Scripture, Michael and Gabriel: and if you lift to add the thirde out of the historic of Tobie, may by their significication seeme to be givenn to the Angels, according to the capacite of our weaknes, although I had rather leaue that exposition at large. As for the number of them, we heare by Christes mouth of many Legions, by Daniel many companies of ten thousand, the servant of Elyzaues fawe many chariots full: and this declareth that they are a great multitude, that it is said, that doe campe rounde about them that feare God. As for shape, it is certaine, that spirits have none, and yet the Scripture for the capacite of our wit doth not in vaine vnder Cherubim and Seraphim paint vs our Angels with wings, to the intent we should not doubt that they will be euery with incredible swiftnesse, readie to succour vs, so soone as need shal require, as if the lightning sent from heaven should flye vnto vs with such swiftnesse as it is wonted. Whatsoever more than this may be fought of both thefe points, let vs beleue it to be of that sort of mysteries, whereof the full recutation is deferred to the last day. Wherefore let vs remember to take heed both of too much curiousie in searching and too much boldnesse in speaking.

9 But his one thing which many troublesome do call in doubt, is to be holden for
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for certaine, that Angels are ministering spirits, whose service God vseth for the defence of his, and by whom hee both distribueth his benefits among men, and also putteth his other works in execution. It was in the old time the opinion of the Saddu- ces, that by Angels is meant nothing else, but either the motions that God doth inspire in men, or the tokens that he sheweth of his power. But against this error out so many testimonies of Scripture, that it is maruell that so groffe ignorance could be suffered in that people. For to omit those places that I haue before allaged, where are recited thousands and Legions of Angels: where joy is giuen vnto them: where it is said that they vphold the faithfull with their hands, and care their foules into rest: that they see the face of the Father, and such like: there are other places whereby it is cleerely proved, that they are indeed spirits of a nature that hath substance. For whereas Stephen and Paul doe say, that the law was giuen by the hande of Angels, and Christ faith, that the elect after the resurrection shall be like vnto angels: that the day of judgement is not knowne to the vrie Angels: that he that then come with his holy Angels: howsoever they be withit, yet must they be bee vnderstan- ded. Likewhile, when Paul charged Timothy before Christ and his chosen Angels, to keepe his commandements, hee meaneth not qualitie or inspirations without substance, but vnto spirits. And otherwise it staideth not together that is written in the Epistle to the Hebrews, that Christ is becom more excellent than Angels, that the world is not made suueect vnto them: that Christ took vpo him not their nature, but the nature of man. If we meane not the blessed Spirits, to whom may these comparisions agree? And the author of that Epistle expoundeth himselfe, where he placeth in the kingdom of heaven the foules of the faithfull and the holy Angels together. Also the same that we haue allready allaged, that the Angels of children doe alway behalde the face of God, that they do reioyce at our safeties, that they maruell at the manifold grace of God in the Church, that they are subiect to Christ, the head. To the same purpose serveth this, that they so oft appeered to the holy Fathers in the forme of men, that they talked with them, that they were lodged with them. And Christ himselfe for the principall preeminence that he hath in the person of the Mediataur, is called an Angell. This I thought good to touch by the way, to furnish the simple with defence against those foolish and reasonlesse opinions, that many ages ago raised by Satan do now and then spring vp again.

10 Now it resteth, that we secke to meet with that superstition which is commonly wont to crepe in, where it is said: that Angels are the ministers & delinuers of all good things vnto vs. For by & by many reason fallth to this point, to think that therefore al honor ought to be giuen them. So commeth it to pass, that those things which belong onely to God & Christ, are conuoyer away to Angels. By this meane we fee that in certaine ages past, the glory of Christ hath bin many waies obscure, when angels without warrant of Gods word were loden with incommasurable titles of honour. And of all the vices that we speake against, there is almost none more auncient than this. For it appeareth that Paul himselfe had much to do with some which so advanced angels, that they in maner would haue brought Christ vnder subiectio. And therefore he doth so carefully presse this point in his Epistle to the Colossians, that Christ is not onely to be preferred before all Angels, but that he is also the author of all the good things that they have: to the end we should not for sake him & turne vnto them, which cannot sufficiently helpe themselves, but are faine to drawe out of the fame fountaine that we do. Surely forasmuch as there shined in them a certaine brightness of the maiestie of God, there is nothing whereunto we are more easily enclined, then with a certaine admiration to fall downe in worshipping of them, and to giue vnto them all things that are due onely to God. Which thing John in the Revelation con- fesseth to haue channell to himselfe, but he addeth withall, that he receiued this an- swere, See thou it not. For I am thy fellow servant, Worship God.
11 But this danger we shall well beware of, if we doe consider why God vseth rather by them than by himselfe without their seruice to declare his power, to provide for the safetie of the faithfull, and to communicate the gifts of his liberalitie among them. Surely he doth not this of necessitie, as though he could not be without them: for so oft as pleaseth him, he letteth them alone, and bringeth his worke to passe with an oneley beke: so far is it of, that they be any aide to him, to ease him of the hardnesse thereof. This therefore maketh for the comfort of our weaknesses, so that we want nothing that may auante our minudes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough & enough against for vs, that the Lord affirmeth that he is our protector. But while wee see our suelues besieged with so many dangers, so many hurtfull things, so many kindes of enemies: it may be (such is our weaknesses and frailtie) that we be sometime filled with trembling feare, or fall for despaire, unless the Lord after the proportion of our capacitie doe make vs to conceiue his presence. By this meanes he not onely promiseth that he will have care of vs, but also that he hath an innumerable garde to whom he hath given in charge to trauell for our safetie, and that so long as we be compassed with the garnision and support of them, whatsoever danger betideth, we be without all reach of hurt. I grant we doe amisse that after this simple promis of the protection of God alone, we still looke about from whence other helpe may come vnto vs. But for so much as it pleaseth the Lord of his infinite Clemencie and gentleness to helpe this our fault, there is no reason why we should neglech his so great benefite. An example thereof we have in the servant of Elizeu, which when he sawe the hill besieged with the armie of the Syrains, and that there was no way open to escape, was striken downe with feare, as if his miffier and he were then utterly destroyed. Then Elizeu prayed God to open his servants eyes, and by and by he sawe the hill furnished with horses and sicke chariotes,that is, with a multitude of Angels to keepe him and the Prophet safe. Encouraged with this vision he gathered vp his hart againe, and was able with a dreadful minde to looke downe vpon his enemies, with sight of whom he was before in a maner driven out of his wit.

12 Wherefore whatsoever is said of the ministrie of Angels, let vs apply it to this ende, that overcomming all distresse, our hope may be the more strongly stablished in God. For these succours are therefore provided vs of God, that we should not be made afraid with multitude of enemies, as though they could preuaile against his helpe, but should flie vnto that saying of Elizeu, that there be no man on our side than be against vs. How much then is it against ordre of reaone, that we should be led away from God by Angels, which are ordained for this purpose, to testify that his helpe is more present among vs? But they doe leade vs away in deed, if they doe not freight leade vs as it were by the hand to him, that we may haue eie vnto, call vpon, and publish him for our onely helper: if we consider not them to be as his handes that mooue themselves to no worke but by his direction: if they doe not holde vs fast in the one Mediator Christ, so that we may hang wholly of him, lean all vpon him, be carried to him and rest in him. For that which is described in the vision of Jacob, ought to stickie and be fastened in our mindes, how Angels descend downe to the earth vnto men, and from men doe goe vp to heauen by a ladder, whereupon standeth the Lorde of hostes. Whereby is meant, that by the onely intercession of Christ it commeth to passe, that the ministries of the Angels doe come vnto vs, as he himselfe affirmeth, saying: Hereafter ye shall see the heauens open and the Angels descending to the sonne of man, John 1.51. Therefore the servant of Abraham being committed to the custodie of the Angel, doth not therefore call vpon the Angel to helpe him, but holpen with that commendation, he praeth to the Lorde, and beseecheth him to shew his mercie to Abraham. For as God doth not therefore make them ministers of his power and goodnesse, to the intent to part his glory with them:
Of the knowledge of

them: so doth he not therefore promise vs his helpe in their ministration, that we shoulde divide our confidence betweene him and them. Let vs therefore forfake that Platonick philosophers, to secke the way to God by Angels, and to honour them for this purpose, that they may make God more gentle vnto vs, which superfluous and curious men haue from the beginning gone about, and to this day doe continue to bring into our religion.

13 As for such things as the Scripture teacheth concerning diuels, they tende in a manner all to this ende, that we may be carefull to beware aforehande of their awaitinges and preparations, and furnish our felues with such weapons as are strong and sure enough to drive away euen the strongeist enemies. For whereas Satan is called the God and prince of the world, whereas he is named the strong armed man, the Spirit that hath power of the aire, and a roaring Lion: these descriptions serue to no other purpose, but to make vs more wary and watchfull, and readier to enter in battell with him. Which is also sometime set out in express words. For Peter after he had saide, that the diuell goeth about like a roaring Lion, seeking whome he may deuoure, by and by addeth this exhortation, that we strongly refist him by faith. And Paul after he had given warning that we wraffe not with flesh and bloud, but with the princes of the aire, the powers of darkness, and spirituall wickednesse, by and by biddeth vs put on such armour as may serue for so great and dangerous a battell, Wherefore let vs also apply al to this end, that being warned how there doth continually approch vpon vs an enemie, yea, an enemie that is in courage most hardie, in strength most mightie, in policies most subtle, in diligence and celeritie vnwearable, with all forces of engins plentiously furnished, in skill of warre most readie, we suffer not our felues by flie, and cowardice to be surprised, but on the other side with bolde and hardie minde set our foote to refist him (and because this warre is onely ended by death) encourage our felues to continue. But specially knowing our owne weakness and vnskilfulness, let vs call upon the helpe of God and enterprize nothing but vpon trust of him, for as much as it is in him onely to giue vs policie, strength, courage and armour.

14 And that we should be the more stirred vp and enforced to doe, the Scripture warmeth vs, that there are not one or two or a fewe enimies, but great armies that make warre with vs. For it is said, that Mary Magdalene was delitered from seuen diuels, wherewith she was possesse. And Christ saith, that it is the ordinary custome, that if after a diuell be once cast out, a man make the place open againe, he bringeth seuen spirits worse than himselfe, and returneth into his poftition, finding it emptie. 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 enimies, least defying the fawning of them, we shoule be more slacke to enter in battell, or thinkeing that we have some respite in the mean time granted, we should giue our felues to idle-nessse. Whereas many times Satan or the diuell is named in the singular number, thereby is meant that power of wickednesse which standeth against the kingdom of Justice. For as the Church and the fellowship of Saints haue Christ to their head, so the faction of the wicked is painted out vnto vs with their prince, that hath the chief ethe authoritie among them. After which manner this is spoken. Go ye cursed into eternal fire that is prepared for the diuell and his angels.

15 Here also this ought to stirre vs vp to a perpetually warre with the diuell, for that he is everywhere called the enemie of God and of vs. For if we haue regard of Gods glory, as it is meete we shoulde, then ought we with all our force to bende our felues against him, that goeth about to extinguish it. If we be affectioned to maintain the kingdome of Christ as we ought, then must we needs use such an vnappellable warre with him that conspireth the ruine thereof. Again, if any care of our owne safetie doe touch vs, then ought we to haue neither peace nor truce with him, that continually
continually lieth in wait for the destruction of it. Such one is he described in the
third Chapter of Genesis where he leadeth man away from the obedience that he
did owe to God, that he both robbeth God of his due honour, and throveth man
himselfe headlong into destruction. Such a one also is he set forth in the Evangelists,
where he is called an enemie, & is said to scatter tares, to corrupt the seed of eternall
life. In summe, that which Christ testifieth of him, that from the beginning he was a
murthrer, and a lyer, we finde by experience in all his doings. For he affaileth the
truth of God with lies, obscureth the light with darknesse, entangleth the minde of
men with errors, raiseth vp hatreds, kindleth contentions and strifes, doth all things
to this end to overthrow the kyngdome of God, and drowne men with himselfe in
eternal destruction. Whereby appeareth, that he is of nature frowarde, spitefull and
malicious. For needs must there be great frowardnes in that wit, that is made to af-
saile the glorie of God and salvation of men. And that doth John speake of in his
Epistle, when he writeth, that he sinneth from the beginning. For he meaneth that he
is the author, captaine and principal workman of all malice and wickednes.

16 But forasmuch as the duell was created by God, let vs remember that this
malice which we assigne in his nature, is not by creation, but by depravation. For
whatsoever damnable thing he hath, he hath gotten to himselfe by his owne revol-
ting & fall. Which the scripture therefore guesth vs warning of, least thinking that he
came out such a one from God, we should ascribe that to God himselfe which is far-
theft from him. For this reason doth Christ say that Satan speaketh of his owne when
he speaketh lies, and addeth a cause why, for that he fload not still in the truth. Now
when he fath that he fload not still in the truth, he foweth that once he had been in
the truth. And when he maketh him the Father of lying, he taketh this from him, that
he can not lay that fault to God whereof he himselfe is cause to himselfe. Although
these things be but shortly and not very plainly spoken, yet this is enough for this
purpose, to deliver the majestie of God from all slander. And what maketh it matter
to vs, to know more or to any other purpose concerning duells? Many perhaps doe
gudge, that the Scripture doth not orderly and distinctly in many places set forth
that fall and the cause, manner, time, and fashion thereof. But because these things do
nothing pertaine to vs, it was better, if not to be suppressed wholly, yet to be but lightly
touched, and that partly, because it was not becominge for the holy Ghost to feed
curiousie with vaine histories without any fruite: and we see that it was the Lorde's
purpose to put nothing in his holy oracles but that which we should learne to edifi-
cation. Therefore, learne we our histories should tariie long vpon things superfluous, let
us be content shortly to know that much concerning the nature of Dauiels, that at the
first creation they were the Angels of God; but by twarning out of kinde, they both
destroyed themselves and are become instruments of destruction to other. Thus
much, because it was profitable to bee knowne, is plainly taught in Peter and Iude.
God spared not (Iay they) his angels which had sinned, and not kept then beginning,
but had fortaken then dwelling place. And Paul naming the elect Angels, doth
without doubt secrely by implication set the reproue Angels in comparison a-
gainst them.

17. As for the discord and strife that we say is between God and Satan, we must
so take it that still we hold this for certaine, that he can do nothing but by the will and
sufferance of God. For we read in the historie of Iob, that he presented himselfe be-
fore God to receive his commandements, and durst not go forward to do any enter-
prise till he had obtained licence. So when Ahab to be deceived he tooke upon him
that he would be the Spirit of lying in the mouth of all the prophets, and so being
sent of God hee performed it. For this reason hee calleth the evil spirite of the
Lorde that tormenteth Saul, because by him as with a scourge the sinnes of the wic-
ked king were punished. And in another place it is written, that the plagues were laid

upon


John 8:44.

Satan being as the
first created good,
both forsook out
of his kind by fal-
ling voluntaris
from God.

John 8:44.

That Satan sub-
bornely resisterb
God, it is by Gods
owne sufferance:
but the will of
God destroyeth the
effettes which come
from Satan, and
turneth them to
good.

2.Pet.2.4.

1.Ind.1.6.

1.Tim.5.10.

That Satan sub-
bornely resisterb
God, it is by Gods
owne sufferance:
but the will of
God destroyeth the
effettes which come
from Satan, and
turneth them to
good.

Job.1.6 & 2.1.

1.King,2.20.


10.

Ps.1.34.
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Of the Egyptians by the evil angels. According to these particular examples Paul doth generally tell it, that the binding of the wicked is the work of God, whereas before he had called it the working of Satan. It is evident therefore that Satan is under the power of God, and so governed by his authority that he is compelled to do him service. Now when we say that Satan resieth God, that the works of Satan disagree with the works of God, we do therewith affirm that this disagreement and strife hangeth upon the su[re]nce of God. I speak not now of his will, nor of his endeavor, but of the effect only. For the diuell is wicked of nature, he is not inclined to obey the will of God, but is wholly carried to stubbornesse and rebellion. This therefore he hath of himselfe and of his owne wickednesse, that of desire and purpose he will standeth God. And by this wickednesse he is stirred vp to the entering of those things that he knoweth to be most against God. But because God holdeth him fast and restrained with the bridle of his power, he executeth only those things that are granted him from God. And so doth he obey his creator whether he will or no, because he is constrained to apply his service wheretoever God compeleth him.

Satan beareth not full sway over the faithful, nor the wicked he reigneth at pleasure.

18. Now because God boweth the unclean Spirites, hither and thither as pleased him, he so tempereth this governement, that they exercise the faithful with battles, they set upon them out of ambushes, they affaire them with incursions, they press them with fighting, and oftentimes wearie them, trouble them, make them afraid, and sometime wound them, but never overcome nor oppress them. But the wicked they subdue and drawe away, they raighe upon their foules and bodies, and abuse them as bondslaves to all murtherous doings. As for the faithful because they are vnquited of such enemies, therefore they hear these exhortations. Do not give place to the diuell. The diuell your enimie goeth about as a roaring lyon, seeking whom he may devour, whom perchance being strong in faith, and such like. Paul confesseth that he himselfe was not free from this kinde of strife, when he faith, that for a remedie to tame pride, the Angel of Satan was given to him by whom he might be humbled. This exercise therefore is common to all the children of God. But because that same promise of the breaking of Sathan's head, pertaineth generally to Christ, and to all his members, therefore I say, that the faithful can never be overcome nor oppressed by him. They are many times stricken downe, but they are never so affrighted with all, but that they recover themselves. They fall downe many times with violence of strokes, but they are after raised vp againe: they are wounded, but not deadly. Finally, they do labour in all the course of their life that in the end they obtain the victorie: but I speak not of this of every doing of theirs. For we know that by the just vengeance of God David was for a time given over to Satan, by his motion to number the people: and not without cause Paul faith there is hope of pardon, although any have been entangled with the faires of the diuell. Therefore in another place the same Paul faith, that the promise aboue allaged is begun in this life, wherein we must wrestle, and is performed after our wrestling ended: when he faith, the God of peace shal shortly beate downe Satan vnder your feete, This victorie hath alwaye fully beene in our head Christ, because the Prince of the world had nothing in him, but in vs that are his members it doth now partly appeare, and shall be perfected, when being unclothed of our flesh by which we are yet subject to weakenesse, we shall be full of the power of the Holy Ghost. In this manner when the kingdom of Christ is raised vp and advanced, Satan with his power fallith downe, as the Lord himselfe faith. I have Satan fall as a lightning downe from heaven. For by this answer he confirmeth that which the Apostles had reported of the power of his preaching. Againe, When the Prince possesteth his owne palace, all things that bee possesteth are in peace, but when there commeth a stranger, he is thrown out, &c. And to this end Christ in dying overcame Satan which had the power of death, and
and triumphed upon all his armies, that they should not hurt the Church, for otherwise they would every moment an hundred times destroy it. For (considering what is our weakness, and what is his furious strength) how could we stand, yea neuer for little time against his manifold and continual assaults, but being supported by the victory of our captain? Therefore God suffereth not the Diuell to raigne over the foules of the faithfull, but only delivereth him the wicked and unbelieving to goyerne, whom God doth not vouchsafe to have reckoned in his flocke. For it is said, that he posseth this world without controversie till he be thrust out by Christ. Again, that he doth blinde all them that beleue not the Gospell. Again, that he performeth his worke in the stubborne children, and woefully, for all the wicked are the vefilds of his wrath. Therefore, to whom should they be rather subject than to the minister of Gods vengeance? Finally, they are saide to be of their Father the Diuell, because as the faithfull are hereby knowne to be the children of God, because they beare his image: so they by the image of Satan into which they are gone out of kind, are properly discerned to be his children.

19 As we have before confuted that trifling Philosophe concerning the holy Angels, which teacheth that they are nothing else but good inspirations or motions, which God uttereth in the minde of men: so in this place must we confute them that fondly say, that diuelles are nothing else but evil affections or perturbations of the mind, that are thrust into vs by our flesh. That may we shortly doe, because there are many testimonies of Scripture, and those plaine enough upon this point. First, where the vnclene Spirites are called Angels, Apostates, which have swarued out of kinde from their beginning, the vrie names doe sufficiently expresse, that they are not motions or affections of minde, but rather indeede as they be called minde or Spirites endued with sense and understanding. Likewise, whereas both Christ and John doe compare the children of God with the children of the Diuell; were it not an vnfit comparison, if the name of the Diuell signified nothing else but evil inspirations? And John addeth somewhat more plainly, that the Diuell sinneth from the beginning. Likewise, when Jude bringeth in Michael the Archangel fighting with the diuell, doubtlesse he setteth against the good Angel an euill and rebellious Angel. Wherewith agreeth that which is read in the historie of Job, that Satan appeareth with the holy Angels before God. But most plaine of all are those places that make mention of the punishment which they begin to feele by the judgement of God, and specially shall feele at the resurrection. Some of David, why art thou come before the time to torment vs? Against, Go ye cursed into euerneall fire that is prepared for the Diuell and his Angels. Again, If he spared not his owne Angels that had sinned, but cast them downe into hell and deluercd them into chaunces of darknesse to be kept vnto damnation, &c. Howe fondle shoulde these speeches bee, that the Diuells are ordered to euerneall judgement, that fire is prepared for them, that they are nowe already tormented and vexed by the glorie of Christ: if there were no diuells at all? But because the matter needeth no disputacion among them that beleue the word of the Lord, and little good is done with testimonies of Scripture among, those vaine students of speculation, whom nothing pleaseth but that which is now: I suppose I have performed that which I purposed, that is, that the godly minde should be furnished against such fondle errours, wherewith vnquiet men doe trouble both themselves and other that be more simple. But it was good to touch this, least any entangled with that errour, while they think they have none to stande against them, should wake more lowe and vnproviding to refrift.

20 In the meane time let it not be wearesome vnto vs, in this so beautifull a stage to take godly delight of the manifest and ordinarie worke of God. For, as I have elsewhere already saide, though this bee not the chiefe, yet is it in order the first doctrine

The consideration of things which God hath creased is strangefull.
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the doctrine of Faith, to remember, that what way soever we turne our eyes, all that we see are the works of God, and with godly consideration to wey for what ende God did make them. Therefore that we may conceive by Faith so much as behooueth vs to knowe of God, it is good first of all to learne the historie of the creation of the world, how it is shortly rehearsed by Moses, and afterwarde more largely set out by holy men, specially by Basilie and Ambrose. Out of it we shall learne that God by the power of his wordes and Spiritue created heauen and earth of nothing, and thereof brought forth all living creatures, and things without life, with maruellous order disposed the innumerable varietie of things, to every thing he gave the proper nature assigned their offices, appointed their places and abidings, and where all things are subject to corruption, yet hath he so provided, that of all fortes some shall bee preferred to the last day, and therefore some he cherisith by secret meanes, and powreth now and then, as it were a newe luelinenesse into them, and to some he hath gien the power to increase by generation, that in their dying that whole kinde should not die together. So hath he maruellsouly garnished the heauen and the earth, with so absolutely perfect plentie, varietie and beautie of all things as possibly might be, as it were a large and gorgeous house furnished and storid with abundance of most finely chosen flowers, laid of all how in framing man and adorning him with so goodly beautie, and with so many and so great gifts, he hath shewed in him the most excellent example of all his workes. But because it is not my purpose at this present to set forth at large the creation of the world, let it suffice to have once againe touched these few things by the way. For it is better, as I haue already warned the readers, to fetch a fuller understanding of this matter out of Moses, and other, that haue faithfully and diligently conveyed the historie of the world by writing to perpetua memorie.

21 It is to no purpose to make much ado in disputing, to what end the consideration of the worikes of God ought to tend, or to what matter it ought to be applied: for as much as in other places already a great part of this question is declared, and so much as belongeth to our present purpose may in fewe words be ended. Truly, if we were minded to set out as it is woorthis, how imestimable wifedome, power, justice, and goodnesse of God appeareth in the framing of the worlde, no eloquence, no garnishment of speech could suffice the largeness of so great a matter. And no doubt, it is Gods pleasure that we should be continually occupied in so holy a meditation, that while we behold in his creatures as in looking glasse the infinite riches of his wifedome, justice, bountie and power, we should not run over them, as it were with a flying eye, or with a vaine wandering looke, as I may so call it, but that we should with consideration rest long upon them, cast them up and downe earnestly and faithfully in our mindes, and oft repeat them with remembrance. But because we are now busied in that kinde of teaching, it is meete that we omit those things that require long declamations. Therefore, to be short, let the readers knowe that then they have conceived by faith, what this meaneth, that God is the creator of heauen and earth, if they fist follow this vntierfull rule, that they passe not over with not considering or forgetfulness of those verses, that God presenteth to be scen in his creatures, then, that they so learne to apply themselves, that they may therewith be thorougly moued in their harts. The fist of those we doe when we consider how excellent a workemans worke it was to place and apply set in so well disposed order the multitude of the stars that is in heauen, that nothing can be ducife more beautifull to behold: to set and fasten some of them in their standing so that they cannot move, and to other some, to grant a free course, but so that in moueing they wander not beyond their appointed space, so to temper the motion of them all, that it may divide in measure the daies and nightes, monethes, yeeres, and seauens of the yeere, and to bring this inequality of daies which
we daily see to such a tempered order, that it hath no confusion. Likewise, when we mark his power in sustaining so great a body, in governing the so swift whirling about of the engine of heaven, 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 trawl as I said, to express it all in words, I should never make an end, for as much as there are so many miracles of the power of God, so many tokens of his goodness, so many examples of his wisdom, as there be forms of things in the world, yeas, as there be things either great or small.

Now the other part which commeth nearer to faith, that while we consider that God hath ordained all things for our guard and safety, and therefore do feel his power and grace in our selves, and in so great good things that he hath bestowed upon us: we may thereby see all our selves to the truth, invocation, praise and love of him. Now, as I have before said, God himself hath shewed in the very order of creation, that for man sake he created all things. For it is not without cause that he devised the making of the world into five days, whereas it had been as easy for him in one moment to have in all points accomplished his whole work, as it was by such proceeding from peace to peace to come to the end of it. But then it pleased him to shew his providence and fatherly carefulness toward us, that before he made man he prepared all that he foresaw should be profitable for him and fit for this preservation. How great unthankfulness now should it be to doubt, whether this good Father do care for us, whom he see to have been careful for us ere that we were born? How wicked were it to tremble for distrust leaf his goodness would at any time leave us destitute in necessitie, which we see was displeased for us being not yet borne, with great abundance of all good things? Beside that we hear by Moses that by his liberality all that ever is in the world is made subject to us: sure it is that he did it not to mock us with an emptie name of gift. Therefore we shall never lack any thing, so far as it shall be available for our preservation. Finally to make an end, so oft as we name God the creator of heaven and earth let this come in our minds withall, that the disposition of all things which he hath created, is in his hand & power, & that we are his children whom he hath taken into his owne charge and keeping to foster and bring vp: that wee may looke for all good things at his hand, and assuredly, that hee will never suffer us to lacke things needfull for our safety, to the end our hope should hang upon none other: that whatsoever we desire, our praiers may be directed to him: of what thing soever we receive profit, we may acknowledge it to be his benefit, and confess it with thanks giving: that being allured with so great sweetness of his goodness and liberalitie, we may studie to love and honour him with all our heart.

The xv. Chapter.

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

Now we must we speake of the creation of man, not onely because he is among all the works of God the most noble and most excellent example of his justice, wisdom and goodness: but also because as we have said in the beginning, we cannot plainly and perfectly know God, vnlesse we have withall a mutual knowledge of our selves. Although the same knowledge be of two forts, 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 profite 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 wil be content with description of our nature when
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it was pure. And before we descend to this miserable estate whereunto man is now in thrall dorne, it is good to learne what a one he was created at the beginning. For wee must take heed that in precisely declaring only the natural evils of man, we seem not to impute them to the author of nature. For vngodlines thinketh himselfe to have sufficient defense in this color, if it may lay for himselfe that whatsoever fault she hath, she same did after a certaine manner proceed from God, and sticketh not if she be accused, to quarrel with God, and to lay the fault upon him whereof she is worthily accused. And they that would seem to speake somewhat more reverently of the maligne of God, yet do willingly seek to excuse their owne wickednesse, by nature, not considering that therein thou not openly they blame God also, to whose reprooch it should fall if it were proued that there is any fault in nature. Sich then we see that our flesh gapeth for all the wights to escape, whereby the thinketh the blame of her owne evils may any waye be put off from her, we must diligently travel to meet with this mischeife. Therefore we must so handle the calamite of mankind that we cut off all excuse, and deliver the justice of God from all accusation. Afterwardes in place convenient we shall see how farre men be now from that pureness that was guien to Adam. And first we must remember, that in this that man was taken out of earth and clay, a bridle was put upon his pride, for there is no greater abfurde than for them to glory in their excellencie, that do not onely dwell in a cottage of clay, but also are themselves in part but earth and ashes. But forasmuch as God did not onely vouchsafe to giue life vnto an earthen vesse, but also it was his pleasure that it should be the dwelling house of an immortal Spirite, Adam might inly glory in so great liberalitie of his maker.

2 Now it is not to be doubted that man consisteth of soule and body, and by the name of soule I meane an immortal essence, and yet created, which is the nobler part of him. Sometime it is called the Spirite. And when these two names Soule and Spirit are joyned together, they differ one from the other in signification, yet when Spirit is set by it selfe it meaneeth as much as Soule. As, when Solomon speaking of death, faith that then the Spirite returneth to him that gave it. And Christ commending his Spirite to his Father, and Stephen his Spirite to Christ doe both meaneth none other thing, but that when the Soule is delivered from the prison of the flesh, God is the perpetuall keeper of it. As for them that imagine that the Soule is therefore called a Spirite, because it is a breath or a power by God inspir'd or poureed into bodies which yet hath no essence: both the thing itselfe, and all the Scripture there-eth, that they doe too grossly erre. True it is, that while men are fastned 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 doe not thinke vpon this, that they shall remaine alioke after death. And yet is not that light so quenched in darkenesse, but that they bee touched with some feeling of immortallitie. Surelie the conscience which discerning betweenne good and evil, answe-rueth the judgement of God, is an unoubted signe of an immortal Spirite. For howe could a motion without essence attaine to come to the judgement sate of God, and throwe it selfe into fear, by finding his owne guiltinesse? For the body is not moued with fear of a Spirituall paine, but that falleth only vpon the Soule. Whereby it followeth, that the Soule hath an essence. Moreover the vrey knowl-ledge of God doth proue that the soules which ascende vppre about the worlde are immortall: for a vanishing liuelinesse were not able to attaine to the fountain of life. Finally, forasmuch as so manie excellent gifts wherewith mans minde is endued, doe cru out that there is some divine thing engraven in it, there are even so many testimonies of an immortal essence. For that sense which is in brute beastles, goeth not out of the body, or at least extendeth no further than to things prettely set before it. But the imblences of the minde of man which vieweth}
God the Creator. Lib. 1. 42

the heaven and earth and secrets of nature, and comprehending all ages in understanding and memorie, digesteth cerie thing in order, and gathereth things to come by thinges past, doth plainly shew that there lieth hidden in man a certaine thing severall from the body. We conclude by understanding the invisibll God and Angels, which the body cannot doe. We know things that be right, just, and honest, which are hidden from the bodily senses. Therefore it must needs be that the spirit is the state of this understanding. Yea, and our sleepe it selle, which astonieth a man and seemeth to take life away from him, is a plaine witnesse of immortalitie, forasmuch as it doth not only minister unto vs, thoughts of those thinges that never were done, but also foreknowings of things for time to come. I touch these things shortly which even profane writers do excellently set out with more gorgious garnishment of words: but with the godly readers a simple putting in minde of them shall be sufficient. Now if the soule were not a certaine thing by its selfe seuerall from the body, the Scripture would not teach that we dwell in houses of clay, that by death we remove out of the Tabernacle of the flesh, that we doe put of that which is corruptible, finally at the last day we may receive reward according to that he hath behaue him selfe in his body. For these places and other that we doe ech where commonly light upon, doe not onely manifestly distinguishe the soule from the body, but also in giving to the soule the name of man do shew that it is the principal part. Now whereas Paul doth exhort the faithfull to cleanse themselves from all defiling of the flesh and the Spirit, he maketh two parts of man wherein abideth the filthinesse of sinne. And Peter where he calleth Christ the shepherd and bishop of soules, should have spoken fondly if there were no soules about whom he might execute that office. Neither would that conveniently stand together which he faith of the eternall salvation of soules, and where he biddeth to cleanse our soules, and where he faith that euill desires doe fight against the soule, and where the author of the Epistle to the Hebrews faith, that the Pastors doe watch that they may yeeld account for our soules, unless it were true that soules had a proper offence. To the same purpose serveth it that Paul calleth God for witnesse to his owne soule, because it could not be called in judgement before God unless it were subject to punishment. And this is also more plainly expressed in the words of Christ, when he biddeth vs to seare him, which after that he hath killed the body, can throwe the soule into hell sier. Now where the author of the Epistle to the Hebrews doth distinguish the Fathers of our flesh from God, which is the onely Father of Spirits, he would not otherwise more plainly affirm the offence of Soules. Moreover, if the soules remained not alive being delivered from the prisons of their bodies, Christ should very fondly have brought in the soule of Lazarus lying in the bosome of Abraham, and againe, the soule of the rich man subject to horrible torments. The same thing doth Paul confirm, when he teacheth that we wander abroad from God, so long as we dwell in the flesh, and that we enjoy his presence being out of the flesh. But, because I will not be long in a matter that is not obscure, I will adde onely this out of Luke, that it is reckoned among the errors of the Sadduces, that they did not beleue that there were any Spirits and Angels.

3 Also a strong proove hereof may be gathered of this, where it is said, that man is create like to the Image of God. For although the glory of God doe appear in the outward shape of man, yet is it no doubt that the proper state of the Image of God is in the Soule. I do not deny that as concerning our outward shape in much as the same doth distinguish and seuer vs from brute beasts, we do also therein more nearly approch to God then they: neither will I much stand against them which thinke that this is to be accounted of the Image of God, that where all other living creatures doe groulingwise behold the ground, to man is given an upright face, and he is commanded to looke upon the heauen, and to aduance his countenance toward man was creased like to God, nor in the fashion of his body, nor because he was framed according to the shape which the soule of God should afterwards take vs.
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him: nor because
he was like unto
Christ, who is pro-
perly God's image,
but for that in his
first intendment he
resembled the ex-
cellence of his
Creator.
Gen. 1:27.

Gen. 1:16.

...toward the starrs: so that this remaine certaine, that the image of God which ap-
peareth or shineth in these outward signes, is spiritual. For Ofander (whom his writ-
ings declare to have beene in stille imaginations fondly witty) referring the image
Of God without difference, as well to the bodie as to the foule, mingeth heauen
and earth together, For he faith, that the Father, the Sonne, and the Holy Ghost did
settle their image in man, because though Adam had stand without falling, yet shold
Christ haue become man. And so by their opinion the body that was appointed for
Christ, was but an example or figure of that bodily shape which then was formed.
But where shall he finde that Christ is the image of the Spiritie? I grant undeide that
in the person of the Mediator shineth the glory of the whole godhead. But how shall
the eternall word be called the image of the Spiritie whom he goeth before in order?
Finally, it overthroweth the distinction betweene the Sonne and the Holy Ghost, if
he doe here calle him his image. Moreover I would faine learne of him how Christ
doth resemble the Holy Ghost in the fleth that he tooke vpon him, and by what
markes and features he doth express the likenesse of him. And whereas 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
this, if Ofanders intendment be beleued, man was fashioned only after the figure
and patern 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 fleth, whereas the Scripture
in another meaning teacheth, that he was create in the image of God. But their
little intendment is more colourable which do thus expound it, that Adam was create
in the image of God, because he was fashioned like unto Christ, which is the only
image of God. But that expostution albeit is not found. Also some interpreters make
a great disputation about Image and Likenes, while they seeke a difference betweene
those two words, where is no difference at all, saying, that this word Likenes is added
to expound the other. First we know that among the Hebrous such repetitions are
common, wherein they express one thing twice: and in the thing it selfe there is no
doubt, but that man is therefore called the image of God, because he is like to God.
Whereby appeareth that they are to be laughed at, which doe so subtlyly argue about
the words, whether they appoint Zellem, that is to say, Image, in the substance of the
soule, or Demuth, that is to say, Likenesse in the qualities, or what other thing soever it
be that they teach. For whereas God determined to create man after his own image,
this being somewhat darkely spoken, he doth as by way of explication repeat it
in this saying, After his likenes: as if he would have fayd, that he would make man,
in whom he would represent him selfe as in an image, because of the marks of likenes
grauen in him. And therefore Moses a little after reiterating the same thing, doth repeat
the image of God twice, leaving out the name of Likenes. And it is a trifling obiec-
tion that Ofander makest, that not a part of man, or the soule only with the gifts there-
of, 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
their found wit judge this objection. For where whole man is called mortal, yet is
not the soule thereby made subject to mortallite. Again, where he is called a living
creature endowed with reason, it is not thereby ment, that the body hath reason and
understanding. Although therefore the soule is not the whole man, yet is it not con-
venient, that man in respect of the soule be called the image of God, albeit I hold
still that principle which I have before stablished, that the Image of God extendeth
to the whole excellencie, whereby the nature of man hath preeminence among all
kind of living creatures. Therefore in that worde is not the intendment that man had
when he was endued with right understanding, when he had his affection framed ac-
cording to reason, and all his senses governed in right order, and when in excellen
giftes he did truly resemble the excellencie of his Creator. And though the principall
force
The excellency wherein man ressembled God, consisted in knowledge, and holiness, not in the number of the faculties of his mind, nor in the power which God gave him other other creatures.

1. Cor. 15. 14.

Col. 3. 10.

Eph. 4. 24.

2. Cor. 3. 18.

1. Col. 11. 7.

John 1. 4.
Of the knowledge of

Whined in Adam before his fall, and afterward was so corrupted and almost defaced, that nothing remaineth since that rutine, but disordered, mangled, and filthy spotted: yet the same doth in some part appear in the Elect, in so much as they are regenerate, and shall obtain her full brightness in heaven. But that we may know what parts it consists of, it shall be good to entreat of the powers of the soul. For that speculative duitive of Augustine is not found, where he saith, that the soul is a glass of the Trinitie, because that there is in it understanding, will, & memory. Neither is their opinion to be approved, which set the image of God in the power of dominion given unto him, as if he resembled God only in this, that he is appointed Lord and possessor of all things, whereas indeed the image of God is properly to be sought within him, and not without him, and is an inward good gift of the soul.

5 But before I go any further, it is needful that I meet with the doting error of the Maniches, which Serveto hath attempted to bring in againe in this age. Where it is said, that God breathed the bread of life into the face of man, they thought that the soul did convey into man the substance of God, as if some portion of the immaterial God were come into man. But it is evident even shortly to shew how many gross and soul absurdities this diuellish error draweth with it. For if the soul be by derivation part of the essence of God, it shall follow that the nature of God is subject, not only to change and passions, but also to ignorance, vixill lustes, weakness, and all kinds of vices. Nothing is more inconstant than man, because contrary motions do overs and diversely drown his soul, oftentimes he is blind by ignorance, oft he yeeldeth as vanquithed even to small temptations, and we know that the soul itself is the receiver of all things, al which things we must attribute to the nature of God, if we grant that the soul is of the essence of God, or a secret inflowing of Godhead. Who would not abhorre this monstrous dicide? Truly, indeed doth Paul allege out of Aratus, that we are the offspring of God, but in quality not in substance, insomuch as he hath garnished vs with godly gifts. But in the meantime, to reare in under the essence of the Creator, as to say, that every man doth possess a part of it, is too much madness. Therefore we must certainly hold, that the souls, although the image of God be graven in them, were no litle created than the Angels were. And creation is not a pouring out of one substance into another, but a beginning of essence made of nothing. And although the spirit of man came from God, and in departing out of the flesh returneth to God, yet is not forsworn to be said, that it was taken out of his substance. And in this point also of Vandal, while he glorieth in his illusions, hath entangled himselfe with an ungodly error, not acknowledging the image of God to be in man without his essential justice, as though God by the inestimable power of his holy spirit could not make vs like unto himselfe, vnlike Christ should substantially pour himselfe into vs. With whatsoever colour many do go about to disguise these deccites, yet shall they never so beguile the eyes of the readers, that are in their right wits, but that they will easily see that these things fauour of the Maniches error. And where saith Paul, entreateth of the restoring of this image, it may be readily gathered out of his words, that man was made of like form to God, not by inflowing of his substance, but by grace and power of his spirit. For he saith, that in beholding the glory of Christ, we are transformed into the same image, as by the Spirit of God, which surely so worketh in vs, that it maketh vs not of one substance with God.

6 It was but folly to borrow of the Philosophers a definition of the soul, of whom almost none, except Plato, hath perfectly affirmed it to be an immaterial substance. In deed some other also, that is the Socratians, do touch it, but so as none doth plainly teach that to other, which himselfe was not persuaded. But therefore is Plato of the better judgement, because he doth in the soul consider the image of God. Some other do to bind the powers and vertues of the soul to this present life, that being
being out of the body they leave to it nothing. Now we have already taught by the Scripture, that it is a bodiless substance: now must we add, that although properly it is not comprehendible in place, yet is it set in the body, and doth there dwell as in a house, not only to minister life to all the parts of the body, and to make the instruments thereof meete and fitly serving for the actions that they are appointed for, but also to beare the chiefes office in governing the life of man, and that not onely about the duties in this earthly life, but also to bring vs vp to the service of God. Although this latter point in this corruption is not plainly perceived, yet even in the vices themselves there remaine imprinted some leauings thereof. For whence commeth it but of shame, that men have so great care what be reported of them? And whence commeth shame, but of regard of honetie? Whereof the beginning and cause is, that they understand that they are naturally borne to obtaine lustice, in which preservation is enclosed the seede of religion. For as without all controuersie man was made to meditation of the heavenly life: so is it certain, that the knowledge thereof was engraven in his soule. And surely man should want the principal use of his understanding, if he should be ignorant of his owne felicitie, whereof the perfection is, that he be yned with God, and therefore it is the chiefes action of the soule to aspire thercunto. And so the more that every man studied to approach vs God, the more he thereby proneth himselfe to be endued with reason. As for them that would have divers soules in man, that is, a feeling soule, and a reasonable soule, although they feeme to say somewhat by reason proveable, yet because there is no stedfast certaintie in their reasons, we will reiect them, yea we lifted to accomber our felues in things trifling and unprofitable. A great disagreement say they, there is betweene the instrumental motions & the part of the soule endued with reason. As though reason it selfe did not also differ from it selfe, and some specifie of it doe true with other some, as they were armes of enemies. But for such as that trouble some to procedeth of the corruption of nature, it were amisse to gather thereby, that there are two soules, because the powers of the soule doe not agree together, in such well framed order as they ought. But as for more subtle disputations of the powers themselfes, I leave that to the Philosophers. A simple definition shall suffice vs for edification of godlynesse. I grant that the things that they teach are true, and not onely pleasant but also profitable to be known, and well gathered of them, and I forbide not such as are desirous to leerne to study them. First therefore I admit that there are five senses, which Plato better liked to call instruments, whereby all obiectes are powered into Common sense, as into a place of receit: then followeth Phaunias, which judgeth those things one from other that Common sense hath concieved, next is Reason, to which belongeth the vniuersall judgement of things: last, is the Understanding minde, which with earnestly bent and quiet viewing beholdeth all those things, that Reason is wont to discourse upon, and consider. And to the Understanding minde, Reason and Phaunias, which are the three powers of the soule, that rest in knowledge, there doe answer three other that doe rest in Appetite, that is to say, Will, the parts whereof are to couer those things that the Understanding minde and Reason doe lay before it: the power of Anger, which catcheth those things that Reason and Phaunias do minifter unto it. The power of Defiring, which taketh holde of those things that Phaunias and Sense presenteth it. Although these things be true, or at the least likely to be true, yet because I feare that they shall more entangle vs with obscuritie, than further vs, I think it best to ouerpass them. If any man lift otherwise to divide the powers of the soule, and to call the one the power of Appetite, which although it be without reason is life, yet doth obey reason, if it be by other meanes directed, and to call the other the power of Understanding, which is by it selfe patraker of Reason, I am not much against it: neither will I confute this opinion, that there are three beginnings of doing: that is to say, Sense, Understanding, and Appetite. But let vs rather choose a diuision, that
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that is within the capacity of all men, which cannot be had of the Philosophers. For they when they mean to speak most plainly, do divide the soul into Appetite and Understanding, but either of these they make of two sorts. Understanding, they say, is sometimes contemplative, which being contented with only knowledge, hath no moving of action, which thing Cicero thinketh to be expressed by this word ingenium, wit. Sometimes they say it is practical, which by conceiving of good or evil doth dierly move the will. And appetite they do divide into Will and Lust. Will they call that, when Appetite which they call homoeobath to reason, and Lust they call that, when the appetite shalke out of the yoke of reason, runneth out to imaction. So alway they imagine reason to be that in man, whereby man may rightly govern himself.

But we are constrained somewhat to swerve from this manner of teaching, because the Philosophers which knew not the corruption of man, nature, which came for punishment of his fall, do wrongfully confound the two very divers states of man. Let us therefore thus thinke of it, that there are in the soul of man two parts, which shall serve at this time for our present purpose, that is to say, Understanding and Will. And let it be the office of Understanding to discern between objects, or things, before it, as each of them shall seeme worthy to be liked or disliked: and the office of Will, to choose and follow that which understanding saith to be good, & to refuse and flie that which understanding saith to disallow. Let vs not here be flated at all with the nice subtleties of Aristotile, that the mind hath of it selfe no moving, but that it is choice which moveth it, which choice he calleth the defining understanding. But to the end we be not intangled with superfluous questions, let this suffice us, that the Understanding is as it were the guide and governor of the soul, and that Will hath always regard to the appointment of Understanding, and abideth the judgement thereof in her desires. According whereunto, Aristotile himselfe hath truly said, that fleeing or following is in Appetite such a like thing, as in the understanding mind is affirming and denying. Now howe certaine the government of Understanding is to direct the Will: that we will consider in another place. Here we meane only to shew that there can be found no power in the soul but that may well be said to belong to the one of these two members. And in this for under Vnderstanding we comprehend Sense, which other do so divell of, that they say Sense is inclined to pleasure, for which Understanding followeth that which is good: and that so it commeth to pass, that the appetite of Sense is Concupiscence and Lust, the affection of Understanding is Will. Again, in stead of the name of Appetite, which they better like, I set the name of Will, which is more commonly used.

8 God therefore hath furnished the soul of man with an understanding minde, whereby he might discern good from evil, and right from wrong, and havine the light of reason going before him, might see what is to be followed or forsaken. For which cause the Philosophers have called this directing part the Guiders. To this he hath adiomed Will, to which belongeth choice. With these noble gifts the first state of man excelled, so that he not only had enough of reason, understanding, wisdom, and judgement, for the government of this earthly life, but also to clime vp even to God and to eternal felicite. Then to have choice added vnto it, which might direct the appetites, and order all the instrumentall motions, and that to the Will might be altogether agreeable to the government of reason. In this integritie, man had freewill, whereby if he would he might have attained eternal life. For here it is out of place to move question of the secret predetermination of God: because we are not now about to discourse what might have chanced or not, but what at that time was the nature of man. Adam therefore might have stood if he would, because he fell not but by his owne will. But because his will was pliable to either side, and there was not given him constancie to continue, therefore he so easily fell. Yet his choice
choise of good and cuill was free. And not that onely, but also in his understanding, minde, and in his will was most great uprightnesse, and all his instrumentall parts orderly framed to obedience, vntill by destroying himself he corrupted the good things that were in him. From hence commeth it that all the Philosophers were so blinded, that in a mine they sought for an upright building, and for stronge souls in an unvjoynted ouetherow. This principle they held, that man could not be a living creature, endued with reason, vnlesse there were in him a free choise of good and cuill: and they considered, that otherwise all the difference should be taken away between virtues and vices, vnlesse man did order his owne life by his owne aduise. Thus farre had they said well if there had beene no change in man, which change because they knew not of, it is no maruell though they confound heauen and earth togethers. But as for them which professing themselves to be the discipiles of Christ, do yet seeke for free will in man, that hath bin lost & drowned in spiritual destruction, they in going meanes betweene the Philosophers opinions and heauenly doctrine are plainly deceived, so that they touch neither heauen nor earth. But of these things we shall better speake in place fit for them: now onely this we have to hold in minde, that man at his first creation was farre other than his posteritie ever since, which taking their beginning from him being corrupted, hath from him receiued an infection derived to them as it were by inheritance. For then all the parts of his soule were frame to right order, then floude safe the soundness of his understanding minde, and his will free to choose the good. If any do object that it floude but in slippery state, because his power was but weak, I answeare that that state was yet such as sufficeth 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 inyne at all. I grant such a nature had beene better, but therefore precisly to quarrell with God, as though it had bin his dutie to have gotten that vnto man, is too much vniustice, forasmuch as it was in his owne choise to giue how much pleased him. But why he did not uphold him with the strength ofstedfast continuance, that resteth hidden in his owne secret counsell: it is our part onely to be so farre wise as with soberie we may. Man received in deede to be able if he would, but he had not to will that he might be able. For of this will should have followed stedfast continuance. Yet is he not excusable, which receiued so much that of his owne will he hath wrought his owne destruction. And there was no necessitie to compell God to giue him any other than a meane wil and a fraile will, that of mans fall he might gather matter for his owne glory.

The xvj. Chapter.

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

But it were vrie fond and bare to make God a creatour for a moment, which doth nothing since he hath once made an end of his worke. And in this point principally ought we to differ from the prophane men, that the presence of the power of God may shine vnto vs no leste in the continuall state of the world, than in the first beginning of it. For though the minds of the vriest wicked in onely beholding of the heauen and earth, are compelled to se vnto the Creator, yet hath faith a certaine peculiar manner by it selfe, whereby it giueth to God the whole praise of creation. And therefore verueth that saying of the Apostle, which we before alleaged, that we do not understande but by faith, that the worlde was made by the worde of God. For vnlesse wee paaffe forwarde even vnto his prouidence, wee doe not yet rightlie conceive what this meaneth, that GOD is the Creatour, howiuer wee doe seeme to comprehende it in minde, and confesse it with toong. When the

Men naturally by sense are brough to confesse God the Creatour, we by faith acknowledge him to be the go- vernor, not in ge- neral of the world, but of every particular thing in the world.
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sense of the flesh hath once set before it the power of God in the very creation, it rests there, and when it proceed eth forthwith of all, it doth nothing but wey and consider the wisedome, power, and goodnesse of the workeman in making such a piece of worke (which things doe of themselues offer and thrust themselves in sight of men whether they will or no) and a certaine general doing in preserving and governing the same, upon which dependeth the power of mowing. Finally it thinketh that the lucely force at the beginning put into all things by God, doth suffice to sustaine them. But faith ought to pierce deeper, that is to say, whom he hath learned to be the creator of all things, by and by to gather that the same is the perpetuall government and preserver of them: and that not by stirring with an universal motion as well the whole frame of the world, as all the parts thereof, but by susteyning, cherishing and curing, with singular prudence eniere one of those things that he hath created even to the leaft sparowe. So David after he had first saide that the world was created by God, by and by descendeth to the continuall course of his providence. By the word of the Lord (against he) the heauens were established, and all the power thereof by the spirit of his mouth. By and by he addeth. The Lord looked downe upon the fortunes of men, and so the rest that the faith farther to the same effect. For although they doe not all reason to orderly, yet because it were not likely to bee beleaued, that God had care of mens matters, vnlesse he were the maker of the world, nor any man doth earnestly beleue that God made the world, vnlesse he be perswaded that God hath also care of his works: therefore not without cause David doth by good order conuay vs from the one to the other. Generally in deed both the Philosophers do teach, and mens minds do conuay that all parts of the world are quickened with the secret inspiration of God. But yet they atteine not so farre as David both himselfe proceedeth and carrieth the godly with him, saying all things waite vpon thee, that thou maist gue them foode in due season. Thou guest it to them and they gather it. Thou openest thy hand and they are filled with good things. But if thou hidde thy face they are troubled. If thou take away their breath, they die and returne to their dust. Again, if thou send foorth thy spirite, they are created and thou renewest the face of the earth. Yea, although they agree to the sayeing of Paul, that we haue our being and are moued, and do live in God, yet are they farre from that earnest feeling of grace which he commendeth vnto vs: because they taste not of God's special care whereby alone his fatherly favoure is known.

Ps. 33. 6.

Ps. 104. 27.

We do inuery unc.

Ps. 17. 28.

To God when we ascribe the works of his prudence unto fortune, as also when we speake of nature working without the hand of God guiding her in every worke.

Matt. 10. 28.

2. That this difference may the better appeere, it is to be known, that the prudence of God, such as it is taught in the Scripture, is in companion set as contrarie to fortune and chaunces that happen by adventure. Nowe forasmuch as it hath beene commonly beleued in all ages, and the same opinion is at this day also in all men, that all things happen by fortune, it is certaine, that that which ought to have beene beleued concerning Prudence, is by that wrong opinion not alone darkened but also in manner buried. If a man light among thees or wilde beasts, if by wind sodainly rising he suffer shipwrecke on the sea, if hee be killed with the fall of a house or of a tree, if another wandering in desert places finde remedy for his ponerie, if hauing beene tossed with the waues, he attaine to the hauen, if miraculously he escape but a finger breadth from death, all these chaunces as well of prosperous as of aduerfitie the reason of the flesh doth ascribe to fortune. But Whosoever be taught by the mouth of Christ, that all the haires of his head are numbered, will seek for a cause further off, and will firmly beleue that all chaunces are governed by the secret counsel of God. And as concerning things without life, this is to be thought, that although every one of them haue his owne properie naturalie put into it, yet doe they not put forth their power but only so farre as they be directed by the present hand of God. They are therefore nothing else but instruments, whereby
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whereby God continually pouereth in so much effect as pleaseth him, and at his will boweth and turneth them to this or that doing. Of no creature is the power more marvellous or more glorious than of the sunne. For besides that it giveth light to the whole world with his brightness, howe great a thing is this that he cherisheth and quickeneth all living creatures with his heat? that he breetheth fruitfulness into the earth with his beams? that out of seedes warmed in the bosome of the ground, he draweth a budding greennesse, and sufteining the same with new nourishments doth encrease and strenghten it, till it rieth vp in stalkes? That he feedeth it with continuall vapour till it groweth to a flower, and from a flower to fruite? That then also with baking it, he bringeth it to ripenes? That trees likewise & vines being warmed by him, do first bud & shooote forth branches; and after send out a flower, and of a flower do engender fruite? But the Lord, because he would claime the whole glorie of all these things to himselfe, made the light first to be, and the earth to bee furnished with all kinds of heards & fruite before that he created the Sunne. A godly man therefore will not make the Sunne to be either a principall or a necessarie cause of those things which were before the creation of the Sunne, but onely an instrument which God wifeth because it so pleaseth him, whereas he might leave it and do all things as easily by himselfe. Then when we read that the sunne doothe still two daies in one degree at the prair of Iesu, and that the shadow thereof went backe ten degrees for Ezchias his sake, by those few miracles God hath declared that the Sunne doth not daile so rise and go downe by blinde instinct of nature, but that he to enue the remembrance of his fatherly favoure towards vs, doth gouerne the course thereof. Nothing is more natural then spring tide to come immediately after winter, Sommer after spring, and hauest in course after Summer. But in this orderly course is plainly scene so great & so vnequilall durents, that it may easly appeare that every yeere, moneth and day, is gouerned by a new and speciall providence of God.

3 And truely God doth claime and will have vs vsigne vnto him an almightines, not such as the Sophisters do imagine, vaine, idle, and as it were sleepynge, but waking, effectuall, working and bulled in continuall doing. Nor such a one as is onely a generall beginning of a confused motion, as if he would command a river to flowe by his appointed chanel, but such a one as is bent and readie at all his particular mounings. For he is therefore called almighty, not because he can doe and yet sitteth still and doth nothing, or by generall instinct onely continueth the order of nature that he hath before appointed: but because he gouerning both heauen and earth by his providence so ordereth all things that nothing chanceeth but by his aduised purpose. For whereas it is said in the Psalm, that he doth whatsoever he will, therein is meant his certaine & determined will. For it were very fond to expound the Prophets words after the Philosophers manner, that God is the first Agent or doorer, because he is the beginning and cause of all mounings: whereas the faithfull ought rather in aduertisement to safe themselves with this comfort, that they suffer nothing but by the ordinance and commandement of God, because they are vnder his hand. If then the gouernement of God do so extende to all his works, it is a very childish chauvination to enclose it within the influence of nature. And yet they do no more deuise God of his glory than themselves of a most profitable doctrine, whosoervr doth enure the prouidence of God within so narrow boundes, as if he suffered all things to be caried with an ungouerned course, according to a perpetual laye of nature. For nothing were more miserable than man if he should be left subject to curious motion of the heauen, the aire, the earth, & the waters. Beside that by that meant the singular goodnes of God towards every man is too much vnhonourably diminished. David crieth out that babes yet hanging on their mothers brusts are eloquent enough to magnifie the glorie of God, because even so soon as they be come out of the wombe, Phil.8.3; they finde food prepared for them by his heavenly care. This is in deedc generally true, They which do not acknowledge that God direceth the working of euerie particular thing, does not onely rob him of his honour, but themselves of a double benefite, hope of god, things, and deliverance from fears of evill. lsa.115.3.

Text in the image is a page from a book discussing the creation and the role of God in the universe, emphasizing the unique and almighty nature of God's creation. The text is written in a historical context, reflecting the philosophical and religious understandings of the time. The passage describes how God's creation is orderly and governed by his providence, contrasting this with the chaotic nature of nature alone. It highlights the unique role of God in the creation, asserting that God's power and authority are evident in the natural world, and that this world is governed by God's wisdom and purpose. The text also touches on the concept of almightiness and the idea that everything in the universe is under God's control and guidance.
true, so that yet our cies and senses overpasse not that unmarkd which experience plainly sheweth, that some mothers have full and plentiful breedes, some other almoft die, as it pleareth God to feede one more liberally, and another more scarcely. But they which give the due praise to the alnightynesse of God, doe receive double profe thereby, the one that he hath sufficiently large ability to doe them good, in whose possession are both heauen and earth, and to whose becke all creatures doe attend upon; to yeeld themselues to his obedience: the other that they may saffely rest in his protection, to whose will are subject all those hurtfull things that may any way be feared, by whose authoritie as with a bridle Satan is restrained with all his fiuries and all his preparation, vpon whose backe doth hang all that euer is against our safetie. And no other way but this can the inmeasurable and superstitions fears be corrected or appealed, which we oftentimes conceiue by dangers happening vnto vs. Superstitiously fearfull I say we bee, if where creatures doe threaten us or give vs any cause of fear, we be so afraid thereof, as if they had of themselues any force or power to doe vs harme, or did vnforesee one or by chaunce hurt vs, or as if against the hurtes that they doe, there were not sufficient helpe in God. As for example. The Prophet forbiddeth the children of God that they should not feare the staries and signes of the heauen, as the vnbeleuers are wont to doe. He condemneth not every kinde of fear. But when the vnbeleuers to gue away the government of the world from God vnto Planets, doe faine that their felicitie or miferie doth hang on the decrees and forshawings of the staries, and not of the will of God, so commeth it to passe, that their fear is withdrawn away from that only one, whom they ought to have regarded, vnto the staries and comets. Whoso therefore will beware of this unfaithfulness, let him keepe alwaies in remembrance that there is not in creatures a wandering power, working or motion, but that they are governed by the secret counsell of God, so that nothing can chaunce but that which is decreed by him both willing and willing it so to be.

Hier.10.2.

4 First therefore let the readers learne, that prouidence is called that, nowhere with God idly beholdeth from heauen what is done in the worlde, but wherewith as guiding the sterne he feteth and ordereth all things that come to passe. So doth it no lesse belong to his handes than to his cies. For when Abraham saide vnto his sonne, God shall provide, he meant not onely, that God did foreknowe the successe them to come, but that he did causeth the care of a thing to him unknouen vpon the will of God, which is wont to bring things doubtfull and confused to a certaine ende. Whereby followeth, that prouidence consisteth in doing: for too much fondly doe many trifle in talking of bare foreknowledge. Their error is not altogether to gresse which gue vnto God a government but disordered, and without advised choice, (as I haue before saide,) that is to say, such as whilome and driueth about with a generall motion the frame of the worlde with all the partes thereof, 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 vniterfall) that all creatures may be mooved by chaunce, or man may turne himselfe hither or thither by free choice of his will. And so doe they part the governement between God and man, that God by his power inspight into man motion whereby he may worke according to the nature planted in him, and man ordereth his owne doings by his owne voluntarie aduise: Briefely they meane that the worlde, mens matters, and men themselues are governed by the power, but not by the appointment of God. I speake not of the Epicurians (which pestilence the world hath alwaies been filled with) which dreame of an idle and slothfull God: and other as mad as they, which in olde time imagined that God did so rule about the middle region of the aire, that he left things beneath to Fortune: For against so evident madnesse, the dumme creatures themselves doe sufficiently erie out. For,
now my purpose is to confute that opinion that is in a manner commonly beleued, which givin to God a certaine blind, and I wot not what for a certaine motion, taketh from him the principal thing, that is, by his incomprehensible wisdom to direct and dispose all things to their end: and so in name only and not in deed it maketh God ruler of the world, because it taketh from him the government of it. For what (I beseech you) is it else to govern, but so to be over them that are vnder thee, that thou mayest rule them by appointed order? Yet do I not altogether reiect that which is spoken of the vniuersall providence: so that they will againe grant me this, that the world is ruled by God, not only because he maintaineth the order of nature which himself hath set, but also because he hath a peculiar care of every one of his works. True it is, that all sorts of things are moved by a secret instinct of nature, as if they did obey the eternal commandement of God, and that which God hath once determined doth of itself proceede forwards. And hereunto may that be applied which Christ teacheth, that he and his Father were euen from the beginning alwaies working. And that which Paul teacheth that in him we live, are moued and have our being, and that which the Author of the Epistle to the Hebrews, meaning to prooue the Godhead of Christ, faith, that by his mightie commandement all things are sustained. But they do wrong which by this colour do hide and darken the speciall providence, which is confirmed by so certaine and plaine testimonies of Scripture, that it is manuell that any man could doubt of it. And surely they themselves that draw the same vellic which I speake of to hide it, are compelled by way of correction to adde, that many things are done by the peculiar care of God, but then they do wrongfully restrain the same only to peculiar doings. Wherefore we muſt prooue that God doth fo glue heed to the government of the successes of all things, and that they all do proceede from his determinate counsell, that nothing happeneth by chance.

5. If we grant that the beginning of motion belongeth to God, but that all things are either of themselves or by chance carried whether the inclination of nature driueth them, the mutual succeding by turnes of daies and nights, of Winter and Summer, shall be the worke of God, insomuch as hee appointing to euerie one their duties, hath set them a certaine law, that is, if they should alwaye keepe one measure in equal proportion, as well the daies that come after the nights, the months after moneths, yeeres after yeeres. But when sometimes immoderate heates with drines do burne vp all the graine, sometime vnseasonable raines doe marre the corn, when sudden harme commeth by haile & tempests: that shall not be the worke of God, vnderlie perhaps it be cause the clouds or faire weather, or cold or heat have their beginning of the meeting of the planets or other naturall cauſes. But by this meanes is there no roome left, neither for the fatherly favour, nor for the judgements of God. If they say that God is sufficient enough to mankinde because he powreth into the heauen and earth an ordinarie power, whereby they do finde him nourishment: that is too vaine and prophane an intention, as though the fruitfulness of one yeere were not the singular blessing of God, and death and famine were not his curse & vengeance. But because it were too long to gather together all the reasons that serue for this purpose, let the authoritie of God himselfe suffice vs. In the Lawe and in the Prophets he doth oftentimes pronounce, that so oft as he watereth the earth with dewe and raine, he declareth his favour; and that when by his commandement the heauen is hardened like yron, when corn is consumed with blasting and other harnes, when the fieldes are struck with haile and tempests, it is a token of his certaine and speciall vengeance. If we grant these things, then is it affirmed that there falleth not a drop of raine but by the certaine commandement of God. David praiseth the generall providence of God, that hee giueth meate to the Rauns birds that call vpon him: but when God himselfe threateneth famine to liuing creatures, doth
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doth he not sufficiently declare that he feedeth all living things sometime with scarce, and sometime with more plentiful portion as he thinketh good? It is a childish thing, as I said before, to restrain this to particular doings, whereas Christ speaketh without exception, that not a sparrow of none so small a price doth fall to the ground without the will of his Father. Surely, if the flying of birds be ruled by the purpose of God, then must we needs confess with the Prophet, that he doth dwell on him, that yet he humbleth himself to look upon all things that chance in heaven and earth.

But because we know that the world was made principally for mankind's sake, we must therefore consider this end in the government of man. The Prophet Hieremias cried out: I know, Lord, that the way of man is not his own, neither belongeth it to man to direct his own steps. And Solomon faith, the steps of man are ruled by the Lord, and how shall a man dispose his own way? Now let them say that man is moved by God according to the inclination of his own nature, but that man himself doth turneth that turning whither it pleaseth him. But if that were truly said, then should man have the free choice of his own ways. Peradventure they will deny it, because he can do nothing without the power of God. But see if it is certain that the Prophet and Solomon do give unto God, not only power but also choice and appointment, they cannot so escape away. But Solomon in another place doth finely rebuke this rashness of men, that appointeth themselves another end without respect of God, as though they were not led by his hand. The preparations (God he) of the hart are in man, but the answer of the toong is of the Lord. It is a fond madneffe that men will take upon them to do things without God, which cannot so much as speake but what he will. And the scripture to express more plainly that nothing at all is done in the world but by his appointment, the weth that those things which seem most happening by chance are subject to him. For what can you more ascribe to chance, then when a broken bough falling from a tree killeth a wayfaring man passing by it? But the Lord faith far otherwife, which confesseth that he hath delivered him into the hand of the slayer. Likewise, who doth not leave the happening of lots to the blindnesse of fortune? But the Lord suffereth it not, which claimeth the judgement of themselves: for he faith that it is commeth not to pass by a man's owne power that stones are cast into the lap and drawn out againe, but that thing that onely might be faide to come of chance he testifieth to come from himselfe. For the same purpose maketh that sayling of Solomon. The poor man and the richer meet together, God lighteneth both their eyes. For although poore men and rich be mangled together in the world, while every one hath his state asigned him from God, he admonisheth that God which gueth light to all men is not blind, and so he exhorteeth the poore to patience, because who so ever are not contented with their own state, they seek to shake off the burden that God hath laid upon them. So another Prophet rebuketh the vngodly men, which ascribe to the diligence of men or to Fortune, that some lye in merie & 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 judge, he maketh low and he maketh high. Because God cannot put off the office of a judge, thereupon the Prophet prouepeth that by his secret purpose, some are in honor, and other some remaine in contempt.

And also I say that the very particular successes are generally witnessse of God's singular prudence. God raised in the desert a south wind to bring the people plente of fowles; when his pleasure was to have Jonas thrown into the sea, he sent out a wind to raise vp a tempest. But they that thinke that God governeth not the world, will say that this chance was beside common use. But thereby I do gather that sooner any wind doth rise or increase but by the speciall commandement of God. For otherwise it should not be true, that he maketh the winde his messengers, and
fierie flames his minifters, that he maketh the cloudes his chariots, and rideth upon the wings of the windes, vnleffe he did by his will driue about the cloudes and windes, and they in them the singular presence of his power. So in another place we are taught that so oft as the sea swelleth with blast of windes, those violences doe testify a singular presence of God. He commandeth and raiseth vp the stormie windes and Ichitheth vp the waues thereof, and then he turneth them to calme, so that the waues thereof are still. As in another place he faith, that he scourged the people with burning windes. So whereas the power of engendring is naturally giften to men, yet God willeth it to be imparted to his speciall grace, that he teacheth some in bareness, and vouchefaeth to grant such to other some, the fruit of the wombbe is his gift. Therefore said Jacob to his wife, am I as God that I can give thee children? But to make an end; there is nothing more ordinary in nature, that we be fed with bread. But the Holy Ghoft pronounceth, that not onely the growing of the fruittes of the earth is the speciall gift of God, but also that men be nourished by onely bread, because it is not the very full feeding, that nourisheth, but the secret blessing of God: as on the other side he threateneth, that he will breake the stay of bread. Neither could we earnestly pray for our daily bread, vnleffe God did give vs foode with his fatherly hand. Therefore the Prophet to perswade the faithful, that God in feeding them doth fulfill the office of a good father of househould, doth put them in minde, that the giueth meate to all flesh. Finally when we have on the one side: The eies of the Lorde are upon the righteous, and his carets bent to their prayers; on the other side: The eies of the Lord is upon the vngodly, to destroy the memorie of them out of the earth: Let vs knowe that all creatures both above and beneath are ready to obedience, that he may apply them to what vs focuer he will, whereupon is gathered, that not onely his general providence remaineth in his creatures to continue the order of nature, but also by his maruellous counsell is applied to a certaine and proper end.

8 They which would bring this doctrine in hatred, doe caull that this is the learning that the Stoikes teach of Fateum or Deftinie, which also was once liade for reproach to Augustine. As for vs, although we be loth to trieue about wordees, yet we allow not this word Fateum, both because it is one of those whose prophane noueltie Saint Paul teacheth vs to flie, and because some men doe goe about with the odiousnesse thereof to bring Gods truth in hatred. As for the very opinion of the Stoikes, it is wrongfully liade to our charge. For we doe not as the Stoikes doe, imagine a necessitie by a certaine perpetuall knot and entangled order of causses which is contained in nature: but we make God the judge and gouernour of all things, which according to his wisdome hath curen from the furthest ende of eternitie decreed what he would doe, and now by his power putteth in execution that which he hath decreed. Whereupon we affirme that not onely the heauen and earth and other creatures without life, but also the purposis and wills of men are so governed by his Providence, that they be directly carried to the end that it appointeth. What then will one say, doeth nothing happen by fortune or by chaunce? I answere that Basilius Magnvs hath truly faide that fortune and chaunce are heathen mens wordes, with the signification whereof of the minde of the godly ought not to be occupied. For if every good success be the blessing of God, and every calamite and adueritie be his curse, now is there in mens matters no place left for fortune or chaunce. We ought also to be moued with this sayeing of Augustine. In his booke against the Academites he faith: It doth displease me that I hauie so oft named fortune, albeit my meaning was not to haue any goddesse meant thereby, but onely a chaunceable happening in outward thungs either good or euill. Of which worde Fortune are defined those words which no religion forbideth vs to vs, fortuna, fortran, fortauus, fortuitus, those is, perhaps, perdveuntur, by fortune and by chaunce, which yet must all be applied to the providence of God. And that did I not leaue vnspeaken when
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I said, for perchance even the same that is commonly called fortune is also ruled by secret order. And we call chance in things nothing else, but that whereof the reason and cause is unknown. I said this in deed, but it repenteth me that I did there so name Fortune. Forasmuch as I see that men have a very will custome, that where they ought to say, thus it pleased God, they say, thus it pleased Fortune. Finally, he doth commonly in his books teach, that the world should be vndorderly whirled about if any thing were left vnto Fortune. And although in another place he determineth that all things are done partly by the free will of man, and partly by the providence of God, yet doth he a little after sufficiently shew that men are subiect vnto and ruled by providence, taking this for a priciple, that nothing is more against conuenience of reason, than to say, that any thing chanceth but by the ordinance of God, for else it shoult happen without cause or order, by which reason he also excludeth that happening that hanger upon the will of men: and by and by after he plaineth faith that we ought not to seeke a cause of the will of God. And so oft as he maketh mention of sufferance, how that is to be vnderstended, shal very well appeare by one place where he prooueth that the will of God is the foundef and first cause of all things, because nothing happeneth but by his commandement or sufferance. Surely he faineth not God doth not sit still idle in a watch tower, when it is his pleasure to suffer any thing, whereas he saith an actual will (as I may so call it) which otherwise could not be called a cause.

A thing may be termed chansable, and be saide to happen by fortune in respect of us, who se not the cause, when in respect of God who hath appointed it, is a necessarie, and though not in it owne nature, yet by reason of his appointment inceivable.

But for as much as the dulnesse of our vnderstanding cannot by a great way attaine to the height of Gods providence, we must vse a distinction to helpe to lift it vp. I say therefore, howsoever all things are ordered by the purpofe and certaine disposition of God, yet to vs they are chansable, not that we thinke that fortune ruleth the world and men, and vnaudiously roseth all things vp and downe (for such beautiness ought to be far from a Christian hart) but because the order, meane end, and necesse of those things that happen, doth for the most part lie secret in the purpose of God, and is not comprehended with opinion of man, therefore those things are as it were chansable, which yet it is certaine to come to paffe by the will of God. For they seeme no otherwise, whether we consider them in their owne nature, or whether we estimate them according to our knowledge and judgement. As for an example, let vs put the case, that a marshall being entred into a wood or company of true men, doth vnwisely stray away from his fellows, and in his wandering chanceth upon a den of robbers, lighteth among thewes, and is killed, his death was not onely forseen with Gods eie, but also determined by his decree. For it is not said that he did foresee how farre each mans life should extend, but that he hath set and appointed markes which cannot be paffe. And yet so farre as the capaciteit of our minde conceiueth, all things herein seeme happening by chancie. What shall a Christian here thinke? evne this, whatsoever happened in such a death, he will thinke it in nature chancie by fortune as it is in deed, yet he will not doubt that the providence of God did governe to direct fortune to her end. In like maner are the happenings of things to come. For as all things that be to come are uncertaine vnto vs, so we hang them in suspense, as if they might fall on either part, yet this remained setted in our harts, that nothing shall happen but that which God hath already foreseen. In this meaning is the name of chance oft repeated in Ecclesiastes, because at the first sight men doe not attaine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret providence of God, was never so blotted out of the harts of men, but that even in the darknesse thereof may shined some sparks thereof. So the souldiers of the Philistians, although they waier in doubtfulness, yet they ascribe aduenturistic partly to God, partly to fortune. (If saie they) the aike goth that way, we shall knowe that it is God that hath stricken vs: but if it go the other way, then a chance hath lightvpon vs. In deed.

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Deed they did foolishly, when their cunning of soothsaying deceived them, to flee to fortune, but in the mean while we see them constrained, so that they dare not think that the evil hap which chanced unto them did come of fortune. But how God with the biddce of his providence turneth all successeth whether pleaseth him, may appear by one notable example. Behold even at one moment of time, when David was found out and secretly taken in the desert of Mahan, even then the Philistines invaded the land, and Saul was compelled to depart. If God meaning to provide for the safety of his servant did cast this let in Saul's way, surely although the Philistines going to armes were sudden, and beside the expectation of men, yet may we not say that it came by chance. But those things that seem to vs to happen by chance, faith will acknowledge to have been a secret moving of God. I grant there doth not always appear the like reason, but undoubtedly we ought to believe, that whatsoever changes of things are seen in the world, they come by the secret stirring of the hand of God, But that which God purposeth is so of necessity to come to passe, that yet it is not of necessity precisely nor by the nature of it selfe. As there of is a familiar example in the bones of Christ. Forasmuch as he had put on a body like unto ours, no wise man will deny that his bones were naturally able to be broken, yet it was impossible that they should be broken: whereby we see againe that not without cause were in schools invented the distinctions of necessity in respect, and necessity absolute, of consequent and consequence, whereas God had subject to brickliness the bones of his son, which he had exempted from being able to be broken, & so brought to necessity by reason of his owne purpose, that that thing could not be, which naturally might have beene.

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

Now forasmuch as mens wits are bent to vaine curious subtleties, it is scarcely possible but that they shall encumber themselves with entangled doubts, who soever do not know the true and right rule of this doctrine. Therefore it shall be expedient here to touch shortly, to what end the Scripture teacheth, that all things are ordered by God. And first of all is to be noted, that the providence of God ought to be considered as well for the time to come as for the time past: secondly, that the same is in such sort the governor of all things, that sometime it worketh by means, sometime without means, and sometime against all means. Last of all, that it tendeth to this end, that God may shew that he hath care of mankind, but specially that he doth watch and ruleing of his Church, which he vouchsaft more nearly to looke vnto. And this is also to be added, that although either the fatherly favour and bountifulness of God, or oftentimes the feuerite of his judgement do brightly appear in the whole course of his providence: yet sometime the causes of those things that happen are secret, so that this thought creepeth into our minde, that mens matters are turned & whirled about with the blind way of fortune, so that the fittest thirreth vs to murmure, as if God did to make himselfe pastime, to stifle them like tempeste bals. True it is, that if we were with quiet and still minds ready to learn, the very subtletie it selfe would at length plainly shew, that God hath an assured good reason of his purpose, either to traine them that be his to patience, or to correct their evil affections and tame their wantonnesse, or to bring them downe to the renouncing of themselves, or to awake their drvennesse: on the other side to overthrowe the proud, to disappoint the subtletie of the wicked, to confound their doubts. But howsoever the causes be secret and unknowen to vs, we must assurdeely holde that they are laid vp in
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In hidden store with him, and therefore we ought to cry out with David, God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughts toward us. I would declare and speak of them, but they are more than I am able to express. For although always in our miseries we ought to thinke upon our sins, that the very punishment may move us to repentance, yet do we see how Christ gueseth more power to the secret purpose of his father, than to punish euerie one according to his deserving. For of him that was borne blinde he faith: neither hath this man sinned nor his parents, but that the glorie of God may be shewed in him. For here naturall sense murmureth when calamity commeth euen before birth, as if God did vmercifully so to punishe the filly innocent, that had not deserved it. But Christ doth teistle that in this looking glass the glorie of his father doth shine to our sight, if we haue ecleere eies to behold it. But we must keepe modestie, that we draw not God to yeelde cause of his doings, but let vs so reuerence his secret judgements, that his will be vnto vs, a most iust cause of all things. When thick clouds do cover the heauen, and a violent tempest ariseth, then because both a heady orftone mysticall eft is cast before our eies, and the thunder troubleth our eares, and all our senses are amazed with terror, we thinke that all things are confounded and troubled together: and yet all the while there remaineth in the heauen the same quietness and calmenesse: that was before. So must we thinke that while the troublesome state of things in the world taketh from vs ability to judge, God by the pure light of his righteoussesse and wisdome, doth in well framed order governe and dispose even those vice troublesome motions themselfes to a right end. And surelye very monstrous is the rage of many in this behalfe, which dare more boldly call the works of God to account and examine his secret meanings, and to give vnadvised sentence of things vnsnownen, than they will do of the deeds of mortall men. For what is more vnorderly than to vse such modeste towardes our egals, that we had rather suspend our judgment then to incur the blame of rashnes, and on the other side proudely to triumph vpon the daire judgements of God, which it became vs to regard with reuerence?

2. Therefore no man shall wel and profitably say the prudence of God, but he that considering that he hath to do with his creator & the maker of the world, doth with such humilitie as he ought submit himselfe to fear & reuerence. Hereby it commeth to passe, that so many dogs at this day do with venomed bitings, or at least barling, affaile this doctrine, because they will have no more to be lawfull for God, then their owne reason informeth them. And also they raile at vs with all the spitefullnes that they are able, for that not contented with the commandements of the law, wherein the will of God is comprehended, we do further say, that the world is ruled by his secret counsellors. As though the things that we teach were an intencion of oure owne braine, & as though it were not true that the holy Ghost doth every where expressely say the same, and repeateth it with unnumbered forms of speech. But because some frame reframed them, that they dare not vomit out their blasphemies against the heauen: they thinke that they can end with vs, to the ende they may the more freely play the madmen. But if they do not grant that what former happeneth in the world, is governed by the incomprehensible purpose of God, let them answere, to what end the Scripture faith: that his judgements are a deep secrets depth. For whereas Moses cried out that the will of God is not to be bought a farre of in the clouds, or in the depths, because it is familiarly fet forth in the law: it followeth, that his other hidden will is compared to a bottomlesse depth. Of the which Paul also faith: O deapth of the riches and of the wisdome, and of the knowledge of God: how incomprehensible are his judgements, and his ways past finding out? for who hath known the mind of the Lord, or who hath beene his counsellor? And it is in deede true, that in the Gospel and in the law are contained mysteries which
are far above the capacite of our sense: but for as much as God for the comprehending of these mysteries which he hath vouchsafed to open by his word, doth light his the minde of them that is his, with the spirit of understanding: now is therein no bottomlesse depth, but a way where in we must take the walke, and a candle to guide our seate, and the light of life, and the school of certaine and plainly discernable truth. But his marvellous order of governing the world, is worthy called a bottomlesse depth: because while it is hidden from vs, we ought reverently to worship it. Right well hath Moses expressed them both in few words. The secret things (faith he) belong to the Lord our God: but the things revealed belong to vs and to our children for ever. We see how he biddeth vs not only to study in meditation of the law, but also reverently to looke vp into the secret providence of God. And in the booke of Job is rehearsed one title of this depth, that it humbleth our minde. For after that the author of that booke in suucying vp and down the fame of the world, had honarably entreated of the works of God, at length he addeth: Loe, these be part of his warres, but how little a portion heare we of him? According to which reason in another place he maketh difference betweene the wisedome that remayneth with God, and the measure of wisedome that he hath appoynted for men. For after he hath preached of the secrets of nature, he faith that wisedome is known to God onely, and is hidden from the eyes of all liuing creatures. But by and by after, he faith further, that it is published to the ende it should be searched out, because it is fai'd vs man: behold, the seare of God is wisedome. For this purpose maketh the saying of Augustine: Because we know not all things which God doth concerning vs in most good order, that therefore in onely good will we doe according to the law, because his providence is an unchangeable law. Therefore, fith God doth claime vs himselfe the power to rule the world, which is to vs unknowne, let this be to vs a law of soberneſse and modestie, quickly to obey his soueraine authority, that his will may be to vs the only rule of justice, and the most sure caufe of all things. I mean not that absolute will, of which the Sophisters doe babble, separating by wicked and prophane disagreement his justice from his power, but I mean that providence, which is the gouernesse of all things, from which proceedeth nothing but right: although the causes thereof be hidden from vs.

3 Whosoever shall be framed to this modestie, they neither for the time past will murmur against God for their adversities, nor lay upon him the blame of wicked doings, as Agamemnon in Homer did, saying, I am not the cause, but Jupiter and destiny; nor yet againe, as carried away with deceptions, they will by deperation throw their fleshes into destruction, as that young man in Plato which said: Visible is the chance of things: the Destinies drue men at their pleasure, I will get me to some rocke there to make an ende of my goods and life together. Neither yet (as an other did) they will pretend the name of God to couer their owne mischievous doings: for so faith Lyconides in another comedie; God was the murderer. I beleue it was the will of the gods: for if it had not beene their will, I know it should not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy Ghost, they may tranquile to attaine thereto. And also being ready to follow God, whether he called, they shew indeede that nothing is more profitable than the knowledge of his doctrine. Verie foolishly doe prophane men turmoile with their fondneſses, so that they in manner confound heauen and earth together as the saying is: If God have marked the point of our death, we cannot escape it: then it is labor vainely lost in taking heed to our selves. Therefore, whereas one man dareth not venture to goe the way that he heareth to be dangerous, lest he be murthered of theeues: another sendeth for Physicians, and weareth himselfe with medicines to succour his life: another forbeareth grosse meates for fear of apparing his feele health: another dreadeth to dwell...
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in a ruinous house. Finally, whereas men devise alwayes and endeavour with all diligence of mind whereby they may attaine that which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or else life and death, health and sickness, peace and warre, and other things, which men as they court or hate them, doe by their travaile endeavour to obtaine or escape, are not determined by his certaine decree. And further they gather, that the prayers of the faithfull are disordered, or at the least superfluous, wherein petition is made that it will please the Lord to provide for those things which he hath already decreed from eternitie. To be short, they destroy all counsels that men doe take for time to come as things against the providence of God, which hath determined what he would have done, without calling them to counsile. And then whatsoever is alreadie happened, they so impute it to the providence of God, that they wink at the man whom they know to have done it. As, hath a Russian slaine an honest citizen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? because he hath done the thing that it was forescene and ordained by the Lord, he is a minister of his providence. Hath the Sonne carelesly, neglecting all remedies, wayed for the death of his Father? he could not refit God that had so before appointed from eternitie. So al mischanceous doings they call virtues, because they obey the ordinance of God.

4. But as touching things to come, 

Salomon doth well bring in accordance together, the purposes of men with the providence of God. For as he laugheth to come their folly, which boldly doe enterpryse anything without the Lord, as though they were not ruled by his hand: so in another place he speaketh in this manner: The hart of man purposeth his way, but the Lord doth direct his steps, meaning that we are not hindered by the eternall Decrees of God, but that under his will we may both provide for our selves, and dispose all things belonging to vs. And that is not without a manifest reason. For he that hath limited our life within appointed bounds, hath therewithall left with vs the care thereof, hath furnished vs with means and helps to preserve it, hath made vs to have knowledge before hande of dangers, and that they should not oppresse vs vnware, he hath given us provisions and remedies. Now it is plaine to see what is our dutie, that is to say: If God hath committed to us our owne life to defende, our dutie is to defend it. If he offer vs helps, our dutie is to use them. If he shew vs dangers before, our dutie is not to runne rashly into them. If he minister vs remedies, our dutie is not to neglect them. But no danger shall hurt, vnlesse it be fatal, which by all remedies cannot be overcome. But what if dangers be therefore not fatal, because God hath assigned the remedies to repulse and overcome them. See how thy maner of reasoning agreeth with the order of Gods disposition. Thou gatherest that danger is not to be taken heed of, because forasmuch as it is not fatal, we shall escape it without taking heed at all: but the Lord doth therefore ensayme thee to take heed of it, because he will not have it fatal unto thee. These made men doe not consider that which is plaine before their eyes, that the skill of taking counsell and heede is inspired into men by God, whereby they may serve his providence in preferring of their owne life: as on the other side by negligence and sloth they procure to themselves these evils that he hath appointed for them. For how commeth it to passe, that a circumstancie man while he prouideth for himselfe, doth wind himselfe out of evils that hang over him, and the poore peritheth by vnadvised rashnes, but for that both folly and wife-dome are the instruments of Gods disposition on both parts? Therefore it pleased God to hide from vs all things to come, to this end that we should meete with them as things doubtfull, and not cease to set prepared remedies against them, till either they be overcome, or be past all helpe of care. And for this cause I haue before admonished, that the Providence of God doth not alwayes shew it selfe naked, but as God
God by vlying of meanes doth in a certaine manner cloth it.

5 The same men doe vnoorderly and vnaudefully draw the chances of time past to the naked prudence of God. For because upon it doth hang all things whatsoever happen, therefore (say they) neither robberies, nor adulteries, nor murthers, are committed without the will of God. Why then (say they) shall a thefe be punished, for that he spoyled him whom the Lords will was to punnish with poverty? Why shall the murtherer be punished which hath blame him whose life the Lord had ended? If all such men doe ferue the will of God, why shall they be punished? But I deny that they ferue the will of God. For we may not say, that he which is carried with an euill minde doth service vnto God as commander of it, where indeed he doth but obey his owne wicked luft. He obeyeth God, which being enformed of his will doth labor to that ende, whereunto Gods will calleth him. But whereby are we enformed of his will, but by his word? Therefore in doing of things we must see that same will of God, which he declareth in this worde. God requireth of vs only that which he commandeth. If we doe anything against his commandement, it is not obedience but obstaracie and trespassion. But vnlesse he would, we shou'd not doe it. I grant. But doe we euill things to this end to obey him? But he doth not commande vse to doethem, but rather we runne on headlong, not minding what he will eth, but soaring with the intemperance of our owne luft, that of fet purpose we bende our travaile against him. And by these meanes in euill doing we ferue his owne ordinance, because according to the infinite greatnes of his wisdome he hath good skill to vse euill instruments to doe good. And see how foolish is their maner of arguing. They would have the doers unpunished for mifchievous acts, because they are not committed but by the disposition of God. I grant more: that theeues and murtherers and other euill doers are the instruments of Gods prudence, whom the Lord doth vse to execute those judgements which he hath with himselfe determined. But I deny that their euill doings ought to have any excuse thereby. For why? shal they either entangle God in the same wickednes with them, or shall they couer their naughtines and with his righconues? They can doe neither of both. Because they should not be able to excuse themselves, they are accused by their owne conscience. And because they should not be able to blame God, they finde all the euill in themselues, and in him nothing but a lawfull vse of their euilkness. But he worketh by them. And whence I pray you, commeth the sinke in a dead carion, which hath beene both rotted and disclosed by heat of the sunne? All men doe see that it is raisd by the beames of the Sunne. Yet no man doth therefore say, that the sunbeames doe sinke. So when there refeth in an euill man, the matter and guiltinesse of euill, what cause is there why it should be thought that God is any thing defiled with it, if he vse their seruice at his pleasure? Away therefore with this duggish foreswardness, which may indeede a farre off barke at the justice of God, but cannot touch it.

6 But these caullations or rather doting eaires of phrentike men, shall easilie be shaken away, by godly and holy meditation of the prudence, which the rule of godlinesse teacheth vs, so that thereof may grow vnto vs a good and most pleasant fruit. Therefore a Christian hart when it is most assuredly perswaded that all things come to pase by the disposition of God, and that nothing happeneth by chance, will alway bend his eyes to him as to the principall cause of things, and yet will consider the inferior causes in their place. Then he wil not doubt that the singular prudence of God doth watch for his preseruation, which prudence will suffer nothing to happen, but that which shall turne to his good and valuation. And because he hath to doe first of all with men, and then with the other creatures, he will assure himselfe that Gods prudence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counsels, vils, enterprizes and powers
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powers are under the hand of God, so that it is in Gods will to bow them whether he lift, and to restrain them so oft as pleaseth him. That the singular providence of God doth keep watch for the safety of the faithful, there are many and most evident promises to witness. Cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever, because he careth for vs. He that dwelleth in the help of the highest, shall abide in the protection of the God of heaven. He that toucheth you, toucheth the apple of mine eye. I will be thy shield, a brazen wall: I will be enmy to thy enemies. Although the mother forget her children, yet will I not forget thee. And also this is the principal entry in the histories of the Bible, to teach that the Lord doth with such diligence keep the waies of the Saints, that they do not so much as stumble against a stone. Therefore as a little before we have right fully rejected their opinion which do imagine an universal providence of God, that stoupeth not specially to the care ofuerie creature: yet principally it shall be good to reknowledge the same special care toward our felues. Wherupon Christ after he had affirmed that not the sparow of least value, doth fall to the ground without the will of the Father, doth by & by apply it to this end, that we should consider that how much we be more worth than sparrows, with so much more care doth God provide for vs, and he extendeth that care so far that we may be bold to trust that the hares of our head are numbered. What can we with our felues more, if not so much as a haire can fall from our head but by his will? I speake not only of all mankund, but because God hath chosen his church for a dwelling house for himself, it is no doubt but that he doth by singular examples shew his care in governing of it.

7 The servant of God being strengthened with these both, promises and examples, will joine with them the testimonies which teach that all men are under Gods power, whether it be to winne their minds to good will, or to restrain their malice that it may do no hurt. For it is the Lord that giveth vs favour not onely with them that will vs well, but also in the Egyptians, and as for the maliciousneffe of our enemies, he knoweth how by divers waies to subdue it. For sometime he taketh away their witte from them, so that they can conceiue no sound or sober advise, like as he sent forth Saito to fill the mouthes of all the Prophets with lying to deceive Achab. He made Rechabeam made by the young mens counsel, that he might be spoiled of his kingdom by his owne folly. Many times when he grauneth them wit, yet he maketh them to afraid and astonished, that they cannot will or go about that which they have conceived. Sometime also when he hath suffered them to go about that which lust and rage did counsel them, he doth in convenient time breake off their violations, and suffereth them not to proccede to the end that they purposed. So did he before the time bring to nought the counsell of Achiabaph that should have bene to Davids destruction. So also he taketh care to govern all his creatures for the benefit and satisfaction of them that be his, yea, and to governe the diuell himself, which as we fee duret enterprize nothing against Job without his sufferance and commandement. Of this knowledge necessarily enueth both a thankfulness of minde in prosperous success of things, and also patience in adversitie, and an incredible assurance against the time to come. Whatsoever therefore shall befall unto him prosperously and according to his harts desire, all that he shall abstract unto God, whether he feel the bountie of God by the minifterie of men, or be holpen by heuedle creatures. For thus he will think in his minde: Surely it is the Lord which hath inclined their minds to me, which hath joyned them unto me to be instruments of his goodnes towards me. In plentie of the fruits of the earth, thus he will think, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare his fruits. In other things he will not doubt that it is the only blessing of the Lord, whereby all things prosper, and being put in minde by so many causes he will not abide to be unthankfull.
8. If any adueritie happen, he will by and by therein also lift vp his mind to God, whose hand auaileth much to imprin't in vs a patience and quiet moderation of hart. If Joeph had still continued in recording the falsehoods of his brethren, he could neuer have taken a brothenly minde toward them. But because he bowed his minde to the Lord, he forgave the inuirie, and inclined to meekenesse and clemencie, so farre forth that of his owne accord he comforted his brethren and said: It is not you that souled me into Egypt, but by the will of God was sent before you to save your lustes. You indeed thought cuill of me, but the Lord turned it to good. If Iub had had respect to the Chaldseers, by whom he was troubled, he would southe forth have beene kindled to revenge. But because he did therewithall acknowledge it to be the wooke of God, he comforted himselfe with this moft excellent saying: The Lord hath giuen, the Lord hath taken away, the Lords name be blessed. So Dauid: when Semei had raied and cast stones at him, if he had looked upon man, he would have encouraged his souldiers to reaceque the inuirie. But because he understood that Semei did it not without the moving of the Lord, he rather appeased them. Let him alone (faide he) for the Lord hath commanded him to curse. With the same bridelle in another place doth he restraine the intemperance of sorrow. I held my peace (faith he) and became as durnbe, because thou O Lord, didst it. If there be more effectuall remedie against wrath and impatience: surely he hath not a little profire which hath learned in this behalfe to thynke vpon the providence of God, that he may alway call backe his minde to this point. It is the Lords will, therefore it must be suffered, not onely because it is not lawfull to struie against it, but also because he willeth nothing but that which is both iuft and expedient. In summe this is the ende, that being wrongfully hurt by men, we leaving their malice (which would doe nothing but enforce our sorrow, and what our minds to revenge) should remember to clime vp vnto God, and learne to beleue assuredly, that whatsoever our enemie hath mischeiuously done against vs, was both suffered and sent by Gods disposition. Paul, to restraine vs from recompending of injuries doth wisely put vs in minde, that we are not to wrasffe with flesh and blood, but with the spirituall enemie the Diuell, that we may prepare our selves to struie with him. But this is the moft profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the Diuell as all wicked men to struie with vs, and that he fitteth as Judge to exercise our patience. But if the misfortunes and miseries that oppresse vs, doe chance without the worke of men, let vs remember the doctrine of the Law: whatsoever is prosperous floweth from the fountain of Gods blessing, and that all adueritie are his curings: and let that most terrible warning make vs afraid: If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our fuggifhenesse, when according to the common sense of the flesh accounting all to be but chance that happeneth of both sortes, we are neither encouraged by the benefices of God to worship him nor pricked forward with his scourges to repentance. This fame is the reason, why Hieremie and Amos did so sharply rebuke the Jews, because they thought that things as well good as cuill came to passe without the commandement of God. To the same purpose liueth that sermon of Efay, I the God that create light, and fashion darknesse, that make peace, and create cuill: I God doe make all these things.

9. And yet in the meane time a godly man will not winke at the inferior causes. Neither will he, because he thinketh them the ministers of Gods goodnesse by whom he hath receiued benefite, therefore let them passe vnconsidered, as though they had defrued no thynke by their gentlenesse: but he will hartily thynke himselfe bound vnto them, and will willingly confess his bonde, and trauell as he shall be able, and as occasion shall serve, to recompence it. Finally in benefices receiued he will reuerence and praise God as the principlall Author, but hee will honour men

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as the ministers, and as the truth is indeed he will understand that he is by the will of God bound to them, by whose hand it was God will to be beneficially brought him. If he suffer any loss by negligence or want of foresight, he will determine in his mind, that the same was done indeed with the will of God, but he will impute it also to himself. If any man be dead by fickness whom he hath negligently handled, whereas of duetie he should have taken good heed unto him, although he be not ignorant that the man was come to his appointed time beyond which he could not passe, yet will he not thereby lese his office, but because he had not faithfully discharged his duetie toward him, he will so take it as if he had perished by fault of his negligence. Much less when there is vied any fraud, and conceited malice of minde in committing either murder or theft, will he excuse it vnder pretence of God's providence, but he will in one felse cuill actuallly behold both the righteousnes of God, & the wickednes of man, as both doth manifestly shew themselves. But principally in things to come he will have consideration of such inferiour causes. For he will reckon it among the blessings of God if he be not disappointed of the help of men which he may vie for his faftetie. And so he neither will be negligent in taking of counsel, nor slothfull in craving their helpe whom he seeth to have sufficient whereof he may be succoured: but thinking that whatsoever creatures can any thing profit him, the same are offered into his hand by God, he will apply them to his vie as the lawfull instruments of Gods providence. And because he doth not certainly knowe what successe the busines he goeth about, (faung that in all things he knoweth that the Lord will provide for his benefite) he will with studie trauell to that which he shall thinke expedient for himselfe, to ferre as he can conceive in minde and understanding. And yet in taking of counsell he will not be carried on by his owne wit, but will commit and yeld to himselfe to the wifedome of God, that by the guiding thereof he may be directed to the right end. But his confidence shall not to stay vpon outward helpe, that if he haue them he will carelesly reft vpon them, or if he want them he will be aeraude as least defpicable, for he shall have his minde alway fastened vpon the Providence of God, neither will he suffer himselfe to be drawn away from the steadfast beholding thereof, by consideration of prefent things. So though 1sa. acknowledged that the successe of battell is in the will and hand of God, yet he gave not him selfe to slothfulnes but did diligently execute that which belonged to his calling, but he leaue it vnto the Lord to gourne the ende. We will stand valiant (faith he) for our nation, and for the cities of our God: But the Lord do what is good in his sies. This knowledge that depoyle vs of raisines and wrongfull confidence, and shall drive vs to continuall calling vpon God: and also shall uphold our minds with good hope, so as we may not doubt assuredly and boldely to despize those dangers that compass vs about.

In this point doth the inextinguishable feliciet of a godly minde shew sooth it selfe. Innumerable are the culls that doe beke men's life, and doth threaten them so many deaths. As, not to go further than our felicets : forasmuch as our bodie is a receptacle of a thousand diseases, yea, hath enclosed and doth nourish within it the causes of diseases, man can not carry him selfe but he must needs also carie about with him many forms of his owne destruction, and drawe forth a life as it were entangled with death. For what may it else be called, where he neither is cold, nor sweate without peril? Now whither soever thou turne thee, all things that are about thee are not onely vntrustie friends to thee, but doe in maner openly threaten and seeme to shew thee present death. Go to into a ship, there is but a foote thicknes betweene thee and death. Sit on horsebacke, in the flipping of one foote thy life is in danger. Go through the streets of the citie: euen how many tyle are vpon the houres, to so many perils art thou subject. If there be an iron toole in thy hand or thy friends, thy harme is readie prepared. How many wilde beasts thou leeff, they are all armed
God the Creator. 

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to thy destruction. If thou meanest to flutter vp thy selfe, even in a garden well fown, where may appeare nothing but pleasantnesse of aire and ground, there somet ime lurketh a Serpent. The house which is continually subject to fire, doeth in the day time threaten thee with poxerie, and in the night time with falling vp on thy head. Thy seedle, forasmuch as it lyeth open to haile, frost, drowth and other tempestes, it warneth thee of barrennesse, and thereby famine. I speake not of prisonings, treasons, robberies, open violence, of which, part do be against vs at home, and part doe follow vs abroad. In these frights must not man needs be most miserable, which euen in life half dead doth plainly draw forth a carefull & fainting breath, as if he had a word of continually hanging over his necke? But thou wilt say, that these things chance seldom, or at the least not always, nor to all men, and never all at once. I grant, but seeing we are put in minde by the examples of other, that the same things may happen to our selves, and that our life ought of duece no more to be free from theirs, it cannot be but that we must dread and feare them as things that may light upon vs. Now what can a man imagine more miserable than such a fearfulness? besides that, it is not without dishonourable reproche of God to say, that he hath set open man the noblest of all his creatures to their blind and vauudised strokes of fortune. But here be my purpose is to speake onely of the miserie of man, which he should feel, if he should be brought subject under Fortunes dominion.

If but when that light of Gods Providence hath once shined upon a godly man: he is nowe releas'd and delitered not onely from the extreme anguith and feare wherewith he was before oppressed, but also from all care. For as sute he feareth fortune, so he dare boldly commit himselfe to God. This is (I say) his comfort to understand that the heavenly father doeth so holde in all things with his power, so ruleth them with his authority and countenance, so ordereth them with his wisdom, that nothing befalles him but by his appointment: and that he is received into Gods tuition, and committed to the charge of Angels, and cannot be touched with any hurt of water, nor fire, nor weapon, but so far as it shall please God the governor to give them place. For if it was in the Psalm. For hee shall deliver thee from the hunters share, and from the noysome peblence. He will couer thee under his wings, and thou shalt be fre from under his feathers. His truth shall be thy shield and buckler. Thou shalt not be afraide of the fear of the night, nor of the arrow that flyeth by day, nor of the peblence that walketh in the darkenesse, nor of the plague that destroyeth at noone day. And from thence procedeth that boldnesse of the Saints to glorie. The Lord is my helper, I will not be afraide whatso euer may doe to me. The Lord is my protector, why shal I be afraide? If whole camps flande vp against me, if I walke in the midst of the shadow of death, I will not cease to hope well. Whence I pray you, haue they this that their assurednesse is never taken away from them? but hereby, that where the world is see meth in shew to be without order whirled about, they knowe that God worketh everie where, whose worke they truft shal be for their preseruation. Nowe if their safetie be assailed either by the diuell or by wicked men, in that case if they were not strengthened with remembrance and meditation of Providence, they must needs by and by be discouraged. But when they call to minde, that the diuell and all the rout of the wicked, are so euerie way holden in by the hande of God as with a bridde, that they cannot conceiue any mischief against vs, nor doe about it when they have conceiued it, nor if they doe never so much about it, can flirre one finger to bring it to passe, but so faire as he shall suffer, yea, so fare as he shall command, and that they are not onely holden fast bound with fetters, but also compelled with bridles to doe service: here haue they abundantly wherewith to comfort themselves. For as it is the Lordes worke to aume their furie and to turne and direct it whither it pleaseth him,
C. p. 17. Of the knowledge of

him, so is it his work also to appoint a measure and end, that they do not after their own will licentiously triumph. With which persuasion Paul being established, did by the sufficiency of God appoint his journey in another place which he faide was in one place hindered by Satan. If he had solely saide that he had beene stopped by Satan, he should have seemed to give him too much power, as if it had beene in Satan's hande to overthowe the verie purposes of God: but when he maketh God the judge, upon whose suffiency all journeys do hang: he doth therewithall shew, that Satan whatsoever he go about, can attaine nothing but by Gods will. For the same reason doth Daniel, because for the sundrie changes wherewith mans life is tossed and as it were whirled about, he doth flee to this sanctuary, faith that his times are in the hande of God. He might have saide either the course of his life, or time in the singular number. But by the worde Times, he meant to expresse that howsoever the state of man be vestid and whatsoever alterations do now and then happen, they are governed by God. For which cause saith, and the king of Israel, whenjoyning their powers to the destruction of Inda, they seemed as fire-brands kindled to wafte and consume the lande, are called by the Prophet smoking brands, which can doe nothing but breath out a little smoke. So when Zharas was terrible to all men by reason of his riches, strength and number of men, he himselfe is compared to a beast of the Sea, and his armie to fishes. Therefore God faith that hee will take the Captaine and the armie with his hooke and drawe them whither hee list. Finallie, because I will not carie long upon this point, if a man make it hee shall easely see that the extremity of all miseries is the ignorance of Gods Providence, and the cheefe blisfilldeffe standeth in the knowledge thereof.

12. Concerning the Providence of God, this that is saide were enough for so much as is profitable both for the perfect learning and comfort of the faithful, (for to fill the vaine curiousitie of men nothing can be sufficient, neither is it to be wised that they be satisfied) were it not for certaine places, which seeme to meane otherwise than is above declared, that God hath not steedfast and stable purpose but changeable according to the disposition of inferior things. First, in some places is spoken of the repentance of God, as that he repented him of the creating of man, of the aduancement of Saul to the kingdome. And that hee will repent him of the cuill that hee had determined to laie upon his people, so soone as he perceived any conversion of heart. Againe, there are rehearsed divers repeales of his decrees. He had declared by Jonas to the Nimbistes, that after forty daies once past Nimbistes should be destroyed, but by and by he was turned with their repentance to a more gentle sentence. He had by the mouth of Eile pronounced death to Egziu, which hee was moued by his teares and prayers to deferre. Hee upon manie do make argument, that God hath not appointed mens matters by eternall decree, but yeerely, daily, and hourlye appointeth this or that, as every mans deserings are, or as he thinketh it conietue and justice. Concerning his repentance this we ought to holde, that the same can no more be in God, than ignorance, error and weaknesse. For if no man do willingly and willingly throw himselfe into the caue that he needeth to repent, wee can not saie that God doth repent, but that wee must also saie, that God is ignorant what will come to passe, or that he cannot auaide it, or that he headlong and vnadvisedly runneth into a purpose whereof he by and by doth thinketh him. But that it is so faire from the meaning of the holy Ghost, that in the verie mention making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted, that in the same Chapter they are both so joyned together, that the comparison doth verie well bring the sheepe of repugnancy to agreement. His changing is figuratively spoken, that God repenteth that he had made Saul king, by and by after it is added: The strength of Israel shall not be, 

no
nor shall be mowed with repentance. Because he is not a man that he may repent. In which words his unchangeable is affirmed plainly without any figure. Therefore it is certain that the ordinance of God in disposing the matters of men, is perpetual and above all repentance. And that his constancy should not be doubtful; his very adversaries have been compelled to bear witness. For Balaam whether he would or no, could not choose but burst out into this saying that he is not like a man to lie: nor as a sonne of man to be changed, and that it is not possible that he should not doe that he hath said, and not fulfill whatsoever he hath spoken.

13. What meaneth then this name of repentance? Even in the same sort that all the other phrases of speech which do describe God unto vs after the manner of men. For, because our weakness doth not reach to his highnesse, that description of him which is taught vs, was meete to be framed lowe to our capacitie, that we might understand it. And this is the manner how to frame it lowe for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceived of vs. Whereas he himselfe is without all mowing of a troubled minde, he yet teacheth us that he is angry with sinners. Like as therefore when we heare that God is angry, we are not to imagine that there is any mowing at all in him, but rather to consider that this speech is borrowed of our common sense, because God beareth a resemblance of one chafed and angrie so oft as he exerciseth judgement; so ought we to understand nothing elze by this wordes of Repentance but a changing of deedes, because men by changing of their deedes, are wont to declare that they mislike them. Because then eniere change among men is an amendment of that which misliketh them, and amendment commeth of repentance; therefore by the name of repentance is meant that, that God changeth in his works. In the mean time yet neither is his purpose nor his will turned, nor his affection changed, but he followeth us with one continual course that which he had from eternity foreordaine, allowed and decreed, howsoever the alteration seemeth sudden in the eyes of men.

14. Neither doth the holic historic shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Ninivites which had beene before pronouncide, and that the life of Ezechias was prolonged after warning given him of death. They that to continue it are deceiued in understanding of threatenings: which although they doe simply assyne, yet by the success it shall be perceived that they contained a secret condition in them. For why did God send Joseph to the Ninivites to tell them beforehande of the ruine of their citie? Why did he by Ezechias warning of death? For he might have brought to naught both him and them without sending them any word of their destruction. He meant therefore another thing, than to make them by forknowing of their death to fee it comming a far off. Even this he meant: not to have them destroyed, but to have them amended that they should not be destroyed. Therefore this that Ezechias prophesied that Ninivie should fall after foretide dates, was done to this ende that it should not fall. That hope of longer life was cut off from Ezechias, was done for this purpose that he might obtaine longer life. Nowse who doth not see that God meant by such threatenings to awake them to repentance, whome he made afraid to the ende that they might escape the judgement which they had deferred by their finnes? If that be so agreed, the nature of the things themselves doth leade vs to this, to understand in the simple threatening a secret implied condition, which is also confirmed by like examples. The Lord rebuking the king Abimelech for that he had taken away Abrahams wife from him, with these wordes: Beholde thou shalt die for the woman that thou hast taken, for she hath a husbande. But after hee had excused himselfe, God faide thus: Restore the wife to her husband; for he is a Prophet and shall pray for thee that thou maist live. If not: knowe that thou shalt die the death and all that thou haft. You see howe in his first sentence he vehemently stricketh.
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striketh his minde to bring him to be more heedfully bent to make amends, and in
the other doth plainly declare to him his will. Seeing the meaning of other places is
like: do not gather of these that there was any thing withdrawn from the first pur-
pose of God, by this that he made voide the thing which he had before pronounced.
For God doth prepare the way for his eternall ordinance, when in giving warning of
the punishment he moueth those to repentance, whom his will is to spare, rather
than varieth any thing in his will, no not in his word, sauing that he doth not express
the fame thing in syllables which is yet easie to understand. For that saying of Efai
must needs remaine true: The Lord of Hostes hath determined, and who shall bee
able to vndo it? His hand is stretched out, and who shall turne it away?

The xviiij. Chapter.

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

Here ariseth a harde question out of other places, where it is faide that God
boweth and draweth at his will, Satan himselfe and all the reprobate. For the
sense of the fift, scarcely conceiued howe he working by them, shoulde not gather
some spot of their fault, yea, in his common working be free from all fault, and suflie
condemne his ministers. Vpon this was definiied the distinction betweene Doing
and Suffering: because many have thought this doubt vnpossible to bee dissolved:
that both Satan and all the wicked are so vnder the hande and power of God, that
hee directeth their malice, vnto what ende it plaifeth him, and vieth their wicked
doings to the executing of his judgements. And their modifie were peraduen-
ture excusable, whom the shewe of absurditie putteth in scare, if it were not so that
they doe wrongfullie with a lying defence goe about to deliver the justice of God
from all vnrightfull blame. It seemeth to them unreasonable, that man should by the
will and commandement of God be made blinde, and fo by and be punished for
his blindness. Therefore they seeke to escape by this hitte, that this is done by the
sufferance, but not by the will of God. But he himselfe plainly pronouncing that
he doth it, doth receiue that hitte. As for this that men doe nothing but by the secret
commandement of God, and do trouble themselues in vaine with deliberating, vn-
leffe he doe by his secret direction stablisheth which hee hath before determined,
it is proued by innumerable and plaine testimonies. It is certaine that this
which we before allaged out of the Psalme, that God doth all things that he will,
belongeth to all the doings of men. If God be the certaine appointer of warre and
peace, as it is there faide, and that without exception: who dare say that men are
carried causelesslie with blinde motion while God knoweth not of it, and suiteth still?
But in speciall examples will be more lightsome plainnesse. By the first Chapter of
Iob we knowe, that Satan doth no leffe appere before God to receive his com-
mandements than doe the Angels which doe willingly obey. In deede it is after
a diverse manner and for a diverse ende: but yet so that hee cannot goe about
any thing but with the will of God. Although these seeme afterwardes to be
added a bare sufferance of him to affliet the holy man: yet because that saying is
ture: The Lord hath gien, the Lord hath taken away, as it pleased God so is
it come to passe: We gather that God was the author of that triall of Iob, whereof
Satan and the wicked theues were ministers. Satan goeth about to drive the holy
man by desperation to madness. The Sabees cruelly and wickedly do inuade and rob
his goods that were none of theirs. Iob knoweth that he was by God stripped
of all his goods and made poore, because it so pleased God. Therefore whateuer
men
men or Satan himself attempts, yet God holdeth the ferner to turne all their travels to the executing of his judgements. It was Gods will to have the false king, Ahab declined: the duell offered his feruice thereunto: he was sent with a certaine commandment, to be a lying spirit in the mouth of all the Prophets. If the blinding and madness of Ahab be the judgement of God, then the deceit of bare Sufferance is vaine. For it were a fond thing to face, that the judge doth only suffer and not also decree what he will have done, and command the ministers to put it in execution. It was the Jews purpose to destroy Christ, Pilate and the fouldiers to follow their raging lust, and yet in a solemn prayer the disciples do confess, that all the wicked men did nothing else but that the hande and counsell of God had determined: even as Peter had before preached, that Christ was by the decreed purpose and foreknowledge of God delivered to be slain. As if he should say: that God from whom nothing is hidden, from the beginning did wittingly and willingly appoint that which the Jews did execute, as in another place hee rehearseth, that God which slewed before all his Prophets that Christ should suffer, hath so fulfilled it. Abfolon defiling his fathers bed with incestuous adulterie, committed detestable wickedneffe. Yet God pronounceth that this was his owne worke. For the words are these: Thou hast done it secretly, but I will doe it openly, and before the sunne. Hieremias pronounceth that all the crueltie that the Chaldees vift in Iunie, was the worke of God. For which tauge Nabu.dingaz is called the servant of God, God every where crieth out that with his hilling, with the sound of his trumpet, with his power & commandement the wicked are strait up to warre. He calleth the Allyrian the rod of his wrath, and the axe that he moueth with his hande. The destruction of the holy cite and rume of the temple hee calleth his worke. David not murmuring against God, but acknowledging him for a righteous judge, yet confesseth that the curfings of Semei proceeded of the commandement of God. The Lord (faith he) commanded him to curse. We often finde in the holy historie, that whatsoever happeneth it cometh of the Lord, as the departing of the ten tribes, the death of the sons of Holy, and very many other things of like sort. They that be meanly exercised in the Scriptures doe fear, that for shortness sake, bringing forth of many testimonies but a few, by which yet it appeareth plainly enough, that they doe triffe and talk fondly, that truth in a bare Sufferance in place of the Providence of God, as though God sat in a watch Tower waiting for the chances of Fortune, and so his judgements should hang upon the will of men.

2. Now as concerning secret motions, that which Solomon speaketh of the heart of a king, that it is bowed either on either as pleaseth God, extendeth furelly to all mankindus, and is as much in effect as if he had said: whatsoever we conceyue in minde, is by the secret inspiration of God directed to his end. And truely if he did not worke in the rumpes of men, it were not rightly said, that he taketh away the lip from the true speakers, and wifedome from aged men, that he taketh the heart from the Princes of the earth, that they may wander where is no beaten way. And heereto doth belongeth that which we oft read, that men are fearfull to doe foorth as their hearts be taken with their fear. So David went out of the empe of Saul, and none was ware of it, because the sleepe of God was come upon them all. But nothing can be desired to be more plainly spoken, than where hee doth pronoounce, that hee blindeth the eyes of men, and taketh them with giddinesse, that he maketh them drunk with the spirit of drunkenesse, calleth them into madness, and hardneth their harts. These things also men do referre to Sufferance, as if in forfaking the reprobate hee suffered them to be blinded by Satan. But that solution is too fond, for as much as the holie Ghost in plainie words expreth, that they are blinded with blindness and madnesse by the just judgement of God. It is said, that he hardened the heart of Pharaoh, also that he did make duli and strengthen it. Some doe with an indiuerie cauillation mocke.
mocke out these phrases of speech, because in another place it is saide, Pharaoh did harden his owne heart, there is his owne will set for the cause of his hardning. As though these things did not very well agree together, although in divers maners, that man while he is moved in working by God, doth also work himselfe. And I doe turne backe their objection against themselves. For, to harden do signifie but a bare sufferance, then the very motion of obstinacon shall not be properly in Pharaoh. Nowe how weake and foolish were it to so to expound, as if Pharaoh did onely suffer himselfe to be hardned? Moreover the Scripture cuteth off all occasions from such caullations. For God faith, I will holde his heart. So of the inhabitants of the lande of Canaan, Moses faith, that they went forth to battle, because the Lorde had hardened their hearts. Which same thing is repeated by another Prophet, saying: Hee turned their harts that they should hate his people. Again in Esaiie he faith, that he will send the Assyrians against the deceitful full nation, and will command them to cause away the spoiles, and violently take the prouie, not meaning that hee will teach wicked and obstinate men to obey willingly, but that he will boweth them to execute his judgements as if they did beare his commandements grauen in their mindes. Whereby appeareth that they were moued by the certaine appointment of God. I grant that God doth oftentimes worketh in the reprobate by Satans seruice as a meanes, but yet so that Satan doth his office by Gods mouing, and proceedeth so farre as is given him. The cuill Spirit troubled Saul, but it is said that it was of God, that we may know that the madnes of Saul, came of the iust vengeance of God. It is also said, that the same Satan doth blinde the mindes of the vnfaithfull: but how so, but one he because the effectall working of error commeth from God himselfe, to make them beleue lies that refuse to obey they truth? After the first maner of speaking it is said, If any Prophet shall speake lyingly, I God have deceived him. According to the other manner of speech it is saide, that he giveth men into a reprobate minde: and to cast them into filthie desires, because he is the chief author of his owne iust vengeance, and Satan is but onely a minister thereof. But because we must entreat of this matter againe in the second booke, where we shall discourse of free or bond will of man, I thinke I have already shortly spoken so much as this place required. Let this be the summe of all, that forasmuch as the will of God is saide to be the cause of all things, his Prudence is thought the gouernesse in all purposes and worikes of men, so as it sheweth forth her force not onely in the elect, which are gouerned by the holy Spirit, but also compellith the reprobate to obedience.

3 Forasmuch as lutherall I have recited onely such things as are written in the Scriptures, plainly and not doubtfully, lett them that fear not wrongfully to failuer the heavenly oracles, take heed what manner of judgement they take upon them. For if by baimed pretending of ignorance they fecke a praise of modesty, what can be imagined more proudly done, then to set one small worke against the authoritie of God? as I thinke otherwise, I like not to have this touched. But if they openly speake cuill, what pruainle they with spitting against the heauen? But this is no newe example of waywardnese, because there have beenes in all ages wicked and vngodly men, that with raging mouth barked against this point of doctrine. But they shall feele that thing in deed to be true, which long agoe the holy ghost spake by the mouth of David, that god may over come when he is judged. David doth by the way rebuke the madnese of men in this so vnbrided licentiousnese, that of their owne filthinesse they doe not onely argue against God, but also take vpon them power to condemme him. In the meantime he shortly admonisheth, that the blasphemous which they vomit vppe against the heauen doth not reach unto God, but that he driving away the clouds of caullations, doth brightely shewe forth his righteoussnese, and also our faith (because being grounded vpon the worde of God, it is aboue all the worlde) doth from her high place contempnsuouly looke downe vpon these mystes. For first, where they object,

There are not contrary wills in God, although he forbid the doing of evil, and yet hee willing to have it done; but our blindness wherby we diserne not how these two doe agree, maketh us to imagine that they disagree when in truth they doe not.

Psal.51.6
3 John 5.4.
object, that if nothing happen but by the will of God, then are there in him two contrarie wills, because he decree those things by secret purpose, which he hath openly forbidden by his lawe, that is easily wiped away. But before I answere it, I will once againe give the readers warning that this caulation is thrown out not against me, but against the Holy Ghost, which taught the holy man Isb this confession: as it pleased God, so it came to passe. When he was spoiled by theues, he acknowledged in the inuiure and hurt that they did him, the inft course of God. What faith the Scripture in other places? The Ionnes of Holy obeyed not their Father, because it was Gods will to kill them. Also another Prophet crieth out, that God which sifteth in heaven doth whatsoever he will. And now I have shewed plainly ynowth that God is the author of all those things which these judges would have to happen only by his idle suffrance. He refuseth that he createth light and darknesse, that he forruit good and euill, that no euill happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he doe willingly or against his will execute his owne judgements? But as Moses teacheth, that he which is slaine by the falling of an axe by chance, is deliueryed by God into the hand of the slasher: so the whole Church faith in Luke, that Herod and Pilate confired to doe those things, which the hand and purpose of God had decreed. And truly if Christ were not crucified with the will of God, whence cam redemption to vs? And yet the will of God neither doth strive with it selfe, nor is changed, nor faith that he willeth not the thing that he will: but where it is, but one and simple in him, it seemeth to vs manifolde, because according to the weakeuenesse of our wit we conceive not how God in divers maner willeth and will eth not one selfe thing. Paul after that he hath saide, that the calling of the Gentiles is a hidden mysterie, within a little after faith further, that in it was manifestly shewed the manifold wise-dome of God: because for the dulness of our wit the wisdome of God seemeth to vs manifolde, or (as the olde interpreter hath translated it) of many fashions: shall we therefore dreame that there is any varietie in God himselfe, as though he either changeth his purpose, or differeth from himselfe? Rather when we conceive not how God will have the thing to be done, which he forbiddeth to doe, let vs call to minde our owne weakeuenesse, and therewithall consider that the light wherein he dwelleth, is not without cause called incensibible, because it is covered with darkness. Therefore all godly and sober men will easily agree to this sentence of Auguftine, that sometime man with good will will eth that which God will eth not. As if a good Ionne willeth to have his father to live, whom God will have to die. Again it may come to passe, that man may will the same thing with an euill will, which God will eth with a good will. As if an euill Ionne will eth to have his father to die, and God also will eth the same. Now the first of these two Ionnes will eth that which God will eth not, and the other Ionne will eth that which God also will eth, and yet the naturalnesse of the first Ionne doth better agree with the will of God, although he will eth a contrarie thing, than the unnaturalnesse of the other Ionne that will eth the same thing. So great a difference is there what to will doth belong to man, and what to God, and to what ende the will of euere one is to be applied, to have it either allowed or disallowed. For those things which God will eth well he bringeth to passe by the euill wills of euill men. But a little before he had saide, that the Angels apostatizes in their falling away, and all the reprobates, in as much as concerneth themselves, did that which God would not, but in respect of the omnipotencie of God, they could by no means so doe, because while they did against the will of God, the will of God was done upon them. Whereupon he crieth out. Great are the works of God, and ought to be sought out of all them that love them: that in maruellous maner the same thing is not done without his will which is also done against his will, because it could not be done if he did not suffer it: and yet he doeth it not against his will, but willingly: and he being good,
would not suffer a thing to be done evil, vniuelfe for that he is omnipotent, he coulde of cuill make good.

4. In the same manner is asfoiled or rather vanitheth away the other objection: that if God do not onely vfe the scince of wicked men, but also governeth their counsels and affections, he is the author of all wicked doings, and therefore men are vnuworthily condemmed, if they execute that which God hath decreed, because they obey his will: for it is done amisse to confounde his will and commandement together, which it appeareth by innumerable examples to differ farre aludder. For though when Abfaion abused his fathers wines, it was Gods will to punishe Davids aduertice vnto that dishonour: yet he did not therefore command the wicked sonne to commit incest, vniuelfe perhaps you meane it in respect of Davids, as he speakeith of the railings of Semei. For whenthe he confesseth that Semei raileth at him by the commandement of God, he doth not therein command his obedience, as if that howerd dogge did obey the commandement of God, but acknowledging his too long to be the scourge of God, he patiently suffrith to bee corrected. And this is to bee holde in minde, that when God performeth by the wicked that thing which he decreed by his secret judgement, they are not to be excused, as though they did obey his commandement, which in deed of their owne cuill luft they do purposely brake. Now how that thing is of God, and is ruled by his secret prudence, which men doe wickedlie, the election of king Iarobeam is a plaine example, in which the rashnesse and madnesse of the people is seuerely condemmed, for that they perturbed the order appointed by God, and falsely fell from the house of David, and yet we know it was his will that he should be annoimated. Whereupon in the verie wordes of Ofees there appeareth a certaine flyewe of repugnancie, that where God complainea that his kingdome was erect withoout his knowledge, and against his will, in another place he faith, that hee gave the kingdome to Iarobeam in his rage. Howe shall these sayings agree? that Iarobeam reigned not by God, and that he was made king by the fame God? Even thus, because neither could the people fell from the house of David, but that they must shake off the yoke which God hadlaid upon them; neither yet had God his libertie taken away, but that he might so punish the unthankfulness of Solomon. We see therefore how god in not willing false breach of allegiance, yet to another ende vntilie willeth a falling away from their Prince, whereupon Iarobeam besides all hope was by holie annointing druen to be king. After this manner doth the holie historie faie, that there was an enmiie rased vp to spoyle Salomons sonne of part of his kingdome. Let the Readers diligently wye both these things, because it hath pleased God to haue the people governed vnder the hand of one king. Therefore when it was diuided in two parts, it was done against his will. And yet the diuision tooke beginning of his will. For surely whereas the Prophet both by words and ceremonie of annointing did moose Iarobeam when hee thought of no fuch thing, to hope of the kingdome, this was not done without the knowledge or against the will of God, which commanded it so to be done: and yet is the rebellion of the people unjustly condemmed, for that as it were against the will of God, they fell from the posteritie of David. In this manner it is also afterwardes further faide, that where Rehabeam proudly despised the request of the people, this was done by God, to confine the worde which he had spoken by the hand of Abiba his seruant. Lo how against Gods will the sacted vniitie is torn in sunder, and yet with the will of the same God ten tribes doe forsake Salomons sonne. Let vs add another like example. Where the people confenting, yet alaying their hands vnto it, the sons of Abiba were slaine, and all his offsping rooted out. Iehu said in deed truely, that nothing of the words of God were fallen to the grounde, but that he had done all that hee had spoken by the hande of his seruant Elias. And yet not vnuitifully he rebuketh the citizens of Samaria, for that they had put their hands vnto it. Are ye eere,
teous, faith he? If I have conspire against my Lord, who hath killed all these? I have before (as I think) already declared plainly, how in one selfe worke both the fault of man doth bewray itselfe, and also the righeteousnes of God gloriously appeareth. And for modest wits this answer of Augustine shall alway suffice: whereas the father deliuered the sonne, and Christ deliuered his bodie, and Indas 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 say, that there is no content of God with man, where man by the righeteous moving of God doth that which is not lawfull, let them remember that which Augustine faith in another place: Who shall not tremble at these judgements, where God worketh even in the hearts of euill men whatsoever he will, and yet rendereth to them according to their deservings? And truly in the falshood of Indas, it shall be no more lawfull to lay the blame of the wicked deed to God, because he himselfe willed him to be deliuered, and did deliuer him to death, than it shall be to giue away the praise of our redemption to Indas. Therefore the same writer doth in another place truelee tell vs, that in this examination God doth not inquire what men might have done, or what they have done, but what their will was to do, that purpose and will may come into the account. They that think this hard, let them a little while consider, how tolerable their owne waywardnesse is, while they refuse a thing witnessed by playne testimonies of Scripture, because it exceedeth their capacitie, and do find fault that those things are vtered, which God, unless he had known them profitable to be known, would never have commanded to be taught by his Prophets and Apostles. For our being wise ought to be no more but to embrace with meek willingnes to learn, and that without exception whatsoever is taught in the holy scriptures. As for them that do more frowardly outrage in prating against it, such it is evident that they babble against God, they are not worthie of a longer refutation.

The end of the first booke.

I i
THE SECOND BOOKE OF THE INSTITUTION OF CHRISTIAN RELIGION, which entreateth of the knowledge of God the redeemer 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 Adams sin and falling away, mankind became accursed, and did degenerate from his first estate, wherein is intreated of Original sin.

We must learn thoroughly to know our sins, that the consideration of the grace of God may make us thankful, and the beholding of our miseries humble us.

O T without cause hath the knowledge of himselfe become in the old Proverbe so much commended to man. For if it be thought a shame to be ignorant of all things that pertaine to the course of mans life, then much more shamefull is the not knowing of our felues: whereby it commeth to passe, that in taking counsel of any thing necessarie, we be miserably dazled, yea, altogether blinded. But how much more profitable this lesson is, so much more diligently must we take heed, that we do not disorderly vie it, as we see some of the Philosophers have done. For they in exhorting man to know himselfe, doe withall appoint this to be the ende, why should know himselfe, that he should not be ignorant of his owne dignitie and excellencie: and nothing else do they will him to behold in himself, but that whereby he may swell with vain confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this point, that considering what was given vs in creation, and how bountifully God continued his gracious favoure toward vs, we may know how great had been the excellencie of our nature, if it continued uncorrupted: and we may withall thinke on this, that there is nothing in vs of our owne, but that we haue as it were gotten by borrowing all that God hath bestowed upon vs, that we may alwayes hang upon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling whereof may throw downe all glorying and trust of our felues, overwelm vs with shame, and make us humble vs. For as God at the beginning fashioned vs like his own image, to the end to raise vs to the stude of vertue and to the meditation of eternall life, so left the so great noblenes of our kind, which maketh vs different from brute beasts, should be drowned with our slothfullnes, it is for vs to know, that we are therefore endued with reason & understanding, that in keeping a holy & honest life, we should proceed on forward to the appointed ende of blessed immortallitie. But the first dignitie cannot come in our mind, but by and by on the other side the heauie sight of our filthines, and shame doth thrust it selfe in presence, since we in the person of the first man are fallen from our first estate, whereupon growth the hatred & loathing of our felues, and true humiliation, & there is kindled a new desire to seeke for God, in whom every of vs may recover those good things, whereof we are found altogether void and empytie.

This thing is fully the truth of God appointed to be sought in examining of our felues, I mean, it requireth such a knowledge as may both call vs away from all
all confidence of our owne power, and making vs deстиute of all matter to glorie vpon, may bring vs to submission. Which rule it behooueth vs to keepe, if we will attaine to the true marke both of right knowledge and well doing. Neither yet am I ignorant how much more pleasant is that other opinion that allureth vs rather to consider our good things, than to looke vpon our miserable neediness and dishonor, which ought to outwhelme vs with shame. For there is nothing that mans nature more coutheth, than to be stroked with flatterie: and therefore when he heareth the gifts that are in him to be magnified, he leaneth to that side with ouermuch lightnesse of beleefe: whereby it is so much the lesse to be maruiled, that herein the greatest part of men haue permittiously erred. For sith there is naturally planted in all mortall men a more than blinde love of themselves, they doe most willingly persuade themselves, that there is nothing in them that they ought worthily to hate. So without any maintenance of other, this most vaine opinion doth clee where get credit, that man is abundantly sufficient of himselfe to make himselfe hue well and blestly. But if there be any that are content to thinke more modestly, how fouter they graunt somewhat to God, least they should seeme arrogantly to take all to themselves, yet they so part it, that the principal matter of glory and confidence alway remaineth with themselves. Nowe if there come talke, that with her allurements tickleth the pride that already of it felteth itself within the bones, there is nothing that may more delite them. Therefore as any hath with his exquolling most favouably advancd the excellency of mans nature, so hath he bene excepted with the well liking rejoycement in manner of all ages. But whatsoever such commendation there be of mens excellency that tickleth man to rest in himselfe, it doth nothing but delite with that her sweetness, and indeede so deceiteth, that it bringeth to most wretched destruction all them that affent unto it. For to what purpose availed he it for, standing vpon all vaine confidence to clewfe, appoint, attempt and goe about those things that we thinke to be for our behoofe, and in our self beginning of enterprise to be forsaken and destitute of sound understanding and true strength, and yet to goe so boldly till we fall downe into destruction? But it cannot otherwise happen to them that haue affiance, that they can doe any thing by their owne power. Therefore if any man gue heede to such teachers that hold vs in considering onely our owne good things, he shall not profite in learning to know himselfe, but shall be carried violently away into the worfe kindes of ignorance.

3 Therefore, whereas in this point the truth of God doth agree with the common natural meaning of all men, that the second part of wisdom consisteth in the knowledge of our felues, yet in the very matter of knowing there is much disagreement. For by the judgement of the flesh, a man thinketh that he hath then well searched himselfe, when trusting vpon his owne understanding and integritie, he taketh boldnesse, and encourageth himselfe to doing the duties of vertue, and biding battle to vices, travaileth with all his study to bend himselfe to that which is comely and honest. But he that looketh vpon and trieth himselfe by the rule of Gods judgement, findeth nothing that may raise vp his minde to good affiance: and the more inwardly that he hath examined himselfe, the more he is discouraged, till being altogether spoyled of all confidence, he leaneth to himselfe nothing toward the well ordering of his life. And yet would not God have vs to forget the first noblenes that he gave to our Father Adam, which ought of good right to awake vs to the studie of righteoussnesse and goodnesse. For we cannot consider other our owne first estate, or to what ende we are created, but we shall be pricked forward to study vpon immortalitie, and to desire the Kingdome of God. But that consideration is so farre from putting vs in courage, that rather discouraging vs, it throweth vs downe to humblenesse. For what is that first estate of ours? even that from whence we are fallen. What is that ende of our creation? even the same from which
Cap. 1. Of the knowledge of

we are altogether turned away: so that loathing our own miserable estate, we may
gone for sorrow, and in groaning may also sigh for the losse of that dignity. But
now when we say that man ought to beholde nothing in himselfe that may make
him of bold courage, we meant that there is nothing in him upon affiance whereof he
ought to be proud. Wherefore, if any lift to heare what knowledge man ought to
have of himselfe, let vs thus divide it, that first he consider to what end he is created;
and endued with gifts that are not to be despised, by which thought he may be stir-
red vp to the meditation of the hearing of God and of the life to come. Then let
him wend his owne strength, or rather needie want of strength, by perceiving where-
of he may lye in extreme confusion, as one utterly 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 towards the performing of it. We will entreat
of them both, as the order of teaching shall require.

4 But because it must needs be that it was not slight negligence, but a detestable
wicked act which God so severely punished, we must consider the very forme of the
same in the fall of Adam, that kindled the horrible vengeance of God upon all man-
kind. It is a childish opinion that hath commonly beene received, concerning the in-
temperance of gluttony, as though the same and head of all vices consisted in the
forbearing of one only fruit, when there flowed one effectuall store of all sortes
of delicacies that were to be desired, and when in that blessed fruitfulness of the earth,
there was not onely plente, but also varietie to make faire for pleasure. Therefore
we must looke further, because the forbidding him from the tree of the knowledge
of good and euill, was the triall of obedience, that Adam in obeying might prove
that he was willingly subject to the government of God. And the name of the
tree itselfe sheweth, that that commandement was given for none other end, than
for this, that he contented with his owne estate should not with wicked lust ad-
vance himselfe higher. But the promise whereby he was bidde to hope for euc-
nall life, so long as he did not eate of the tree of life, and against, the horrible
threatening of death so soone as hee should taste of the tree of knowledge of good
and euill, servd to proue and exercise his Faith. Hereof it is not harde to ga-
ther, by what means Adam provoked the wrath of God against himselfe. Augustine
in his faith not amisse, when he faith, that pride was the beginning of all euills.
For if ambition had not lifted vp man higher than was lawfull and than was per-
mitted him, he might have continued in his estate: but we must fetch a more full
definition from the manner of the tentation that Moses desibreb. For is the wo-
man was with the decrete of the Serpent led away by infidility, now it appeareth
that disobedience was the beginning of the fall. Which thing Paul confirmeth,
reaching that all men were lost by one mans disobedience. But it is wishefull to be
noted, that the first man fell from the subjection of God, for that he not onely was
taken with the enticements of Satan, but also desiring the truth, did turne out of the
way to lying. And Surely Gods word being once deputed, all reverence of God is shak-
en off. Because his majestie doth no other waies abide in honour among vs, nor the
worship of him remaine inviolate, but while we hang vp his mouth. Therefore
infidility was the roote of that falling away. But thereupon arose ambition and pride,
to which was adioyned vnthankfulness; for that Adam in counting more than was
granted, did vnreconnetly despise the so great liberallitie of God wherewith he was
enriched. And this was a monstrous wickednesse, that the sonne of the earth thought
it a small thing that he was made after the likenesse of God, vnlike he might also be
made equall with God. If Apoistacie be a filthy and detestable offence, whereby
man draweth himselfe from the allegiance of his Creator, yea, outrageouslie shak-
eth off his yoke: then it is but vaine to extenuate the sinne of Adam. Albeit it
was no simple Apoistacie, but annoyed with shamefull reprooches against God, while
they attainted to the slaughters of Satan, wherein he accused God of lying, enuie, and
niggardly grudging. Finally, insidelie opened the gate to ambition, ambition was
the mother of obstinate rebellion, to make men cast away the fear of God, and
thowse themselves whether their lust carried them. Therefore Bernard doth rightly
reach that the gate of salvation is opened unto vs, when at this day we receive the
Gospel by our eares: even as by the same windowes, when they flood open to Sa-
tan, death was let in. For Adam would not have beene so bold, as to doe against
the commandement of God, but for this, that he did not beleue his worde. Truly
this was the best bridle for the right keeping of all affections in good order, to thinke
that there is nothing better than to kepe righteousness in obeying the commanden-
tments of God, and then that the chief ende of happy life is to be beloved of him.
He therefore being carried away with the blasphemies of the dwuell, did (asmuch as
in him lay) extinguish the whole glory of God.

5 As the spirituall life of Adam was, to abide joyned and bounde to his Crea-
tor; fo his alienation from him was the death of his soule. Neither is it marueile if
he by his falling away, destroyed all his owne posteritie, which perverted the whole
order of nature in heauen and in earth. All the creatures doe groane, faith Paule, be-
ing made subjicet to corruption against their will. If one should ask the cause: no
doubt it is for that they beare part of that punishment that man deserveth, for whose
vile they were created. Sith then the curse that goeth throughout all the coates of the
world, proceeded from his fault both upwark and downwarde, it is nothing against
reason, if it spread abroad into all his issue. Therefore after that the heavenly image
in him was defaced, he did not alone suffer this punishment, that in place of wife-
dome, strength, holinesse, truth, and iustice (with which ornaments he had beene
clothed) there came in the most horde petulences, blindnesse, weakness, filthi-
nesse, falhood, and inuicte, but also he entangled and drowned his whole off-
spring in the same miseries. This is the corruption that commeth by inheritance,
which the olde writers called original sinne, meaning by this word sinne, the cor-
rupction of nature, which before was good and pure. About which matter they have
had much contention, because there is nothing further off from common reason,
than all men to be made guiltie of one mans fault, and so the sinne to become
common. Which seemeth to have beene the cause why the oldst Doctors of the
Church did but daintly touch this point, or at the least did not set it out so plainly
as was convenient. And yet that fearfullnesse could not bring to passe, but that
Pelagius arose, whose prophane intention was that Adam sinned onely to his owne
loffe, and hurted not his posteritie. So through this subtertice, Satan went about by
hiding the disease, to make it incurable. But when it was proved by manifest testi-
mony of Scripture, that sinne passed from the first man into all his posteritie, hee
brought this caullation, that it passd by imitation, but not by propagation. Therefor
good men travailed in this point, and about all other Augustine, to shew that we are corrupted not by foreine wickednesse, but that we bring with vs
from the wombe of our mother a viciousnesse planted in our begeriting, which to
deny was too great shamelesnesse. But the rhetorics of the Pelagians and Celestians
will not seeme marvellous to him, which by the writings of the holy man shall per-
ceive, how shamelesse beastes they were in all other things. Surely it is not doubt-
fully spoken that David confesseth that he was begotten in inquiickes, and by his
mother conceived in sinne. He doth not there accuse the sinnes of his father or mo-
ther, but the better to set forth the goodness of God toward him, he beginneth the
confession of his owne wickednesse at his very begeting. Forasmuch as it is euident
that that was not peculiar to David alone, it followeth that the common estate of
all mankinde is noted vnder his example. All we therefore that descende of vnclane
seede, are borne infected with the contagion of sinne, yea, before that we see the

Rom. 8.

All Adams off-
spring through his
sinne are made
sinful, not by imi-
tation only as Pe-
lagius taught, but
by propagation, re-
ceiving the con-
version of sinne and
uncleannesse before
they behold the
light of this life.

Psal. 51. 7.

David con-

John 14. 4.

testim-

light
Cap. 1.

Of the knowledge of

light of this life, we be in the sight of God filthie and spotted. For who could give

cleanse of the vncleanness? not one: as it is in the booke of Job.

6 Wee heare that the vncleanness of the parents so pasteth into the children,

that all without any exception at their beginning are defiled. But of this defiling we

shall not finde the beginning vncliffwe go vp to the first parent of all vs, to the well

head. Thus it is therefore, that Adam was not onely the progenitor, but also the

roote of mans nature, and therefore in his corruption was all mankinde worthily

corrupted: which the Aposttle maketh plaine by comparing of him and Christ. As

(Faith he)by one man sinne entred into the whole world, and death by sinne, and so

didst author over all men, forasmuch as all haue sinned: so by the grace of Christ,

righteoufnesse and life is restored vnto vs. What will the Pelagians heere prate? that

Adams sinne was spread abroad by imitation? Then have we no other profite

by the righteoufnes of Christ, but that he is an example set before vs to followe?

Who can abide such robbere of Gods honour? If it be out of question that

Christes righteoufnesse is ours by communication, and thereby life: it followeth

also that they both were fo lost in Adam, as they be recovered in Christ: and that

sinne and death do crept in by Adam, as they are abolished by Christ. The words are

plaine, that many are made righteous by the obedience of Christ, as by the disobe-

dience of Adam they were made sinners: and that therefore these two are in this

relation, that Adam wrapping vs in his destruction, destroyed vs with him; and

Christ with his grace restored vs to salvation. In so elecere light of trouth, I think we

nee neede not a longer or more laborous prose. So also in the hift Epistle to the Corin-

thians, when he goeth about to stablishe the godly in the vught of the resurrection, he

sheweth that the life is recovered in Christ,that was lost in Adam, he that pronoun-

ceth that we all are dead in Adam, doth also therewith all plainly teallise, that we were

infected with the filth of sinne. For damnation could not reach vs to them that were

touched with no guiltinesse of iniquitie. But it can be no way plausible understand-

what he meaneth then by relation of the other member of the sentence, where he tealliseth

that hope of life is restored in Christ. But it is well enough known that the same is done no other way, than when by marvellous manner of

communicating, Christ powreth into vs the force of his righteoufnesse. As it is written

in another place, that the spirite is life vnto vs, for righteoufnesse sake.

Therefore we may not otherwise expound that which is said that we are dead in

Adam, but thus, that he in sinning did not onely purchase mischiefe and ruin to him-

selfe, but also threw downe our nature headlong into like destruction. And that not

only to the corruption of himselfe, which pertaineth nothing to vs, but because he in-

fected all his poster with the same corruption whereinto he was fallen. For otherwise

the saying of Paul the could not stand true, that all are by nature the soules of wrath,

if they were not already accuses in the wombe. And it is easily gathered that na-

ture is there meant not such as it was created by God, but such as it was corrupted in

Adam. For it were not convenient, that God should be made the author of death.

Adam therefore fo corrupted himselfe, that the infection passed from him into all his

offspring. And the heavenly judge himselfe Christ, doth also plainly enough pro-

nounced, that all are borne suil and corrupted, where be teacheth, that whatsoeuer

is borne of flesh, is flesh, and that therefore the gate of life is closed against all men,

vntill they be begotten againe.

7 Neither for the understanding thereof is any curious disputation needesfull,

which not a little combated the old writers, whether the soule of the soule do pro-

ceede by derivation from the soule of the father, because in it the infection princi-

pally reseth. Wee must be content with this, that such gifts as it pleased the

Lorde to have bestowed vpon the nature of man, he left them with Adam, and

therefore when Adam lost them after he had receivd them, he lost them not onely

from.
from himselfe, but also from vs all. Who shall be careful of a conuenance from soule to soule, when he shall heare that Adam received these ornaments which he left, no leffe for vs than for himselfe? that they were not guened to one man alone, but assigned to the whole nature of man? Therefore it is not against reaon, if he being royaled, nature be left naked and poore: if he being infected with sinne, the infection creepeth into nature. Therefore 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 infective to their children: that is to say, so was the beginning of corruption in Adam, that by continually flowing from one to another, it is conueyed from the ancesstors into the posterity. For the infection had not her cause in the substance of the soule of the soule, but because it was so ordened of God, that such gifts as he had guened to the first man, man should both haue them, and lose them as well for himselfe as for his. As for this that the Pelagians doe caull, that it is not likely that the children doe take corruption from godly parents, sist they ought rather to be sanctified by their cleanliness, that is easily confuted. For they descend not of their spirittuall regeneration, but of their carnall generation. Therefore as Augustine saith, whether the unbelieuer be condemned as guiltie, and the beleuere quitte as innocent, they both doe beget not innocents, but guiltie, because they beget of the corrupted nature. Now where as they doe in manner partake of the parents holinesse, that is the speciall blesting of the people of God, which proueth not but that the first and vnuerfall curse of mankinde went before. For of nature is guiltinesse, and sanctification is of supernaturall grace.

8 And to the ende that these things be not spoken of a thing yncertaine and unknown, let vs define Original sinne. But yet I mean to not to examine all the definitions that are made by writers, but I will bring forth one only, which I thinke to be most agreeable with truth. Original sinne therefore seemeth to be the inheritably defonding perverfitie and corruption of our nature, powred abroad into all the partes of the soule, which first makest vs guiltie 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 it properly that Paul oftentimes called sinne. And these workes that arise out of it, as are adulteries, fornications, theifes, hatreds, murthers, bankettings, after the same manner he calleth the fiuites of sinne, albeit they are likewise called sinnes both commonly in the Scriptures, and also by the same Paul himselfe. Therefore these two things are distinctly to be noted: that is, that being so in all partes of our nature corrupted and perverted, we are now even for such corruption onely holden worthyly damned and convicted before God, to whom is nothing acceptable but righteousness, innocencie and parentesse. And yet is not that bondes in respect of anothers fault. For where it is said, that by the sinne of Adam we are made subject to the judgement of God, it is not so to be taken, as if we innocents and vnderdefinuere did beare the blame of his fault. But because of his offending we are all clothed with the curse, therefore is it saide that hee hath bounde vs. Nevertheless, from him not the punishment onely came vpon vs, but also the infection distilled from him, abideth in vs, to the which the punishment is justly due. Wherefore how souer Augustine doth oftentimes call it an others sinne, (to shew the more plainly, that it is conveyed into vs by propagation) yet doth he also afirme withall that it is proper to every one. And the Apostie Rom.3,12. himselfe expressly witnessed, that therefore death came vpon all men, because all men have sinne, and are wrapped in Original sinne, and defiled with the spottes thereof. And therefore the very infants themselves, while they bring with them their owne damnation from their mothers wombe, are bounde, not by anothers, but by their owne fault. For though they have not as yet brought
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forth the fruits of their owne iniquitie, yet they haue the seede thereof enclosed within them: yea, their whole nature is a certaine seed of sinne: therefore it cannot be but hatefull and abominable to God. Whereupon followeth, that it is properly accounted sinne before God: for there could be no guiltines without sin. The other point is, that this present sinnes neuer ceaseth in vs, but continually bringeth forth new fruits, even the same worke of the flesh that we haue before described: like as a burning furnace bloweth our flame and sparkles, or as a spring doth without ceasing call our water. Therefore they which haue defined Originall sinne, to be a lacking of Originall righteousnes which ought to haue beene in vs, although in deed they comprehend 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 empty of goodnesse, but also is so plentuous and fruitfull of all evils, that it cannot be idle. They that haue faide, that it is a concupiscence, haue vfed a worde not very far from the matter, if this were added, which is not granted by the most part, that whatsoever is in man, even from the understanding to the will, from the soule to the flesh, is corrupted and stuffed full with this concupiscence: or, to end it shortlier, that whole man is of himselfe nothing else but concupiscence.

9 Wherefore, I haue faide that all the parts of the soule are possesed of sinne, 6th Adam fell away from the fountain of righteousnesse. For not onely the inferiour appetite allured him, but wicked impietie possesed the very castle of his mind, and pride pearced to the innermost part of his heart. So that it is a fonde and foolish thing, to restraine the corruption that proceeded from thence, only to the sensual motions as they call them, or to call it a certaine naturall that allureth, stirreth and draweth to sinne onely that part, which among them is called Sensualitie. Wherein Peter Lombard hath disclosed his gross ignorance, which seeking & searching for the place of it, saith that it is in the flesh, as Paul witnesseth, not properly in deede, but because it more appeareth in the flesh, as though Paul did meane only a part of the soule, and not the whole nature which is in comparison set against supernaturall grace: And Paul there taketh away all doubt: teaching that corruption refleth not in one part alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemn the inordinate motions of appetites that appear, but specially teacheth to proue that the understanding mundane is subject to blindness, and the hart to peruerfnesse. And the same third Chapter to the Romans is nothing else but a description of originall sinne. That appeareth more plainly by the renewing. For the spirit which is compared with the old man and the flesh, doth not onely dignifie the grace whereby the inferiour or sensual part of the soule is amended, but also containeth a full reformation of all the parts. And therefore Paul doth command, not onely that our gross appetites be brought to naught, but also that we ourselves be renewed in the spirit of our minde, as likewise in another place he biddeth vs to be transformed in newensesse of minde. Whereupon followeth, that the same part, wherein most of all thineeth the excellencie and noblenesse of the soule, is not onely wounded, but also so corrupted, that it needeth not onely to be healed, but in manner to put on a new nature. How faire sinne possesst both the understanding minde and the hart, we will see hereafter. Here I onely purposed shortly to touch that the whole man from the head to the footes is so overwhelmed as with an overflowing of water, that no part of him is free from sinne, and that therefore whatsoeuer proceedeth from him is accounted for sinne, as Paul saith, that all the affections of the flesh or thoughts are enmities against God, and therefore death.

10 Now let them go, that presume to make God author of their sinnes, because we say that men are naturally fullfull. They doe wrongfully feke the worke of God in their owne filthines, which they ought rather to haue sought in the nature of
Adam, while it was yet sound and uncorrupted. Therefore our destruction commeth of the fault of our own flesh and not of God, forasmuch as we perished by no other man but by this, that we degended from our first estate. But yet let not any man here be murmured and saie, that God might have better foresene for our saluation, if he had provided that Adam should not have fallen. For this objection both is to be abhorred of all godlie minde, for the too much presumptuous curiositie of it, and also pertaineth to the secret of predestination, which shall after bee entreated of in place convenient. Wherefore let vs remember that our fall is to be imputed to the corruption of nature, that we accuse not God himselfe the author of nature. True in deed it is, that the same deadly wounde sticketh fast in nature: but it is much matterall to know, whether it came into nature from elsewhere, or from the beginning hath rested in it. But it is evident that the wounde was giuen by sinne. Therefore there is no cause why wee shoulde complaine but of our felues: which thing the Scripture hath diligently noted. For Ecclesiastes saith: This hauie I founde, that God hath made man righteous, but they have sought many inventions. It appeareth that the destruction of man is to be imputed onely to himselfe, forasmuch as having gotten vnrighteousnes by the goodness of God, he by his owne madnesse is fallen into vanitie.

11 We say therefore that man is corrupted with faultinesse naturall, but such as proceeded not from nature. We denie that it proceeded from nature, to make it appeare that it is rather a qualitie come from some other thing, which is happened to a man, than a substantiaall property that hath bene put into him from the beginning. Yet we call it Naturall, that no man should thinke that every man geteth it by euill custome, whereas it holdeth all men bounde by inheritauntly defensing right. And this we do not of our owne heads without authority. For, for the same cause the Apostle teacheth, that we are all by nature the children of wrath, Howe could God, whom all his meaneest works do please, be wrathfull against the noblesst of all his creatures? But he is rather wrathfull against the corruption of his works, than against his works it selfe. Therefore if, for that mans nature is corrupted, man is not vnfitly faide to be by nature abominable to God, it shall bee also not vnaptly called naturally peruerse and corrupted. As Augustine feareth not in respect of nature corrupted, to call the sinnes natural, which doe necnesarily raigne in our flesh where the grace of God is absent. So vanifheth away the foolish trifling deuise of the Manichees, which when they imagined an euilnesse having substance in man, presumed to forge for him a new Creator, leaff they should feene to assigne to the righteous god the cause and beginning of euill.

The second Chapter.

That man is now spoile of the Freedome of will, and made subject to miserable bondage.

Sith we have seene, that the dominion of sinne, since the time that it held the first man bound vnato it, both not onely reigne in all mankinde, but also wholly possesseth every soule: now must we more neerely examine, since we are brought into that bondage, whether we be spoile of all freedome or no: and yet there remaine anie parcell, how farre the force thereof procedeth. But to the ende that the truth of this question may more easily appeare vnato vs, I will by the waye set vp a marke, whereunto the whole summe may be directed. And this shall be the best waie to auoide errore, if the dangers be considerd that are like to fall on both sides. For when man is put from all vnrighteousnes, by and by he thereby taketh occasion of slouethfulness: and because it is faide, that by himselfe he can do nothing to the studie of righ-

teousnesses,
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teaches, forthwith hee neglecteth it wholly, as if it pertained nothing unto him. Again, he can presume to take nothing upon himselfe, be it neuer so little, but that both Gods honour shall be thereby taken from him, and man himselfe be ouerthrowne with rash confidence. Therefore to the ende we strike not vpon these rockes, this course is to be kept, that man being enformed that there remaineth in him no goodness, and being on every side compassed about with most miserable necessity, may yet be taught to aspire to the goodnes whereof he is voide, and to the libertie whereof he is depruned, and may be more sharply flaired vp from slothfulnes, than if it were fained that he is furnished with greatest power. How necessearie this second point is, every man feeth. The firft, I see is doubted of by moe than it ought to be. For this being set out of controversy, it ought then plainly to stand for truth, that nothing is to be taken away from man of his owne, as farre as it behooueth that he be thrown downe from falfe boasting of himselfe. For if it were not graunted to man to glory in himselfe even at that time, when by the bountifullnes of God he was garnished with most singular ornaments, how much ought he now to be humbled, that for his unthankfulness he is thrust downe from his glorie into extreme shame? At that time (I faie) when he was advanced to the highest degree of honour, 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 owne good things, but by the partaking of God. What therefore remaineth nowe, but that he being naked and destitute of all glorie, do acknowledge God, to whose liberalitie he could not be thankful when he flowed full of the riches of his grace: and that now at length with confession of his owne poueritie he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Also it is as much for our profit, that all praife of wisdom and strength be taken from vs, as it pertaineth to the glorie of God that they joyn our owne with the robberie 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 that we be lifted vp on lie on a staffe of a reede, that it may by and by breeke, and we fall to the ground? Albeit, our forces are yet too much commended when they are compared to the staffe of a reede. For it is but smoke all that vain men have imagined and doe babble of them. Wherefore not without causse is this excellent sentence oft repeated by Augustine, that free will is rather thrown downe headlong, than stablisshed by them that defende it. This I thought needfull to speake before, as by waie of Preface for manie mens takes, which when they heare mans power ouerthrowne from the grounde, that the power of God may bee builded in man, doe much hate this manner of disputing as dangerous, much more superfuous, which yet appeareth to be both in religion necessarie, and for vs most profitable.

Whereas we have a little before saide, that in the understanding minde, and in the hart are placed the powers of the soule, nowe let vs consider what they both are able to do. The Philosophers indeed with great content do imagine that in the understanding minde fitteth reason, which like a lampe giueth light to all counsels, and like a Queene governeth the will, for they say that it is so endued with divine light, that it can giue good counsell, and so excelleth in lively force that it is able well to gouerne. On the other side, that fene is dull and bleare eieed, that it alway creept on the grounde, and walloweth in grosse objects, and neuer lifteth vp it selte to true insight. That the appetit if it can abide to obey reason, and do not yeeld it selte to fene to be subdued, is carried on to the studie of vertues, holdeth on the right way, & is transformed into will: but if it giue it selte subiect into the bondage of fene, it is by it corrupted and perverted, so that it degendreth into luft. And whereas by their opinion there do fit in the soule those powers that I have spokenc of before, understanding, fene, appetite or will, which worde will is now more commonly yeied, they say
say that understanding is endowed with reason, the best governor of good and blessed life, so that it doth hold it selfe within his owne excellency, and sheweth forth the force that is naturally given it. But that inferior motion of it, which is called sense, where with man is drawn to error and deceit, they say to be such, that it may be themed with the rod of reason, and by little & little be vanquished. They place will in the middle between reason and sense, as a thing at her owne ordering, & hating liberty whether it lift to obey to reason, or giveth forth it selfe to be rauished by sense.

3. Sometime in deed they doe not dene, being overcome by very experience, how hardly man stablisheth reason to reign as Queen within himselfe, while sometime he is tickled with enticements of pleasure, sometime deceived with false semblance of good things, sometime impreumarily smitten with moderate affections, and violently hale out of the way as it were with ropes or stringes of striewes, as Plato hath. For which reason Cicero saith, that these spikes given by nature, are with peruerse opinions and cuill manners by and by quenched: But when such diseases have once gotten places in the minds of men, they grant that they do more outrageously over flow, than that they easily may be restrained: and they strike not to compare them to wilde horses which throwing away reason as it were casting the Chariot druen, doe range vnruledly and without measure. But they make no question of that virtues and vices are in our owne power. For it (say they) is in our choice to doe this or that, then is it also in our choice not to doe. Now if it be in our choice not to doe, then is it also to doe, but of free choice we seeme to doe those things that we doe, and to forbear those things that we forbear. Therefore if we do any good thing, when we lift, we may likewise leaue it vndone: if we doe any cuill, we may also effchew the same. Yet some of them haue burst forth into so great licentiouines, that they haue boasted that it is indeede Gods gift that we have, but our owne that we live well and holy. And thence commeth that saying of Cicero in the person of Ossa: because every man himselfe getreth virtue to himselfe, therefore neuer any of the wise men did thame God for it. For (faith he) for vertue we be praised, and in vertue we glorie, which should not be if it were the gift of God, and not of our selues.

And a little after: This is the judgement of all men that fortune is to be asked of God, but wise done to be taken of himselfe. This therefore is the summe of the opinion of all the Philosophers: that the reason of mans understanding is sufficient for a right governance: that Will being subiect to it, is in deed mooved by Senes to cuill things. But euem as it hath free election, so can it not be stoped, but that it follow reason for her guide in all things.

4. Among the Ecclesiasticall writers, albeit there haue beene none that did not acknowledge both that the soundness of reason in man hath beene force wound by saine, and his will exceedingly entangled with peruerse desires, yet many of them haue too much allented to the Philosophers, of which the auncient, as I thinke, did so much advance the strength of man upon this consideration, leseth if they should haue expressly confest his weakeenesse, forth they should have made the Philosophers, with whom they then contended, to laugh at them: and then leseth they should give to the flesh, which of it selfe was due to goodnesse, a new occasion of slothfulness. Therefore because they would not teach any thing that was an absurditie in the common judgement of men, their studie was to make the doctrine of the Scripture halfe to agree with the teachings of the Philosophers. But that they principally regarded that second point, not to make place for slothfulnesse, appeareth by their owne wordes. Chrysostome hath in one place: Because God hath put both good and cuill things in his owne power, he hath giuen vs freedome of election, and he withholdeth not the unwilling, but embraceth the willing. Against oftentimes he that is cuill, if hee will, is turned into good, and hee that is good by slothfulness falleth and becometh cuill, because God made our nature to haue free will, and he.
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he layeth not necessitie vpon vs, but giving convenient remedies, suffieth all to lie in the mind of the patient. Againe, As vnlesse we be holpen by the grace of God, we can never doe any thing well: so vnlesse we bring that which is our owne, wee cannot obtaine the fauour of God. And he had faide before, that it should not be all of Gods helpe, but wee must also bring somewhat. And this is commonly a familiar worde with him, let vs bring that which is ours, God will supply the rest. Wherewith agreeeth that which Hieron faith, that it is our part to begin, but Gods to make an ende: our part to offer what we can, his to fulfill what we cannot. You see now that in these sayings they gaue to man towaarde the studie of vertue more than was meete, because they thought that they could not otherwise awake the dul-ness that was naturally in vs. But if they did prooue that in it onely we sinned, with what apt handling they haue done the same, we shall after see. Surely that the sayings which we haue rehearsed are most false, shall by and by appeare. Now although the Grecians more than other and among them principally Chrysostome have faide measure in aduauncing the power of mans will, yet all the olde writers, except Augustine, doe in this point so either varie, or waver, or speake doubtfully, that in manner no certaintie can be gathered of their writings. Therefore wee will not tarrie upon exact reckonings of euerie one of their sayings, but here and there wee will touch out of every one of them so much as the plaine declaration of the matter shall seeme to require. As for them that followed after, while euerie one for him-selfe sought praefte of wit, in defending of mans nature, they fell continually by little and little one after another into worse and worse, till it came to farre, that man was commonly thought to be corrupted onely in his sensual part, and to have reason altogether, and will for the more part vn corrupted. In the mean time this flew about in all mens mouthes, that the natural gifts were corrupted in man, and the supernaturall were taken away. But to what meaning that tended, scarcely the hundredth man did euen slightly understand. As for my part, if I would plainly shew of what sort is the corruption of nature, I could be easilie contented with these wordes. But it is much materiall that it be heedfully weyed what a man, being in all partes of his nature corrupted and spoyled of his supernaturall giftes, is able to doe. They therefore which boasted themselves to be the disciples of Christ, spake of this matter too much like Philosophers. For the name of Freewill still remained among the Latines, as if man had still abiden in vn corrupted state. And the Grecians were not ashamed to vfe the word much more arrogantly: For they called it Autexousion, that is to say, of her owne power, as if a man had the power himselfe. Because therefore all, euén to the common people, had recived this principle, that man was endued with Freewill, and many of them that would seeme excellent, cannot tell how farre it extendeth: first let vs search out the force of the word it selfe, and then let vs proceede on by the simplicitie of the Scripture, to shew what man is able to doe of his owne nature, toward good or euill. What Freewill is, whereas it is a word commonly found in all mens writings, yet fewe have defined. Yet it seemeth that Origen rehearsed that thing whereof they were all agreed, when he faide, that it is a power of reason to discerne good or euill, and a power of will to chuse either of them. And Augustine varieeth 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 ceaseth. Bernard, while he meaneth to speake more subtly, speaketh more darkly, which faileth, that it is a consent by reason of the libertie of will that cannot be loft, and the judgement of reason that cannot be auoyed. And the definition of Anselmus is not familiar enough, which faileth that it is a power to keepe vprightnesse for it selfe. Therefore Peter Lombard and the other Schoolemen, haue rather embraced Augustines definition, because it both was plainer and did not exclude the grace of God, without the which they faile that will was not sufficient for it selfe. But they bring also of
of their own such things as they thought either to be better, or to shew for plain declaration. First, they agree that the name of *Arbitrium,* that is free choice, is rather to be referred to reason, whose part is to discern between good and evil things; and the affection Free, pertaining properly to will, which may be turned to either of both. Wherefore, this Freedome properly belongeth to will; *Thomas* faith, that it would very well agree, if Free will be called a power of choosing, which being mixt of un-derstanding and appetite, doth more encline to appetite. Nowe haue wee in what things they teach that the power of Free will consitteth, that is to sake, in reason and will. Now remaineth that we shortly see how much they gyue to either part.

5 They are commonly wont to make subjicet to the free determination of man, things mean, that is, which belong not to the kingdom of God: but they do referre true righteousness to the speciall grace of God and spiritual regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to shew, hee reckoneth vp three sorts of Willes, the first Sensate, the second Naturall, the third Spiritual, of which he faith, 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 not, shall be entreated in place fit for it, for now my purpose is but shortly to rehearse the opinions of other, and not to confute them. Herewith it commeth to passe, that when writers speake of free will they principally seek not what it is able to do to ciuill or outward dooings, but what it can doe to the obedience of the law of God. Which latter point I thinke to be the principal, that yet I thinke the other is not to be neglected. Of which meaning I will, I shall shew a good reason. There hath beene a distincion received in Schoole, that reckoneth vp three sorts of Freedomes, the first, from necessitie, the second from sine, the third from miserie. Of which the first is naturally fetched fast in man, that it can by no means be taken away: the other two are loft by sinne. This distincion I willingly receive, sauing that there necessitie is wrongfull counfounded with compulsion: betweene which two how much difference there is, and how necessitie that difference is to be considered, shall appeare in another place.

6 If this be receiued, then shall it be out of controversy that man hath not free will to do good worke, vnlesse he bee holpen by grace, and that by speciall grace, which is givne to the only elect by regeneration. For I do not passe upon these phantamke men, which babble that grace is offered generally and without difference. But this is not yet made plaine, whether he be altogether depruin of power to doe well, or whether he have yet some power, although it be but little and weak, which by it selfe in deed doe can nothing, but by help of grace doth also her part. While the Master of the Sentences goeth about to make that plaine, he faith there are two sorts of grace necessarie for vs, whereby wee may be made meete to doe a good worke: the one they call a working grace, whereby we effectuall will to do good: the other a Together working grace, which followeth good will in helping it. In which division this I mislike, that while he guesseth to the grace of God an effectuall desire of good, he secretly theneth his meaning that man alreadie of his owne nature, after a certain manner, desireth good though useffectuall. As Bernard affirming that good will is indeed the worke of God, yet this he granteth to man, that of his owne motion he desirith that good will. But this is farre from the meaning of Augustine, from whom yet Bernard woulde seeme to have borrowed this division. In the second part of the division, the doubfulnes of speech offendeth me, which hath bred a wrong exposition. For they thought that we do therefore worke together with the second grace of God, because it lieth in our power, either to make voide the first grace by refusing it, or to confirme it by obediently following it. Whereas the author of the book, Of the calling of the Gentiles, doth thus express it, that it is free for them that we the judgement of reason, to depart from grace, that it may.
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may be woorthie reward not to have departed, and that the thing which could not be done but by the working togethier of the holy Ghost, may be imputed to their merits, by whose will it was possible to have not beene done. These two things I had wil to note by the way, that nowe Reader, thou maist see how much I differ from the soundest of the schoolemen. For I doe much farther differ from the later Sophisters, even so much as they be farther gone from the ancient time. But yet somewhat, after such a fort as it is, we perceiue by this diuision, after what manner they have given free will to man. For at length Lombarde faith, that we have not free will therefore, because we are alike able either to do or to thinke good and evil, but only that we are free from compulsion: which freedom is not hindered, although we be pervertie and the bondmen of sine, and can do nothing but sine.

7 Therefore, man shall be faide to have free will after this fort, not because he hath a free choice as well of good as of evil, but because he doth will by Will, and not by compulsion. That is very well faied: but to what purpose was it to garnish so small a matter with so proud a title? A goodly libertie forthe more man be not compell to serve sine: or is he yet a willing servant that his will is holden fast bound with the fetters of sine. Truely I do abhorre struing about words wherewith the church is vainely weared, but I thinke that such words are with great religions carefullnes to be taken heed of, which found of any absurditie, specially where the errors is hurtfull. How few I pray you are there, which when they heare that free will is assigned to man, do not by and by conceiue, that he is Lord both of his own nature, and that he is able of himselfe to turne himselfe to whether part he will? But some one will say, that perill shall be taken away, if the people be diligently warned of the meaning of it. But rather forasmuch as the wit of man is naturally bent to falsitie, he will sooner conceiue an error of one little worde, than a truth out of a long tale. Of which thing we have a more certaine experience in this very word, than is to be wished. For omitting that exposition of the old writers, all they in manner that came after, while they tike from the natural signification of the worde, have beene carried into a truist of themselves that bringeth them to destruction.

8 But if the authoritie of the fathers do mooue vs, they have indeed continually the word in their mouth: but they doe withall declare, how much they esteeme the vs of it. First of all Augustine, which sticke not to call it Bond will. In one place he is angrie with them that deie free will: but he declareth his chiefe reason why, when he faith onely, Let not any man be so bold to deie the freedome of will, that he go about to excue sine. But furieul in another place he confesseth, that the will of man is not free without the holy Ghost, forasmuch as it is subiect to lustes that do bende and conquer it. Againe, that when will was overcome with sine, whereinto it fell, nature bade to want freedome. Againe, that man haung ill vsed his free will, loft both himselfe and it. Againe, free will is become captue, that it can doe nothing towarde righteousnes. Againe, that it cannot be free, which the grace of God hath not made free. Againe, that the justice of God is not fulfilled when the law commandeth, and man doth of his owne strengthe, but when the holy Ghost helpeith, and man will not free, but made free by God, obeyeth. And of all these things he shortly rendreth a cause, when in another place he witteth, that man receuied great force of free will when he was created, but he loft it by finning. Therefore in another place, after that he had showed that free will is stablilied by grace, he sharply inuoceth against them that take it upon them without grace. Why thenfore (faith he) dare wretched men either be proud of free will before that they bee made free, or of their owne strengthe if they be alreadie made free? And they marke not that in the vere name of free will, is mention of freedome. But where the spirit of the Lorde is, there is freedome. If then they be the bondmen of sine, why do they boast them of free will? For of whom a man is overcome, to him he is made bond. But if they be
be made free, why doe they boast them as of their owne worke? Are they so free, that they will not be his bonderants, which faith: Without my yee can doe no-
thing? Beside that also in another place he feemeth sportingly to mocke at the vse of
that worde, when he faide, that will was in deede free, but not made free, free
to rightcounsesse, but the bonderant of sinne. Which saying in another place he
repeateth and expoundeth, that man is not free from rightcounsesse, but by choice
of will, and from sinne he is not free but by grace of the Sameur. Hee that doeth
rightly, that the freedome of man is nothing elle but a freemaking or manumission
from rightcounsesse, feemeth trimly to mocke at the very name thereof. Therefore
if any man will permit the vse of this worde with no euill signification, he shall not
be troubled by me for so doing. But because I think it cannot be kept without great
perill, and that it should turne to a great benefite to the Church, if it were abolished:
neither will I my selfe vse it, and I would with other, if they ask me counsell, to
forbear it.

9 I may seeme to have brought a great prejudice against myselfe, which have
confessed, that all the ecclesiastical writers, except Augustine, haue spoken so doubt-
fully or dutefully in this matter, that no certaine can be had out of their writings.
For some will to construe this, that I meant therefore to thorow them from giving any
voice herein, because they are all against me. As for me, I meant it to no other ende
but this, that I only and in good faith would have godly wits proued for, which
if they waite vpon those mens opinions in this point, they shall alway wauuer uncer-
taine. In such sort doe they sometime teach, man being spoiled of all strengthe of free
will, to vee to grace onely: sometime they vurnish or feeme to vurnish him with his
owne armoure. But it is not hard to make appeare, that in such doubtfulnesse of
speech, they nothing, or very little esteeming mans strengthe, haue given the praise
of all good things to the holy Ghost, if I here recite certaine sentences of theirs,
whereby that is plainly taught. For what meaneth that saying of Cyprian, which
Augustine to oftene repeated, that we ought to glory of nothing, because we haue no-
thing of our owne, but that man wholly despoiled in himselfe, may learne to hang all
vpon God? What meaneth that saying of Augustine and Excbnius, when they ex-
 pund, that Christ is the tree of life, to whom he that reacheth his hand, shall liue?
and that the tree of knowledge of good and euill, is the free choice of will, whereof
who so tasteth, forsaking the grace of God, he shall die? What meaneth that of chry-
sostem, that every man is naturally not onely a sinne, but also altogether sinne? If we
have no good thing of our owne: If man from top to toe be altogether sinne: if it be
not lawful to attempt how much the power of free will is able to doe, how then
may it be lawfull to part the praise of a good worke betweene God and man? I could
rehearse of this sort very many sayings out of other, but least any man should caull,
that I choose out those things onely that make for my purpose, and doe craftly leave
out such things as make against me, therefore I doe forbear such rehearseall. Yet this
I dare afferne, howsoever they be sometime too busie in advancing free will, that this
yet was their purposed marke, to teach man being altogether turned away from trust
of his owne power, to haue his strengthe reposed in God alone. Now come I to the
simple setting forth of the truth, in considering the nature of man.

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And truly so oft as this lust inundath our minde, that we desire to have somewhat of our owne, which may rest in our selues rather than in God, let vs knowe that this thought is ministred vs by no other counsellor, but by him that persuaded our first parents, to have a will to be like vnto Gods, knowing both good and euill. It is the word of the ducell that raiseth vp man in himselfe, let vs giue no place vnto it, vsleffe we lift to take counsell of our enemie. It is pleasant in deede, for a man to have so much strengthe of his owne, that he may rest in himselfe. But that we be not allurred to this vaine affiance, let so many false sentences make vs afraye, by which we bee thrown downe: as are, Cupid is he which raiseth in man, and setteth flesh to be his arm. Againe, that God hath not pleasure in the strengthe of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, and attend vpon his mercie. Againe, that it is he which giueth strengthe vnto him that fainteth, and vnto him that hath no strengthe, he encreaseth power, even the young men shall faint and be weary, and the yong men shall stumble and fall, but they that waite vpon the Lord, shall renew their strengthe. All which sayings tend to this end, that we leane not vpon any opinion of our owne strengthe, be it neuer so little, if we meane to haue God fauourable vnto vs, which resifteth the proud, and giueth grace to the humble. And then againe, let these promises come into our remembrance. I will powre our water vpon the thristie, and Flouds vpon the drye ground. Againe, alle ye that thirst, come vnto the waters. Which promises doe teftifie, that none are admitttd to receitue the blessings of God, but they that pine away with feeling of their owne pouer. And such promises are not to be passe over, as is that of Ezech: Thou shalt haue no more funne to shine by day, neither shall the brightnesse of the Mone shone vnto thee: for the Lord shall be thine everlafting light, and the God thy glorie. The Lorde in deede doth not take away the shining of the Sunne or Mone from his servaunts, but because he will him selfe alone appeere glorious in them, he calleth their confidence far away, euon from those things, that are counted in their opinion most excellent.

11 Truly, that saying of Chrysostome hath alway exceedingly well pleased me, that the foundation of our Wisedome is humilitie: but yet more that saying of Augustine, as (faith he) that fame Rhetorician being asked, what was the first thing in the rules of eloquence, answered Pronunciation: and what was the second, he answered Pronunciation: and what was the third, he answered Pronunciation: so if one aske me of the rules of Christian religion, the First, the Second, and Thirde time, and alwaies I would answere Humilitie. But he meaneth not humilitie, when a man knowing some little vertue to be in himselfe, abstaineth from pride and hauintesse of minde, but when he truly feeleth himselfe to be such a one, as hath no refuge but in humilitie: as in another place he declareth. Let no man (Saith he) flatter him selfe: of his owne he is a ducell. That thing whereby he is blest, he hath of God onely. For what haft thou of thine owne, but sinne? Take away from thee sinne which is thine owne, for righteounesse is Gods. Again, why is the possibilitie of nature so presumed on? it is wounded, maimed, troubled and loft, it needeth a true confession, and not a faile defence. Again, when every man knoweth that in himselfe he is nothing, and of himselfe he hath no helpe, his weapons in himselfe are broken, the wars are ceased. But it is needfull, that all the weapons of wickednesse be broken in funder, shattered in pieces and burnt, that thou remaine vnarmed and haue no helpe in thy selfe. How much more weake thou art in thy selfe, so much the more the Lorde receieth thee. So vpon the threefore and ten Psalm he forbiddeth vs to remember our owne righteounesse, that we may acknowledge the righteounesse of God: and he sheweth that God doth so commend his grace vnto vs, that we may knowe our selues to be nothing, that we stande onely by the mercie of God, when of our selues we are nothing but euill. Let vs not therefore stinde here with God for our right, as if that were withdrawn from our saluation which is giuen to him. For as
our humbleness is his highness, so the confession of our humbleness hath his mercie readie for remedie. Neither yet do I require that man not convinced should willingly yield himselfe: nor if he hath any power, that he should turne his minde from it, to be subdued unto true humilitie. But that laying away the disafe of selfe-love and desire of victorie, wherewith being blinded, he thinketh too highly of himself, he should well consider himselfe in the true looking glasse of the Scripture.

12 And the common laying which they have borrowed out of Augustine pleafeth me well, that the natural gifts were corrupted in man by sinne, and of the supernaturall he was made empiotic. For in this latter part of supernaturall gifts, they vnderfand as well the light of faith as of righteousness, which were sufficient to the attaining of heavenly life and eternall felicitie. Therefore banishing himselfe from the kingdom of God, he was also depruited of the spiritual gifts, wherewith he had been furnished to the hope of eternall saluation. Whereupon followeth, that he is so banished from the kingdom of God, that all things that belong to the blessed life of the soule, are extinguiished in him, vntill by grace of regeneration he recover them. Of that sort are faith, the love of God, charity towards our neighbours, the studie of holiness and righteousness. All these things, because Christ restored them vnto vs, are counted things comming from another to vs, and beside nature, and therefore we gather that they were once taken away. Again, foundnes of the vnderstanding minde and vprightnes of hart were then taken away together, and this is the corruption of natural gifts. For though there remaine somewhat of vnderstanding and judgement together with will, yet can we not say, that our vnderstanding is found and perfect, which is both feeble and drowned in many darkenesse. And as for our will, the peruerfnes thereof is more than sufficiently known. Sundry therefore reason, whereby a man discerneth betwixt good and cuell, whereby he vnderstandeth and judgeth, is a natural gift, it could not but be altogether destroyed, but it was partly weakened, partly corrupted, so that foule runes thereof appeare. In this fome doth John say, that the light shineth yet in darkenesse, but the darkenesse comprehended it not. In which wordes both things are plainly express'd, that in the peruered and degendred nature of man, there shine yet some some sparks that shew that he is a creature hauing reason, and that he differeth from brute beaftes, because he is indued with vnderstanding; and yet that this light is choked with great thickenes of ignorance, that it cannot effectually get abroad. So will, because it is inseparable from the nature of man, petished not, but was bounde to peruerfes desires, that it can execute no good thing. This is a complete definition, yet such as needeth to be made plaine with more wordes. Therefore, that the order of our talle may proceed according to that first distinction, wherein we deuide the foule of man into vnderstanding and will: let vs first examine the force of vnderstanding. So to condemn it of perpetuall blindness, that a man leue vnto it no manner of skill in any kind of things, is not onely against the word of God, but also against the experience of common reason. For wee see that there is planted in man a certaine desire to search out truthe, to which he would not aspire at all, but hauing felt some fayour thereof before. This therefore is some sight of mans vnderstanding, that he is naturally drawn with loue of truthe, the neglecting whereof, in brute beaftes produceth, a groffe Scamse without reaon, albeit, this little desire, such as it is, fainteth before it enter the beginning of her race, because it by and by faileth into vanitie. For the witte of man cannot for dulnese keepe the right way to search out truthe, but strayeth in divers errors, and as it were groping in darkenesse, oftentimes stumbleth, til at length it wander and vanish away, so in seeking truthe, it doth betray howe vnfit it is to seek and find truthe. And then it is fore troubled with another vanitie, that oftentimes it discerneth not those things, to the true knowledge whereof it were expedient to
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bend it selfe, and therefore it tormenteth it selfe with some curiosity, in searching out things superfluous and nothing worthy; and to things most necessarie to bee knownen, it either taketh no heed, or negligently or seldome turneth, but surely scarce at any time appliceth its studie carnefully unto them. Of which peruersefesse, whereas the prophane writers doe commonly complaine, it is founde, that all men haue entangled themselves with it. Wherefore Salomon in all his Ecclesiastes, when hee had gone through all these studys, in which men thinke themselves to bee verie wise, yet hee pronounceth that they are all vaine and trifling.

33 Yet doe not all treatises of Witte so alway become void, but that it attaineth somewhat specially when it bendeth it selfe to these inferior things. Yea, and it is not to blockish, but that it tasteth also some little of the higher things, howsoever it more negligently apply the searching of them, but yet not that with like power of conceiuing. For when it is carried vp above the compass of this present life, then is it principally convinced of her owne weaknesse. Wherefore, that we may the better see how farre according to the degrees of her ability, it proceeded in every thing, it is good that I put for such a distinction. Let this therefore be the distinction, that there is one understanding of earthly things, an other of heavenly things. Earthly things I call those that doe not concerne God and his kingdom, true righteousnesse and the blessednesse of eternal life, but have all their respect and relation to this present life, and are as it were contained within the boundes thereof. Heavenly things, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heavenly kingdom. Of the first sort are policie, gourernance of householde, all handie crafts, and liberall Sciences. Of the second sort are the knowledge of God and Gods will, and the rule to frame our life according to it. Concerning the first, this we must confesse, because man is a creature by nature givn to live in companies together: he is also by naturall infinition bent to cherish and to preserve the fellowship of these companies, therefore wee see that there are in all men naturall impressions of a certaine civill honestie and order. Hereby it commeth to passe, that there is found no man that understandeth not, that all companies of men ought to be kept in order with lawes, and that conceiuth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men unto lawes, because the goodes thereof are naturally plantned in all men without any teacher or lawmaker. And I were not the diffusions and sightings that afterward arise while some desire to pervert lawe and right, the loose absolute government of Kings, that lust strayeth abroad in stead of right, as thecues and robbers, some (which is a fault more than common) thinke that to be viuinit, which other haue stablished for just: and on the other side stifely say, that to be laudable, which other haue forbidden. For these men doe not therefore have lawes, because they doe not knowe that lawes are good and holy, but for that they raing with headie lust, doe fight against manifest reason, and for their fanrie doe abhorre that, which in understanding of minde they allowe. The latter sort of it struing in such, that taketh not away the first conceiuing of equitie. For when men do dispute among themselves, concerning the points of lawes, they agree together in a certaine samne of equitie. Whereas it prooued the weaknesses of mans wit, which even then when it seemeth to followe the right way, yet halteth and staggereth, but full this remaineth true, that there is foemen in all men a certaine feede of politike order. And that is a large proove, that in the ordering of this life, no man is voids of the light of reason.

14 Now do followe the artes, both the liberall, and the handie crafts, in learning whereof, because there is in vs all a certaine aptnesse, in them also doeth appeare
Nature the force of mans withe: but albeit, all men be not apt to learne them all, yet is this a token certaine enough of the common naturall power, that there is almost no man found, whoe conceit of withe doth not in some arte or other shew forth it selfe. Neither haue they onely a power or facultie to learne, but also to deuise in every arte some new thing, either to amplifie or make perfect that which hath been learned of an other that went before, which thing, as it moued Plato erroniouslie to teach, that such conceiuing is nothing else, but a calling to remembrance, so by good reason it ought to compell vs to confesse, that the beginning thereof is naturally planted in the withe of man. These points therefore doe plainly testified, that there is given to men naturally an vnuerall conceiuing of reason and of understanding. Yet is it so an vnuerall benefite, that therein every man ought for himselfe to acknowledge the peculiar grace of God. To which thankfulness the creator himselfe doth sufficiently awake vs, when he createth naturall foolses, 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 liberallitie towards every man. But the intuention and orderly teaching of the same artes, or a more inwarde and excellent knowledge of them which is proper but to a few, is no perfect argument of the common conceiuing of withe, yet because of without difference it happeneth to the godly and wngodly, it is rightfully reckoned among naturall giftes.

15 So oft therefore as we light upon prophane writers, let vs be put in minde by that maruellous light of truth that shineth in them, that the wit of man, how much sooner it be perverted and fallen from the first integritie, is yet clothed and garnished with excellent giftes of God. If we consider that the spirite of God is the only fountain of truth, we will neither refuse nor despise the truth it selfe, whereby it shall appear, except we will dishonestly vs the spirite of God: for the giftes of the holy Ghost cannot be fet light by, without contempt and reproch of himselfe. And what? shall we deny that the truth tuned to the olde Lawyers, which have set forth Civill order and Discipline with so great equitie? 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 withe, which by seeking in order the arte of speech, haue taught vs to speake with reason? Shall we say that they were madde, which infecting forth Philisicke haue employed their diligence for vs? What of all the Mathematicall sciences? shall we thinke them doing errours of madde men? no, rather we cannot reade the writings of the olde men, concerning these things, whithout great admiration of their withe. But shall we thinke any thing pracie worthie or excellent, which we doe not reknowledg to come of God? Let vs be ashamed of so great unthankfulnesse into which the heathen Poets fell not, which confudd that both Philosophic and Lawes, and all good Artes, were the inventions of Gods. Sith then it appeareth that these men whom the Scripture calleth naturall men, were of so sharp and deepe light in searching out of inferiour things, let vs learne by such examples, how many good things the Lorde hath left to the nature of man, after that it hath been spoiled by the false gifts wherein God endued him.

16 But in the meantime yet let vs not forget, that these are the most excellent good giftes of the spirite of God, which for the common benefite of mankinde haue dealt abroad to whom it pleaseth him. For if it be conuided, that the understanding and skill that was required for the framing of the tabernacle, should be powred into Befleeel and Oliab by the spirite of God, it is no maruell if the knowledge of those things which are most excellent in mans life, be fai to be communicated vnto vs by the spirite of God. Neither is there cause why any man should aske, what haue the wicked to doe with Gods spirite, which are altogether estranged from God.
For where it is said that the spirit of God dwelleth in the faithful only: that is to be understood of the spirit of sanctification, by which we are consecrate to God himself, to be his temples; yet doth he nevertheless fill, moue and quicken all things with the virtue of the same spirit, and that according to the properitie of every kind which he hath given to it by law of creation. If it have been the Lord's will that we should be holpen by the trauell and fauice of the wicked in natural Philoſophy, Dialeceke, the Mathematurall knowledges, and other: let us vie it, least if we neglect the gifts of God, willingly offered in them, we suffer inf punishment for our foolishneſse. But let any should thinke a man to be blessed, when under the elements of this world there is granted unto him so great an ability to conceive truth, it is also to be added that all this power to understand, and the understanding that followeth thereof, is a vanishing and transitorie thing before God, where is not a steadfast foundation of truth. For Augustine teacheth most truly, whom (as we have said) the Master of the Sentences, and the other Schollem are compelled to affent vnto, as the free gifts were taken from man after his fall, so these natural gifts which remained, were corrupted. Not that they be defiled of themselves in al much as they come from God, but because they cease to be pure to a defiled man, that he should have no praise of them.

17. Let this be the summe: that it is useful that in all mankinde is reason which is proper to our nature, which maketh vs to differ from brute beastes, as brute beastes doe in fffe from things without life. For whereas there bee borne of certaine natural fools and idiots, that default obscureth not the generall grace of God: but rather by such high we are put in minde, that what is left vnto our felues, ought juiftly to be ascribed to the kindnesse of God, because if he had not spared vs, our rebellion had drawne with it the destruction of our whole nature. But whereas some doe excell in sharpnesse of conceiuing, some other doe passe in judgement, some have a quicker wit to learne this or that art: in this varietie God setteth forth his grace vnto vs, that no man should cleame to himfelfe as his owne, that which floweth from Gods meere liberalitie. For how becommeth one more excellent than another, but that in common nuture might appeare aboue others the speciall grace of God, which in omitting many, faith openly that it is bound to none. Befide that, God powreth in singular motions, according to the calling of euery man. Of which thing we meete with many examples in the booke of the Judges, where it is said, that the spiritue of the Lord clad them, whom he called to rule the people. Finally, in euery noble act there is a speciall instruction. By which reason therefore men followed Saul, whose harts the Lorde had touched. And when his ministring in the kingdome was prophesied of, Samuel said thus: The spiritue of the Lord shall come vpon thee, and thou shalt be another man. And this was continued to the whole course of government: as after it is spoken of David, that the spiritue of the Lorde came vpon him from that day forward. But the same is spoken in another place as touching particular motions: yea, in Homer men are said to excell in witte, not onely as Jupiter hath dealt 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 deepely witterd, that the wittes of men are in the hand and will of God to rule them at euery moment: for which reason it is said, that he taketh wit from the wife, that they may wander out of the way. But yet in this diuerfitie we fee remaining some markes of the Image of God, which doe make difference betweene all mankinde and other creatures.

18. Now is to be declared what mans reason seeth, when it commeth to the kingdom of God and to that spirituall insight, which consisteth chiefly in three things: to know God, and his fatherly favour toward vs, wherein our salvation standeth: and the way to frame our life according to the rule of his law. Both in the
first two, and in the second properly they that are most witty, are blinder than moles.
I deny not that there be here and there read in Philosophers, concerning God, many things well and aptly spoken; but yet such as doe alwaye favour of a certaine gildie imagination. The Lord gave them in deede, as is above said, a little taste of his godhead, that they should not pretend ignorance to colour their vngodliness: and many times he moued them to speake many things, by confusion whereof themselves might be convinced: But they so faue the things that they faue, that by such seeing they were not directed to the truth, much lesse did attain vnto it, like as a way-faring man in the midst of the field, for a sudden moment, seeth faire and wide the glittering of lightning in the night-time, but with such a quickly vanishing sight, that he is sooner covered againe with the darknesse of the night, than he can stirre his foote, so faire is it off that he can be brought into his way by such a helpe. Beside that, those small drops of trueth, wherewith as it were by chuse, they sprinkle their booke, with how many and how monstrous lies are they defiled? Finally, they nearer so much as smelled that affiruednesse of Gods good will toward vs, without which mans wit must needs be filled with infinite confusion. Therefore mans reason neither approacheth, nor goeth toward, nor once directeth sight vnto this truth, to understand who is the true God, or what a one he will be toward vs.

19 But because we being drunke with a false persuasion of owne deepe in-sight, doe very hardly suffer our selues to be perswaded, that in matters of God it is vitally blinde and dull: I thinke it shall be better to conforme it by testimonies of Scripture, than by reasons. This doth John very well reach in that place which I cuen now alluded, when he writeth, that life was in God from the beginning, and the same life which should be the light of men, and that the light did shine in darknesse, and the darknesse comprehended it not. He sheweth in deede, that mans foule is lightened with the brillianc of Gods light, so that it is never altogether without some small flame, or at least some sparkle of it, but yet, that with such a light hee comprehended not God. And why lo? because mans quickenesse of wit, as toward the knowledge of God, is but meerely darknesse. For when the holy ghost calleth men darknes, he at once spoileth them of all abilitie of spirituall understanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of bloud, or of the will of the flesh, or of man, but of God. As if he should say: flesh is not capable of to high wisdome to conceive God and that which is Gods, vnlesse it be lightned with the spirit of God. As Christ testified, that this was a speciall revelation of the father, that Peter did know him.

20 If we were perswaded of this which ought to be out of all controvercie, that our nature wanteth all that, which our heavenly father giveth to his elect by the spirit of regeneration, then heere were no matter to doubt upon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountain of life, and in thy light we shall see light. The Apostle testifieth the same thing when he faith, that no man can call Jesus the Lord, but in the holy Ghost. And John Baptizeth seeing the dullnesse of his discipules, crieth out, that no man can receive any thing, vnlesse it be given him from above. And that he meaneth by gift a speciall illumination, and not a common gift of nature, appeareth hereby, that he complaineth that in so many wordes as he had spoken to commend Christ to his discipules, he prenamed nothing. I see (faith he) that wordes are nothing to informe mens minds concerning divine things, vnlesse the Lord giveth understanding by his spirit. Yea, and Moses, when he reprocheth the people with their forgetfulness, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefit of God. Thine eyes (faith he) have seen those great tokens and woonders, and, The Lord hath not given thee a hart to understande, nor cares to heare, nor cies to see. What should he express more, if hee called vs blockes in considering the worlkes of God? K 3 Whereupon
Whereupon the Lord by the Prophet promiseth for a great grace, that he will give the Israelites a heart, that they may know him: signifying thereby, that man is not so much spiritually wise, as is lightened by him. And this Christ plainely confirmed with his owne mouth, when he saith, that no man can come to him, but he whom he shall be gien from the Father. What is not he himselfe the linke of the Father in whom the whole brightnesse of his glorie is expressed unto vs? Therefore he could not better shewe what our power is to know God, than when he faith, that we have no eyes to see his image, where it is so openly set present before vs. What? came he not into the earth for this purpose, to declare his Father will unto men? And did he not faithfully do his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inward schoolmaster, the holy Ghost, let open the way to our minde. Therefore none come to him, but they that have heard and beene taught of the Father. What manner way of learning and hearing is this? Euen, when the holy Ghost by maruellous and singular vertue formed the cares to heare, and the minde to understand. And leaft that should seeme strange, he alledge the prophesie of Esay, where when he promiseth the repairing of the Church, that they which shall be gathered together to salvation, shall be taught of the Lord. If God there foreweth some peculiar thing concerning his elect, it is evident that he speaketh not of that kind of learning that was so common to the wicked and vngodly. It remaineth therefore that wee must understand it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghost by his enlightning shall make a new mind. But Paul speaketh most plainly of all, which of purpose entering into discourse of this matter, after he had condemned all mens wisdome of folly and vanité, and vnlerth brought it to nought, at the last conclude thus: that the naturall man cannot perceiue those things that are of the spirit of God: they are foolishnesse vnto him, and he cannot understand them, because they are spiritually judged. Whom doth he call natural? euen him that faideth vpon the light of nature. Hee I say comprehended nothing in the spiritual mysteries of God. Why so? is it because of foolishnesse he neglecteth it? Nay, rather althouh he would strue! never so much, he can do nothing, because forsooth they are spiritually judged. What meaneth that? because being vnterly hidden from the light of man, they are opened by the onely revelation of the spirit: so that they are reckened for folly where the spirit of God giueth not light. Before hee had announced those things that God hath prepared for them that looche him, above the capacitie of eies, cares and minde. Yea, he teefeeth that mans wisdome was as a certaine veile, whereby mans minde was kept from seeing God. What meane we? The Apostle pronounceth, that the wisdome of this world is made folly by God, and shall we forsooth giue vnto it sharpnes of understanding, whereby it may peace to the secret places of the heavenly kingdome? Far be such beastlines from vs.

And so that which here he taketh away from men, in another place in a prayer, he giveth it to God alone. God faith he and the father of glorie, giue to you the spirit of wisdome and revelation. Now thou hearest that all wisdome and revelation is the gift of God. What folowlweth? and lighten the eies of your mind. Surely if they need a new revelation, then are they blind of themselves. It folowlweth after: That ye may know what is the hope of your calling, &c. Therefore he confesseth, that the wis of men are not capable of so great understanding, to know their owne calling. And let not some Pelagian babble here, that God doth remedy that dulnes or vnshifflinesse, when by the doctrine of his word he direceth mans vnderstanding, whither without a guide he could not have attayned. For David had a lawe, wherein was comprehended all the wisdome that may bee desired, and yet not contended with that, he requireth to haue his eies opened that he may consider the mysteries.
mysteries of the same law. By which speech truly he secretly faith, that the Sunne
rileth vpon the earth where the word of God shineth to men: but they get not much
thereby, vntill he himselfe, that is therefore called the father of lightes, doe give
them or open their eyes, bicaufe wherefore he shineth not with his spirite, all things
are possiffed with darkenes. So the Apostles were well and largely taught by the best
schoolmater: yet if they had not needed the spirite of truth to instruct their minds
in that same doctrine which they had heard before, he would not have hidden them
looke for him. If the thing that we aske of God, we doe thereby confesse that wee
want: and God in that that he promiseth it vs, doth argue our neede, let no man
doubt to confesse that he is so much able to vnderstand the mysteries of God as hee
is inlightned with his grace. He that giueth to himselfe more understanding, is so
much the more blinde, for that he doth not acknowledge his owne blindeenes.

22. Now remayneth the third point, of knowing the rule of well framing of life,
which we doe rightly call the knowledge of the works of righteousnesse, wherein
mans wit seemeth to be of somewhat more sharpe light, than in the other two before.
For the Apostle teftifieth, that the Gentiles which have no law, while they doe the
works of the law, are to themselves in stede of a Law, and doe shew the Law
written in their harts, their confeiences bearing them witnesses, and their thoughts
accusing them of themselves or excusing them before the judgement of God.
If the Gentiles have righteousnesse naturally graven in their mindes, surely wee
cannot say that we are altogether blinde in the order of life. And nothing is more
common, than that man by the Law naturall, of which the Apostle speaketh in
that place, is sufficiently instructed to a right rule of life. But let vs wene to what
purpoce this knowledge of the law is planted in men: then it shall by and by appeare,
how farre it bringeth them towards the marke of reason and truth. The
fame is also evident by the wordes of Paul, if a man doe marke the placing of
them. He had saide a little before, that they which sinned in the Law, are judg
by the Law, they which haue sinned without Law doe perish without Law. Be
cause this might seeme unreasonable, that the Gentiles should perish without any
judgement going before, he by and by addeth, that their conscience is to them in
stede of a Law, and therefore is sufficent for their iuft damnation. Therefore the
ende of the Law naturall is, that man may be made inexcusable. And it shall be def
not ill after this sort, that it is a knowledge of conscience, that sufficiently dif
cerneth betweene iust and vniust, to take away from men the presence of ignorance,
while they are prooued guilie by their owne testimonie. Such is the tendernesse of
man toward himselfe, that in doing of euils, he alway turneth away his minde so much
as hee may from the feeling of sinne. By which reason it seemeth that Plato was
mooued to thinke that there is no sinne done but by ignorance. That indeede were
sily said of him, if mens hypocrie went so farre in hiding of vices, that the minde
might not know it selfe guilie before God. But when the sinner seeking to eschew the
judgement imprinted in him, is now and then drawne backe vnto it, and not suffered
so to winke, but that he be compelled whether he will or no, sometime to open his
eyes: it is falsely said that he sinneth only by ignorance.

23. The mindeis faith more truely, which teacheth vnderstanding is feldome
deceived in the generall deining of things, that it is blindnesse when it goeth any
further, that is, when it commeth downe to the especiall cafe. Every man, if it be
generally asked, will affirme, that manslaughter is euill: but he that confirneth to kill
his enemies, deliberateth vpon't, as on a good thing. The adulterer generally will
condemne adulterie, but in his owne, privately he will flatter himselfe. This is ignor
ance, when a man comming to the especiall cafe forgettethe rule, that he had
lately agreed vpon in the generall question. Of which thing Augustine discusseth
very finelie in his exposition of the first verse of the Ivij. Psalme: albeite the same thing

The minde which
knoweth generally
that euill must be shunned in a nota-
weakingly blind
ly in discerning
particularly
that it should seem as euill, and
carried sometimествen
writingly to en
brace that euill
which it knoweth.

Paraphr. lib. 3.
de anma, cap. 46.
Cap.2. Of the knowledge of

is not continually. For sometime the shamefulnesse of the cuill deed, doth preseth the
conscience, that not deceiving himselfe, nor false resemblance of a good thing, but
wittingly and willingly he runneth into cuill. Out of which affection came these sayings: I see the better and allow it, but I follow the worse. Wherefore, me thinke, Aristotles hath verie aptly made distinction between Incontinence and intemperance. Where incontinence reigneth, he faith, that there by reason of troubled affection or
pasion, knowledge is taken away from the minde, that it marketh not the cuill in his owne act, that generally feeth in the like: and when the troubled affection is cooled, repentance immediately followeth. But intemperance is not extinguished or
broken by feeling of cuinn, but on the other side obstinately standeth still in her con-
ceived choice of cuill.

23. Now when thou hearest judgement univerally named in the difference of
good and cuill, thinke it not every found and perfect judgement. For if mens harts
are furnished with choice of right and vniuift, openly to this ende, that they should not
pretend ignorance, it is not then needfull to see the truth in every thing. But it is
enough and more, that they understand so farre that they cannot escape away, but
being convinced by witnesse of their conscience, they even now already begin to trem-
ble at the judgement seat of God. And if we will trye our reason by the law of God,
which is the examplar of righteousnesse, we shall finde how many wails it is
blinde. Truly it attainteth not al to those that are the chief things in the Fifth table,
as of confidence in God, of giving to him the praise of strength and righteousnesse,
of calling upon his name, of the true keeping of Sabatt. What soule ever by natu-
rall sense did smell out, that the lawfull worshipping of God consisteth in these and
like things? For when prophane men will worship God although they be called away
an hundred times from their vaine trifles, yet they alwaye slide backe thither againe.
They denie in deed that sacrifices doe please God, vniuist tharre be adoined a
purenesse of minde: whereby they declare, that they conceive somewhat of the
spirituall worshipping of God, which yet they by and by corrupt with false con-
ceptions. For it can never be perwaded them, that all is true that the lawe pre-
scribeth of it. Shall I say, that that wit excellenth in any sharp understanding, which can
neither of it selfe be wise, nor harken to teaching? In the commandements of
the Second table it hath some more understanding, by so much as they came nearer
to the preference of cuill fellehship among men. Albeit even herein also it is found
many times to faile. To euer excellent nature it seemeth most unreasonabile, to suf-
fer an vniuift, and too imperious a manner of governeing over them, if by any meane
he may put it away: and the judgement of men reason is none other, but that it is
the part of a serene and base couraige, to suffer it patiently: and againe, the part of
an honest end free borne hart, to flake it off. And reuenge of injuries is reckenned
for no fault among the Philosophers. But the Lord condemning that too much nob-
lesse of couraige, commendeth his to keepe the same patience that is soill reported
among men. And in all the keeping of the lawe, our understanding marketh not con-
cupisencce at all. For a natural man suffereth not himselfe to be brought to this,
to acknowledge the deceas of his desires. The light of nature is choaked vp, before
that it come to the first entrie of this bottomlesse depth. For when the Philosophers
note immoderate motions of minde for faultes, they meane those motions that ap-
pear and shew forth themselves by groffe tokens; but they make no account of
those cuill desires that doe gently tickle the minde.

25. Wherefore, as Plato was worthily found fault withall before, for that he im-
puted all stinnes to ignorance, so is their opinion to be rejected, which teach that pur-
poused malice and howardnesse is vied in all stinnes. For we finde it too much by ex-
perience, how oft we fall with our good intent. Our reason is ourselueth with
so many forces of being deceived, is subiect to so many errors, stumbleth at so many
flayes,
God the Redeemer. Lib. 2. 69

friues is entangled with so many straites, that it is farre from sure directing. But how little it is esteemed before the Lord in all parts of our life, Paul sheweth when hee faith, that we are not sufficient to thinke any thing of our selves, as of our selues. He speaketh not of will or affection, but he taketh also this away from vs, that wee should not thinke that it can come in our minde how any thing is to be done well, Is our diligence, insight, understanding and heede so corrupted, that it can deceive or thinke upon nothing that is right before the Lord? that feemeth too hard to vs, that do unwittingly suffer our selues to be spoiled of the sharpeness of reason, which wee account a most precious gift. But to the holy Ghost it seemeth most full of equitie, which knoweth that all the thoughts of wise men are vaine: and which pronounceth plainly, that all the invention of mans hart is onely cuill. If all that our wit conceived, demeh upon purpose & goeth about, is alway cuill, how can it come in our minde to purpose that which pleath God, to whom onely holiness and righteousses is acceptable? So is it to be seen, that the reason of our minde, which waie focuer it turne it selfe, is miserable subject to vanitie. David knewe this weakeuenesse in himselfe, when he prayed to have understanding giuen him, to learne the Lords commandements aright. For hee certeine faith therein, that his own vit sufficeth him not, which desirh to have a newe giuen him. And that not onely once, but almost ten times, in one Pslam, he repeath the same prayer. By which repeating he priuily declareth, with how great need he is driven to praiie it. And that which he prayeth for himselfe alone: Paul commonly vieth to praiie for the Churches. Wee ceafe not (faith he) to praiie for you, and to desire that yee may be filled with the knowledge of God in all wisdome and spirituall understanding, that yee may walke worthy of God, &c. But so oft as he maketh that thing the good gift of God, let vs remember that he doth withall teloth, that it lieth not in mans power. And Augustine so farre acknowledged this default of reason to understand those things that are of God, that hee thinketh the grace of illumination to bee no little necessarie for our mindes, than the light of the sunne is for our eies. And not content with that, hee addeth a correction of that, saying, that we lift vp our eies to see the light: but the eies of our minde lie shut, vnderright the Lord open them. And the Scripture teacheth that our mindes are not enlightened one day alone, that they may afterwarde be by themselves: for that which I even now allaged out of Paul, belongeth to continuall proceedings & encreasings. And this doth David expressly let out in these words: With my whole hart have I sought thee, make me not to inuare from thy commandements. For when he had beene regenerate, and had not flenderly profited in true godlines, yet hee confesseth, that for every moment he needeth continuall direction, least hee should siyarue from the knowledge wherewith he is endued. Therefore, in another place he prayeth to have the right spirit renewed, which he had lost by his owne fault, because it belongeth to the same God to restore vnto vs the same thing being lost for a time, which himselfe gaue at the beginning.

Nowe is will to be examined, wherein staddeth the chief libertie of free choice, for it hath benne alreadye scene, that choice doth rather belong to will, than to understanding. First, what this thing which the Philosophers have taught, and is received with common consent, that is, that all things by natural inclination desire that which is good, may not seeme to belong to the viuities of mans will: let vs mark that the force of free will, is not to be considered in such appetit, as rather proceedeth of the inclination of the affections than of the adulatement of the understanding. For even the schoolmen doe confesse, that free will hath no action, but when reason turneth it selue to objects, whereby they mean that the object of appetit must be such as may be subject to choice, and goe before deliberation, which prepareth the way for choice. And truely if a man consider what is the natural desire of good in man, he shall finde that it is commont to him with beastes. For they also desire

Touching the will of man, the general inclination which is hath to that good whereof Philosophers do so much talk, produceth not any freedom or habiliteit of desiring and offering vnto vs, without the motion of the holy ghost.
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to be well, and when any shew of good appeareth that moueth their senses, they follow it. But man doth neither chose by reason, that he may follow with diligence that thing which is indeed good for him, according to the excellency of his immortal nature, nor taketh reason to counsell, but without reason, without counsell, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedom of will, if a man by sense of nature be carried to desire that which is good: but this is requisite, that he desire good by right reason, and when he hath knowne it, that he chuse it, & when he hath chosen it, that he follow it. But leaft any man should doubt, there is to be noted a double sophistical argument. For appetite is not here called the proper manner of will, but a natural inclination: and good is called not as of vertue or justice, but of estate, as we say: This man is well, or in good case. Finally, although a man do never so much desire to attain that is good, yet he followeth it not. As there is no man to whom eternal blessedness is not pleasant, yet is there none that aspireth unto it, but by the mouing of the holy Ghost. Wherefore the natural desire in men to be well, maketh nothing to procure the freedom of will, no more than in mettals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other things, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euil: or whether it keepeth still anie parcell vnhurt, from whence do grow good desires.

27 They that doe attribute to the first grace of God, that wee will effectually, steme on the other side to faie secretly, that there is in the soule a power of it sefle to aspire to good, but it is so weake, that it cannot grow to a perfect affection, or raife vp any endeavor. And there is no doubt that the Schoolmen have commonly embrase this opinion, or which was borrowed by Origen and certaine of the old writers: forasmuch as they are wont to confider man in pure natural things, (as they terme it,) such a one as the Apostle described him in these worde: I do not the good that I would, but the euill that I would not, that I doe. To will is present vnto mee, but to performe it I find not. But after this manner is the discourse that Paul there followeth, altogether wrongfully perverted. For he receaveth of the Christian wrestling (which he shortly toucheth to the Galatians) which the faithfull continually feele within themselves, in the battell betweene the flesh and the spirit. But the spirit is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, that when he had saide, that there dwelleth no goodnes in him, he addeth an expostion, that he meaneth it of his flesh. And therefore hee, that he is not he that doth the euill, but finne that dwelleth in him. What meaneth this correction in me, that is, my flesh? Even as much as if he had saide thus: God dwelleth not in me of my selfe, for there is no good to bee founde in my flesh. Hereupon followeth that maner of excuse: I my selfe do not the euill, but finne that dwelleth in me. Which excuse belongeth onely to the regenerate, which doe with the chiefe part of their soule tende vnto good. Now, the conclusion that is adoyned after, declareth all this matter euidently. I am delited (faith he,) with the law, according to the inward man: But I see another lawe in my members, fighting against the lawe of my minde. Who hath such a straining in himselfe, but he that being regenerate by the spirit of God, carieth the leauings of his flesh about with him? Therefore Augustine, where as once he had thought, that that had beene spoken of the nature of man, revoked his expostion as false, and all agreeing together. And truely, if we allow this, that men without grace have some motions to good, though they be but small, what shall we answere to the Apostle which faith, that we are not sufficient so much as to thinke any good? What shall wee answere to the Lorde that pronounceth by Moses, that euery intention of mans hart is onely euill? Wherefore if they have stumbles by false taking of one place, there is no cause why wee shoulde
The iij. Chapter.

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

But man cannot be any way better knowne in either part of his soule, than if hee come foorth 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 is safe to proue, then is he proued to bee a very miserable creature. For the affection of the flesh, as the Apostle witnesseth, is death, for as much as it is enimic against God, and so is not subject, nor can be subject to the lawe of God. Is Rom.8.6. flesh so perverse, that with all her affection shee continually strive enimic against God? that she cannot agree with the righteousnesse of the lawe of God? Finally, that she can bring forth nothing but matter of death? Now, 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 higher part of the soule. But that is sufficiently confuted by the words of Christ, and of the Apostle. It is the Lordes argument, that man must be borne againe, because he is flesh. Hec John,3.6: commandeth not to be borne againe according to the bodie. But in mind he is not borne againe, if a part of it be amended, but when it is all renewed. And that doth the comparison, set in both places, conforme. For the spirit is so compared against the flesh, that there is left no meane thing betweene them. Therefore whatsoever is not spirituall in man, is after the same reason called fleshly. But we have nothing of the Spirit but by regeneration. It is therefore flesh whatsoever we have of nature. But of that matter, if otherwise we could have any doubt, that is taken away from vs by Paul, where after he had described the olde man, whom he had saide to be corrupt with concupiscences of error, hee biddeth vs to bee renewed in the sprite of our minde: you see he doth not place unlawfull and cull lustes onely in the sensuall part, but also in the very minde, and therefore requireth a renewing of it. And truely a little before he had painted out such an image of mans nature, as did shew that there was no part wherein we were not corrupted and perverted: for whereas he writeth that all nations doe walke in the vanitie of their minde, are darkened in understanding, estranged from the life of God, by reason of the ignorance that is in them, and the blindness of their hart: it is no doubt that this is spoken of all them whom the Lord hath not reformed to the righteousnesse both of his weddome and justitie: which is also made more plane by the comparison by and by.
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adioynted, where he putteth the faithfull in minde, that they have not so learned Christ. For of these wordes we gather, that the grace of Christ, is the onely remedie whereby we are deluered from that blindness, and the evils that ensue thereof. For so had I say also prophesied of the languing of Christ, when he promised, that the Lord should be an everlaasting light to his Church, when yet darkenesse covered the earth, and a mist the peoples. Whereas he teftifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darkenesse and blindnesse. I will not reheare particularly such things as are written every where, specially in the Pfalms and in the Prophetes against the vanitie of man. It is a great thing that David zryteth, If he be weyed with vanitie, that he shall bee vainer than vanitie it selfe. His wit is wounded with a greeuous weapon, when all the thoughtes that come out of it, are scorned as foolish, trifling, madde and puerile.

2. No eaiser is the condemnation of the hart, when it is called guilefull and peruerse above all things: but because I study to be short, I will be content with one place alone, but such a one as shall be like a most bright looking glasse, wherein we may behold the whole image of our nature. For the Apostle, when he goeth about to throwe downe the arroganctie of mankinde, doth it by these testimonies: That there is not one righteous man, there is not one man 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 throat is an open sepulcher, with their tongues they worke deceitfully, the poysone of Serpents is vnder their lips, whose mouth is full of cursing and bitterness: whose feete are swift to shedde bloud, in whose waies is sorrow and vnhappiness, which haue not the feare of God before their eyes. With these thunderboltes hee inueth, not against certaine men, but against the whole nation of the sonsnes of Adam. Neither declaimeth he against the corrupt manners of one or two ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all men are opprressed with calamitie, impossible to bee overcome, from which they cannot get vp againe, vnlesse they bee plucked out by the mercie of God. And because, that could not be prooued vnlesse it had beene by the overthrowe and destruction of nature, hee brought forth these testimonies whereby is prooued that our nature is more than destroyed. Let this therefore remaine agreed, that men are such as they be here described, not onely by fault of enim custome, but also by corruptnesse of nature. For otherwise the Apostles argument cannot stande, that there is no saluation for man but by the mercie of God, because he is in himselfe vertely lofte and past hope. I will not here butt my selfe in proouing the applying of these testimonies that no man shoulde thinke them vnjustly vfed. I will to take them as if they had beene first spoken by Paul, and not taken out of the Prophetes. First he taketh away from man righteouneffe, that is integritie and pureneffe, and then vnderstanding. The want of vnderstanding, hee prooueth by Apoftaleis departing from God, whome to seeke is the first degree of wisdome. But that want must needs happen to them that are fallen away from God. He saith further, that all are gone out of the way and become as it were rotten, that there is none that doeth good, and then hee adoyneth the haynous faults, wherewith they defile their members that are once let loose into wickednesse. Last of all he teftifieth that they are void of the feare of God, after whose rule our steppes should have beene directed. If these be the inherittible gifts of mankinde, it is in vaine to seeke for any good thing in our nature. In deede I grant that not all these faults doe appeare in every man: yet can it not be denied that this Hydra lurketh in the harts of all men. For as the body while it already froueth enclosed within it, the caufe and matter of disease, although the paine be not yet vehement, cannot
cannot be called healthie: no more can the soule be reckoned sound, while it swarmeth full of such diseases of vices, albeit the similitude doth not agree in all pointes. For in the body be it never so much diseased, there remaineth a quicknes of life: but the soule being drowned in this gulf of destruction, is not onely troubled with vices, but also altogether void of all goodness.

3 The same question in a manner which hath beene before asfoyled, now riseth vp againe of newe. For in all ages there have been some, which by guiding of nature have beene bent to vertue in all their life. And I regard it not, though many flippings may be noted in their manners: yet by the verie studie of honesty they have shewed a prooue, that there was some pureneffe in their nature. What reward such vertues haue before God, although we will more fully declare when we shall speake of the merits of worke, yet we must somwhat speake in this place: so far as is necessarie for making plaine of this present argument. These examples therefore seeme to put vs in minde, that we should not thinke mans nature altogether corrupt, for that by her instruction som men have not onely excelled in some noble actes, but also in the whole course of their life haue behaued themselves most honestly. But here we must thinke, how in this corruption of nature there is some place for the grace of God, not to cleanse it, but inwardly to restraine it. For if the Lord would suffer the minde of all men as it were with loose reins to runne wildlie into all sortes of lustes, without doubt there woulde be no man, but he woulde in plaine experience make vs beleue, that all those euils wherewith Paul condemneth all nature, are most truely saide of him. For what? Canst thou exempt thy selfe out of the number of them, whose seete are swift to shed bloud, their handes defiled with robberies and manslaughters, their throats like vnto open sepulchres, their tongues deceitfull, their lips venemous, their worke vprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruerfes, whose eies are bent to entrapings, their hearts lift vp dippes and caulfe to triumph over other, and all the parts of them applied to infinite mifcheues. If euerie soule be subject to all such monsters, as the Apothle boldlie pronounceth, truely we see what woulde come to passe, if the Lorde woulde suffer the lust of man to wander after his owne inclination. There is no madde beaft that is so headlong carried away, there is no freeme bee it neuer so swift and strong, whereof the overflouing is so violent. The Lorde health these diseases in his elect by this means that we will by and by fet forth. In some he ouerlie restraine them with putting a bridle in their mouth, onely that they breake not out, so faire as he foreseeth to be expedient for preferring of the universtie of things. Whereby some are holden in by shame, some by feare of lawes, that they burst not froth into many sortes of filthinesse, howbeit they doe for a great part not hide their vnpleasantes. Some because they thinke that an honest trade of life is good, doe after a certaine sorte aspire towarse it. Some rise vp aboue the common sort, that by their maiesties they may keepe othere in their dutie. So God by his prudence bridleth the peruerfes of nature, that it breake not froth into dooings, but he cleneth it not within.

4 But yet the doubt is not dissolved. For either we must make Camillus like unto Catilina, or else in Camillus we shall have an example that nature, if it be framed by diligence, is not altogether without goodness. I grant indeede that those goodlie gifts which were in Camillus both were the gifts of God and seeme woorthie to be commended, if they be wayed by themselves, but how shall they be proues of natural goodness in him? must we not returne to the minde, and frame our argument in this sort? If a naturall man excelled in such vprightnesse of manners, then nature is undoubtedly not without power toward the studie of vertue. But what if the minde were peruerse and crooked, and following anie thing rather than vpright vprightnesse? And that it was such, there is no doubt, if you grant that.

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Rom. 3.10.
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that he was a natural man. Now what power of man's nature to goodness will you
rehearse vnto me in this behalfe, if in the greatest shew of purenesse it be founde that
he is alwayes carried to corruption? Therefore, leaft yee commend a man for vertue,
whoeuer vices deceit you vnder vertues Image, do not to giue vnto the will of man
power to desire goodnesse, so long as it remaineth fast in her owne peruerse. Al-
beit this is a more sure and easie solution of this question, that there are not common
gifts of nature, but special graces of God, which he diuerifie and to a certaine
measure dealeth among men that are otherwise vngodlie. For which reason wee
feare not in common speech to call one man well naureed, and another of euil
nature, yet wee cease not to include them both vnder the vniversall state of mans
corruption, but we shewe what special grace God hath bestowed vpon the one,
which he hath not vouchsafed to giue to the other. When his pleasure was to make
Saul king, hee formed him a neweman. And that is the reason why Plato allu-
ding to the fable of Homer, faied that Kings sonnes are created notable by some
singular make, because God providing for mankinde, furnieth these with a
princely nature whome hee appointeth to bear government: & out of this storehouse
came all the great Captaines that are renowned in histories. The same is also to
be thought of private men. But because as every man hath most exceded, so his
ambition hath most moued him forwarde (with which spot all vertues are defi-
led; so that they looke all favour before God) it is to be accounted nothing woorth,
whatsoever seemeth praiue woorthie in vngodlie men, because of the chiefe part of
virtuynesse faileth, where there is no studie to advance the glose of God, which
all they want whome hee hath not regenerate with his spirit. Neither is it vaine-
lie spoken in Esaie, that vpon Christ refeth the spirithe of the fear of God, where-
by we are taught, that so manie as are strange from Christ are without the fear of
God, which is the beginning of wisdome. As for the vertues that decrease vs vs with
vauncie shewe, I grant they shall have praiue in the court of policie; and in the common
fame of men, but before the heavenly judgement fteate, they shall be of no value
to deuerie rightcousnes.

§ With such bondage of sinne therefore as Will is detaine, it cannot once
muoue it felse to goodnesse, much leffe applicit felse. For such mouing is the be-
ginning of turning to God, which in Scriptures is wholly imputed to the grace of
God. As Jeremie praieth to the Lord to turne him, if he will have him turned. Where-
upon the prophet in the fame Chapter, describing the spirituall redemption of the
faithfull people, faith that they were redeemed out of the hand of a stronger, mean-
ing with how straite fetteth a finner is bound so long as being forskaten of the Lord,
he liueth vnder the yoke of the Duell. Yet Will still remaineth, which with most
bent affeccon is both enclined and hasteth to sinne. For man was not depraied of
Will when he did call him felse into this necessitie, but of the soundnesse of Will.
And Bernard faith not vnaply, which teacheth that to Will is in vs all: but to Will
good is a profiting, to Will ill is a default: and therefore simplice to Will is the worke
of man: to Will cuill of corrupt nature: to Will well of grace. Nowe, whereas I
sauie, that Will put from libertie is by necessitie drawne out into cuill, it is maruell if
that should feme a hard speeche vnto any man, which neither hath any abfurditie in it,
nor varieth from the virtue of holy men: But it offendeth them that can make no diffe-
rence betweene necessitie and compulsion. But if a man ake them, is not God of ne-
cessitie good? is not the diuell of necessitie cuill? what can they answer? For so is good-
nes knytt with Gods diuinitie, that it is no more necessitie that he be God than that he
be good. And the diuell is by his fall so estranged from partaking of goodnes, that he
can do nothing but cuill. But now if any robber of God doe barke against this and
saie, that God deserueth small praiue for his goodnesse, which he is compelled to
kepe: shall not this bee a readie answer to him, that it commeth to passe by his
infinite
God the Redeemer. Lib. 2.

infinite goodness and not by violent impulsio, that he cannot doe euill. Therefore if this, that it is of necessitie that God doe well, doe not hinder the free will of God in doing well, if the diuell which cannot doe but euill yet willingly, who shall then lay that a man doth therefore leffe willingly sinne for this that he is subiect to necessitie of sinning? This necessitie, whereas Augustine each where speaketh of it, even then also when he was eminently preffed with the caullation of Celestius, he fllicked not to affirme in these wordes, by libertie it came to passe that man was with sinne, but now the corruption which flowed for punishment, hath of libertie made necessitie. And so oft as he falleth into mention thereof, he doubteth not to speake in this manner of the necessarie bondage of sinne. Therefore let this summe of that distinction be kept, that man since he is corrupted, sinne in deed willingly and not against his will nor compelled, by a moff bent affection of minde, and not by violent compulsion, by motion of his owne luft, and not by forraine constraint: but yet of such peculiaritie of nature as he is, he cannot but be moued and driven to euill. If this be true, then surely it is plainly expreffed that he is subiect to necessitie of sinning. Bernard agreeing to Augustine writeth thus, onely man among all luing creatures is free: and yet by meanes of sinne, he also suffereth a certaine violence, but of will and not of nature, that even thereby also he shoulde be deprived of freedome, for that which is willing is free. And alittle after, will being changed in itself into worse, by I wor not what corrupt and manuells manner, so maketh necessitie that very necessitie for as much as it is willing, cannot execute will, and will for as much as it is drawn by allurement, cannot exclude necessitie, for this necessitie is after a certaine manner willing. Afterward he faith that we are preffed 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 exccuslable, because will when it was free, made it felfe the bondfeuan of sinne. At length he concludes, that the soule is so after a certaine maruellous and euill manner holden both a bond sante and free, under this certaine willing and all free necessitie: a bondeuant by reason of necessitie, free by reason of Will, and that which is more marvellous and more miserable, therein guiltie where in it is free, therein bond wherein it is guiltie, and so therein bond wherein it is free. Hereby truly the readers doe perceiue that I bring no new thing, which long agoe Augustine brought forth out of the contenf of all godly men, and almost a thouand yeares after was kept ffull in monkes Clystiers. But Lombard when he could not distinguish necessitie from compulsion, gave matter to a permissional error.

6 On the other side it is good to consider what maner remedie is that of the grace of God, whereby the corruption of nature is amended and healed. For where as the Lord in helping vs, giueth vs that which we want, when we shall knowe what his worke is in vs, it will straight way appeare on the other side what is our neede. When the Apostle faith to the Philippians, that hee trusteth that he which began a good worke in them, will performe it into the day of Jesus Christ: it is no doubt, that by the beginning of a good worke, he meaneth the very beginning, of conversion, which is in will. Therefore God beginneth a good worke in vs by stirring vp in our harts the love, desire and endeavoure of righteousness, or (to speake more properly) in bowing, framing and directing our harts to righteousness he endeth it in continuing vs to perfection. And that no man shoule cauill that good is begunne by the Lorde, when will being of itself weak is helpen: the holy Ghost in another place declareth what will is able to doe being left vnconvinced. I will giue you (faith he) a new hart. I will put a new spirit in the middes of you. And I will take away the former hart from your flesh, and I will giue you a hart of flesh. And I will put my spirit in the middes of you, and I will make you to walke in my commandements. Who shall say that the weakeuenes of mans will is strengthened
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strengthened with helpe, whereby it may effectually aspire to the choice of that that is good, when it must be wholly transformed and renewed? If there be any godnesse in a stone, which by some helpe being made tenderer will abide to be bowed every way, then will I grant that the hart 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 shew by this similitude, that no godnesse could ever be wrong out of our hart vnleffe it be made throughly new: let vs not part betweene him and vs, that which he challengeth 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. If that will is taken away, not in that it is will, because in the composition 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 think, as the same Apostle witnesseth: therefore in another place he faith, that God doth not onely helpe our weake will, or amende our peruerse will, but that he worketh in vs to will. Whereupon is easily gathered, that which I faide before, that whatsoever good is in will, it is the worke of onely grace. In which sense in another place he faith, that it is God that worketh all in all. Neither doth he there intreate of the vniuerse gauernement, but giueth vs to God alone the praise of all good things that the faithfull haue. And in saying, all, truely he maketh God the author of spiritual life, even from the beginning to the ende. Which I faie same thing he had taughe before in other words, sauing that the faithfull are of God in Christ, where he plainly maketh mention of the new creation, wherein that which was of common nature before, is destroyed. For there is to be vnderstond a comparision betwene Adam and Christ, which in another place he more plainly expresseth, where he teacheth that we are the worke of God created in Christ to good works, which he hath prepared that we should walke in them. For he goeth about by this reason to proue, that our salvation is of free gift, because the beginning of all godnesse is at the second creation, which we obtaine in Christ. But if there were any power of our felues, were it never fo small, we should have also some portion of merite. But he to proue vs altogether nothing worth, reasoneth that we have desuerted nothing, because we are create in Christ to good works, which God hath prepared. In which words he signifieth againe, that all partes of good works even from the first motion, are proper to God onely. For this reason, the Prophet after he had saide in the Psalm that we are the workmanship of God, that there should be no partition, addeth by and by, We made not our selues. That he speaketh there of regeneration, which is the beginning of spiritual life, appeareth by the tenor of the text, where it by and by after followeth, that we are his people and the flocke of his pastures. We see now how he not contented simpy to haue gien to God the praise of our salvation, doth expressly exclude vs from all fellowship with him, as he would say, that there resteth no pece, be it never fo little, for man to glory in, because it is all of God.

7 But there be some peraduenture that will graunt, that Will being of her owne nature turned away from good, is converted by the onely power of the Lord: but so that being prepared before, it hath also her owne part in doing, as Augustine teacheth, that grace goeth before every good worke, but so, that will doth accompanie it and not leade it, as a waiting maidie after it, and not a foreroger. Which thing being not euill spoken by the holy man, Peter Lombard doth disorderly writhe to this purpose. But I affirme, that as well in the wordes of the Prophet which I haue allege, as in the other places, these two things be plainly signifieth, that the Lorde doth both correct our corrupted will, or rather destroy it, and also of himselfe putte in place thereof a good will. In as much as it is prevented by grace, in that respect I giue you leave
leue to call it a walking maid: but for that being reformed, it is the worke of the Lord, that is wrongfully given to man that he doth with will comming after, obey grace going before. Therefore it is not well written of Christ's stone, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well it selfe, as even now we have seene by Paul. Neither was it Augustines purpose, when he called mans will the walking maid of grace, to assigne unto her a certaine second office in dooing a good worke, but because this only was his intent, to confute the wicked doctrine of Pelagius, which did set the principall cause of salvation in mans desiring: therefore he stoode only vpon this point, that grace was before all desiring: which was sufficient for the matter that he then had in hand, not medling in the meantime with the other question, concerning the perpetuall effect of grace, which yet in another place he excellently well handlepeth. For sometimes when he saith, that the Lord doth prevent the willing that he may will, and followeth the willing that he will not in vaine, he maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are too plaine to neede any long arguing vpon them. Men (faith hee) doe labour to finde in our will something that is our owne and not of God, but how it may be found I knowe not. And in his first booke against Pelagius and Celestius, where he doth expound that sayeing of Christ, Every one that hath heard of my father commeth to mee, he faith: Free will is so holpen not onely that it may know what is to be done, but also may do it when it hath knowne it. And so when God teacheth, not by the letter of the lawe, but by the grace of the spirit, he so teacheth, that he that hath learned, doth not only see it knowing, but also desire it in willing, and performe it in doing.

And because we are now in hande with the chiefe point whereupon the matter hangeth, let vs go forward and prooue the summe thereof to the readers, onely with a few and the most plaine testimonies of the Scripture. And then, lest any man should accuse vs of wrongfull wresting the Scripture, let vs shew that the truth which we affirme being taken out of the Scripture, wanteth not the testimonie of this holy man, I meanie Augustine. For I thinke it not expedient, that all the things be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most choisen that shall be brought forth, the way may be prepared to vnderstand all that are here and there commonly read. And againe, I thinke it shall not be vaine done, if I openly shew that I agree well with that man whom worthy the consent of godly men doth much effeeme. Surely, it is evident by plaine and certaine proofe, that the beginning of goodnesse is from no where els but onely from God, for there cannot be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right will of himselfe, but it proceedeth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason not unlike unto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whene faith it selfe commeth. For as much as the whole Scripture crieth out that it is a free gift of God, it followeth, that it is of the meere grace of God, when we, which are with all our minde naturally bent to euill, begin to will that which is good. Therefore the Lord, when he nameth these two things in the conversion of his people, to take away from them a fetiche hart, and to give them a hart of flesh, plainly testifieth that that which is of our selues must be done away, that we may be converted to righteousnesse: and that whatsoever commeth in place thereof, is from himselfe. And he vtereth not this in one place only. For he faith in Jeremie: I will give them one hart and one way, that they may feare me all their daies. And a little after, I will give the feare of my name into their hart, that they depart not from me. Againe in Ezechiel: I will give them one hart.
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hart, and I will give a new spirit in their bowels. I will take away the stony hart out of their flesh, and I will give them a heart of flesh. Hee could not more evidently claim to himselfe, and take from vs whatsoever is good and right in our will, then when he declareth that our conversion is a creation of a new spirit, and of a new hart. 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.

And so read we the prayers of holy men made to that effect, as, The Lorde encline our hart to him (faith Salomon) that we may keepe his commandements. He showeth the unwaresome of our heart which naturally reioyceth to rebell against the Law of God if it be not bowed. And the same thing is in the Psalme: Lord incline my heart to thy testimonies. For the comparison of contrarietie is alway to be noted, which is betweene the peruerse motion of the heart, whereby it is carried to obstinacie, and this correction whereby it is lead to obedience. When David feeling himselfe for a time without the directing grace, prayeth God to create a new hart within him, to renew a right spirit within his bowels: doth he not acknowledge that all the parts of his heart are full of vncompassed, and his spirit bereft with crooked peruerse motion? and in calling the compassed spirit which he prayeth for, the creature of God, doeth he not attribute it wholly to God? But any man take exception and say, that the verie prayer is a token of a godly and holy affectation: our answer is readie, that though David were by that time somewhat come to amendment, yet doeth he still compare his hart (at least that forefull fall that hee had felt. Therefore taking vpon him the person of a man estranged from God, he for good cause prayeth to have gien him all these things that God gieeth to his elect in regeneration. And so being like a dead man, he will what himselfe to bee created of new, that of the bondslaves of Satan, he may be made the instrument of the holy Ghost. Marvellous and monstrous surely is the lust of our pride. God requireth nothing more earnestly, than that we should most religiously keepe his Sabbath, that is resting from our owne works, but of vs nothing is more hardly obtained, than bidding our owne works farewell, to give due place to the works of God. If sluggishly hindereth not, Christ hath given testimonie evident enough of his graces to make them notto be enviously supprest. I am (faith he) the Vine, you be the branches: My father is a husbandman. As the branch cannot bear fruit of it selfe, vnlesse it abide in the Vine, no more can you, vnlesse you abide in me. For without me you can doe nothing. If we beare fruit none otherwise than a branch budeth being plucked out of the ground and without moisture: we neede no more to seeke what is the aptnesse of our nature to goodnesse. And this is a plaine conclusion: Without me you can do nothing. He doth not say that we are too weake to be sufficient for our felues: but in bringing vs to nothing, hee excludeth all opinion of power be it never so little. If we being graffed in Christ, beare fruit like a Vine, which taketh her efficacie of hervines both from the moisture of the earth, and from the dew of heaven, and from the cherishing of the sun: Ife nothing remaine for vs in doing a good works, if we keepe whole for God that which is his. The sonde futile dullewe is allaged in vaine, that there is juice alreadie enclosed within the branch, and a certaine power to bring forth fruit, and that therefore it taketh not all from the earth or from the first 100te, because it bringeth somewhat of her owne. For Christ doth meane nothing else, but that wee are a drie thicke and nothing worth, when we be feuered from him, because by our felues being separate, we have no power to do well: as also in another place he faith: Euerie tree that my Father hath not planted shall be rooted vp. Wherefore the Apostle ascribeth all the whole vnto him in the place alreadie allaged. It is God (faith he) that worketh in vs both to will and to performe. The first part
part of a good work is will: the second is a strong inducement in doing it: the Author of both is God. Therefore we steal it from God, if we take to our selves anything, either in will or in effectual working. If it were false that God doth help or weakness will, then somewhat were left for us. But when it is false that he maketh will, now all the good that is in it, is set out of us. And because the good will is yet still oppressed with weight of our flesh, that it cannot be vp: He said further, that to overcome the hardiness of that battle, there is ministered unto us strength of end, even to the elect. For otherwise it could not stand together which he teacheth in another place, that it is God alone that bringeth to effect all things in all, wherein we have before taught that the whole course of spiritual life is comprehended. For which reason, David, after he had prayed to have the waies of the Lord opened unto him, that he might walk in his truth, by and by addeth: Vnite thou my hart to fear thy name. In which words he signifies, that even they that are well minded, are subject to so many withdrawals of mind, that they easily vanish or fall away if they be not stablished to constancie. For which reason in another place, after he had prayed to have his steppes directed to keep the word of God, he requireth also to have strength given him to fight. Let not any iniquity (faith he) beare rule over me. After this sort therefore doth the Lord both begin and end a good work in vs: that it may all be his works, that will conuince a loue of that which is right, that it is enuiled to the desire thereof, that it is starded vp and moued to endeavoure of following it. And that then our choice, desire, and endeavoure faint not, but doe proceed even to the effect: last of all, that man goeth forward constantly in them, and continueth to the end.

10. And he moueth the will, not in such sort as hath in many ages been taught and beleueth: that it is afterward in our choice, either to obey or withstand the motion, but with mightily strengthening it. Therefore that must be rejected which Chrysostome so oft repeacheth: 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 side. We grant that such was the state of man while he yet stood, that he might bow to either part. But if we haue taught by his example how miserable is free will, vnlesse God both will and can in vs: what shall become of vs, if he giveth us his grace according to that small proportion? But rather we doe obscure and extenuate it with our unhappinesse. For the Apostle doth not teach, that the grace of a good will is offered vs, if we doe accept it, but that he will performe it in vs: which is nothing else, but that the Lord by his Spirit both direct, bow and government our hart, and reigneth in us, as in his owne possession. Neither doth he promise by Ezekiel, that he will give to the elect a new spirit only for this end, that they may be able to walke in his commandements, but to make them walke in deed. Neither can Christ the Saviour, (Every one that hath heard of my Father commeth to me) be otherwise taken, than to teach that the grace of God is effectual of it selfe: as Augustine also affirmeth. Which grace God vouchsafeth not to giue to all men generally without regard, as that saying (as I thinke) of Oecam, is commonly spoken among the people, that it denieth nothing to him that doth what list in him. Men are in deed to be taught that God's goodnesse is laid open for all men, without exception that seeketh for it. But forasmuch as they onely beginne to seek for it, whom the heavenly grace hath breathed upon, so much as the little peace ought to be plucked away from his praiseth. Truely this is the prerogative of the elect, that being regenerate by the spirit of God, they are moued and governed by his guiding. Therefore Augustine doth worthyly as well mocke them, that claim an parte of willing to themselves, as her doe reprehende other which thinke, that that is generally giuen to all men, which is the speciall testimony of free election. Nature (faith he) but not Aug de verbis, grace, is common to all men. Calling it a bricke subtile of witte like glassie, that Apuld. Ser. 11.
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Of grace with meere vanity, where it is generally extended to all which God gi-

John 6.44.

teth only to whom it pleaseth him. And in another place: How canst thou? by beleewing. Fear thou, least while thou takest upon thee that thou haft found the iust way, thou perish out of the iust way. I came (iackest thou) by Free will, I came by mine owne will, why sweleest thou? wilt thou heare that this also is gien thee? Heare even him that calleth: No man commeth to me vnliefe my Father drawe him. And it is without controversy gathered out of John words, that the haires of the godly are so effectually governed by Gods working, that they follow with an un-

1 John 3.9.

changeable affection. He is that begotten of God (faith he) can not sinne, because the seede of God abideth in him. For where that the meane motion which the So-

As our firft en-

plifiers imagine, which we at our libertie may either obey or refuse, is openly ex-

trance into wel-

cluded, where an effectually constantie to continue is affirmed.


dwell willing, so our con-

unlawfull vse of the first grace doth defere the second, or that the first only worketh alone, and with the second we our selves are cooperators.

Mat. 25.21.

Luk. 19.17.

11 Of continuance there should no more doubt have beene made, but that it

should have beene taken for the free gift of God vnliefe the most wicked errour had
grown in force, that it is distributed according to the deserts of men, as every man
hath shewed himselfe not vnhankfull to the first grace. But forasmuch as this error
had grownen upon that point, that they thought it to be in our hand to refuse or rec

tee the grace of God offered, that opinion being driven away, this other doth also fall of itselfe. Albeit heretofor they erre two manner of ways. Beside that this they that teach that our thankfulness towards the first grace and our lawfull vse thereof is rewarded with the latter gifts: they add disjointly, that now grace alone doth not work in vs, but that it is onely a worker together with vs. Of the first this we ought to believe, that the Lord while he daily enricheth and heareth his

servants with new gifts of his grace, because he lieth and fauoureth the worke which he hath begun in them, findeth in them somewhat whereupon to bestowe greater graces. And heretofor those sayings, To him that hath, shall be given.

Againe: Oh, good servant, because thou haft beene faithfully in few things, I will set thee over many. But here two things are to be taken heed of, that neither the lawfull vse of the first grace be said to be rewarded with the later graces, nor be so counted a rewarding, that it ceafe to be reckoned the free grace of God. I grant therefore, that this blesing of God is to bee looked for of the faithfull, that how much the better they have vsed the first graces, they shall be enlarged 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 wrongfull than unhappily that old de

Phil. 2.13.

finition of working and together working grace. Augustine vse the same in deed, but delaying it with a fit definition, that God in together working with vs doth end that which in working he beganeth, and that it is still the same grace but changed name, according to the diuers maner of effect. Whereupon followeth, that hee doth not part betweene God and vs, as if there were a mutuall meeting together by the motion of both, but onely noteth the multiplication of grace. To which pur-

pose belongeth that which in another place he teacheth, that many gifts of God doe goe before the good will of man, among the which the felle same is one. Whereupon followeth, that he teacheth nothing, that it may cleave to it selfe. Which thing Paul also hath namely expressed: For when he had laid that it is God, which worketh in vs both to will and to performe, he by and by addeth that hee doth them both of his good will, declaring by this word, that it is his free goodnes. Whereas they are wont to say, that after we have once giuen place to the first grace, our owne iudgments do now work together with the grace that followeth. To this I answer: If they mean that we, after we have beene once by the power of the Lord broken to the obedi-

cence of righteousness, doe of owr owne accord goe forwarde, and are inclined to follow the working of grace, I speake nothing against it. For it is most certain, that there is such a readiincle of obeying, where the grace of God reigneth. But whence commeth
And to this purpose is that saying of the Apostle wrongfully wrested by ignorance: I have labored, more than they all: not I, but the grace of God with me. For they take it for, that because it might seem somewhat arrogantly spoken that he preferred himselfe before them all, therefore he corrected it with referring the praise to the grace of God, but yet so, that he called himselfe a worker together with grace. It is manuell that so many which otherwise were not cull men, have humbled at this strawe. For the Apostle doth not write that the grace of the Lord laboureth with him, to the intent to make himselfe partner of the labour, but rather by this correction he giueth away all the praise of the labor to grace only. It is not I (faith he) that haue labored, but the grace of God that was with me. But the doubtfulnesse of the speech deceived them: but specially the ill translation wherein the force of the Grecke 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 faith: The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it selfe is one, then followeth his reason: because it is written: His mercy hath prevented me: And his mercy shall follow me. It preueneth man not willing, to make him will: and it followeth him willing, that he will not in vaine. With whom Bernard agreeth bringing in the church. Ser. 2. in Cant. speaking thus: Draw me in a maner vnwilling, that thou maist make me willing: draw me lying slothfull, that thou maist make me runne.

Now let vs heare Augustine speaking in his owne words, leaff the Pelagians of our charge, that is to say, the Sophisters of Sorbon, shoule as they are wont, lay to our charge that all antiquitie is against vs, wherein they follow their father Pelagius, by whom long agoe Augustine was drawn forth into the same contention. In his booke of Correction and grace written to Valentine he entreateth largely that which I will reheare shortly, but yet doe it in his owne words: that to Adam was given the grace of continuing in good if he would: and to vs is given will, and by will to overcome concupiscence: that he therefore had to be able if he would, but not to will that he might be able: to vs is given both to will and to able. That the first libertie was to bee able noto to finne, ours is much greater, not to be able to finne. And leaff he should be thought to speake of the perfection to come after immortallitie (as Lombard wrongfully draweth it to that meaning) within a little after hee plucketh out this doubt. For (faith he) the will of holy men is so much handled by the holy Ghost, that they therefore are able, because they so will: they therefore will, because God worketh that they so will. For if in so great weakness, in which yet behooueth the power to be made perfect, for represing of pride, their owne will were left unto them, that by the helpe of God they may if they will, and God doth not worke in them to will: then among so many temptations will should needs fall downe for weakness, and therefore could not continue. Therefore is not our grace, to the weakness of mans will, that it should be moued without swarting or feuing by the grace of God, and therefore should not faint how weak soever it be. Then he entreateth more largely how our harts doe of necessitie follow the mouing of God that worketh affection in them. And he faith, that the Lord doth draw men in deede with their owne wils, but with such as he himselfe hath wrought. Now have we that thing testified by Augstines mouth, which we principally desire to obtaine, that grace is not onlye offered by God to be received or refused at every mans Free election.
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election, but also that grace is the same, that formeth the election and will in the heart: so that euerie good worke that followeth after, is the fruit and effect thereof, and that it haue no other will obeying it, but the same which it hath made. For these are also his words out of another place, that nothing but grace maketh euerie good worke in vs.

14 But whereas he faith in another place, that wil is not taken away by grace, but from an evil will turned into a good, and holpen when it is good: the meaneth only that man is not so drawn, that without any motion of heart he is carried as by an outward impulsion, but that he is inwardly so affected, that from his very heart he obeyeth. That grace is specially and freely giuen to the elect, he writeth thus unto 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 merits of worke, nor according to the merits of will, but of free favour: and to them to whom it is not giuen, we knowe that it is by the just judgement of God that it is not giuen. And in the fame Epistle he strongly fighteth against that opinion, that the grace following is giuen to the deferings of men, because in not refusing the first grace, they shewed themselves worthy. For he will have Pelagius graunt, that grace is necessarie to vs for euerie of our doings, and is not giuen in recompense to worke, that it may be grace in deed. But the matter cannot be comprehended in a shorter sentence, than out of the first Chapter of his booke to Valentine of Repretion and Grace, where first he teacheth that mans will obtaineth not grace by libertie, but libertie by grace: and thir by the fame grace, by affection of desire printed in him, it is framed to continuance, that it is strengthened with invincible force: that while grace governeth, it neuer falleth away: when grace forsaketh, it by and by tumbleth downe. That by the free mercie of God both is converted to good, and being converted abided in it, that the direction of mans will to good, and the direction of another direction, hangeth upon the owne wil of God, and not vpon any merit of his owne. And so to man is left such a free will, if we lett it to call it, as he will write of in another place, that can neither be turned to God, nor abide in God but by grace, and by grace is able all that it is able.

The 111th Chapter.

How God worketh in the hearts of men.

I T is sufficiently prooved, as I thinke, that man is so holden captive with the yoke of sinne, that of his owne nature he can neither aspire by desire, nor travauell by endeavours to goodnesse: because that, wee have rehearsed a distinction betweene compulsion and necessitie, whereby it might appeare, that when he sinneth of necessitie, yet notwithstanding hee sinneth willingly. But forasmuch as while he is subject to bondage to the Diuell, he semeth rather to be lead by the diuels will than his owne, it resteth now to be declared of what sort are both kinde of working. And then is this question to be alloeved, whether in euerie worke there be any thing to be attributed to God: in which the Scripture sheweth that there is vsed some working of his. In one place Augustine compariseth mans will to a horse, which is ready to be ruled by the will of his rider: and God and the diuell he compariseth to riders. If God (faith he) fitte vpon it, he like a sober and cunning rider, governeth it temperately, spurreth it forward if it be too slow, plucketh it backe if it be too quicke, restrayneth the wantonnesse and wildnesse of it, tamest the stubbornnesse of it, and guideth it into the right way. But if the Diuell have polisshed it, he like a foolishe and wanton rider, violent ly carrieth it through places where no way is, driueth it into ditches, rolleth it downe flipe places, spurreth it forwarde to stubbornnesse and fearnesse: which unlimitedly wee will for this time be contented with,
But I. The grace, howe, therewith, thereupon, are not to be commanded: but that being bewitched with the deceits of Satan, it of necessity yieldeth itself obedient to every leading of him. For whom the Lord vouchefaught not to rule with his spirit, them by just judgement he fenth away to be moued of Satan. Wherefore the Apostle sayeth, that the God of this world hath blinded the minds of the unbelievers ordained to destruction, that they should not see the light of the Gospel. And in another place: That he worketh in the disobedient children. The blinding of the wicked, and all the wicked deede that follow thereupon, are called the works of Satan, of which yet the cause is not to be fought elsewhere, than in the will of man, out of which ariseth the roote of euill, wherein resteth the foundation of the kingdom of Satan, which is sinne.

2. But farre other is the order of God's doing in such things. And that the same may appear more certainly to us, let the hurt done to the holy man Job by the Chaldees, be an example. The Chaldees killed his hearde, and like enemies in war, drove away his cattell for booties. Now is then wicked deed plainly seene, and in that worke Satan is not idle, from whence the Historie saith, that all this did proceed. But Job himself did acknowledge the worke of the Lord in it, where he saith, that he have taken away from him those things, that were taken away by the Chaldees. How can we refer the selfe same worke to God, as Author, to Satan as Author, and to man as Author of it, but that we must either excue Satan by the company of God, or report God to be the Author of euill? Very easily: if first we looke upon the end, why it was done, and then the manner how. The purpose of the Lord is by calamity to exercise the patience of his servant: The euill goeth about to drive him to despair. The Chaldees against right and law, seeke gaine of that which is another mans. Such diuersitie in purposes, maketh great difference in the worke. And in the manner of doing there is no selfe diuersitie. The Lord leaueth his servant to Satan to be afflicted: and the Chaldees, whom he did chose for ministers to excite it, he did leave and deliver him to be driven to it. Satan with his venomous things, pricked forward the minds of the Chaldees which otherwise were peruerse of themselves to doe that mischief: they furiously run to doe wrong, and doe binde and deifie all their members with wicked doing. Therefore it is properly saith, that Satan doth worke in the proboate, in whom he exerciseth his kingdom, that is to say, the kingdom of wickednes. It is also saide that God worketh in them after his manner, because Satan himselfe, forasmuch as he is the instrument of his wrath, according to his bidding and commandement, turneth himselfe hither and thither to execute his Iust judgements. I speake not here of Gods vnieurs all moueing, whereby as all creatures are suffeted, so from thence they take their effectual power of doing any thing. I speake onely of that speciall doing, which appeareth in every special act. We see therefore that it is no absurdity, that one selfe act be ascribed to God, to Satan, and to man: but the diuersitie in the end and manner of doing, causeth that therein appeareth the Iustice of God to be without fault, and also the wickednes of Satan and man be waryeth it selfe to their reproch.

3. The olde writers in this point also, are sometime precisely afraid, simply to confess the truth, because they feare lest they should so open a window to wickednes, to speake reverently of the worke of God. Which I obiect as I embrace, so I thinke it nothing dangerous, if we simply hold what the Scripture teacheth. Augustine himselfe sometime was not free from the superstition, as where he saith, that hardning and blinding, pertaineth not to the worke of God, but to his fore knowledge. But the phrases of Scripture allow not these futilities, which phrases doe plainly

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shew that there is therein somewhat else of God, besides his foreknowledge. And Augustine himselfe in his fift booke against Iulianus, goeth earnestly about with a long piece to prove that sins are not onely of the permission or sufferance of God, but also of his power; that so former sinnes might be punished. Likewise, that which they bring forth, concerning permission, is too weake to stand. It is oftentimes said, that God blindeth and hardeneth the reprobate, that he turneth, boweth, and moveth their harts as I have else where taught more at large. But of what manner that is, it is never expressed, if we flee to free foreknowledge or sufferance. Therefore we answere that it is done after two manners. For first, where as when his light is taken away, there remaineth nothing but darkness and blindness; whereas when his spirit is taken away, our harts waxe hard and become stony: whereas when his direction ceaseth, they are wrested into crookedness, it is well said that he doth blind, harden, and bow them from whom he taketh away the power to see, obey & do rightly. The second manner, which commeth neere to the propertie of the words, is that for the executing of his judgements by Sathan the minister of his wrath, he both appointeth their purposes to what end it pleaseth him, and stirreth vp their wils, and strengtheneth their endeavours. So when Moses reheareseth that king Sennacherib did not give paffage to the people, because God had hardened his spirit, and made his hart obdurate, he by and by adioyneth the end of his purpose: that he might (faith he) give him into our hands. Therefore because it was Gods will to have him destroyed, the making of this hart obdurate, was Gods preparation to his destruction.

4. After the first manner this seemeth to be spoken. He taketh away the lip from the speakers of truth; and taketh away reason from the Elders. He taketh the hart away from them that are set over the people, he maketh them to wander where no way is. Against, Lord, why hast thou made vs mad, and hardened our hart, that we should not hear thee? Because they judge rather of what for God maketh men by forsaking them, than how he performeth his worke in them. But there are other testimonies that go further: as are these of the hardening of Pharaoh. I will harden the hart of Pharaoh, that he do not heare you, and let the people go. Afterward he faileth, that he hath made heavy and hardened his hart. Did he harden it, in not sustaining it? That is true in deed: but he did somewhat more, that he committed his hart to Sathan to be confirmed with obstinacie. Whereupon he had before said: I will hold his hart. The people went out of Egypt, the inhabitants of that countrey came forth and met them like enemies. By whom were they stirred vp? Truly Moses affirmeth to the people, that it was the Lord that had hardened their harts. And the Prophet reciting the same historie, saith, that he turned their harts, that they should hate his people. Now can you not say, that they stumbled being left without the counsel of God. For if they be hardened and turned, then they are of purpose bowed to that selfe thing. Moreover so oft as it pleased him to punish the transgressours of the people, how did he performe his work in the reprobate? so as a man may see, that the effectuall of working was in him, and they openly did seruice as ministers. Wherefore sometime he threatened that he would call them out with his whistle, sometime that they should be like a net for him to intangle them, and sometime like a mallet, to strike the Israelites. But specially he then declared how he is not idle in them, when he called Sennacherib an Axe, which was both directed and driven by his hand to cut. Augustine in one place doth not answere appoint it after this sort: that in as much as they sin, it is their owne: in as much as in hinnynge they do this or that, it is of the power of God, that deuided the darknes as pleaseth him.

5. Now that the ministerie of Sathan is vied to pricke forwarde the reprobate, so oft as the Lord by his providence appointeth them to this or to that, may sufficiently be proved, though it were but by one place only. For it is oftentimes said, in Samuel, that the cruel spirit of the Lord, & an evil spirit from the Lord, did either violently carry
God the Redeemer. Lib. 2. 77

carrie or leave Saul. To say that this spirit was the holy Ghost, is blasphemous. Therefore the uncleane spirit is called the spirit of God, because it answereth at his commandement and power, being rather his instrument in doing, than an author of it selfe. This is also to be added withall, which Paul teacheth, that the efficacy of errour and deceiving is sent by God, that they which have not obeyed the truth, may beleue lies. But there is always a great difference in one selfe same worke, betweene that which the Lord doth, and that which Satan and the wicked go about. He maketh the euill instruments that he hath vnder his hand, and may turne whether he list to serue his libertie. They, in as much as they are euill, do bring forth in effect the wickednes that they have conceived by corruptnesse of nature. The rest of such things as serue for to deluere the children of God from slander, and to cut off all shifting from the wicked, are alreadie set forth in the Chapter concerning Providenc. For in this placemy purpose was onely to shew how Satan reigneth in the reprobrate man, and how God worketh in them both.

6 Although we have before touched, yet it is not plainly declared what libertie man hath in those dooings, which are neither just nor faultie of themselues, and belong rather to the body then to the spirittual life. Some in such things have graunted him free election, rather, as I thinke, because they would not sinne about a matter of no great importance, than that they minded certain to prooue the same thing that they graunt. As for me, although I confesse that they which do hold that they have no power to righteousnesse, do holde the thing that is principally necessary to salvation: yet I do think that this point also is not to be neglected, that we may know that it is of the special grace of the Lorde, to ope it in our minde to choose that which is for our profit, so oft as our will enclineth thereunto: againe, so oft as our wit and minde ethcheth that which else would have hurt vs. And the force of Gods providence extendeth thus farre, not onely to make the successes of things to come to passe, as he shall foresee to be expedient, but also to make the wils of men to tend thereunto. Truely, if we consider in our wit the administration of outward things, we shall thinke that they are so farre vnder the will of man: but if we shall give credito to many testimonies, which euer that the Lord eth in those things also rule the hartes of men, they shall compell vs to yeelde our will subject to the speciall mouing of God. Who did procure the good wils of the Egyptians to the Israelites, to lend them all their most precious jewels? They would never have found in their hartes to have done of their owne accord. Therefore their wils were more subject to the Lord, then ruled by themselves. And truly if Jacob had not been persuaded that God put into men divers affections as pleasaunt him, he would not have faide of his sonne Joseph, whom he thought to be some Hebrew. Egyptians; God grant you to finde mercie before this man. As also the whole Church confesseth in the Pfalme, that when it pleased God to have mercie upon it, he meekened the hartes of the cruel nations. Againe, when Saul so waxed on fire with anger, that hee prepared him to warre, the caufe is expressed, for that the spiritt of God did enforce him. Who turned away Absolomes minde, from embracing the counsell of Achithophel, which was wont to be holden as an oracle? Who inclined Rehabeam to bee persuaded with the young mens advice? Who made the nations that before were great, to be afraid at the comming of Israel? Truely, the harlot Rehabeam confesseth, that it was done by God. Againe, who threwe downe the hartes of Israel with dread and fearefulness, but hee that in the lawe threatened that he would give them a fearefull hart?

7 Some man will take exception and say, that these are singular examples, to the rule whereof all things vnusuallly ought not to be reduced. But I say, that by these is sufficiently prooued that which I affirm, that God so oft as he meaneth to prepare the way for his providence, even in outward things doth bowe and turne the wils of

Not onely in spirittual, but in the administration even of outward things, is the speciall mouing of God, that maketh his creatures answer vs in our desires in doing of good, or turning evil away from vs.

Exod.11.3.
Gen.43 14.
Psal.106.46.
1 Sam.11.6.
2 Sam.17.10.
1 Cor.9.1.
Deut.28.63.

Daily experience may presente anis that in common outward things
the freedome of men, and that their choice is not so free, but that Gods will beareth rule over the freedome thereof. That thy minde hangeth rather upon the mouing of God, than upon the freedome of thine owne choice, this daily experience shall compell thee to thinke whether thou wilt or no: that is, for that in things of no perplexitie thy judgement and wit oft faileth thee, in things not hard to be done thy courage faileth: againe in things most obscure, by and by present advent is offered thee: in things great and perilous, thou haft a courage overcomming all difficulty. And so do I expound that which Salomon faith: That the care may heare, that the eye may see, the Lorde worketh both. For I take it that he speake not of the creation, but of the speciall grace of ving them. And when he writeth that the Lord holdeth in his hande and boweth whether he will the hart of the king as the streames of waters: trueth under the example of one speciall fort, he comprehended the whole generalitie. For if the will of any man be free from subiection, that preemiynce principally belongeth to the will of a king, which vseth as it were a kingdome vpon the wils of other: but if the will of the king be ruled with the hand of God, no more shal our will be exempted from the same estate. Vpon this point there is a notable saying of Augustin: The Scripture if it be diligently looked vpon doth shew, that not onely the good wils of men which he of euill maketh good, and so being made by himselfe doth direct to good doonings and to eternall life, but also these wils that preferre the creature of the world, are so in the power of God, that he maketh them to be inclined whither hee will and when he will, either to doe benefitts, or to execute punishments, by a judgement most secret indeed, but the same most righteous.

8 Here let the Readers remember, that the power of mans wil is not to be weyed by the successe of things, which some vnskilful men are vnorderly wont to do. For they see me to themselues to prooue trimly and wittily that mans will is in bondage, because the highest Monarchs haue not all things flowing after their owne desire. But this power whereof we speake, is to be considered within man and not bee measured by outward successe. For in the disputacion of free will, this is not to the question, whether man may for outward impediments, perfoarme and put in execution all those things that he hath purposed in minde: but whether he haue in eueriething both a free election of judgement, and a free affection of will, which both if man haue, then Astilus Rigulius, enclosed in the narrowesse of a tonne, set full of sharpe prickeles, shall no lesse haue free will than Augustus Cesar, governing a great part of the world with the becke of his countenance.

The v. Chapter.

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

It might seeme that we haue faide enough alreadie, concerning the bondage of mans will, if they that with faile opinion of libertie, labour to throue it downe headlong, did not on the contrarie part pretend certaine reasons to affiail our meaning. First they heape vp together diverse absurdities, whereby they may bring it in hatred as a thing abhorring from common reason: afterwaarde they fet upon it with testimonies of Scripture. Both these engines we shall beate back in order. If (faile they) Sinne be of necesitie, then causeth it to be finne: if it be voluntarie, then may it be avoided. These were also the weapons of Pelagius to affiail Augustine, with whose name we will not yet haue them oppressed, till we haue satisfied them, concerning the matter it selfe. I denie therefore that this ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be avoided, because it is voluntarie. For if any man will dispute with God, and
and see to escape from his judgement by this pretence, because he could none otherwise doe: God hath that answer ready which in another place hath spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaves to sinne, can will nothing but evil. For whence commeth this want of power which the wicked would gladly pretend, but upon this, that Adam of his owne accord made himselfe subject to the tyranny of the Dicell? Hereupon therefore grew the corruption, with the bondes whereof we are holden fast tied, for that the first man fell from his Creator. If all men be irrestibly held slaine of his falling away, let them not thinke themselves excused by necessitie, in which it felte they have a most evident cause of their damnation. And this I have above plainly set forth, and I have gueuen an example in the Dicell himselfe, whereby it might appeare, that he which necessarily sinneth, doth nevertheless willingly sinneth: as againe in the elect Angels, whereas their will cannot decline from good, yet it ceased not to be a will. Which saem thing Bernard also aptly teacheth: that we are therefore the more miserable because our necessitie is voluntarie: which yet holdeth vs to subject vs to, that we be the bondslaves of sinne, as we have before rehearsed. The second part of their argument is faultie, because from voluntarie it straightway leapeth to free: but we have before prooved, that it is voluntarily done which yet is not subject to free election.

2. They further say, that if both venemuses and vices proceed not of free choice of will, it is not reasonoble that either punishment shoulde be laide vpon man or rewarde gueuen to him. This argument, although it be Aristotle's, yet I grant it in some places vsey by Chrysostome and Hierome. But that it was a common argument with the Delogants, Hierome himelife hideth not, and also rehearseth it in their owne words. If the grace of God worketh in vs: then it, not we that labour, shall be crowned. Of punishments I answer, that they are irrestibly laide vpon vs from whom the guiltinesse of sinne proceedeth. For what matter maketh it, whether sin be done by free or bond judgement, so it be done by voluntarie lust: specially fith man is hereby prooved a sinner, for that he is under the bondage of sinne? As to the rewards of right oules: a great absurditie forsooth it is, if we confesse that they lieng rather vpon Gods bountifulnesse, than vpon our owne deseruings. How oft finde we this thing repeated in Augustine: that God crowneth not our deseruings, but his owne gifte: and that they are called rewards, not as due to our deseruings, but such as are rendred to the graces already beflowed vpon vs? Wisely in deed they note it, that now there remaineth no place for deseruings, if they come not out of the fountain of free will: but where they reckon that which we lay so far differing from truth, they are much deceived. For Augustine doubteth not, commonly not each for necessitie, that which they thinke to vnlawfull to confesse, as where he faith: What be the merits of any men whatsoever they be? when he commendeth not with due reward, 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 rendered to thee that is due to thee, thou art to be punished: what is done then? God hath not gueuen thee punishment which is due, but giueth thee grace which is not due. If thou wilt be estranged from grace, boast of thy deseruings. Againe: Thou art nothing of thy selfe, Sinnes are thine, but deseruings are Gods, punishment is due to thee: and when reward commeth, he shall crown his owne gifte, and not thy deseruings. And in the same meaning in another place, he teacheth that grace is not of deserture, but deserture of grace. And a little after hee concludes, that God with his gifte goeth before all deseruings, that out of the same he may gather his owne deseruings, and doth giue altogether freely, because he findeth nothing whereupon to base. But what neede is it to make a longer register, when such sentences are often founde in his writings? But the Apostle shall yet better deluere them from this errour, if they heare what beginneth.
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ning he conveys the glory of the Saints: Whom he hath chosen, them he hath called: whom he hath called, them he hath justified: whom he hath justified, them he hath glorified. Why then, as winnetheth the Apostle, are the faithfull crowned? because by the Lord's mercy and not by their owne endeoure they are both chosen and called and justified. Away therefore with this vaine file, that there shall no more be any deseruings, if free will shall not stand. For it is most foolishe to be fared away and to flee from that to which the Scripture calleth us. If (faith he) thou haft receiued all things, why gloriest thou, as if thou hadst not receiued them? Thou feest that for the same cause he taketh all things from free will, to leave no place for deseruings: but as the bounteoufness and liberality of God is manifolde, and impoffible to be spent out, those graces which he beftowe on us, because he maketh them ours, he rewardeth as if they were our owne verteues.

Moreover they bring forth which may seeme to be taken out of Aphrode: If this be not the power of our will, to chooe good or euill, then they that are parterks of the fame nature, must either all be euill or all be good. And not farre from that is he, whatfoeuer he was, that wrote the booke Of the calling of the Gentiles, which is carried about under the name of Ambrofe, when he maketh this argument, that no man should ever depart from the faith, vnlesse the grace of God did leave vnus vs the statute of mutabilitie: wherein it is manuell that fo excellent men fell besides themselves. For how chanceth it came not in Chryf Stones minde, that it is Gods election that so maketh difference betweene men? As for vs, we feare not to grant that which Paul with great earneftnesse affirmeth, that all together are peruerse and giuen to wickeuinesse: but with him we adioyne this that by Gods mercre it commeth to passe that all abide not in peruerseuinesse. Therefore whereas naturally we are all sick of one disease, they oty recover health uppon whom it hath pleased God to lay his healing hand. The reft whom by just judgement he paffeth over, and away in their owne rotennesse till they be confirmed. Neither is it of any other caufe that some continue to the ende, and some fall in their course beginne. For continuance is selfe is the gift of God, which he giueth not to all indifferently, but dealeth it to whom he pleaseth himselle. If a man ask for a cause of the difference, why some continue constantly, and some faile by vnsetuinesse, we knowe none other caufe but that God sustainth the one fort strengthened with his power that they perith not, and doth not giue the fame strength to the other fort, that they may be examples of incostanence.

4. Further they preshe vs, sayinge, that exhortations are vainely taken in hand, that the yse of admonitions is superfluous, that it is a fond thing to rebuke, if it bee not in the power of the sinner to obey. When the like things in time past were objected against Augustyne he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his admonitaries to this summe: O man, in the commandements learn what thou oughtest to doe: in correption learn that by thine owne fault thou haft not, in praier learnes whence thou maest receive that which thou wouldest have. Of the same argument in a manner is the booke of the Spirit and Letter, where he teacheth that God measureth not the commandements of his lawe by the strenght of man, but when he hath commanded that which is right, he freely giueth to his elect power to fulfill it. And this is no matter of long dibutation. First we are not onely in this case, but also Christ and all the Apostles. Now let the other looke how they will get the maisterie in struing, that match them with such admonitaries. Doeth Christ, which tesieth that we can doe nothing without him, any thing the leffe rebuke and chastifie them, that without him did euill? Doeth he leffe exhort every man to apply himselfe to good works? How courteously doth Paul inuere against the Corinthians for neglecting of charitie? and yet he praieth for charitie to be giuen to the same men from
from God, He teacheth in the Epistle to the Romans, that it is neither of him that willeth, not of him that runneth, but of God that hath mercy, and yet he causeth not afterward to admonish, to exhort, and to rebuke. Why do they not therefore speak to the Lord, that he do not so loose his labour in requiring of men those things, which he himselfe alone can give, and in punishing those things which are done for want of his grace? Why do they not admonish Paul to spare them, in whose power it is not to will or to runne, but in the mercy of God, going before them which now hath forsaken them? As if the Lorde had not a very good reason of his doctrine, which offereth it selfe readie to be founde of them that reverently feele it, but howe much doctrine, exhortation and rebuking doe worke of themselves, to the changing of the minde, Paul declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lorde that giveth the increase one ly, effectuall worketh. So we see that Moses severally establisheth the commandements of the Law, and the Prophets doe sharply call upon them, and threaten the transgressors, whereas they yet confess, that men do then only waxe wise, when a hart is givem to understnde, that it is the proper worke of God to circumcise the harts, and in stead of stony harts to give harts of flesh, to write his lawes in the bowels of men; finally in renewing of soules to make that his doctrine may bee effectuall.

5 Wherefore then these exhortations? For this purpose, if they bee defiuned of the wicked with an obstinate hart, they shall be for a witness unto them when they shall come to the judgment seate of the Lorde, yea and euene now alreadie they bear and strike their conscience: for howsoever the most frowarde man laugheth them to scorne, yet can he not disprooue them: but thou wilt say, what may he do? If the obstinacy of hart, which was necessarilie required to obedience, bee denied him? Nay rather, why doth he excuse himselfe, when he can impute the hardness of hart to none but to himselfe? Therefore the wicked that are willingly ready to mocke them out if they might, are thrown downe with the force of them whether they will or no. But the chief profite towards the faithfull is to be confidered: in whom as the Lorde worketh all things by his spirit, so he leaueth not the instruments of his worde, and slayeth the same not without effect. Let this therefore stande which is true, that all the strength of the godly reftyeth in the grace of God, according to that sayng of the Prophet: I will givem them a new hart, that they may walke in them. But thou wilt say, Why are they now admonished of their dute, and not rather left to the direction of the holy Ghost? Why are they moved with exhortation, that they can make no more haste than the stirring forward of the holy Ghost worketh? why are they chastised at any time they are gone out of the way, lest they fell by the necessarie weaknesse of the flesh? O man, what art thou to appoint a law for God? If it be his pleasure, that we be prepared by exhortation to receiue the selfe same grace, whereby is wrought that the exhortation is obeyed, what hast thou in this order to bite or carpe at? If exhortations and rebukings did nothing els profit with the godly, but to reprooue them of sinne, they were euene for that thing onelie to be counted not altogether vnprofitable. Nowe, forasmuch as by the holie Ghost working inwardly, they much auail to enflame the desire of goodnesse, to shake off sluggishnesse, to take away the pleasse and venemous sournesse of wickednesse, and on the other side to engender a hatred of yrklesomesse thereof: who dare call that they are superfluoues? If any man require a plainer answere, let him take this: God worketh after two forts in his elect, inwardly by his spirit, outwardly by his worde: By his spirit, by enlightning their mindes, by framing their harts to the loue and keeping of justice, he maketh them anewe creature: By his worde, he sturreth them to desire, to seeke and attaine the same renewing, by them both he sheweth forth the effectuall working of his hand, according to the proportion of his distribution.
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distribution. When he sendeth the same words to the reprobate, though not for their amendment, yet he maketh it to serve for another vse: that both for the present time they may be pressed with witnesses of conscience, & may against the day of judgement be made more inexcusable. So though Christ pronounceth that no man cometh to him, but whom the Father draweth, and that the elect do come when they have heard and learned of the Father: yet doth he neglect the office of a teacher, but with his voice diligently calleth them, whom it necessarily behoveth to be inwardly taught by the holy ghost, that they may any thing profite. And Paul teacheth, that teaching is not in vaine with the reprobate, because it is to them the favour of death to death, but a sweete favour to God.

6. They be very laborious in heaping together of testimonies of Scripture: and that they do pro of purpose, that when they cannot oppresse vs with weight, they may yet with number. But as in battles, when it commeth to hande strokes, the weaker multitude how much pompe and shewe foote there hath, is with a fewe stripes discomfited and put to flight: so shall it bee, verie easie for vs to overthrowe them with all their route. For, because the places that they abuse against vs, when they are once divided into their orders, do meete upon a fewe speciall points, vs shall with one auouere satisfie mane of them: therefore it shall not be needfull to carrie upon dilligently every one of them particularly. Their chiefe force they set in the commandements, which they thinke to be too tempered to our strengthes, that what soever is proued to be required by the one, it necessarily followeth, that it may beperfomned by the other. And therefore they runne through euerie of the commandemnts, and by them do measure the proportion of our strength. For (sake they) either God mocketh when he chargeth vs with holiness, godliness, obedience, chastitie, love and meeknesse: and when hee forbidde vs vs to be unmeeknesse; idolatrye, vnchastitie, wrath, robberie, pride, and such like: or hee requireth only those things that are in our power. Now we may divide into three forts in manner all the commandements that they heape together. Some require our first conversion to God, some speake simplicly of the keeping of the lawe: some command vs to continuc in the grace of God that we have received. First let vs speake of them all in generalitie, and then descend to the special forts. To extend the power of man to the commandements of the lawe, hath indeed long ago begunne to be commone, and hath some shewe: but it proceedeth from most rude ignorance of the lawe. For they thinke that sinne is a heinous offence, if it be faide that the keeping of the lawe is impossible, do rest forsooth upon this most strong argument, that else the lawe was gien in vaine. For they speake in such forts, as if Paul had no where spoked of the law. For, I beseech them, what meaneth these sayings, that the lawe was set because of transgressions: That by the lawe is the knowledge of sinne: that the lawe maketh sinne: that the lawe entred, that sinne might abound: was it meant that the lawe was to be limited to our strengths, least it should be gien in vaine? or rather that it was set farre aboue vs to conceuine our weaknesse? Truely by the same mans definition, the end and fulfilling of the lawe is charitie. But when he witheth the minde of the Thessalonians to be filled with charitie, he doth sufficiently confess, that the lawe foundeth in our cares without profite, vnlesse God inspire the whole summe thereof in our harts.

7. Truely, if the Scripture did teach nothing else, but that the lawe is a rule of life whereunto we ought to frame our endeuer, I would also without delay agree to their opinion: but whereas it doth diligently and plainly declare vnto us the manifold vse of the lawe: it is convenient rather to consider by that interpretation, what the lawe may doe in man. For so much as concerneth this present cause: it teacheth that so soone as it hath appointed what wee ought to doe, the power to obey commeth of the goodnesse of God, and therefore moueth vs to prayer, whereby we may
may require to have it giv'n vs. If there were only the commandment and no promise, then were our strengths to be tried whether they were sufficient to answer the commandment, but such there are promises joyned withall, which e't we our, that not only our side, but also all our whole power consisteth in the helpe of God's grace, they doe testify y'ough and more, that we are altogether v'nfit, much more insufficient to keepe the lawe. Wherefore let this proportion of our strengths with the commandments of God be no more enforced, as if the Lord had measured the rule of justice, which he purpos'd to give in his lawe, according to the rate of our weaknesse. Rather by his promises we ought to consider, how unready wee are of our selves which in every behalfe doe so much neede his grace. But who (say they) shall be perswaded that it is like to be true, that the Lord 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 doe v'nfit their, they are provoked to serve their owne wittnesse. Nor yet the godly, when being put in minde of their weaknesse, they fixe unto grace. For which purpose sete these sayings of Augustine: The Lord comandeth those things that we cannot doe, that we may know what we ought to ask of him. Great is the profit of the commandments, if to much be giv'n to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe comandeth; yea, the lawe therefore comandeth, that faith may obtaine that which was comand'd by the lawe: yea, God requireth faith in seflc of vs, and findeth not what to require vnlesse he giveth whatsoever he fin'de Againe, Let God giveth whatsoever he commandeth, and command what he will.

8 That shall more plainly be scene in rehearsing the three sortes of commandments which we touched before. The Lord oftentimes commandeth both in the law and in the Prophets, that we be comerted unto him. But on the other side, the Prophet answereth, Comert me Lord, and I shall be comerted: for after that thou didst comert me, I repented, &c. He commandeth vs to circumcise the uncircumcised skin of our hart: and by Moses he declareth that this circumcision is done by his owne hand. He each where requireth newnesse of hart, but in another place hee teares the heart that it is giv'n by himselfe. That which God promiseth (faith Augustine) we doe not by free will or nature, but he himselfe doth by grace. And this is the fame note, that he himselfe rehearsed in the sixth place among the rules of Ticonium; that we well make difference betweene the lawe and the promises, or betweene the commandments and grace. Now let them go that gather by the commandments whether man be able to doe any thing toward obedience in such sort that they destroy the grace of God, by which the commandments themselves are fulfilled. The commandments of the second sort are simple, by which we are bidden to honour God, to serve and cleave vnto his will; to keep his commandements, to follow his doctrine. But there are innumerable places that doe testify that it is his gift whatsoever righteousness, holinesse, godliness or puiritie may be had. Of the thirde sort was that exhortation of Paul and Barnabas to the faithfull, which is rehearsed by Luke, that they should abide in the grace of God. But from whence that strength of contancie is to be had, the fame Paul teareth in another place. That remaineth, faith he, brethren, be ye strong thorough the Lord. In another place he forbiddeth vs, that wee doe not grieve the spirite of God, wherewith wee are sealed vp vnto the day of our redemption. But because the thing that here requireth, could not be performed by men, therefore he wisteth it to the Thesalanians, from God, namelie that he would reckon 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 little after, he thanketh God that put it in the hart of

In Enchir. Laur.de grae. & arb.cap.16. Ho.29 in 10.
Eph.24.
Our first conversion unto God, our obedience where we are converted, and our communion in obeying, commanded in the law, and yet by gift which doth comand them. Joel.2.12.
The shifts which

defenders of free-will use to delude
the foresaid testi-
monies of scrip-
ture.
Zach. 1.3.
Tec. 13.3.
The use of con-
ditions promises
although it be not
in our own power
to fulfill the condi-
tion whereon they
depend.
Amos. 5.14.
Esa. 5.16.
Is. 4.1.
Deut. 28.1.
Lev. 26.3.

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of Titus, to take upon him to give exhortation. If Titus could not so much as vfe the office of his mouth, to exhort other, but onely so farre as God did put vnto him, how should other haue being to doe, vnlesse God himselfe had directed their harts?

9 The craftier sort of them doe cauall at all these testimonies: because there is no impediment, but that we may ioyne our owne strengths, and God to helpe our weake endeavours. They bring also places out of the Prophets, where the effect of our conversion seemeth to be parted in halfe betweene God and vs. Turne yee to me, and I will turne to you. What manner of helpe the Lord bringeth vs, we haue aboue shewed, and it is not needesfull here to repeate it. This one thing I woulde haue graunted me, that it is mainly gathered, that there is required in vs a power to fulfill the lawe, because God doth command the obedience of it: For as much as it is evident, that for the fulfilling of all the commandements of God, the grace of the lawe is more necessarie for vs and promised vnto vs. Thereby then it appeareth, that at the leaft there is more required of vs than we are able to pay. And that saying of Hieremias cannot be wiped away with any caullations: that the coven-
ant of God made with the ancient people was voide, because it was onely literall, and that it could no otherwise be established, than when the spirite commeth vnto it, which frameth the harts to obedience. Neither doth that saying, Turne yee to me, and I will turne vnto you, fauour their error. For there is meant, not that turning of God, wherewith here weth our harts to repentance, but wherewith he by pro-

The second sort of their arguments is much like vnto the first. They allledge
the promises whereby God doth couenaunt with our will, of which sort are: Seek e good and not cauall, and ye shall live. If ye will and doe heare, ye shall eate the good things of the earth: but if ye will not, the sword shall devour you, because the Lorde's mouth hath spoken it. Againe, if thou put away these abominations out of my sight, then shalt thou not be driven out: if thou shalt obey diligently the voice of the Lorde thy God, and obserue and doe all his commandements which I commaunde thee this day, then the Lorde thy God will set thee on high above all the nations of the earth. And other like. They doe inconveniently and as it were in mockerie thinke, that these benefits which the Lorde doth offer in his promises, are assigned to our owne will: vnlesse it were in vs to stablish them or make them viole. And right easie it is to amplifie this matter with eloquent com-
plaintes, that the Lorde doth cruelly mocke vs, when hee pronounceth that his fauour hангeth vpon our will, if the same will be not in our power: And that this liberalitie of God shoulde be a goodly thing forsooth, if hee to let his benefits before vs, that we haue no power to vfe them: and a mauellous assurance of his prom-
ises, which hang vpon a thing impossible, so as they might never bee fulfilled. But of such promises as haue a condition adjoyned, wee will speake in another place: so that it shall bee plain, that there is no absurditie in the impossible fulfilling of them. And for so much concerneth this place: I denie that God doth vngently mocke vs, when hee meoucheth to deferre his benefits, whom he knoweth to be vterly vnable to doe it. For whereas the promises are offered both to the faithfull
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faithful and to the wicked, they hate their vse with both forts. As God with his commandements priceth the consciences of the wicked, that they should not too sweetly take pleasure in their sinnes, without any remembrance of his judgements: so in his promises hee doth in a manner take them to witnesse, how vnworthie they are of his goodnesse. For who can deny that it is most rightfull and convenient, that the Lorde doe good to them of whom he is honoured, and punish the despisers of his Maiestie, according to his feuerite? Therefore God doth well and orderly when in his promisses hee adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then only enjoy his benefits, if they departe from their wickednesse: or for this purpose onely, that they may understand that they are woorthily excluded from these things, that are due to the true worshippers of God. Again, bicaufe he seeketh by all meanes to stirre vp the faithfull to call vpon his grace, it shall not be inconvenient, if he attempt the same thing alfo by promisses, which we have shewed that hee hath done to great profit with commandements toward them. Being enformed of the will of God, by his commandements, we are put in minde of our miferie, which doe withal our heart too farre distant from the fanie, and wee bee therewithall pricke forward to call vpon his spirite, whereby we may be directed into the right way. But because our sluggischnesse is not sufficicntly thatpened with commandements, there are added promisses which with a certaine sweetnesse may allure vs to the love of them. And that the more defire that we have of righteousness, we may be the more fervent to seek the fanour of God. Loe how in these requestes (if you will: If you shall heare, the Lorde neither giueth vs power to will nor to heare, and yet moketh vs not for our want of power.

11 The thirde sort of their arguments, hath also great affinitie with the two former. For they bring foroorth the places wherein God reprocheth the vnthanked people, and saith that they themselves onely were the cause that they receiued not of his tender loue all kinde of good things. Of which sort are the places: Amalech and the Canaanee are before you, with whose sworde you shall fall, because yee would not obey the Lorde, because I called and yee answered not, I will do to this house as I did to Solo. Again, this nation hath not heard the voice of the Lorde their God, nor hath receiued discipline, therefore it is cast away from the Lorde. Again, because yee have hardened your heart and woulde not obey the Lorde, all these euils are hapened vnto you. Howe (sayers) could such reproches be layde against them which might readily aunswere? As for vs, wee loued prosperitie, and feared aduerfitie. But where as for to obtaine the one and auoide the other we obeyed not the Lord, nor heartened to his voice: this was the cause thereof, for that it was not at our libertie to do, because we were subject to the dominion of sinne. Vaineil therefore are these euils layde to our charge, which it was not in our power to auoide. But leaving the pricence of necessitie, wherein they haue but a weake and sickly defence, I aske of them whether they can purge themselves of all fault. For if they be founde guiltie of any fault, then the Lorde doth not without caufe reprocheth them, that it came to passe by their peueriennesse, that they felt not the fruit of his Clemencie. Let them aunswere therefore, whether they can deny, that their froward will was the cause of their stubbornnesse. If they find the spring head of the euil within themselves, why gape they to finde out foyrne causeth, that they might seeme not to haue beene authors of their owne destruction? But if it be true that by their owne fault and none others, sinners are both depruned of the benefits of God, and chastised with punishments, then is there great reason why they should heare these reproches at the mouth of God: that if they goe obstinatly forward in their faultes, they may learne in their miseries rather to accuse and abhorre their owne wickednesse, than to blame God of vnjust crueltie: that if they
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have not cast off all willingness to learn, they may be wearie of their sinnes, by the deservings whereof they fee themselves miserable and undone, and may returne into the way, and acknowledge the same with earnest confession which the Lord recovereth in chiding them. For which purpose it appeareth by the solemn prayer of Daniel, which is in the ninth Chapter, that those chidings of the Prophets which are allowed, did awaie with the Godly. Of the first vse we see an example in the Jews, to whom Hieremias is commanded to declare the cause of their miseries, whereas yet it should not have fallen otherwise than the Lord had forefadeth. Thou shalt speake vnto them all these wordes, and they shall not heare thee: thou shalt call them, and they shall not answer thee. To what ende then did they sing to deafe men? that being even loath and unwilling, yet they should understand that it was true that they heard, that it were wicked and abashed if they should lay upon God the blame of their evils which resteth in themselves. By these few solutions thou mayst easily deliver thy self from the infinite heap 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 commandments as out of the protestations against the professors of the law. It is reprochfully spoken in the Psalme concerning the Jews: A froward generation that have not made their heart straight. Also in another Psalme, the Prophet exhorteth the men of his age, not to harden their hearts, and that because all the fault of obstinacie remaineth in the proper inclination of them. But it is fondly gathered thereof, that the heart is pliable to either side, the preparing whereof is onely of God. The Prophet saith: I have inclined my hart to keepe thy commandements, because he had willingly and with a cherefull earnest affection of mind addicted himselfe to God, and yet he doth not boast himselfe to be the author of his owne inclination, which he confesseth in the same Psalme to be the gift of God. Therefore we must holde in mind the admonition of Paul, where he biddeth the faithfull to worke their owne salvation with fear and trembling, because it is the Lord that worketh both the willing and the performing. In deed hee aligneth them offices, to be doing, that they shoulde not give themselves to slumberinnesse of the fleshe; but in that he commandeth them to have feare and carefullnesse, he doth humbleth them, that they may remember that the same thing which they are commandes to doe, is the proper worke of God, wherein plainly he expresseth, that the faithfull worketh patiently, as I may so call it, in so much as power is ministred them from heaven, that they should claime nothing at all to themselves. Wherefore when Peter exhorteth vs that we should addde power in faith, he granteth not vnto vs a second office, as if we should do any thing feuerally by our selves, but onely heezaketh the slothfulnesse of the fleshe, wherewith commonly faith it selfe is choaked. To the same purpose saeth the saying of Paul: Extinguished not the spirit, for slothfulnesse doth oftentimes crepe upon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choyce to cherish the light being offred them, his ignorance shall be easilly confuted: because the same same diligence that Paul required, commeth onely from God. For we are also oftentimes commande to purge our selves from all slothfulnesse: whereas the holy Ghost doeth claime to himself alone the office of making holy. Finally, that by way of granting, the same thing is conveyed to vs that properly belongeth to God, is plainly by the wordes of John: Who soever is of God, faueth himselfe. The aduancers of free will take holde of this saying, as if we were fauned partly by the power of God, and partly by our owne: as though we hadnot from heaven the very same same keeping, whereof the Apostle maketh mention. For which cause, Christ also prayeth his Father to faue vs from enmity, and wee know that the godly, while they warre against Satan, do get the victorie by no other armour and weapons, but by the armour and weapons of God. Wherefore when Peter commanded vs to purifie our soules in the obedience, of
of truth, he by and by addeth as by way of correction, (by the holy Ghost.) Finally, how all mens strength is of no force in the spiritual battell, John briefly theweth, when he faith, that they which are begotten of God, cannot sin, because the seed of God abideth in them. And in another place he rendreth a reason why: for that our faith is the victory that overcometh the world.

12 Yet there is alleged a testimony out of the Law of Moses, which seemeth to be much against our salvation. For after the publishing of the Law, he protesteth vnto the people in this manner. The commandement that I command thee this day, is not hid from thee, neither farre off: It is not in heauen, but hard by thee, it is in thy mouth and in thy hart, thou shouldst doe it. Truly, if this be taken to be spoken of the bare commandements, I grant they be of no small weight to this present matter. For though it were easie to mocke it out with saying, that here is spoken not of the easines and readiness of observacion, but of knowledge: yet even so peraduenture it would also leave some doubt. But the Apostle which is no doubtfull expostor, taketh away all doubt from vs, which affirmeth that Moses here spake of the doctrine of the Gospel. But if any obstinate man will say, that Paul violently wrested those words, that they might be drawen to the Gospel, although his boldnesse is to say shall not be without impetue, yet is there sufficient matter beide the authentick of the Apostle to convincke him withall. For if Moses spake of the commandements onely, then hee professed the people with a most vaine confidence. For what should they else have done, but throwen themselues downe headlong, if they had taken upon them the keeping of the Law by their owne strength, as a thing not hard for them? Where is then that so ready easinesse to keepe the Law, where there is no accesse vnto it, but by a headlong fall to destrucion? Wherfore there is nothing more certaine, than that Moses in these words did meane the covenant of mercie, which he had published together with the streight requiring of the Law. For in a few verses before hee had taught, that our harts must be circumcised by the hand of God, that we may love him. Therefore he placed that easinesse, whereby he straightway after speaketh, not in the strength of man, but in the helpe and succour of the holy Ghost, which performeth his worke mightily in our weakenes. Albeit the place is not simply to be understood of the commandements, but rather of the promises of the Gospel, which are so farre from stablishing a power in vs to obtaine righteouenesse, that they utterly overthrowe it. Paul considering that same, prooueth by this testimony, that salvation is offered vs in the Gospel, not under that hard and impossible condition, wherewith the Law dealeth with vs, that is, that they only shall attaine it which have fulfilled all the commandements, but vnder a condition that is easie, readie, and plaine to come vnto. Therefore this testimony maketh nothing to chalenge freedom to the will of man.

13 There are also certaine other places wont to be objected, whereby is shewed that God sometime, withdrawing the succour of his grace, trieth men, and wanteth to see to what end they will apply their endeouers, as is that place in Osee: I will goe to my place till they put it in their hart and seke my face. It were a fond thing (say they) if the Lord should consider whether Israel would seke his face, vnlesse their minds were pliable that they might after their owne will incline themselues to the one side or the other. As though this were not a thing commonly vfed with God in the Prophets, to make a shew as if hee did despise and cast away his people, till they have amended their life. But what will the aduersaries gather out of such threatnings? If they meant to gather, that the people being forsaken of God, may purpose their owne salvation: all the Scripture shall cry out against them in so doing. If they confesse that the grace of God is necessarie to conversion, why strue they with vs? But they so graunt it necessarie, that still they will have mans power preferred vnto him. How prooue they that? truly not by this place, nor any like to it.

When Moses doth seeme to intimate a kind of facilitie in man to fulfill the Law of God: he meaneth by the Law the promises of the Gospel, which are easily received not in respect of our habitation but of Gods mercie which worketh mightily in framing our harts.

That God is said to withdrw his seke, and to trie whether men will seke after him, is no argument that of themselves they can seke unto him: but that he by hiding his face doth bring them to see that without his grace they are nothing.
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For it is one thing, to depart aside from man, and to look what he will doe being given over and left to himselfe; and another thing to helpe his little strength after the measure of his weaknes. What then (will some man say) doe these manners of speaking meane? I answer that they are as much in effect, as if God had said: For as much as I prevaile nothing with this stubborn people by admonishing, exhusting and rebuking, I will withdraw my selfe awhile; and so full and suffer them to be affected: I will see if at length, after long miseries, they will begin to remember me, to seek my face. The Lords going farre away, signifieth the taking away of Prophecies: his looking what men will doe, signifieth that he keepeth silence, and as it were hiding himselfe, doth for a time exercise them with divers affections. Both these things he doth to humble vs vs the more. For we should sooner be dulled than amended with the scourges of aduersitie, 'vndele he did frame vs to that tractablenesse by his spiritu. Now whereas the Lord being offended, and in a manner wearied with our obstinate stubbornnesse, doth for a time leave vs (that is by taking away his word in which he is wont to giue vs a certaine presence of himselfe) and doth make a prooffe what we would doe 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 drive vs to acknowledge our owne being nothing.

14. They bring also for their defence the continuall manner of speaking, that is vsed both in the Scriptures and in the talk of men. For good works are called ours, and it is no lesse said that we doe the thing that is holy and pleasing to God, than that we commit sinnes. But if sinnes be suitly imputed to vs, as proceeding from us, truly in righteous doings also somewhat by the same reason ought to be assigned vs. For it were against reason that it should be said that we doe those things, to the doing whereof being vaile of our owne motion, we are moued by God like stones. Therefore though we giue the chief part to the grace of God, yet these manners of speaking doe shew that our endeouer hath also yet a second part. If that thing onely were still enforced, that good works are called ours, I would object againe, that the bread is called ours, which we pray to have given vs of God. What will they get by the title of possession, but that by the bountifulitie and free gift of God, the same thing becometh ours, which otherwise is not due unto vs? Therefore either let them laugh at the same absurditie in the Lords prayer, or let them not reckon this to be laughed at, that good works are called ours, in which we have no properitie, but by the liberaltie of God. But this is somewhat stronger, that the Scripture oftentimes affirmeth that we our selves doe worship God, obey the Law and apply good works. Sith these are the duties properly belonging to the minde and will: how could it agree that these things are both referred to the holy Ghost, and also attributed to us, vnlesse there were a certaine communicating of our Endeavour with the power of God? Out of these snares we shall easily wynnde our felues, if we well consider the manner how the spirit of the Lord worketh in the holy ones. The similitude wherewith they enuiously prefixe vs is from the purpose, for who is so fond to thinke that the movin of man differeth nothing from the calling of a stone? Neither doth any such thing follow of our doctrine. We reckon among the natural powers of man, to allow and refuse, to will and not to will, to endeouer and to rest, that is, to allow vanitie and to refuse perfect goodnesse, to will euill and to be vnwillinge to good, to endeouer our selves to wickednesse, and to rest in righteousnesse. What doth the Lord herein? Is it be his will to vse that peruersenesse as an instrument of his wrath, he directed and appointeth it to what ende he will, that he by an euill hand may execute his good worke. Shall we then compare a wicked man that so serneth the power of God, when he laboureth only to obey his owne lust, to a stone that being thrown by the violence of another, is caried neither with moving nor tenes nor will of his owne? We see how much difference there is. But what doth
doth he in good things, of which is our principal question? when he erecteth his kingdom in them, he by his spirit restrains mans will, that it be not carried vp and downe with wandering lustes, according to the inclination of nature: and that it may be bent to holiness and righteousnesse, he boweth, frameth, fashioneth and directeth it to the rule of his righteousnesse: and that it should not stumble or fall, he doth establish and confirmeth with the strength of his spirit. For which reason Augustine faith: Thou wilt say unto me: then are we wrought and work not. Yea, thou both workest and art wrought, and thou worketh well when thou art wrought of that which is good. The spirit of God that worketh thee, helpeth them that worketh, and giueth himselfe the name of a helper, for that thou also workest somewhat. In the first part he teacheth, that mans working is not taken away by the moving of the holy Ghost, because will is of nature, which is ruled to aspire to goodnes. But where he by and by addeth, that by the name of helpe, may be gathered that we also doe work somewhat, we ought not so to take it, as if he did giue any thing severally to vs: but because he would not cherish slothfulness 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 said a little before, Vnleffe God helpe vs, we shall not be able to overcome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the worde is taken when we speake of regeneration) is the rule of the spirit to direct and Gouerne the will of man. And it cannot Gouerne it, vnleffe it correct it, reforme it, and renew it (from whence we say that the beginning of regeneration is, that that which is ours may be destroyed) and vnleffe it moue it, firre it, drudge it forward, Carrie it, and holde it. Whereupon we doe truly say, that all the doings that proceede from it, are wholly the owne worke of the same grace. In the mean time we deny not that it is very true that Augustine teacheth, that will is not destroyed by grace, but rather repaired. For both these thinges doe it stand very well together: that mans will be said to be restored, when the faultinesse and peruerfites therof being reformed, it is directed to the true rule of justitie: and also that a new will be said to be created in man, for ain such as it is so defiled and corrupted, that it needeth utterly to put on a new nature. Now is there no cause to the contrarie, but that we may well be said to doe the same thing that the spirit of God doth in vs, although our owne will doe of itselfe giue vs towards it nothing at all that may be feuered from his grace. And therefore wee must keep that in minde, which we have elsewhere allaged out of Augustine, that some doe in vain trauail to finde in the will of man some good thing that is properly his owne. For whatsoever mixture men study to bring from the strength of free will to the grace of God, it is nothing but a corrupting of it, as if a man would delay wine with dirtie and bitter water. But although whatsoever good is in the will of man he proceedeth from the meere instinct of the holy Ghost, yet because it is naturally planted in vs to will, it is not without cause said, that we doe those thinges whereof God challengeth the praiue to himselfe. First, because it is our whatsoever by his goodnes he worketh in vs, so that we understand it to be not of our owne: and then because the minde is ours, the will is ours, the endeuer is ours, which are by him directed to good.

16 Those other testimonies beside these, that they scrape together here & there, shall not much trouble euin meane wits that have well conceiued only the solutions above said. They alledge that laying out of Genesis, Thine appetite shall be under thee, and thou shalt bear rule over it. Where they expound of sin, as if the Lord did promise to Cain, that the force of sin should not get the upper hand in his minde, if he would labor in subduing of it. But we say that it better agreeth with the order of the text, that this be taken to be spoken of Abel. For there Gods purpose was to reprove the wickednes of the enue that Cain had conceiued against his brother. And that he
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doeth two waies. One, that in vaine he imagined mischief to excel his brother in gods
fight, whereof no honour is gien but vnto rightouesnesse: the other, that he was
too much vnthankfull for the benefit of God which he had already receiued, which
could not abide his brother, although he had him subiect under his authority. But left
we should seem therfore to imbrace this exposition, because the other is against vs: let
vs admit that God spake of sin. If it be so, then God either promiseth or commandeth
that which he there declareth. If he command, then have we already thewed, that ther-
by followeth no prooe of the power of man. If he promiseth, where is the fulfilling of
the promise? for Cain became subiect to sin, over which he should have had dominion.
They will say, that in the promis was included a secret condition, as if it had bee
faid, that he should have the victory if he would strive for it. But who will receive these
crooked compasses? For if this dominion be meant of sin, then no man can doubt that
it is spoken by way of commandement, 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 & the order of Grammar do require, that there be a comparision made
of Cain and Abel, because the elder brother should not have bin set behind the yoonger,
ynles he had become worse by his owne wicked doing.

17 They vfe also the testimonie of the Apostle, which faith, that it is not of him
that willeth, nor of him that runneth, but of God that hath mercy. Whereby they ga-
ther that there is somewhat by mans will and endeuer, which of it selfe though it be
weak, being holpe by the mercy of God, is not without prosperous success. But if they
did soberly vey, what matter Paul there intreateth of, they would not so vna-
doubtedly abuse this sentence. I knowe that they may bring fortooth Origen and Hierome
for maintainers of their exposition: and I could on the other side let Augustine ag-
ainst them. But what they have thought it maketh no matter to vs, if we know what
Paul meant. There he tacheth that salvation is prepared onely for them, to whom
the Lord vouchesfeth to grant his mercie: and that ruine and destruction is prepa-
red for all those that he hath not chosen. He had vnder the example of Pharaoh
declared the state of the reprobate, and had also confirmed the aurrenders of free
election by the testimonie of Moses, I will have mercie vpon whom I will have
mercie. Now he concludes, that it is not of him that willeth, or of him that run-
neth, but of God that hath mercie. If it be thus vnderstood, that will or endeuer are
not sufficient, because they are too weake to so great a weight, that which Paul faith,
had not been aptly spoken: Therefore away with these subtleties, to say: It is not of
him that willith, nor of him that runneth, therefore there is somwhat, there is some run-
ning. For Pauls meaning is more simly, thus: It is not wil, it is not running that get vs
the way to salvation, herein is only the mercy of God. For he speakeoth no other wise in
this place than he doth to Titus, where he writeth, that the goodnesse and kindnesse
of God appeareth not by the workes of righteousnesse which we have done, but
for his infinite mercie. They themselves that make this argument, that Paul meant
that there is some will and some running, because he saith, that it is not of him that
willith, nor of him that runneth, would not give me leave to reason after the same
fashion, that we have done some good workes, because Paul faith, that we haue not
attained the goodnesse of God by the good workes that we haue done. If they see a fault
in this argument, let them open their eies, and they shall perceiue that their owne
is not without the like deceit. For that is a sure reason that Augustine refleth vpon, if
it were therefore said that it is not of him that willith nor of him that runneth, be-
cause neither the will nor the running is sufficient. Then it may be turned on the
contrarie part that it is not of the mercie of God, because it alone worketh not. Sith
this second is an abfurditie, Augustine doth rightfylly conclude, that this is spoken to
this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, nor
but that we ought both to will and to runne, but because God worketh both in vs.
No lefse vnaply doe some wrest that sayinge of Paul: We are the workers with God, which out of doubt ought to be reftrained onely to the minifters: and that they are called workers with him, not that they bring any thing of themselves, but because God vfeth their feruice, after that he hath made them meete and furnished with necessarie gifts.

18 They bring forth Ecclesiasticus, who, as it is not vnown, is a writer of whose authoritie is doubted. But although we refuse it not (which yet we may lawfully doe) what doth he thinke for free will? He faith, that man so loone as he was created, was left in the hand of his owne counsel: that commandemements were giuen him, which if he observed, he should againe be preferred by them: that before man was set life and death, good and euill: that whatsoeuer he would, shoule bee giuen him. Bee it, that man received from his creation power to obteine either life or death. What if, on the other side we answere, that he lofte it? Truly my minde is not to speake against Solomon, which afirmeth that man at the beginning was create vp-right, and he forgoed vnto himselfe many intentions. But because man in finruring, lost as it were by shipwracke both himselfe and all his good things, it followeth not by and by, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therefore I answere, not to them onely, but also to Ecclesiasticus himselfe whatsoeuer he be. If thou meanest to instruct man, to secke within himselfe power to attaine saluation, thy authoritie is not of so great force with vs, that it may be any prejudice, be it neuer so small, against the vndoubted word of God. But if thou onely studie to restraine the malice of the flesh, which in laying the blame of his owne euils vpon God, vseth to secke a vaine defence for itselfe, and therefore thou answerest, that vprightness 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 ornaments, where-with God had clothed him at the beginning: and that so we confesse together, that now he more needeth a Phisitian than a defender.

19 Yet they have nothing ofterner in their mouth than the parable of Chrift of the waifaring man, whom theeuces laid abroad halfe dead in the way. I know that it is common almost with all writers, that the calamitie of mankind is represented vnder the figure of that wayfarer man. Thereupon doe our aduersaries gather an argument, that man is not so mayned with the robbery of sinne and the deuil, but that he keepeth still remaining the leaueings of his former good things, forasmuch as it is said, that he was left halfe alue. For where is that halfe life, vnderlasse some portion both of right reaon and will remayned? First if I would not give place to their allegorie, I beleech you, what would they doe? For there is no doubt that it was denifed by the fathers beside the naturall sense of the Lords words. Allegories ought to goe no further than they have the rule of Scripture going before them: so far is it off, that they be by themselves sufficient to ground any doctrines. And there want not reaons, whereby I can, if I lift, overthrow this deuise, for the word of God leauch not to man halfe a life, but teaccheth that hee is utterly dead, forasmuch as concerneth bleffed life. And Paul when he speakeh of our redemption, doth not lay that we were healed, when we were halfe dead and halfe alue, but that we were rased vp againe when we were dead. He calleth not vpon them that are halfe alue to receive the light of Chrift, but them that sleepe and are buried. And in like manner speaketh the Lorde himselfe, when he faith, that the houre is come when the dead shall rise againe at his voice. With what face would they set this light allusion against so many plain sentences? But let this allegorie have the force of a certaine testimonie, yet what shall they wringe out of vs thereby? Man is halfe a liue, therefore he hath somewhat left safe. I grant: he hath a wit capable of understanding, although it pears not to the heavenly and spirituall wisedome: he harh
Cap. 6. Of the knowledge of true judgement of honestie: he hath some feeling of the Godhead, howbeit that he attaineth not the true knowledge of God. But to what purpose come all these things? Truly they bring not to passe that the same saying of Augustine be taken fi6 vs, which is also approv'd by common consent of the Schooles: that after manes fall the freely giuen good things, whereupon saluation hangeth, are taken away from him, and that his natural gifts are corrupted, and defiled. Let therefore this truth remaine with vs undoubted, which can be shaken by no engines, that the minde of man is so estranged from the righteounesse of God, that it conceueth, coveteth, and enterpriseth all wickednesse, filthinesse, uncleannesse, and mischief: that his heart is so throughly soked in poysyn of sinne, that it can breath out nothing but corrupt sinke: But if at any time they do utter any goodnesse in shew, yet still the minde remaineth alway wrapped in hypocrie and deceitfull crookednes, and the hart entangled with inward peruersines.

The vj. Chapter.

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

Sith all mankinde hath perished in the person of Adam, that excellencie and nobilitie of beginning which we have spokeng of, would so little proffite vs, that it would rather turne to our greater shame, till God appeareth 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 have entreated, were vnprouitable, vnlesse there followed also faith setting fourth God a father, vnto vs in Christ. Truely this was the natural order that the frame of the world should be a Schoole vnto vs to learne godliness, from whence might be made a pathwaie for vs to eternall life and perfect felicitie: but since our falling away, why then focuer we turne our eies, vpward and downward, the curse of God still preuenteth it selfe vnto our sight, which while it posseth and enwrappeth innocent creatures by our fault, must needs overwelmme our owne soules with desperation. For although Gods will is that his fatherly favoyr toward vs do still many waies appeare: yet by beholding of the world we cannot gather that he is our Father when our conscience inwardly pracketh vs, and sheweth that there is in sinne cause of forsaking, why God should not account or recken us for his children. Beside that there is in vs both flothfulnesse and vnhankfulnesse: because both our mindes, as they bee blinded, doe not see the truth, and also as all our senses be peruerse, we malicioufly defraud God of his glory. Therefore we must come to that saying of Paul: because in the wisdome of God, the world knew not God by wisdome, it pleaeth God by the foolishnesse of preaching to fauie them that beleue. The wisdome of God he calleth this honourable fadge of heauen and earth, furnished with innumerable miracles, by beholding whereof we ought wisely to have known God. But because we so ill profited therein, he calleth vs backe to the faith of Christ, which for that it seemeth foolish, the vnbelieuers do disdaigne. Wherefore although the preaching of the creffe do not agree with mans wit, yet ought we humbly to embrace it, if we desire to returne to God our creator and maker, that he may begin againe to be our father. Truely since the fall of the first man, no knowledge of God attiued to saluation, without the Mediatour: For Christ spakeeth not of his own age onely, but comprehendeth all ages, when he saith that this is the eternall life, to knowe the Father the one true God; and him whom he hath sent Iesus Christ. And so much the fowler is their fluggerishnesse, which take upon them to set open heauen to all prophane and vnbelieuving men, without his grace, whom the Scripture each where

1 Cor. 1. 22.

John 17.3.
where teacheth to be the only gate whereby we enter into salvation. But if any will restrain that saying of Christ onely to the publishing of the Gospell, we have in readings wherewith to confute him. For this hath beene a common sentence in all ages & among all nations, that without reconciliation they that are estranged from God, and pronounced accursed, and the children of wrath, cannot please God. And here may bee also alleged that which Christ answered to the woman of Samaria: Yee worship what ye know not, but we worship that which we know: because the salvation is from the Iewes. In which wordes he both condemneth of falshood 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 Paul affirmeth that all the nations of the Gentiles were without God, and void of the hope of life. Nowe where as John teacheth that life was from the beginning in Christ, and that all the world fell from it, we must returne to the same fountaine Christ. And therefore Christ, in so much as he is the reconciler, affirmeth himselfe to be the life. And truly the entrance of heauen belongeth to none, but to the children of God. But it is not meete that they be accounted in the place and degree of children, that are not grafted into the bodie of the onely begotten sonne. And John plainly teiftith, that they which believe in his name, are made the children of God. But because it is not directly my purpose yet to discourse of faith in Christ, therefore it shall for this time be sufficient to have touched it by the way.

2 And therefore God neuer shewed himselfe mercifull to the olde people, nor euer did put them in any hope of grace without the mediator. I omit to speake of the sacrifices of the law, wherein the faithfull were openly and plainly taught, that salvation is nowhere else to be sought, but in the cleansing which was perfourmmed by Christ alone. Onely this I fate, that the blessed and happy state of the Church hath beene alwaye grounded upon the person of Christ. For though God comprehended all the issue of Abraham in his covenante, yet doth Paul wisely reason, that Christ is properly that seede in whom all nations were to be blessed, for as much as we know that not all they were reckenned his seed that were begotten of him according to the flesh. For (to speake nothing of Iesu and other) how came it to passe, that of the two sones of Isaac, that is Iaue 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 rejected and the younger onely took place? And howe also came it to passe that the greater part should be forfaken? It appeareth therefore, that the seede of Abraham was principally reckenned in one person, and that the promised salvation did neuer stande sure till it came to Christ, whose office is to gather together the things that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of the Mediatour. Which though it be not in poine wordes expresst by Mose, yet it sufficiently appeareth that it was commonly knoewn to all the godly. For before that there was any King create among the people, Hanna the mother of Samuel entreating of the felicite of the godly, even then said she in her song: God shall give strength to his king, and shall exalt the home of his annointed. In which words he meaneth that God shall bleffe his Church. Wherewith also agreeth the oracle that is within a little after adioned: The Priest whom I shall appoint shall walk before mine annointed. Neither is it to be doubted, but that the will of the heavenly father was to have the lively image of Christ to be seen in David and his posteritie. Therefore meaning to exhort the godly to the feare of God, he bidde them to kiffe the Sonne. Wherewith this saying of the Gospell also agreeth: He that honoureth not the Sonne, honoureth not the father. Therefore although by falling away of ten tribes
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the kingdom decayed; yet it behoved the covenant to stand which God had made in David and his successors: as also he said by the Prophets: I will not altogether cut off the kingdom, for David my servants sake, and for Jerusalem's sake, whom I have chosen: but there shall remain one tribe to thy sonne. Where the same thing is repeated the second and third time. It is also expressly addeth: I will affliet the seed of David, but not for euer. Within a little space of time after, it is said: For David his servants sake God hath given a light in Jerusalem, to raise vp a sonne, and to keepe Jerusalem in safety. Now when the state grew towards destruction, it was faire againe: God would not scatter Iuda for David his servants sake, because he had spoken that all other being passed over, onely David was chosen, vpon whom the good pleasure of God should rest. As in another place it is said: He hath refuseth the tabernacle of Sio, and the tabernacle of Joseph, 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 servant David to feede Iacob his people, and Israel his inheritance. To conclude, it pleased God so to save his church, that the safety and preservation thereof should hang vpon that one head, and therefore David crieth out, the Lord, the strength of his people, the strength of the saluations of his Christ. And by and by he addeth a praiser: Save thy people and bleffe thine inheritance: meaning that the state of the Church is with vnseparable knot joyned to the governement of Christ. And in the same meaning in another place: Lord saue vs: Let the king heare vs in the day that we shall call vpon him. In which words he plainly teacheth, that the faithful did vpon none other confidence fixe to the help of God, but because they were hidden under the succour of the king. Which is gathered by another Psalm. Lord saue vs: Blessed is he that commeth in the name of the Lord. Where it is plain enough, that the faithfull are called backe unto Christ, that they may hope that they shall be saved by the hand of God. The same respect hath the other praiser, where all the church calleth vpon the mercie of God. Let thy hand be vpon the man of thy right hand, vpon the sonne of man, whom thou haft preferred (or appointed) to thy selfe. For though the author of the Psalm be waileth the scattering abroad 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, and all things to mens seeming destroyed, Jeremiah lamenteth the overthrowe of the Church, he doth principallie complaine that by destruction of the kingdom all hope was cut off from the faithfull. Christ (faith he) the spirit of our mouth is taken in our finnes, to whom wee faile: In thy shadow we shall live among the nations. Hereby nowe it sufficiently appeareth that because God cannot be mercifull to mankinde without the Mediator, therefore Christ was alwaies before the holy fathers in time of the lawe, to whom they might direct their faith.

Now, where comfort is promised in affliction, specially where the deliverance of the Church is describ'd, there the banner of affiance and hope is announced in Christ alone. God went out to the sauing of his people with his Messiah, saith H accel. And so oft as the Prophets make mention of the restorings of the Church, they call backe the people to the promise made to David, concerning the everlasting continuance of the kingdom. And no maruell: For otherwise there had been no allurance of the covenant. For which purpofe severall that notable answer of Ezech. For when he saith that the unbelieuing king Ahab refuseth that which he had declared to him of the sauing of the siege of Jerusalem and of present saftetie, as it were forsoorely, he passed ouer to Meffias. Behold a virgin shall conceiue and bring forth a sonne, meaning indirectly that though the king and his people by their retourndes refuseth the promise offered vnto them, as though they did of purpose bend themselves to discredite the truth of God, yet the covenant should not be void, but that
the redeemer should come at his appointed time. Finally, it was the care of all the Prophets, to the end they might shew that God would be mercifull, alway to set out that kingdom of David, whereupon hanged the redemption and everlasting salvation. So saith faith: I will make a covenant with you the faithful mercies of David. Behold I have given him for a wittnesse to nations, that is, because the faithful whan their state is at the worst, could not otherwise have any hope, but by the means of him being wittnesse, that God would be appeasable toward them. Likewise Hieremias, to raise them vp being in depayre, faith: Behold the days come, where in I will raise vp unto David a righteous branch, and then shall Juda be saued, and Israel shall dwell in safety. And Ezekiel faith, I will raise vp one sheepeheard over my sheepe, even David my servant. The Lord will bee a God to them, and my servant David for a sheepeheard. And I will make a covenant of peace with them. Also in another place, after he had entreated of the incredible renewing, he faith: my servant David shall be their king, and there shall be one sheepeheard over all, and I will make an everlasting covenant of peace with them. I gather here and there a few places out of many, because I onely mean to have the readers put in minde, that the hope of all the godly hath alway beene reposed no where else but in Christ. And all the other Prophets also speake agreeably hereto, as it is faide in Osee. The children of Juda Osee.12. and the children of Israel shall be gathered together, and shall appoint to themselves one head. Which he afterwaide more plainly expoundeth, The children of Israel Osee.3.5. shall returne, and shall secke for the Lorde their God, and David their king. And Miche speaking of the returne of the people expresly faith, The king shall goe before them, and the Lord in their head. So Amos meaning to praise the renewing of the people faith: I will in that day raise vp the tabernacle of David that is fallen downe, and I will hedge vp the gaps, and raise vp the places overthrown, etc. because that was the onely standard of salvation, to have the royall glorie to rise vp againe on high in the stock of David, which is fulfilled in Christ. Therefore Zacharias, as his age was neerer to the appeareing of Christ, so doth he more plainly write it: be glad thou daughter of Sion, rejoice thou daughter of Hierusalem. Behold thy king commeth, righteous and saued. Which agreeth with the place of the Psalme before allenged: The Lorde the strength of the saluations of his appointed, Lorde saue us. Psal.8.8. Where saluation is derived from the head to the whole bodie.

4 It was Gods will to have the Iewes instructed with these prophecies, that to secke for their delierance, they should bend their eies directly to Christ. And though they had shamefully swared, yet could not the remembrance of the generall principle be abolished, that God by the hande of Christ, as he had promised to David, would be the deliever of the Church, and so the covenant should be of his owne free grant, whereby God had adopted his chosen. Hereby it came to passe, that this long founded in the mouth of the children when Christ a little before his death entred into Hierusalem, Hosanna to the sonne of David. For it appeareth that it was commonly knowne and spok of, and according to common sense that they sung that the onely pledge of gods mercie remained unto them, in the comming of the Redeemer. For this cause Christ himselfe, to make his disciples plainly and perfectly beleue in God, biddeth them to beleue on himselfe, Belieue yee in God (faith 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, albe it rest upon God, doth by little and little vanishe away unless he become a meane to holde it in allured steadfastnesse. Otherwise the majestie of God is too high for mortall men, which crepe upon the grounde like worms, to attaine vnto it. Wherefore I allowe that common saying, that God is the obiect of faith, but in fitch sort that it needeth correcion. Because Christ is not in vaine called the invisible Image of God, but by this title we are put in minde, that if we finde not God in Christ, saluation cannot be.
be known vnto vs. For although among the Iewes, the Scribes and Parishes had darkened with false inventions, that which the Prophets had spoked concerning the Redeemer: yet Christ took it for a thing confessed as receivd by common con-

The law was gi-
ned by Mofes to nourish men in hope of salvation by Christ, as appe-

By this continuall processe that we have rehearsed, may be gathered, that the law was added about fouer hundred yeeres after the death of Abraham, not for this intent to leade away the chosen people from Christ: but rather to keepe their mindes in expectation vntill his comming, to kindle a desire of him, and to confirme them in looking for him, that they shoulde not waxe faint with longe tariance. I meane by this worde Lawe, not onely the ten commandements, which prescrib a rule how to live godly and righteously, but also the forme of religion delivred by the hande of Mofes. For Mofes was not made a lawgiver to abolish the blessing promised to the kindred of Abraham: but rather we see how euer where he putteth the Iewes in remembrance of the free covenant made with their fathers whose heires they were, as if he had beene sent to renew the same. That was most plainly sett foorth by the ceremonies. For what were more vaine and fond, than for men to offer vp loathsome stinke of the fat of cattell, to reconcile themselves to God thereby? to flee to the sprinkling of water or bloud to wath away their filthinesse? Finally, all the service of God appointed in the lawe (if it be considered by it selfe, and doe not containe
God the Redeemer. Lib.2. 87

containeth shadowes and figures, which the truth should answer into) shall be but a verie mockere. Wherefore not without a cause both in Stephens sermon, and in the Epistle to the Hebrews, is that place so diligently weyed. Where God commandeth Moses to make all things pertaining to the tabernacle, according to the pattern that had beene shewed him in the mount. For if there had not beene some spiritual thing appointed, that she should tende vnto, the Iewes should no lesse have fondly spent their labour in them, than the Gentiles did in their trifles. Prophane men that never earnestly applied the studie of godlineesse, can not without lothsome tediousnes abide to heart so many sundry fashions of things: and they not onely maruell why God wearied his people with such a heape of ceremonies, but also they despise and scorn them as childrens plates. And the cause is, for that they consider not the ende, from which if the figures of the lawe be seuered, they must needs be condemned of vanitie. But that same figure sheweth, that God did not therefore command sacrifices, because he woulde occypie them that worshipped him with earthly exercises, but rather to raise vp their minde higher. Which may also plainly appere by his nature: for as he is spiritual, so he is delighted with no other worshipping but spiritual. This do the sayings of the Prophets teftifie, wherein they rebuke the Iewes of sluggishnes, for that they thought that any sacrifices were of anie value with God. Is that because their purpose is to derogate any thing from the law? No, but according as they were true expiitours of the lawe, so they woulde by this meanie haue mens eyes directed to the marke from which the common people straied. Now by the grace offered to the Iewes it is certainly gathered, that the lawe was not void of Christ. For Moses did set forth vnto them this end of the adoption, that they should become a prietly kingdome to God. Which they could not obtain vnlesse there were had for the meane thereof a great & more excellent reconciliation than by the bloud of beasts. For what is lesse likely than Adams children, which by inheritably descending infection are all borne the bondflaues of sinne, to be advanced to roiall dignitie, and so to become partakers of the glory of God, vnlesse that so excellent a benefit should come vnto them from elsewhere than from themselves? Also howe could the right of priesthood remaine in force among them, who by filthinesse of sinnes were abominable to God, vnlesse they had beene consecrate in a holie head? Wherefore Peter doth verie aptly turne that saying of Moses, where he teacheth, that the fulnesse of grace, the tale whereof the Iewes had taken vnder the law, was giuen in Christ: Yee are (faith he) a chosen kindred, a kingly priesthood. For to this end tended that turning of the words, to shew that they, whom Christ appeareth by the Gospell, have obtained more than their fathers, because they are all endued both with priestly and kingly honour, that trusting vpon their mediator, 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 David, is part of the lawe, and contained vnder the Ministerie of Moses. Wherupon followeth, that as well in all the kindred of the Leuites, as in the potterie of David Christ was set before the eyes of the olde people as in a double looking glass. For, as I said cuen nowe, they could not otherwise bee before God either kings or priests, which were both the bondflaues of sinne and death, and deified by their owne corruption. Hereby appeareth that that saying of Paul is most true, that the Iewes were holden as vnder the keeping of a scholemaster, till the seede came for whole fake the promis was giuen. For, because Christ was not yet familiarly known, they were like vnto children, whose weekeneesse could not yet beare a full knowledge of heavenly things, but how they were by ceremonies, as it were lead by the hand to Christ, is spoken before, and may be better understood by many testimonies of the Prophets. For although it was commanded them to com daily with new sacrifices to appease God: yet Esay promiseth that all their sinnes shall be

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be cленсed with one onely sacrifice. Wherewith Daniell agreeably faith: The Priest appointed of the tribe of Levi, did enter into the Sanctuary: but of the onely priest it was once faide, that by an oath he was chosen of God to be a priest for ever, according to the order of Melchisedec. At that time the anointing with oyle was visible: but Daniel by his vision pronounceth that there shall be another manner of announcing. And because I will not tarry vpon manie examples, the author of the Epistle to the Hebrews euens from the fourth Chapter to the eleuenth doth largely and plainly enough shew, that the ceremonies are nothing woorth and vaine till wee come to Christ. As concerning the ten commandements: that lefion of Paul is like- wise to be kept in minde, that Christ is the end of the law vnto saluation, to euery one that beleueth. And an other lefion, that Christ is the Spirit that quickketh the letter which of it felle flatee. For in the fift of thefe two, he meaneth that righteousness is vaine taught by commandements, vntill Christ do grace it both by free imputation and by the Spirit of regeneration. Wherefore he worthily calleth Christ the fulfilling or ende of the lawe. Because it should nothing profite vs to know what God requireth of vs, vnlesse he did fuccour vs faining and oppressed vnder the yoke and vntolerable burden. In another place he teacheth that the lawe was made for transgressions, that is, to bring men to humilitie being prooued guilty of their owne damnation. And, because this is the true and onely preparation to fecture Christ, whatsoever he teacheth in diuerse words do all verie well agree together. But because hee then was in contention with perversee teachers, which fainted that we do desire righteousnes by the workes of the law, to confute their errour, he was compelled some time to speake prisciely of the bare lawe, which yet otherwise is clothed with the couenant of free adoption.

3 But now it is good to know, how being taught by the morall lawe, we are made more inexcufable, that our owne guiltineffe may mooue vs to crave pardon. If it be true that we be taught perfection of righteousnes in the lawe: then this is also followeth, that the absolute keeping thereof is perfect righteousness before God, that is, whereby a man may be deemed and accounted righteous before the heavenly throne of judgement. Wherefore Moses when he had published the lawe, doubted not to protest before heauen and earth, that he had set before Israel life and death, good and cull. And we may not deny, 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 desart whereof we may conceiue a truft of that rewarde. For to what small purpose is it, to fee the reward of eternall life set in keeping of the lawe, vnlesse wee further knowe whether we may by that way attaine to eternall life? But heerein the weakenes of the lawe doth shew it felle. For because that keeping of the lawe is found in none of vs al, we are excluded from the promifes of life, and do fall into cufte onely. I do not now tell what doth come to passe, but what needes must come to passe. For whereas the doctrine of the lawe is farre above the power of man, he may indeed a farre off, looke at the promifes, but yet not gather anie fruite of them. Therefore thus one thing remaineth, that by the goodnes of them he may the better way his owne miferie, while he considereth, that all hope of saluation being cut off, death doth certainly hang over him. On the other side do preffe vs terrible penall lawes, which doe holde entangled and fast bound, not onely a fewe of vs, but everie one without exception: they preffe vs, I say, and do pursue vs, with an vnrepeaable rigour, so that we may fee most present death in the law.

4 Therefore if we looke onely vpon the lawe, we can doe nothing but be discouraged, be confounded, and despare, forasmuch as by it we are all damned and cursed, and kept farre off from the blefledneffe that he offereth to them that worship him. Wilt thou say then, Doth the Lord so mocke vs? For how smally doth it differ from mocking,
mocking, to shew forth a hope of felicite, to allure and exhort men vnto it, to protest that it is laide open for vs, when in the mean season the entrie vnto it is fo closed and impossible to be come to? I answere: although the promises of the lawe, in so much as they are conditionall, doe hang vpon the perfect obedience of the lawe, which can no where be found, yet are they not gien in vaine. For when we have learned that they shal be voide and of no effect vnto vs, vnselde God embraceth vs with his free goodnesse without regarde of our works, and vnselde we doe embrace by faith the same goodnesse gien v by the gospel, then want they not their effectuallnesse, yea with their condition annexed. For then he doth so freely giue all things 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 enjoy the fruite 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, because it shall be more largely to be entended of, when we shall speake of the justification of faith.

5 Whereas we saide that it is impossible to kepe the lawe, that is in few wordes to be both expounded and proued. For it is wont among the people commonly to be accounted an opinion of great absurditie, so farte that Hierome doubted not to pronounce it accurst: what Hierome thought, I do nothing stay vpon: as for vs, let vs search what is truth. I will not here make longe circumstances of divers forces of possibilities. I call that impossible, which both never hath beeene, and also is hindered by the ordinance and decree of God, that it never hereafter may be. If we record from the farthest time of memory, I saie that there hath none of the holy men, that being clothed with the bodie of death, hath euer attained to that full perfection of loue, to loue God with all his hart, with all his minde, with all his soule, with all his power: Again, that there hath beeene none that hath not beene troubled with concupiscence. Who can say now? I see in deede what manner holy men foolishly superstitious doth imagine vnto vs, euensuch whose purenesse the heauenly Angels doe scarcely countenanc: but against both the Scripture and prooue of experience. I saie also, that there shall none hereafter be, that shall come to the mark of true perfection, vnselde he be looed from the burden of his bodie. For this point there are open testimonies of Scripture. *Salomon saide, there is not a righteous man upon the earth that finneth not.* And *David saide: euer living man shall not be justified in thy sight.* *Job in many places affirmeth the same.* But *Paul most plainly of all: that the flesh lusteth against the spirite, and the spirite against the flesh.* And by no other reason he prooueth that all that are vnder the lawe are subject to the curse, but because it is written, that curdled are all theye that doe not abide in all the commandements thereof: meaning or rather taking it as a thing confessed, that no man can abide in them. And whatsoever is foerspoken by the Scriptures, that must be halden for perpetuall, yea and necessarie. With such fundement did the *Pelagians trouble Augustine:* saying, that there is wrong done to God, to say that he doth command us more than the faithfull are able by his grace to performe. *Augustine, to avoide their caullation confessed, that the Lorde might in deede, if he would, aduance a mortall man to the purenesse of Angels: but that he neither hath done so at any time, nor will doe, because he hath otherwise affirmed in the Scriptures. And that doe I also not deme.* But I adde further, that it is inconvenient to dispute of his power against his truth, and therefore this sentence is not subject to caullations if a man should say, that that thing is impossible to be, whereof the scriptures doe pronounce that it shall not be. But if they dispute of the worde: when the Disciples asked the Lord, who may be saved, he answered: with men in deede it is impossible, but with God all things are possible. Also Augustine with a most strong reason stifflie defended, that in this flesh we never yeeld to God the due loue that we owe him.
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Loue (faith he) so followed knowledge, that no man can perfectly loue God, but he that hath first fully known his goodnesse. We, while we wander in this world, see by a glasse and in a darke speach: it followeth therefore, that our loue is vnperfect.

6 But that the whole matter may be more plainly set forth: let vs in a compendious order gather vp together the office and vs of the lawe which they call Morall. Now, as far as I understand, it is contained in these three parts. The first is, that while it sheweth to every man the rightoufnesse of God, that is, the rightoufnesse which onely is acceptable to God, it admonish, certify, prooue guilte, yea and condemn every man of his owne vrightoufnesse. For so is it needfull that man blinded and drunke with loue of himselfe, be druen both to the knowledge and the confession of his owne weakness, and vncleanesse: for as much as if his vanitie be not euydently convinced, he swelleth with mad auffiance of his owne strength, and can never bee brought to thinke of the flenderness thereof, so long as he measureth it by the proportion of his owne will. But so soone as he beginneth to compare his strength to the hardnesse of the lawe, there he findeth matter to abate his courage. For howsoever he before conceiued a great opinion of it, yet by and by he feeleth it to pant vnder so great a burden, and then to shake and solter, at last even to fall downe and faint. So being taught by the schooling of the lawe, he putteth off that arrogancie wherewith before he was blinded. Likewife he is to be healed of another disease of pride, whereof we haue said that he is sick. So long as he is suffred to stand to his owne judgement, he deuiseth hypocrisie in steede of rightoufnesse, wherewith being contented, he riseth vp in courage, by I wot not what forged rightoufnesse, against the grace of God. But so soone as he is compellde to trie his life by the balance of the lawe, then leaving the preumption of the counterfeit rightoufnesse, he feeth himselfe to be an infinite space distant from holinesse: Againe, that he floweth full of infinite vices, whereof before he feemed cleane. For the euals of luft are hidden in so deep and crooked priuie corners, that they easily deceiue the sight of man. And not without cause the Apostle faith, that he knew not luft, except the law had said: Thou shalt not luft: because except it be by the law disclosed out of her lurking holes, it destroieoth miserable man so secretly, that he feeleth not the deadly dart thereof.

7 So the law is like a certaine looking glasse wherein we behold, first our weakness, and by that our wickednesse, and last of all by them both our accursednesse, even as a glasse representeth vnto vs the spots of our face. For when power faileth man to followe rightoufnesse, then must he needes sticke fast in the mire of finnes. And after sinne by and by followeth curfe. And of how much the greater transgrefion the lawe holdeth vs guiltie and conuict, with so much the more greevous judgement it condemneth vs. For this purpose maketh the saying of the Apostle, that by the lawe is the knowledge of finne. For there he speaketh onely of the first office of the lawe, the prooue whereof is in finners not yet regenerate. And like to this are these two sayings, that the law entred that sinne might abound, and therefore that it is the ministration of death that worketh wrath and slaie. For without doubt so much more growth iniquitie with how much more understanding of sin the conscience is striken, because vnto breach of lawe is added obstinacie against the maker of the lawe. It followeth therefore that the lawe armeth the wrath of God to the destruction of the finner, because of it selfe it can doe nothing but accuse, condemne and destroy. And as Augustine writeth, if the spirit of grace be absent, the lawe is present with vs, onely to this end, to accuse vs and kill vs. And yet when this is saide, neither is the lawe dishonoured thereby, nor any thing taken from the excellencie thereof. Truly if our will were wholly framed and disposed to the obedience of the lawe, then plainly
plainly the onely knowledge of it were sufficient to salvation. But forasmuch as our fleshly and corrupt nature fighteth, as an enemie with the spiritual lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was giuen for salvation, (if it had found fit hearing) ureth to the occasion of sinne and death. For sith we are all prooued transgressors of it, the more plainly that it openeth the righteousnesse of God, so much the more on the other side it declareth our iniquitie: the more surely that it confirmeth the reward of life and salvation laide vp for righteousnesse, so much the more assured it maketh the destruction of the wicked. So farre is it off therefore that these sayings should be to the diuinion of the law, that they much auilie to the more glorious commendations of Gods bountie. Fortruely it thereby appeareth that we are hindered by our owne wickednesse, and peruersenesse, that we enjoy not the bleffe of life set openly abroad for vs by the lawe. Whereby the grace of God that helpeth vs without the sucour of the lawe, is made so much the sweeter, and the merrie more louely that giueth it vnto vs, whereby we leerne that he is neuer wearied with often doing vs good and heaping new gifts vpon vs.

8 And whereas the iniquitie and condemnation of vs all is sealed by the testimonie of the law, it is not done for this purpose (if at least we well profit in it) to make vs fall downe with despaire, or with discouraged minde to tumble downe headlong. In dede the reproue are amended after that manner, but that is by reason of their obstinacie, but with the children of God there behoouveth to be another ende of instruction. I graunt the Apostile testifieth that we are all condemned by judgement of the law, that euermouth may be stopped, and that all the world may become bound vnto God: but yet the same Apostile in another place teacheth, that God hath concluded al under unbeliue, not to destroy all, or to suffer all to perish, but that he might haue merrie of all, that leaving the foolish opinion of their owne strength, they might vnderstand, that they stand and are upheld by the onely hande of God: that they being naked and empiace, may fle to his merrie, that they may rest themselves wholly vpon it, hide themselves wholly in it, take hold of it alone in stead of righteousnesse and merits, which is laide open in Christ for all men, whosoever they be that with true faith doe desire and looke for it. For God in his commandements of the law appeareth but a rewarder of perfect righteousnesse, whereof we all are destitute, and on the other side a rigorous judge of cuill doings. But in Christ, his face shineth full of grace and lenite, even toward the wretched and vnworthie sinners.

9 Of profiting to craue the grace of his helpe, Augustine speake sth, as when he writeth to Hilarie, The law commandeth that endeouering to doe the things commanded, and being wearied with our weaknesse vnder the lawe, we should leaerne to ask the helpe of grace. Againe to Aselius: The profit of the law is to convince man of his owne weaknesse, and compell him to craue the Philisie of grace that is in Christ. Againe to Innocent of Rome: The law commandeth, and grace miniftreth strength to do. Againe to Valentine: God commandeth those things which we cannot do, that we may leaerne to know what to ask of him. Againe: The lawe was giuen to accute you, that being accused you should scare, that fearing you should craue pardon, and not presume of your owne strengthes. Againe: The lawe was giuen for this purpose, of great to make little, to shew that thou haue no strength of thine owne to righteousnesse, that thou as poore, vnworthie and needie, shouldest flee vnto grace. After, he turneth his speeche to God and faith: Doe to Lord, do so mercifull Lord, commande that which cannot be fulfilled: yea, command that which cannot but by thy grace be fulfilled, that when men cannot fulfill it by their owne strengthes, every mouth may be stopped, and no man may thinke himselfe great. Let all be little ones, and let all the would be guilte before thee. But I am

Man being con-
demned of sin by
the law, the effect
thereof in the good
u the craving of
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the bad their de-
feering of them-
selves without
aspiring to any
helper.

Epist.200.
Epist.200.
Epist.95.
Lib.de corep.
& gratia.
In Pfal.70.
In Pfal.118.
Ser.27.

not
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not wise to heape vp so many testimonies, as that holy man hath written a booke properly of that matter, which he hath intituled, Of the Spirit and Letter. The second profiting, he doth not so fully describe, either because he knew that it did hang upon the former, or because he did not so well understand it, or because he wanted words wherewith distinctly and plainly to express his meaning of it, which yet he rightly conceived: but this last office of the law is not idle even in the reprobrate also. For though they go not thus farward with the children of God, that after the throwing downe of their flesh they be renned & florish againe in the outward man, but amazed with the last office doe he flit in desperation: yet is it such to new forth the equit of God's judgement, that their conscience be thus tossed with such waves. For they ever willingly desire to make shift against the judgement of God. Now while the name is not yet opened, they yet so astonish with the testimonie of the law and their conscience do bewray in their feeles what they have deferved.

The second office of the law is, that they which are touched with no care of that which is right and right, vilesse they be compelled, when they heare the terrible penall ordinances therein, may be refrained at least with feare of punishment. But they are restrained, not because their inward mind is moved or affected withal, but because being as it were bound, they withhold their hand from outward working, and do keepe in their perversenesse within them, which otherwise they would have outrageously poured out. Thereby they become truly neither the better, nor the more righteous before God. For although being left either by feare or by thame, they dare not put that in practice which they have conceived in their minde, nor openly blow abroad the rages of their lust: yet have they not a heart framed to the feare and obedience of God, yea, the more that they hold backe themselves, so much the stronger within they are kindled, they burne, they boile, readie to doe any thing, and to breake forth any whither, if this terror of the law did not stay them. And not that onely, but also they most spirituall hate the law, and do detest God the law-maker, so that if they could, they would verie faine take him away, whom they can not abide, neither when he commandeth rightfull things, nor when he reuengeth him upon the despites of his manshe. In some in deede more darkly, and in some more plainly, but in all generall that are not regenerate, is this feeling, that they are drawn to the following of the lawe not by willing submission, but resifting and against their wills, only by violence of feare. But this constrained and enforced righteousness is necessarie for the publicke common state of men, the quiet whereof is herein proued for, while order is taken that all things be not confused with vprore, which would come to passe if all things were lawfull for all men. Yea, it is not vprofitable for the children of God to be exercised with this Schoole, so long as they befor their calling being yet dejected of the spirit of sanctification, are full wanting with the folly of the flesh. For when they are drawn backe, though it be but from outward incencipation, by the terror of God's vengeance, although for that they are not yet tamed in minde, they goe for the present time but a little so, ward, yet they partly grow in vs 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 unknowen. This office the Apostle seemeth properly to have touched, when he faith that the law was not set for the righteous man, but for the vnrighteous and disobedient, wicked and sinners, culle dooers and prophanemans, flayers of their parents, and murderers, fornicators, Sodomites, robbers of children, liers and pursuers of men, and whatsoever else is against found doctrine. For he faith, that it is a stay to the wilde outraging lustes of the flesh, that else would stray abroad without measure.

But to both may that be applied which he faith in another place, that the lawe was to the Jewes a Schoolemaster to Christ, for there are two forts of men, whom with her Schoole the headeth by the hand to Christ. The one fort, of whom
we first spake, because they are too full of assurance of their own strength or righteousness, are not meete to receive the grace of Christ, unless they be first emptied: therefore the Law bringeth them downe to humility by knowledge of themselves, that so they may be prepared to desire that which before they thought they wanted not. The other sort needs a bridle to be holden backe, lest they so glue the reins to the wantonnes of their flesh, that they fall off altogether from all study of righteousness. For where the spirit of God doth not yet gouve, there sometime lutes do so boyle, that it is in great perill left they throwe downe the foule that is subject to them into the forgetfulness and despising of God: and so would it come to passe, if God did not with this remedie prooude for it. Therefore those whom he hath appointed to the inheritance of his kingdom, if he do not by and by regenerate them, he keepeth them by the workes of the Law under feare, vntill the time of his visitation, not that chaff and pure faire such as ought to be in children, but yet a profitable faire for this that they may according to their capacitie be taught by introduction to true godlineffe. Of this we have so many proouces, that it needeth no example. For whosoever hath any time continued in not knowing of God, will confess that this happened vnto them, that they were holden by the bridle of the Law in some faire and obedience of God, vntill the time that being regenerate by his spirit, they began hartily to loue him.

12. The third vs, which is also the principall vs, and more necerly looketh vnto the proper end of the Law, concerneth the faithfull, in whose hearts alredie liue and reigneth the spirit of God. For although they have the Law written and graven in their hearts by the finger of God, that is to say, so attentiously and mured by the direction of the spirit that they desire to obey God, yet doe they still two worse profit in the Law. For it is to them a very good meane, whereby they may daily better and more assuredly learne what is the will of the Lord, which they are to vnde, and may be confirmed in the understanding thereof. As if a tenant be already bent with all the affection of his hart, to please his Lord, yet such he needeth diligently to search out and make the fashions of his Lord, that he may frame arid apply himselfe vnto them. And let none of vs exempt himselfe from this neede. For no man hath hitherto attained to so great wisdom, but that he may by dayly instruction of the Law get new profit in proceeding to the purer knowledge of God's will. Then because wee neede not onely doctrine but also exhortation: this other profit shall the tenant of God take by the Law, to be by the often meditacion thereof stirred up to obedience, to be strengthened in it, to be holden backe from the slipperie way of offending. For after this manner, must these holy ones drudge forward themselves, which with how great cheerfulnesse so ever they trauntere to Godward according to the spirit, yet they are alwayes laden with the sloughishnesse of the flesh, that they procede not with such full readinesse as they ought. To this fleshe is the Law given as a whippe, that like a slowe and dull Asse it may be pricked forward to wroke. Yea to the spirituall man, because he is not yet dispatchd of the burden of the flesh, it shall be a continual pricke that suffereth him not to stand still. Even to this vs David had respect, when he did set forth the Law with those notable praxies: The Law of the Lord is vndeiled, converting soules: the justices of the Lord are vp-right, and chearing harts: the commandement of the Lord is bright, that gaueth light to the eyes, &c. Again : A lantern to my feete is thy word, and light into my pathes, and innumerable other that he rehearseth in all that Praise. Neither are these things against the sayings of Paul, wherein he saith, notwithstanding the Law ministreth to the regenerate, but what it is able to give to man of it selfe. But here the Prophet reporteth with howe great profit the Lord doth instruct them by reading of his Lawe, to whom he inwardly insinueth a readinesse to obey. And he taketh hold not of the commandements onely, but also the promise of grace annexed

The third office of the law respesting properly them that are regenerated by the first set of grace, to first instruct them what the will of God is, and secondly to breed them thereon desirall more and more to goe forward in obferving iu.
annexed to the things which onely maketh the bitterness to waie sweeke. For what were leffe amiable then the Law, if it should onely with requiring and threatening
troublle foules carefully with feare, and vex them with terror? But specially David
sheweth, that he in the Law conected the Mediatour, without whose there is no
delire of sweetenesse.

Which while some vnskilfull men cannot discerne, they boldly shake away
all Moses, and bide the two tables of the Law farewel, because they thinke it is not
greeable for Christians to cleaue to that doctrine that containeth the ministration
of death. Let this prophane opinion depart fare out of our mindes. For Moses
taught excellently well, that the same Law which with sinners can engender nothing
but death, ought in the holy to have a better and more excellent vse. For thus, when
he was ready to die, he openly faide to the people: Lay your harte upon all the
words that I doe teellthe to you this day, that ye may commit them to your chil-
dren, that ye may teach them to kepe, to doe, and to fullfill all the things that
are written in the volume of this Law, because they are not vainely commanded
you, but that euery one should live in them. But if no man can deny that there ap-
peareth in it an absolute patern of righteousnesse, then either we must have no rule
at all to live justly and vprightly, or else it is not lawfull for vs to depart from it.
For there are not many but one rule of life, which is perpetuall and cannot be bowed.
Therefore, whereas David makes the life of a righteous man continually busied in
the meditation of the Lawe, let vs not referre that to one age onely, because it is
most meete for all ages to the end of the world: and let vs not therefore be frayed
away, or fliie from being instruited by it, because it appoynteth a much more exact
holinesse that we shall performe, while we shall carry about the person of our body.
For now it executeth not against the office of a rigorous exacter that will not
be satisfied, but with his full taskes performed: but in this perfection whereunto
it exhorteth vs, it fieweth vs a marke, toward which in all our life to enduor, is no
lesse profitable for vs, than agreeable with our dutie. In which enduor if we
faile not, it is well. For all this life is a race, the space whereof being runne out, the
Lord will grant vs to attaine to that marke, toward which our enduers doe tra-
uaile a farre off.

Now therefore, whereas the Law hath toward the faithfull a power to ex-
hort, nor such a power as may binde their confciences with curse, but such as with
often calling on, may shake off sluggishtnesse and pinch imperfection to awake it:
many when they meane to express this deliurance from the curse thereof, doe say,
that the Law is abrogate to the faithfull. (I speake yeer of the Law morall) not that it
doeth no more command them that which is right, but onely that it be no more
vnto them, which it was before, tharri, that it doe no more, by making affraide
and confounding their confciences, daime and destroy them. And truly such an
abrogation of the Lawe, Paul doth plainly teach, and also that the Lord himselfe
speake of it, appereath by this that he would not have confuted that opinion that he
should dissolu the Law, vntlles it had bene commonly recuened among the Lewes.
But forasmuch as it could not rife caufefullie and without any colour, it is likely that
it grew upon faine vnderstanding of his doctrine, as in a manner all errors are wont
to take ocasion of truth, but least we should alfo fumble at the fame fone, 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 destroy the Law but to ful-
fill it: and that till heauen and earth paffe away, no one iote of the Law shoulde paffe
away, but that all should be fulfilld: he sufficiently confirmeth, that by his coming
nothing should be taken away from the due keeping of the Law. And for good caufe:
sith he came rather for this ende, to helpe offences. Wherefore the doctrine of the
Law remaineth for all Christians, inviolable, which by teaching, admonifhing,
rebuking
rebuking and correcting may frame and prepare vs to every good work.

15 As for those things that Paul speaketh of the curse, it is evident that they belong not to the very instruction, but only to the force of binding the conscience. For the Law not only teacheth, but also with authority requireth that which it commandeth. If it be not performed, yeaf if due be slack'd in any part, it bendeth his thunderboul't of curse. For this cause the Apostle faith, that all they that are of the workes of the Law, are subiect to the curse, because it is written: Curfed is every one, that fulfillleth not all. And he faith, that they be under the workes of the Law, that do not set righteousnesse in the forguenesse of sinnes, by which we are loo'ed from the rigour of the Law. He teacheth therefore that we must be loo'ed from the bonds of the Lawe, vnlesse we will miserably perish vnder them. But from what bonds? the bonds of that rigorous and sharpe exacting, that relea'seth nothing of the extermity of the Law, and suffreth not any offence unpunished. From this curse (I say) that Christ might redeeme vs, he was made a curse for vs. For it is written: Curfed is every one that hangeth upon the tree. In the chapter following in deed he faith, that Christ was made subiect to the Lawe, to take them that were vnder the Lawe, but all in one meaning, for he by and by addeth, that by adoption we might receive the right of children. What is that? that we should not be oppressed with perpetuall bondage, that should hold our conscience fast strained with anguith of death. In the meane time this alway remaineth vnthken, that there is nothing withdrawn of the authoritie of the Law, but that it ought full to be receiued of vs with the time reverence and obedience.

16 Of ceremonies it is otherwise, which we abrogate not in effect, but in vs only. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holiness, that it rather feteth them forth, and maketh them glorious. For as they should have given but a vaine shew to the people, vnlesse the power of the death and resurrection of Christ had beene shewed therein, so if they had not ceased, we could not at this day determine to what purpose they were ordained. Therefore Paul, to prooue that the keeping of them now is not only superfluous, but also hurtfull, teacheth that they were shadowes whereof we haue the body in Christ. We see therefore how in the abolishing of them, the truth shineth better than if they did still a farre off, and as it were with a veile thrown before, shew a figure of Christ that hath already plainly appeared. And therefore the veil of the Temple at the death of Christ was torned in two pieces and fell downe: because now the true and express image of the heavenly good things was brought to light, which before had beene but vnder perfe&lie begun with darke rude draughts, as the Author of the Epistle to the Hebrews faith. Hereunto struch that saying of Christ, that the Law and the Prophets were vom the time of Ioah, and that from that time forwardes, the kingdom of God began to be joyfully preached: not meaning that the holy fathers were without the preaching that containeth the hope of salvation, and of eternall life, but because a farre off, and vnnder shadowes oneely they did beholde which we at this day see in the full light. But why it behoued that the Church of God should clime vp higher from those first instructions, Ioah the Baptist declareth, for that the Law is given by Moses, but grace and truth began by Iesus Christ. For although the purging of sinnes were truly promis'd in the olde sacrifies, and the Arke of the covenant was a sure pledge of the fatherly favour of God, yet all this had bee ne but a shadowe, if it had not beene grounded upon the grace of Christ, where-in is found, perfect and eternall redemption. Let this then remaine sure, that although the ceremoniall vurses of the Law haue cea'sed to be obseru'd, yet by the ende of them it is the better known how great was the profit of them before Christ's comming, which in taking away the vse of them hath sealed the force and effect of them with his death.

The bond of the law from which we are loo'ed are those exaction, the rigor and extremitie whereof, if it were not mitigated, would cause despaire, and not the continuations of obedience, the authoritie whereof death and must stand in force for ever.

Gal. 3.10.
Deut. 27.26.
Gal. 3.12 & 5.4.

The exercise of the law ceremonial taken away yet the bones theraf confirmed by the performance of that which was therein shadowed.

Col. 2.17.
Matt. 27.51.
Heb. 10.1.
Luk. 16.16.
John 1.15.

N 3 17 Somewhat
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17 Somewhat more hard is the point that Paul noteth. And he hath renewed you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiving you all youroffences, blotting out the handwritting 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 it seemeth to stretch the abolishing of the lawe somewhat further that now we have nothing to do with the decrees thereof. For they erre that expound it of the lawe morall whole vnpeecable vigor rather then doctrine thereof, they thinke to be taken away. Some more deeply waying the words of Paul, do efpie that it is properly spoken of the lawe ceremonial, and doth eue that this word Decree, doth more than once to signifie in Paul. For to the Ephesians he sayeth thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commandements consisting in the decrees, that he might make two in himselfe into one new man. It is no doubt that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Jewes were seuered from the Gentiles: wherefore I grant that these false expounders are rightfully reprooved by these: but ye see thinke that these do not sufficiently well set forth the minde of the Apostle. For I like not at all to have these two places compared togeth in all points, when his purpose was to aduertise the Ephesians of their adoption into the fellowship of Israel, he teacheth that the fop is taken away, whereby they were before time kept at a distance, that was in ceremonies. For the slages of washings & sacrifices, wherewith the Jewes were made holy vnto the Lord, do frewe them from the Gentiles. But in the Epistle to the Colossians, he teacheth that contrary further off, and as it were bringeth it backe to the first head thereof, so doth he also in this place. For if in the ceremonies you consider nothing else but a necessitie of the vse of them, to what purpose was it, to call it a hand writing against vs? moreover to set the whole sum in a manner of our redemption in this, that it should be cancelled? Wherefore the matter is selfe trieth out, that here is some more secret thing to be considered. And I trust that I haue attained the naturall understanding of it at least this be grantted me to be true, which in one place is most truly written by Augustine, yea that he hath taken out of the plaine wordes of the Apostle, that in the Jewish ceremonies was rather a confession than a cleansing of sinnes. For what did they else by sacrifices, but confesse themselues in their conscience guiltie of death, that did put cleanings in their place? What did they with their cleanings, but testifie themselfes to be vn cleane? And so was the handwriting of their sin & vn cleane?nes often renued by them, but there was no discharge in that testifying thereof. For which caufe the Apostle wrote that at length by meanes of the death of Christ, was perfoemned the redemption of the offences that remained under the olde testament. Therefore the Apostle doth worthiely call the ceremonies handwrittings against those that observe them: forasmuch as by them they did openly fale to their owne damnation & vn cleane. And hindereth not, that they were also partakers of the same grace with vs. For this they obtained in Christ, not in the ceremonies, which then the Apostle doth feuer from Christ, because being at that time yeeld, they did obfuscate the glory of Christ. Thus learne we, that the ceremonies, if they be considered by themselues, are well and fitly called handwrittings against the saluation of men, because they were as solemn instruments that testified their being bound. When the false Apostles went about to binde the Christian church to them againe: Paul did not wante cause admonish the Colossians, by fetching the signification of them further off, to what point they should fall backe againe, if they suffered themselfes in such sorte to bee yoked by them. For therewith all was the benefite of Christ wrested away from them, inasmuch
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as he having once performed the eternall cleansing, hath utterly abolished those daily observations which were onely of force to scale finnes, but could doe nothing to the putting away of them.

The viij. Chapter.

Exposition of the Morall Law.

Here I chinke it shall not be from the purpose, to enterlare the tene Commandements of the Law, with a short exposition of them, because thereby both that shall better appeare which I haue touched, that the same keeping of them, and then also we shall haue besides that a proove of the second point, that the Jews did not onely learne by that what was the true force of godliness, but also by the terror of the judgement, sith they saw themselves unable to keepe it, they were compell'd whether they would or no, to be drawn to the Mediator. Now in setting forth the summe of those things that are required in the true knowledge of God, we haue alreadie taught, that we cannot conceiue him according to his greatnesse, but that by and by his maiestie preseneth itselfe 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 cleans stripped of the trust of our owne righteousness, and on the other side discouraged and beaten downe with confidence of our owne neediness, wee should learne perfect humility and abasement of our selues. The Lord feteth forth both these points in the Law, where first challenging to himselfe due power to governe, he calleth vs to the reverence of his divine maiestie, and appointeth out vnto vs wherein it standeth and consisteth: and then publishing a rule of his righteousness, (against the righteousness whereof our nature as it is perverse and crooked, doth alwaies strive, and beneath the perfection whereof our power as of it selfe it is weake and feeble to doe good, lieth a great way below) he reprooveth vs both of weakenesse and unrighteousnes. Moreover, that inward law which we haue before said to be grauen and as it were imprinted in the harts of all men, doth after a certain manner enforme vs of the same things 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 witness and admonisher of those things that we owe to God, and layeth before vs the difference of good and unlawfull, so accuseth vs when wee sworne from our duty. But man being wrapped in such darknesse of errors as he is, skarfe euell slenderly tafteth by that law of nature, what worship pleaseth God: but truly he is very farre distant from the right knowledge thereof. Beside that, he is so swollen with arrogancy and ambition, and so blinded with selfeloue, that he cannot yet looke vpon, and as it were, descend into himselfe to learne to submit and humble himselfe, and confess his owne misery. Therefore (as it was necessarie both for our dulenes and stubbornesse) the Lord hath set vs a law written, which should both more certainly rufifie that which in the Law naturall was too obscure, and also should make away our dvousnesse, and more lively touch our minde and remembrance.

2 Now it is carie to understand what is to be learned of the Law, that is, that as God is our Creator, so of right he hath the place of our Father and Lord, and that by this reason we owe to him glory, reverence, love, and feare. Yea, and also that we are not at our owne libertie, to follow whither sober we that lust of our minde doth move vs, but that we ought to hang vpon his becke, and to rest only upon that which pleaseth him. Then we learne, that he delighteth in righteousness, that he abhorreth wickednesse, and therefore that vnto we will with wicked
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vnhankfulnes fall away from our creator, we must necessarily observe righteousnes all our life long. For if then only we yeeld to him the reverence that we owe, when we preferre his will before our owne, it followeth, that there is no other due worship of him, but the observance of righteousnes, holinesse and cleanliness. Neither may we pretende this excuse that we want power, and like wafted detters be not able to pay. For it is not conuenient that we should measure the glorie of God by our owne power: for whatsoever we be, he alway abideth like to himselfe, a lover of righteousnes, a hater of wickednesse. Whatsoever he requireth of vs (because he can require nothing but that which is right) by bonde of nature we must of necessity obey: but that we are not able, is our owne fault. For if we be holden bound of our owne lust wherein sinne raigneth, so that we are not looke at libertie to obey our father, there is no cause why we should allege necessity for our defence, the evil whereof is both within vs, and to be imputed vnto our felues.

3. When we have thus farre profited by the teaching of the lawe, then must wee by the teaching of the same lawe also descende vnto our selues: whereby at length we may carry away two things. The first is, by comparing the righteousnesse of the law with our life, to learne, that we are farre off from being able to satisfie the will of God, and that therefore we are not worthie to have place among his creatures, much lesse to be reckoned among his children. The second is, in considering our strength, to learne that it is not only sufficient to fullfil the law, but alfo utterly none at all. Hereupon followeth both a difficullt of our owne strength, and a care and fearfullnesse of minde. For conscience cannot beare the burthen of iniquitie, but that by and by the judgement of God is present before it: and the judgement of God cannot be felt, but that it striketh into vs a dreadful horrore of death. And like wise being constrained with provoues of her owne weakenesse, it cannot choose but by and by fall into diplaire of her owne strength. Both these affections doe ingender humilitie and abatement of courage. So at length it commeth to passe, that man made afraide with feeling of eternall death, which he feareth to hang over him by the denounced of his owne righteousness, turneth himselfe to the only mercie of God, as to the onely hauen of saluation: that feeling that it is not in his power to pay that he oweth vnto the law, despairing in himselfe, he may take breath againe and begin to crave and looke for helpe from elsewhere.

4. But the Lord not contented to have procured a reverence of his righteousnesse hath also added promises and threatenings to fill our hearts with love of him, and with hatred of wickednesse. For, because our minde is too blinde, to be movied with the onely beautie of goodnesse, it pleased the most mercifull Father of his tender kindnesse, to allure vs with sweetnesse of rewardes to love and long for him. He pronounceth therefore, that with him are rewardes laid vp for vertue, and that he shall not spend his labour in vain, who soever he be, that shall obey his commandements. He proclaimeth on the other side, that he not only abhorreth righteousnesse, but also that he shall not escape unpunished, for that he will be a reveuer of the contempt of his maisters, and to exhort vs by all meanes, he promiseth as well the blessings of this present life as also eternall blessednes to their obedience that keepe his commandements: and to the transgressors thereof, he threateneth both present miseries and the punishment of eternall death: For the same promise, (he that doth these things shall live in them:) and also the threatening that answereth it, (the foule that sinneth, that same shall die:) do without doubt belong to the immortality or death that is come, and shall never be ended. Albeit, whereoever is mentioned the good will or wrath of God, vnder the one is contained the eternitie of life, vnder the other eternall destruction. Of present blessings and curses there is a longer register rehearsed in the law. And in the penall ordinances appeareth the fouraigne cleanliness of God, that can suffer no iniquitie: but in his promises, besides his great loure
love of righteousnesses, (which he cannot finde in his hart to defraude of her reward) there is also prooved by his marvellous bountifulnes. For whereas we and all ours are indebted vnto his Matrifte, by good right whatsoever he requireth of vs, he demandeth it as due debt, but the payment of debt is not woorothe of reward. Therefore he departeth with his owne right, when he offereth reward to our obedience, which we do not yeeld of our selves as things that were not due: but what those promises doe bring vnto vs, is partly fad alreadie, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendations of righteousnes, that it may the more certainly appeare how much the keeping thereof pleafeth God: that the penall ordinarines are let for the more deteftation of vnaughtiousnes, left the finner deted with the sweete flatterings of vices, shoulde forget that the judgement of the lawmaker is prepared for him.

5 Now whereas the Lord giuing a rule of perfect righteousness, hath applied all the parts thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be marked, as the wantonnes of mans minde is more readie to depart now and then divers forts of worshipping to winne his fauour withall. For in all ages that irreligions affeccioufion of religion, because it is naturally planted in the wit of man, hath thewed and yet doth fiew forth itself, that men do always delight to invent a way to obtaine righteousness before the word of God, whereby it commeth to passe that the commandements of the lawe haue but small place among the works that are commonly called good workes, whilst that innumerable rout of mens workes occupieth almost all the roome. But what other thing meant Moses than to restrain suche licentiousnesse, when after the publishing of the lawe he spake thus to the people: Gute heede, and heart all the things that I command thee, that it may bee well to thee and to thy children after thee for ever, when thou shalt do that which is good and pleasant before thy God. What I command thee, that oncely do: add not vnto it, nor diminish it. And before, when he had protestted, that this was his wifedom and vnderstanding before other nations, that he had received judgements, righteousness, and ceremonies of the Lord, he said further, Keepe therefore thy felfe and thy soule carefully, that thou forget not the words which thine eyes have seen, and that at no time they fall out of thy hart. For, because God did foresee, that the Israelites would not rest, but that after they had received the lawe, they would beside it trauell in bringing fowth new righteousness, if they were not severely holden backe: therefore he pronounceth that herein is contained the perfection of righteousness, which should have beene the strongest staye to hold them backe, and yet they did not caufe from that boldnesse so much forbidden them. But what of vs? we are surely comprehended within the same charge: for it is no doubt that that continueth still whereby the Lord hath chalenged to his lawe the absolute doctrine of righteousness, yet we not contented therewith, do moniftrously trauelle with forging and cowning of newe good workes one uppon another. For the healing of this fault, the best remedie shall be, if this thought shall be steadifally settled in vs, that the law is giuen vs from God to teach vs a perfect righteousness: that therein is taught no righteousness, but the same that is examined, by the appointed rule of Gods will: that therefore newe forms of works are vainly attempted to winne the favoure of God, whose true worship standeth in onely obedience: but rather that such studye of good workes as wandreth out of the law of God, is an intollerable defiling of Gods righteousness and of the true righteousness. Augustine also faith most truly, which calleth the obedience that is done to God, sometime the mother and keeper, sometime the originnall of all vertues.

6 But when we have expounded the law of the Lord, then more fiddily and with more profitte shall that be confirmed which I haue before spoken of the office and vic
Cap. 3. Of the knowledge of the law. But before that I begin to discourse every several commandment by itself, it shall be good now to give such lessons as serve to the universal knowledge thereof. First let us hold for determined, that the life of man is instructed in the law not only to outward honesty, but also to inward and spiritual righteousness. Which thing whereas no man can denie, yet there be few that truly mark it. That commandeth to peace, because they looke not upon the lawmaker, by whose nature the nature of the law also ought to be witted. If any king doe by proclamation forbid to commit fornication, to kill, or to steal: in this case I grant that if a man doe only conceal in his minde a lust to commit fornication, to sinne, or to steal, and do not commit any of these things in deed, he is out of the compass of this prohibition. And the reason is, for that because the foresight of a mortal lawmaker, could not extend but to outward ciuitie; his commandements are not broken, but when the outward offences are committed. But God (whose is nothing escapeth, and which regardeth not so much the outward shew as the cleanness of the hart) under the forbidding of fornication, manslaughter and theft, forbiddeth lust, wrath, hatred, counteinge of another mans guile, and whatsoever is like to these. For inasmuch as he is a spiritual lawmaker, he speaketh no leeffe to the foule than to the body. But the manslaughter of the foule, are wrath and hatred: the theefe of the foule, is euill desire and counteousnes: the fornication of the soule, is lust. But mans lawes also (will some man lay) haue regard to intents and wils, and not to successes of fortune. I grant, but yet they are such intents and wils, as have outwardly broken out. They wey with what intent every outward act hath bene done, but they search not the secret thoughts. Therefore they are satisfied when a man only withholdeth his hands frō offending. On the other fide (because the heavenly law is made for our minds, therefore the restraint of minde is principally needful to the keeping thereof. But the common sort of men, even when they mightily dissemble their contempt of the law, do frame their eies, their feete, their hands, and all the parts of their bodyes to some observation of the lawes; in the meantime they hold their hart most farre off from all obedience, & thinke themselves well discharged, if they keepe close from men that which they doe in the sight of God. They heare it said: That shalt not kill: Thou shalt not commit adulterie: Thou shalt not steal: they draw not out their sword to kill: they iyoyne not their bodies with harlots: they lay not their hands upon other mens goods. All this is well hitherto. But in their whole harts they breath out murthers, they Boyle in lust, they cast their eies aside at all mens goods, and denoun them with coueting. Nowe weanteth that which was the chief point of the lawe. Whence, I pray you, commeth so gross dulness, but that leaving the lawmaker, they rather measure righteousnesse by their owne wit? Against these doth Paul mightily cry out, affirming that the law is spiritual, whereby he meaneth, that it is not onely demanding an obedience of the foule, minde and will, but also requiriteth an Angelike purenesse, which having all the filthinesse of the flesh cleanse wiped away, may favour nothing but of the spirit.

When we say that this is the meaning of the lawe, we drivest not in a new exposition of our owne, but we follow Christ the best expouer of the lawe. 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 lawe, hee reprooueth this most perilous errour, and pronounceth that vnahte looking at a woman is fornication: hee protesteth that they are manlifiers that hate their brother, for hee maketh them guilty of judgement that haue but conceiued wrath in their minde, and them guilty of the couneel that in murmuring or grudging have utterd any token of a displeased minde: and them guilty of hell fire, that with taunts and railing brake foorth into open anger. They that haue not spied these things, haue fained Christ to be another Moses, the giver of the lawe of the Gospell which supplied the imperfection
fection of the lawe of Moses. Whereupon commeth that common principle of perfection of the lawe of the Gospel, which farre paffeth the olde lawe, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the commandements, it shall appeare by Moses himselfe, how reprochfully they dishonour the lawe of God. Truly it theweth that all the holinesse of the fathers did not much differ from hypocritical, and it leadeth vs away from that onely and perfect rule of righteousness. But it is very easie to confute that errour: for that they thought that Christ did addde into the lawe, whereas he did but restore the lawe to her integritie, while he made it free, and cleansed it being obscured with lies, and defiled with leaun of the Pharisees.

8. Let this be our second note, that there is alway more contained in the commandements and prohibitions, than is by words expressed, which yet is so to be tempered, that it be not like a Lesbian rule, whereby licenciously wresting the Scriptures, wee may make of every thing what wee list. For many bring to passe by this unmeasured libertie of running at large, that with some the authority of Scripture growth in contempt, and others some despare of understanding it. Therefore 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 exceed the boundes of the wordes, that it may appeere that it is not an addition of mens gloates knitt to the worde of God, but rather that the pure and natural meaning of the laweguer is faithfully rendred. Truely in a manner in all the commandements it is so manifest, that there are figurative speeches, meaning more in expressing part that he may woorthily be laughed at that will restrain the meaning of the lawe to the narrownesse of the wordes. It is euident therefore, that sober exposition doth passe beyonde the wordes: but howe farre, that remaineth hard to judge, vndiste there be some measure appointed: wherefore I thinke this to bee the best measure, that it be directed to the intent of the commandement, that is, that in every commandement be wares, why it was gien vs. As for example: Euerie commandement is either by way of bidding, or of forbidding: the truth of both forces shall forthwith be found, if we consider the intent or the ende thereof. As the ende of the fift commandement is, that honour is to bee gien to them to whome God appointeth it. This therefore is the summe of the commandement, that is right and pleaseth God, that wee honour them to whom he hath gien any excellencie, and that hee abhorreth contempt and stubbornesse against them. The intent of the fift commandement is, that God alone be honoured. The summe therefore of the commandement shall be, that true godlinesse, that is to say, true worship of his maiestie pleaseth God, and that hee abhorreth vngodlinesse. So in euerie commandement we must looke uppon what matter it treateth: then must we search our theede, till we finde what the lawemaker doth require therein properly to please or displease him: and last of all must wee drawe an argument from the sameto the contrarie, after this manner: If this pleaseth God, then the contrarie displeaseth him: if this displeaseth him, then the contrarie pleaseth him: if he command this, then hee forbideth the contrarie: if hee forbid this, then hee commandeth the contrarie.

9. That which is now somwhat darkly touched, shall in expounding of the commandements become very plaine by practice, wherefore it sufficeth to have touched it, fauing that this last point, is to be shortly confirmed with some prooves thereof, because otherwise either it should not bee understanded, or being understanded, it might perhaps at the beginning seeme to sound like an absurditie. This needeth no prooves, that when a good thing is commaundede, the cuill is forbidden that is contrarie to it: for there is no man but he will graunt it me. And common judgement will not much sticke to admit, that when cuill things are forbidden, the contrarie duties are.
are commanded. It is an universal opinion that virtues are commended, when the
contrary vices are condemned. But we require somewhat more than those forms
of speech doe signify commonly among the people. For they for the most part take
the virtue contrary to any vice, to be the abstaining from the same vice: we say that
it proceedeth farther, that is to contrary duties and doings. Therefore in this com-
mandement Thou shalt not kill, the common sense of men will consider nothing
else, but that we must abstaine from all hurt doing, or luft to doe hurt. I say that there
is further contained, that we should by all the helps that we may, succour the life of
our neighbour. And, leaft I speake without a reason, I prove it thus: God forbiddeth
that our brother be hurt or mislaid, because he willeth that our neighbours life be
deece and precious unto vs: hee doth therefore require with all those duties of love
that may be done or vs for the preservation of it. And so may we see how the end of
the commandement doth alway disclose vnto vs all that we are therein commanded
or forbidden to doe.

1o But why God, in such as it were halfe commandements, hath by figures
rather secretely signified, than expresst what his will was, whereas there are woont
to be many reasons rendered thereof, this one reason pleseth me above the rest.
Because the fith alway endeoureth to extenuate the sinne of sinne, and to colour
it with false pretences, faying where it is even palpable for grossenesse, he hath set
forth for an example in every kinde of offence that which was most wicked and
abominable, at the hearing whereof our very senses might be mouned with hor-
ror, whereby to imprint in our minde a more hainous detestinge of euery sort of sinne.
This many times deceived vs in weying of vs, that if they be any thing secrete,
we make them seeme small. These decretes the Lord doth disclose, when he accu-
meth vs to referre all the whole multitude of vses to these principall heads, which
doe best of all these, how much euery kinde is abominable. As for example, wrath
and hatred are not thought so hainous eues, when they are called by their owne
names, but when they are forbidden vs under the name of manslaughter, wee better
understand how abominable they are before God, by whose wordes they are set in
the degree of so horrible an offence: and we moued by his judgement, doe accu-
ftime our felues better to weighe the hainousnesse of those faults that before seemed
but light vnto vs.

11 Thirdly is to be considered, what meaneth the diuing of the lawe of God
into two tables, whereof all wise men will judge that there is sometime mention
made not vnfitly from the purpose, nor without cause. And we have a cause reade,
that doth not suffre vs to remaine in doubt of this matter. For God do deuised his
law into two partes, in which is contained the whole righteousness, that he hath
affigned the first to the duties of religion that doe peculiarly pertaine to the worship-
ing of his Godhead, the other to the duties of Charity which belong vnro men.
The first foundation of rightouesnes is the worship of God: which being once over-
thrown, all the other members of righteousness are termes in sunder and dissolu-
d, like to the partes of an house vnointed and fallen downe. For what maner of right-
ouesnes willeth thou call it, that thou vexeest not men with robberie and extortions,
if in the meanie time by wicked sacrilege thou spoilest Gods maistie of his glorie?
that thou defilest not thy bodie with fornication, if with thy blasphemies thou pro-
phanely abuse the sacred name of God? that thou murderest no man, if thou trauell
unto destroy and extinguish the memorie of God. Wherefore righteousness is vainly
boasted of without religion, and makes no better shewes, than if a mangled bodie
with the head cut off,should be brought forth for a beautifull sight. And religion is
not onely the principal part of righteousness, but also the very soule wherewith it
breatheth, and is quickened. For men keepe not equitie and loute among themselves
without the scare of God. Therefore we say, that the worship of God is the begin-
ning
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ning and foundation of righteousness, because when it is taken away, all the equitie continenice and temperance that men have among themselves is vaine and trifling before God. We say also that it is the springhead and lusely breath of righteousness, because hereby men do leaue to live among themselves temporally and without hurt doing one to another, if they reverence God as the judge of right and wrong. Wherefore in the first table he instructeth us to godliness and the proper duties of religion, wherewith his majestie is to be worshipped; in the other he prefenbeth how for the feares sake of his name, we ought to behave our selves in the fellowship of men. And for this reason our Lord (as the Evangelists rehearfe it) did in a summe gather the whole lawe into two principall points, the one that we should love God with all our hart, with all our foule, with all our strength: the other, that we love our neighbour as ourselues. Thus thou seest how of the two parts wherein he concludeeth the whole lawe, he directeth the one toward God, and appointeth the other toward men.

12. But although the whole lawe be contained in two principall points, yet to the ende to take away all pretence of excuse, it pleased our God to declare in the ten commandements more largely and plainly all things that belong both to the honor, feare and loue of himselfe, and also to that charitie which lhee commandeth vs to bear to men for his sake. And thy studie is not ill spent to know the diuision of the commandements, so that thou remember that it is such a matter wherein euerie man ought to have his judgement free, for which we ought not contentiously to strive with him that thinketh otherwife. But we must needs touch this point, least the Readers should either forme or maruell at the diuision that we shall use, as new and lately decreed. That the law is diuided in ten words, because it is oft approb'd by the authoritie of God himselfe, it is out of controversy, where there is no doubt of the number, but of the manner of diuiding. They so divide them, that they giue three commandements to the first table, and put other feaven into the second, doe wipe out of the number the commandement concerning images, or at least they hide it vnnder the first: whereas without doubt it is severally set by the Lord for a commandement, and the tenth commandement of not counting the things of his neighbour, they doe fondly teare into two. Beside that it shal by and by be done to vnderstande, that such manner of diuining was vnknowne in the pure age. Other do reckon, as we do, foure severall commandements in the first table, but in places of the first they set the promis without the commandement. As for me, because vnlesse I be convinced by esuent reason, I take the ten words in Moses for ten commandements, me thinkest I see so many diuided in very fit order. Therefore, leaning to them their opinion, I will follow that which I best allow, that is, that the same which these later forse make the first commandement, shall be in stead of a preface to the whole lawe, and then shall follow the commandements, power of the first table, and sixe of the second, in such order as they shall be rehearsed. Augustine alio to Bonifice agree with vs, which in rehearsing them keepeth this order: that God onely be feared with obedience of religion, that no idole be worshipped, that the name of the Lord be not taken in vaine, when he had before severally spoken of the shadow with commandement of the Sabbath. In another place in deede that first diuision pleaseth him, but for too slender a cause, that is, because in the number of three, if the first table consist of three commandements, the mysteries of the Trinity more plainly appeareth. Albeit in the same place he thinketh not to confesse that otherwise he rather liketh our diuision. Besides these, the author of the Vnperfect worke vpon Matthew is of our side. Isephus, undoubtedly according to the common content of his time, assigneth to either table five commandements. Which is both against reason, because it confoundeth the diuision of religion and charitie, and also is confirmed by the authoritie of the Lord himselfe, which in Matthew reckoneth the

Matthew 22.27, Luk.10.27.

That is the former table besides a general preface to the law, foure commandements are contained in the latter table.
commandement of honouring our parents, in the number of the second table. Now let vs heare God himselfe speaking in his owne wordes.

The first Commandement.

I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no strange Gods before my face.

13. Whether you make the first sentence a part of the first commandement, or read it severally, it is indifferent unto me, so that you do not deny me that it standeth instead of a preface to the whole lawe. First in making of lawes is need to be taken, that they be not shortly after abrogated by contempt. Therefore God first of all pronounseth, that the maieftie of the law that he shall make, may never at any time come in contempt. For stablishing whereof he vseth three maner of arguments. First he challengeth to himselfe power and right of dominion, whereby hee may constraine his chosen people, that they must of necessity obey him: then he feteth forth a promise of grace with sweetenesse thereof to allure them to studie of holines. Thirdly he reciteth the benefite that he did for them, to reprooue the Iewe of vnthankfulness, if they do not with obedience assist his kindnes. Under the name of Ichous, the Lord, is ment his authoritie and lawfull dominion. And if all things be of him, and do abide in him, it is right that all things be referred to him, as Paul saith. Therefore we are with this word alone sufficiently brought under the yoke of gods maieftie, because it were monstrous for vs to tickle to withdrawe our licues from under his government, out of whom we cannot be.

14. After that he hath shewed that it is he that hath power to command, to whom obedience is due, least he should seeme to drawe by onely necessity, he also allurseth with sweetenes in pronouncing, that he is the God of the Church. For there is hidden in this speech a mutuall relation, which is contained in the promise: I will be to them a God, and they shall be to me a people. Whereupon Christ pronouseth that Abraham, Isaac, and Jacob have immortal 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 give you the blessednes of the life to come. But to what end this tendeth, it is noted in duers places in the law. For when the Lord doth vouchsafe to deal thus mercifully with vs, to call vs into the companie of his people, he chooseth vs (faith Moses) that we should be a peculiar people unto himselfe, a holy people, and should keep his commandements. From whence also commeth this exhortation: Bewee holy, for I am holy. Now out of these two is derived that protesstation that is in the prophet: The soule honoureth the father, and the feruent honoureth his Lord. If I be a Lord, where is my feare? If I be a father, where is my lone?

15. Now followeth the rehearfall of his benefite, which ought to be of so much more force to move vs, as the fault of vnhankfulness is more detestable even among men. He then did put Israel in remembrance of a benefite lately done, but such a one as for the miraculous greatnesse thereof being worthy to be had in remembrance for ever, should remaine in force with their posteritie. Moreover it is most agreeable for this present matter. For the Lord seemeth to say that they were delivered out of miserable bondage for this purpose, that they should with obedience and readiness offer vnce honour him, the authour of their deliverance. Hee vseth also, (to the ende to holde vs fast in the true worshipping of him alone) to set out himselfe with certaine titles, whereby he maketh his sacred maieftie to be differently known from all idols and forged gods. For, as I said before, such is our naturall inclination to vanitie, toynd with rash boldnes, that to soonge as God is named, our mind cannot take heed
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to itself, but that it by and by falleth away to some vain invention. Therefore, when the Lord meaneth to bring a remedy for this mischief, he setteth out his own godhead with certaine titles and so doth compasse vs, as it were within certaine grates, lest we shoulde wander hither and thither and rashly forge our felues some new God, if forsaking the living God, we should erect an idol. For this cause so oft as the Prophets meaneth properly to point out him, they clothe him, and as it were incloze him, within those markes, whereby he had opened himselfe to the people of Israel. And yet when he is called the God of Abraham, or the God of Israel, when he is set in the temple of Hierusalem among the Cherubins, these and like formes of speech doe not binde him to one place or to one people, but are set only for this purpose, to stay the thoughts of the godly in that God, which by his covenant, that he hath made with Israel, hath so represented himselfe, that is no way lawfull to vray from such a patern. But let this remaine steedfastly imprinted, that there is mention made of the deluerauce to this end, that the Hebrews might the more cheerfully give themselves to the God that doth right clame them vnto him. And we (least we should think that the same nothing belongeth to vs;) ought to consider, that the bondage of Egypt is a figure of the spiritual captituation, wherein we are all held bounde, vntill our heavenly Deliverer doe make vs free by the power of his name, and convey vs into the kingdom of libertie. As therefore when in the olde time he minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he delueraed them out of the intolerable domon of Pharaoh, whereby they were oppressed: so all those to whom at this day he proffeth himselfe a God, he doth now deluera from the deadly power of the dulle, which was in shadow signified by that corporeal bondage. Whereas there is no man, but his mind ought to be inflamed to harken to the lawe which he heareth to have proceeded from the lowerigne king. From whome as all things take their beginning, so is it meete that they have also their ende appointed and directed to him. There is no man (I say) but he ought to be raunished to harken to the lawemaker, to the keeping of whose commandements, he is taught that he is peculiarly chosen: from whose bountie he looketh both for flowing store of all good things, and also the glorie of immortal life: by whose maruellous power and mercie, he knoweth himselfe to be delueraed out of the lawes of death.

16 After that he hath grounded and established the authoritie of his lawe, he setteth forth the first commandement, That we have no strange Gods before him: The end of this commandement is, that God will onely have preeminence, and wholly enjoy his owne authority among his people. And that it may so be, he commandeth that there be farre from vs all vngodlie and superstitie, whereby the glorie of his godhead is either diminiished or obscured: and by the same reason he commandeth, that we worship and honor him with true endour of godliness. And the very simplicity of the words themselves doe in a manner express the same. For we cannot have God, but we must also comprehend therein all things that properly belong to him. Whereas then fore he commanded vs to have other Gods, he meaneth thereby, that we should not give away elsewhere that which is proper to him. For although the things that we owe unto God be innumerable, yet not vruitfully they may bee brount into vs, according to the principal points of Adoration, whereunto as a thing hanging upon it, is adioned spiritual obedience, or submission. Adoration I call the reverence and worship which every one of vs yeedeth unto him, when he submitteth himselfe to his greatnesse: whereby we doe not without caule make this: part there of, that we yield our conferences submission to his lawe. Affiance is an instant acte of resting in him by acknowledgeing of his powers, when reposing all in him, we righteoutly power, truth and goodnesse in him, we think our felues blessed by only partaking of him. Invocation is a setting of our minde

Exod. 3. 6.
Amos. 1. 2.
Habac. 2. 18.
Ps. 80. 2. 99.
Ez. 37. 16.

The first commandement whereunto we are to fasten so as to have one God, even the Lord, and none other then him, and to worship him in spirit and in truth. For there is no man, but he ought to be raunished to harken to the lawemaker, to the keeping of whose commandements, he is taught that he is peculiarly chosen: from whose bountie he looketh both for flowing store of all good things, and also the glorie of immortal life: by whose marvellous power and mercie, he knoweth himselfe to be delueraed out of the lawes of death.
Of the knowledge of mind to his faith and helpe as to our onely succour, so oft as any necessitie preseth vs. Thankesgiving is a certaine thankfulnesse whereby the praise of all good things is giuen vnto him. Of these, as God sufffereth nothing to be conveyed away elsewhere, so he commaunded all to be wholly giuen to himselfe. Neither shall it bee ynowe to abstaine from hauing any strange God, vnlesse thou restraine thy felfe in this, that many wicked contemners are woont, which thinke the readieft way, to scorne all religions: but true religion must goe before, whereby our minde may be directed to the living God, with knowledge whereof they being endued may aspire to reverence, feare and worship his majestie, to embrace the communicating of all his good things, every where, to seeke for his helpe, to reknowledge and aduaunce with confession of praise the magnificence of his worke, as to the onely marke in all the doings of our life. Then, that we beware of peruerse superition, whereby our minde swarminge from the true God, are drawn hither and thither as it were vnto diuers gods. Wherefore, if we be contented with one God, let vs call to remembrance that which is before saide, that all forged gods are to be druen farre away, and that the worship is not to be torne in fnder, which hee alone claimeth to himselfe. For it is not lawfull to take away any thing from his glorie, be it never so little, but that all things that belong to him may wholly remaine with him. The parcel of sentence that followeth (Before my face) encreaeth the hainonfes: for that God is prouoked to icalloufe, so oft as wee transte our owne inventions in his place, as if an vnchaftie woman by bringing in an adulterer openly before her husbands eies shoulde the more vexe his minde. Therefore when God testified that with his present power and grace hee looked vpon the people that hee had chosen, the more to fray them from the wicked act of falling from him, he gieth them warning, that there can be no new gods brought in, but that he is winneffe and beholder of their sacrilege. For this boldnesse is encreaeth with much wickednes, that man thinke that in his flyings away he can beguile the eies of God. On the other side, God crieth out that whatsoever wee purpofe, whatsoever wee goe about, whatsoever wee pratiſfe, it commeth in his sight. Let thereforwe our confence be cleane even from the moft secret thoughts of swarminge from him, if we will haueour religion to please the Lord. For he reuereth to haue the glorie of his godhead whole and vncorrupted not onely in outward confession, but alfo in his eies, which doe behold the moſt secret corners of harts.

The Second Commandement

Thou shalt not make to thee any graven image, nor any similitude of those things that are in heaven above or in earth beneath, or in the water under the earth, Thou shalt not worship them, nor serve them.

17. As in the first commandement he pronounced that he is the one God beside whom there are no other gods to bee deuided or had, so now he more openly declareth what manner of God he is, and with what kind of worship he is to be honoured: that we may not presume to forge any carnall thing for him. The ende therefore of this commandement is, that hee will not have the lawfull worship of him, to bee prophaned with superstitious visages. Wherefore in summe, he calleth and draweth vs away from the carnall obseruations, which our foolish minde is woont to invent, when it conceiuieth God according to her owne groffenesse. And therefore he frameth vs to the lawfull worship of him, that is the spiritual worship, and which is appointed by him. He speaketh of the groſſeſt fault that is in this offence, namely outward idolatrie. And there be two parts of this commandement. The first refraine our libertie, that we do not presume to make subject to our fenes or by any form to
to represent God, which is incomprehensible. The second part forbiddeth not to honour any images for religious sake. Moreover he shortly reciteth all the former wherein he was wont to be expressed in shape, by the profane and superstitious nations. By those things that are in heaven, he meaneth the Sunne, the Moone, and other Stars, and peraduenture also birds, as expressing his meaning in the fourth of Determoneim he meaneth as well birds as stars. Which note I would not have spoken of but that I sawe some unskilfully to apply it to Angels. Therefore I omit the other parts, because they are sufficiently known of themselves. And we have already in the first booke taught plainly enough, that whatsoever visible forms of God man doth invent, they are directly contrary to his nature; and that therefore so soone as images come forth, true religion is corrupted and defiled.

18 The penall ordinance that followeth ought not a little to auail to shake off our slothfulness. For he threateneth: That he is the Lord our God, a strong and jealous God, that visiteth the iniquitie of the fathers upon the children unto the third and fourth generation, in them that hate his name, and theeweth mercie vnto thousands to them that love him and keepe his commandements. This is as much in effect, as if he should have said, that it is he only vpon whom we ought to sticke. And to bring vs therunto, he speaketh of his power, that doth not without punish:it suffer it selle to be condemned or diuinified. Here is indeed set the name El, which signifieth God. But because it is derived of strength, to expresse the sense the better, I did not sticke so to translate it, or to put it into the text. Then he calleth himselfeious that can abide no fellow. Thirdly, he affirmeth that he will be a reuenger of his maustie and glory if any do transfer it to creatures or to grauen images, and that not with a short or slender revenge, but such as shall extend to the children and childrens children, and children childrens children, that is such as shall be followers of their fathers vngodlines: as also he theeweth a perpetuall mercie and bountifulnes unto long continuance of posteritie, to those that love him and keepe his law. It is a common manner with God to take vpon him the person of a husband toward vs. For the conjunction wherewith he bindeth himselfe vnto vs, when he receiuetb vs into the bosome of his church, is like vnto a certaine holy wedlocke, that must stande by mutual faithfullnes. As he doth all the duties of a faitfull and true husband, so againe he requireth of vs such love and chastitie as ought to be in wedlocke, that we yeld not our soules to Saran, but to vs, and to filde the desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostafe of the leues, complaunteth that they did throw away chastitie, and were defiled with adulteries. Therefore, as the husband, the more holy and chaste that he himselfe is, the more is he kindled to anger if he see his wives minded in time to a strange lover: so the Lord that hath wedded vs vnto himselfe in truth, seeketh that he hath a most fervent burning inickie, so oft as neglecting the purenes of his holy mariage, we are defiled with wicked lustes, but specially then when we transfer to any other, or do infect with any superstition the worship of his name, which ought to be most vn corrupted: Forasmuch as by this meanes we do not onely breake the faith giuen in wedlocke, but also do defile the very wedding bed with bringing into it adulterers.

19 In the threatening is to be seen what he meaneth by this, when he saith, that he will visit the iniquitie of the fathers vpon the children vnto the third and fourth generation. For, besides that he standeth not with the equitie of Gods justice, to punnish the innocent for an others offence, God himselfe also saith, that he will not make the fonn to bear the wickednesse of the Father. But this sentence is more than once repeated, of prolonging the punishment of the sinnes of the ancestors vpon the generation to come. For he doth Moses oftentimes saith vnto him: Lord, Lord, thou hast rendered the iniquitie of the fathers vnto the children, vnto the third and fourth generation. Likewise Hieremie: Thou that shewest mercie in thousandes, that renderest...
rendered the iniquity of the fathers into the bosom of the children after them. Many, while they travail much in loosing this knot, think it is to be understood only of temporal punishments, which if the children suffer for the parents faults, it is no absolution, for as much as they are oftentimes laide upon them for their salvation, which is in deedo true. For Esay declared to Ezekial, that his fonnes should be spoiled of the kingdom, and carried into exile for the sinne that he had committed. The houses of Pharaoh and Abimelech were plagued for offending Abraham. But when that is alleged for abyllyng of this question, it is rather a shift than a true exposition. For here and in like places he threateth a more gretuous revenge than it may be limitted within the boundes of this present life. It is therefore thus to be taken: that the iuft curse of the Lord lieth not onely upon the head of the wicked man himselfe, but also upon his whole familie: when the curse once lieth upon them, what is else to be looked for, but that the father being deitifie of the spirit of God, liues most wickedly, and the sonne likewise, for taken of the Lord for the fathers fault, do follow the same way of destruction, and finally the childe child, and the childe of the childe child, the cursed seed of detestable men do fall headlong after them?

20 First let vs see, whether such revenge be vnspeeably for the iustice of God. If all the nature of man be damnable, we know that destruction is prepared for them, to whom the Lord would not afeath not to communicate his grace. Nevertheless they do perish by their owne vniughteousnes, and not by vniughteous hatred of God. Neither is there left any caufe to quarrell. Why they be not holpen by the grace of God to salvation as other are. Whereas therefore this punishment is laide upon wicked men and cuill doers for their offences, that their houses are depruned of the grace of God during manie generations: who can accuse God for this most iust revenge? But the Lord on the other side pronounces, that the punishment of the fathers sinne shall not passe over unto the lon. Note what is there intreated of. When the Israelites had beene long and continually vexed with manie calamites, they bended to vs for a Prouerb, that their fathers had eaten a lower grape, wherewith the childrens teeth were set on edge: whereby they meant that their fathers had committed sinnes, whereof they, being otherwise righteous, and not deferring it, did suffer the punishment, rather by the vnappeasable wrathfulnesse of God, than by a moderate scerne. The Prophet pronounces vnto them that it is not so: because they are punished for their owne offences, and that it standeth not with the iustice of God, that the righteous sonne should suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if the visiting, whereof mention is now made, be fulfilled when the Lord taketh away from the house of the wicked his grace, the light of his truth and other helpe of salvation: in this that the children being blined and forsaken of him, do goe on in the steps of their fathers, they sustaine curses for their fathers offences. But inasmuch as they are put to temporall miseries, and at laft to eternall destruction, herein they are punished by the iust judgemen of god, not for the sins of other, but for their owne iniquitie.

21 On the other side is offered a promisse of enlarging the mercie of God into a thousand generations, which promisse is also often found in the scriptures, and is set in the solemn covenant of the Church: I will be thy God, and of thy seede after thee. Which thing Salomon having respect vnto, wrighteth that the children of the righteous shall be blest after their death, not onely by reason of holy bringing vp, which also is not a little auxilieth thereunto, but also for that blest promised in the covenant, that the grace of God shall rest eternally in the houses of the godly. Hereupon growth great comfort to the faithfull, great terror to the wicked. For if even after death, the remembrance both of righteousnes and wickednes be of so great force with God, that the cursing of the one, and the blessing of the other redoundeth vnto...
unto posterity, much more shall it light and rest upon the heads of the doers themselves. But it maketh nothing against vs, that the issue of the wicked many times commeth to good prove, and the issue of the faithfull swarreth out of kinde: because the Lawmaker meant not here to stablith such a perpetual rule as should derogate his free election. For it sufficeth for the comfort of the righteous and for the terror of the sinner, that the penalty is not vaine or of no effect, although it do not alway take place. For the temporal punishments that are laid vpon a few wicked men, are testimonies of the wrath of God against sinne, and of the judgement that shall one day be giuen vpon all sinners, although many escape unpunished even to the end of their life: so when God giueth one example of this blessing to shew mercie and bountifulness to the sonne for the fathers sake, he giueth a prove of his constant and perpetuall favour to them that worship him: and when he once pursueth the wickednes of the father in the sonne, he sheweth what judgement is prepared for all the reprobate for their owne offences. Which asurcednesse he had in this place principally respect vnto. And by the way hee commendeth vnto the largenesse of his mercie, which he extendeth vnto a thousand generations, whereas he assigned but onely foure generations to vengeance.

The third Commandement.

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

22 The ende of this commandement is, that his will is to have the maientie of his name to be holy among vs. Therefore the sonne shall be that we do not desile it with contemptuously and irreurently vsing it. With which prohibition the commandement hangeth orderly together, that we take stedy and care godlyly to reuerence it. Therefore we ought so to order our tongues both in our minde and in our toonges, that we neither thinke nor speake any thing of God himselfe or his minsteries, but reverently and with much obtricietie: that in veying his worke, we conceive nothing but honorable toward him. These three things I say, it behoueth vs not negligently to marke, that whatsoever our minde conceiueth of him, whatsoever our tongu vtereth, it may flauour of his excellencie, and may agree with the holy highnesse of his name: and finally may servc to advance his magnificence. That we doe not rashly or disordered abuse his holy worde and reverend mysteries either to ambition, or to contentiousnesse, or to our owne triflinges: but that as they beare the dignitie of his name imprinted in them, so they may keepes their honor and estimation among vs. Last of all, that we doe not carpe against or speake euill of his worke, as thefe wretched men are wont to babble reprochfully against them: but that whatsoever we rehearce done by him, we report it with words of praise of his wisedome, righteousnesse and goodnesse. That is to sanctifie the name of God. Where otherwise is done, it is deslued with vaine and puerufl euill, because it is violently carried from the right vse whereunto onely it was appointed: and though there be no other hurt done, yet it is spoyled of his dignitie, and by little and little brought to contempt. Now, if there be so much euill in this rash readiness to vse the name of God out of seacon, much more mischief is in this, if it be employed to euill vses, as they doe that make it to servce the superstititions of Necromancie, cruel execrations, unlawful comiurations, and other wicked enchantments. But swearing is chiefly mentioned in the commandement, as the thing wherein the puerufl abuse of Gods name is most detestable, that thereby we may be the better altogether frayned away from all desiling thereof. But that here is commandement giuen of the worship of God, and of the reuerence of his name, and not of the truth and equitie that is to be kept among men, appeareth by that that he after-
warde in the second table condemmeth perjurie and falsie witnesse, whereby hurt is
done to the fellowship of men: but it were in vaine to repeat it againe, if this com-
mandement intreated of the dutie of charitie. And also the division of the Law it
false requireth it, because as it is said, God did not in vaine appoint two tables for his
Law, whereby is gathered that in this commandement he challengeth his own right
to himselfe, and defendeth the holiness of his name, and teacheth not what men
owe to men.

The honor which
God requireth to
be given to his
name in others.

23 First it is to be learned what is an oth. It is a taking of God to witnesse, to con-
firm the truth of that which we speake. For those cursed speecches that containe man-
ifest reproches against God, are vnworthie to be reckened among othes. That
such taking to witnesse, when it is rightly done, is a kind of worshipping of God,
is shewed in diverse places of the Scripture. As when Esay propheseth of the call-
ing of the Assyrians and Egyptians into fellowship of the covenant with Israel, They
shall speake (faith he) in the toong of Canaan, and shall swear in the name of the
Lord. That is to say, in swearing by the name of the Lord, they shall yeede a con-
fession of his religion. Againe, when he speake of the enlargment of his kingdom,
his faith: Whose our shall blesse himselfe, shall blesse in the God of the faith-
ful: and he that shall swear in the land shall swear in the true God Jeremeie faith,
if they shall teach the people to swear in my name as they have taught them to
swear by Baal, they shall be builded vp in the middes of my house. And for good
cause it is said, that when we call vp on the name of the Lord to witnesse, wee doe
witnesse our religion toward him. For so we confesse that he is the eternall and un-
changeable truth, whom we call upon, not onely as a most substantal and witnesse
of truth above all other, but also as the onely defence thereof, which is able to bring
forth hidden things into light, and then as the knowet of harts. For where testimo-
nies of men doe faile, there we flee to God for witnes specially where any thing is to
be prooued that lyeth secret in conscience. For which cause the Lord is bitterly an-
grie with them that swear by strange Gods, and he judgeth that manner of swearing
to be an argument of manifest falling from his allegiance: Thy sonnes haue for taken
me, and doe swear by them that are not gods. And he declareth the hao multis of
of this offence by the threatening of punishment: I will destroy them that swere by
the name of the Lord, and swere by Melechim.

Perjurie, a pro-
phation of the
name of God.

24 Now then we understand that it is the Lords will that there be in our othes
a worship of his name: so much the more diligent heed is to be taken, that in stede
of worshipping they doe not conteine dishonour, contempt or abasement of it. For
it is no small dishonor, when perjurie is committed in swearing by him, wherefore it
is called in the law, Profanation. For what is left to the Lord when he is spoyle
of his truth? he shall then cease to be God. But truly he is spoyle thereof, when he
is made an affirmere and approoer of falshood. Wherefore, when Isuas minded to
drue Achan to confesse the truth, he said: My Sonne, giue glory to the Lord of Is-
rrel, meaning thereby, that the Lord is generously dishonored if a man swere fals-
ly by him. And no murrell. For we doe as much as in vs lyeth, in a manner to staine
his holy name with a lie. And that this manner of speech was vued among the Jews
so often as any was called to take an othe, appeareth by the like protestation, that
the Pharifecs vied in the Gospell of John. To this needfulnesse the forme of othes
that are vied in the Scriptures doe instruct vs: The Lord lueth, The Lord doe these
things vnto me, and adde these things, The Lord be witnesse vpon my soule. Which
doe prooue, that we cannot call God for witnesse of our sayings, but that we also
with him to take vengeance of our perjurie, if we speake deceitfully.

The name of God
abused when vied
as a name though
a name.

25 The name of the Lord is made vile and common, when it is vied in superfluous
othes, although they be true. For in suche case it is also take in vaine. Wherefore it shall
not be sufficient to abstaine from swearing falsely, vntlesse we doe also remember, that
swearing was suffered and ordained not for lust or pleasure, but for necessities sake: and therefore they goe beyond the lawfull use thereof, that apply it to things not nece.

And therefore they goe beyond the lawfull use thereof, that apply it to things not necessary. And there can no other necessity be pretended, but where it is to serve either religion or charity, wherein at this day men doe too much licentiousely offence, and so much the more intolerably, for that by very custome it hath ceased to be reckoned for any offence at all, which yet before the judgement state of God is not slenderly weyed. For every where without regarde, the name of God is defiled in trifling talkes, and it is not thought that they doe eull, because by long suffered and unpunished boldnesse, they are come to reft as it were in possession of so great wickednes. But the commandement of the Lorde remaineth in force, the penaltie abideth in strength, and shall one day have his effect, whereby there is a certaine speciall revenge proclaimed against them that use his name in vaine.

This commandement is also transgresed in another point, that in our othes wee put the holy feruants of God in the place of God, with manifest yngodliness, for so we transferre the glorie of his Godhead to them. Neither is it without cause that the Lord hath given a speciall commandement to sweare by his name, and by speciall prohibition forbidden, that we should not be heard sweare by any strange gods. And the Apostle evidently testifieth the same, when he writeth, that men in swearing doe call upon a higher than themselves, and that God which had none greater than his owne glory to sweare by, did sweare by himselfe.

26 The Anabaptistes not contented with this moderation of swearing, doe detest all othes without exception, because the prohibition of Christ is general: Isay vnto ye, sweare not at all, but let your tale be yea yea, and nay nay, whatsoever is more than this, is of eull. But by this means, they doe 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 decree. For the eternall God doth not onely in the Law permit swearing as a thing lawfull, which were enough: but also in necessitie doth command it. But Christ affirmeth that he is all one with his Father: that he bringeth no other thing, but that which his Father commanded him, that his doctrine is not of himselfe, &c. What then? will they make God contrarie to himselfe, which shall afterward forbid and condemn the same thing in mens behauiours, which he hath before allowed by commanding it? But because there is some difficultie in the words of Christ, let vs a little weigh them. But herein we shall neuer attaine the truth, vnlesse wee bend our eyes vnto the intent of Christ, and take heede vnto the purpose that he there goeth about. His purpose is not eftet to release or restraine the Law, but to reduce it to the true and natural understanding, which had beene very much depreated by the false gloyes of the Scribes and Pharisies. This if we holde in minde, we shall not think that Christ did vnterly condemne othes, but onely those othes which doe transgresse the rule of the Law. Thereby it appeareth, that the people at that time did forbeare no manner of swearing but perjuries, whereas the Law doth not onely forbid perjuries, but also all idle and superfluous othes. The Lord therefore the most sure expostor of the Law, doth adornith them, that it is not only eull to forsweare, but also to sweare. But how to sweare?

Note: In truth, yet manera

vrgent cause.
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the name of God be not expressed, yet men by indirect forms doe 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 towards them. Neither doeth 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 confute their sophistical suttleteie, which thought it no fault babblingly to throw out indirect othes, as though they spured the holy name of God, which is ingrauen in all his benefits. But otherwise it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deceived that thinking forms of swearing by the life or loue 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 onely, to procure credite to our sayings by the holy name of God, although the same be indirectly done, yet in all such trilling othes his majestie is offended. Christ taketh from this licentiousynece, all pretencie of excuse, in this that he forbiddeth to sweare at all. And James to the same pynpoufe, reciting the same wordes of Christ which I haue before alleaged, because the fame rash boldnesse hath aways beene in the worlde, which is a prophane misusing of the name of G O D. For if we refer this word, at all, to the substance, as if without any exception it were altogether vnlawfull to sweare: wherefore ferueth that expozition which is added afterwarde: Neither by heauen nor by earth, &c? Whereby it sufficiently appeareth that those caullations are met withall, by which the Iewes thought their fault to be excused.

27 Therefore it cannot nove bee doubtfull to sounde judgements, that the Lorde in that place did onely reprooue those othes that were forbidden by the law. For hee himselfe which shewed in his life an examplar of the perfection that hee taught, did not sticke to sweare when occasion required. And his disciples, who we doubt not did obey their matter in all things, followed the same example: who dare say that Paul would haue sworne, if sheaing had bee vnitely forbidden? but when the matter so required, hee sweare without any sticking at it, yea, sometime adding an execution. But this question is not yet ended, because some doe thinke that onely publicke othes are excepted out of this prohibition, as those othes that we take when the Magistrate doth offer them to vs and require them of vs. And such as Princes vs to take in establisshing of leagues, or the people when they sweare allegiance to their Prince, or the Souliar when he is put to an oath for his true service in the war, and such like. And to this sort they adioyne, and that rightfull, such othes as are in Paul, to confirm the dignitie of the Goypell, for as much as the Apostles in their office are not private men but publicke ministers of God. And truly I denie not that those are the safest othes, because they are defended with sounde testimonies of Scripture. The Magistrate is commandd in a doubtfull case to discer the witnesse to an oath, and he on the other side to answer by oath: and the Apostle saith, that mens controversies are by this meaned ended. In this commandement both these have a perfect allowance of their offices. Yea, and we may note, that among the olde heathen men, the publicke and Solemne oath was in great reuerence, but common othes that were usuall spoken without consideration, were either nothing or verie little regarded, because they thought that in these they had not to doe with the majestie of God at all. But yet it were too much dangerous to condemn private othes, that are in necessarie cases soberly, holy, and reuerently taken, which are maintaine both by reason and examples. For if it be lawfull for private men in a weightie and earnest matter to appeale to God as judge between them, much more is it lawfull to call him to witnesse. Put the case: thy brother will accuse thee of false breach of faith, thou endourest to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer himselfe to be satisfied. If thy good
good name come in perill by his obstinate maliciousnesse, thou shalt without offence appeale to the judgement of God, that it will please him in time to make thine innocencie knowne. Now if the weight of the words be considered, it is a lesse matter to call him to wittesse. Therefore I see not why in this case we should affirmne, that the calling him to wittesse is unlawfull. And were are not without many examples thereof. For though the othe of Abraham and Iesu with Abimeth be said not to suffer for our purpose, because it was made in the name of a publike companie, yet Jacob and Laban were priuate men, which stablished a covenent with mutuall othe betweene themselues. Booz was a priuate man which by the same meanes confirmed his promisse of marriage to Ruth. Abdias was a priuate man, a iuft man and fearing God, which affirmed unto Elias by oth, the thing that he meant to perwade him. Therefore I have no better rule, but that othes be fo tempered, that they be not vn-aduised, that they be not common without regarde, that they be not vse of raging lust, nor trifling, but that they leue iust necessitie, as where the Lords glory is to be maintained, or the edification of our brother furthered, to which ende the commandement of the law tendeth.

The fourth Commandement.

Remember that thou keepe holy the Sabboth day. Sixe daies shalt thou worke and doe all thy works. But on the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no workes.

28 The ende of this Commandement is, that we being dead to our owne affection and workes, should be buried in meditation of the kingdome of God, and to the same meditation should be exercised, by such meanes as he hath ordaine. But because this Commandement hath a peculiar and severall consideracion from the rest, therefore it must have also a severall maner of exposition. The olde writers vse to call it a shadow with Commandement, for that it contenoth the outward obseruation of the day, which by the comming of Christ was taken away with the other figures. Wherin I grant that they say truly, but they touch but halfe the matter. Wherefore we must fetch the exposition of it further off. And (as I thinke) I have marked that there are three causes to be considerede, whereupon this Commandement consisteth. For first the heavenly lawmakere meant vnder the rest of the seuenth day, to set out in figure to the people of Israel the spirituall rest, whereby the faithfull ought to escape from their owne workes, that they might suffer God to worke in them. Secondly, his will was to have one appointed day, wherein they should meete together to heare the Law, and execute the ceremonies, or at least be able to peculiarly to the meditation of his workes: that by such calling to remembrance, they might be exercized to godlines. Thirdly, he thought good to have a day of rest granted to seantants, and such as liued vnder the government of other, wherein they might have some ceasing from their labor.

Three causes considerable in the fourth commandement concerning the obseruation of the Sabboth day.

The Sabboth a figure of spiritual rest. The Sabboth was the principal point in the Sabboth. For the Lords required the keeping of no Commandement in a manner more seuerely, than this: when his meaning is in the Prophets to declare that all religion is overthrown, then he complaineth that his Sabbothes are polluted, destitute, nor kept, nor sanctified: as though that piece offering being omitted, there remained no more wherein he might be honored. He did set foorth the observing thereof with high praises. For which cause the faithfull did among other oracles manuellly esteeme the reuellings of the Sabbothes. For in Neh.
monies, and the law by the hand of Moses. You see how it is had in singular estimation among all the commandments of the law. All which things do refer to set forth the dignity of the mystery, which is very well expressed by Moses and Ezekiel. Thus you have in Exodus; see that yee keep my Sabbath day, because it is a token betweene me and you in your generations: that you may know that I am the Lord that sanctifie you: keep my Sabbath, for it is holy vnto you. Let the children of Israel keep the Sabbath and celebrate it in their generations, it is an everlasting covenant betweene me and the children of Israel, and a perpetuall token. Yet Ezekiel speaketh more at large. But the summe thereof commeth to this effect, that it is for a token whereby Israel should know that God is their sanctifier. If our sanctification be the mortifying of our owne will, then appeareth a most apt relation of the outward signe with the inward thing it selfe: we must altogether rest, that God may work in vs: we must depart from our owne will, we must renounce vp our heart, we must banish all lustes of the flesh. Finally, we must cease from all the doings of our own wit, that we may haue God working in vs: that we may rest in him, as the Apostle also teacheth.

This perpetuall ceasing was represented to the Iewes, by the keeping of one day among seuen: which day, to make it be obserued with greater devotion, the Lord commanded with his owne example. For it auaileth not a little to shew vp mans endeavour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen: Forasmuch as that number is in the Scripture the number of perfection, it was not without cause choen to signifie everlafting continuance. Wherewith this also agreeeth that Moses in the day that he declared that the Lord did rest from his works, makest an end of describing the succeeding of daies and nightes. There may be also brought an other probable note of the number, that the Lord thereby meant to shew that the Sabbath should never be perfectly ended, till it can to the last day. For in it we begin our blessed rest, in it we do daily proceede in profiting more and more. But because we haue full a continuall warre with the flesh, it shall not be ended vntill that saying of Esau be fulfilled, concerning the continuing of new Moone with new moone, of Sabbath with Sabbath, even then when God shall be in all. It may seeme therefore that the Lord hath by the sabbath day set forth to his people the perfection to come of his Sabbath at the last day, that our whole life might by continual mediation of the Sabbath aspire to this perfection.

If any man mislike this obseruation of the number as a matter too curious, I am not against him, but that he may more simply take it: that the Lord ordained one certaine day, wherein his people might vnder the schooling of the lawe be exercised to the continual meditation of the spirituall rest: And that he assigned the seuenth day, either because he thought it sufficient, or that by setting forth the likeness of his own example, he might the better move the people to keepe it or at least to put them in mind, that the Sabbath tended to no other end, but that they should become like vnto their creator. For it maketh small matter, so that the mystery remaineth which is therein principally set forth, concerning the perpetuall rest of our works, to consideration whereof the Prophets did now and then call backe the Iewes that they should not thinke themselues discharget by carnall taking of their rest. Before the places alreadie allledged, you haue thus in Esay: If thou turne away thy foode from the Sabbath, that thou do not thinke owne will in my holy day, and shall call the Sabbath delicate and holy of the glorious Lord, and that glorifie him while thou doest not thinke owne waies, and feelest not thinke owne wil to speake the worde, then shall thou be delited in the Lord, &c. But it is no doubt, that by the comming of our Lord Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures do vanish away, he is the bodie at sight whereof the
But forasmuch as the two latter causes ought not to be reckoned among the old shadowes, but do belong alike to all ages: since the Sabbath is abrogated, yet this hath still place with vs, that we should meete at appointed daies to the hearing of the word, to the breaking of the mysticall bread, and to publicke prayer: and then that to servants and labourers be granted their rest from their labour. It is out of doubt that in commanding the Sabbath, the Lord had care of both these things. The first of them hath sufficient testimonie by the onely ye de of the Iewes to prooue it. The second, Moses spake in Deuteronomie these words: that thy man servant and thy maide servant may rest as well as thou: remember that thou thy selfe didst serue in Egypt. Againe, in Exodus: that thy Ox and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can deny that both these things do serue for vs as well as for the Iewes? Meetings at the Church, are commended vs by the worde of God, and the necessitie of them is sufficiently known in the very experience of life. Vnlesse they be certainly appointed and haue their ordinarie daies, how can they be kept? All things by the sentence of the Apostle are to bee done comely and in order among vs. But so farre is it off, that comine 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 disordered. Now if the same necessitie be among vs, for releas whereof the Lord appointed the Sabbath to the Iewes: let no man say that it belongeth nothing unto vs. For our most prouident and tender Father, willed no leffe to provide for our necessitie than for the Iewes. But thou wilt saie, why doe we not rather daily meete together, that the difference of daies may be taken away? I would to God that were granted, and truly spiritual wisely doe was a thing worthy to have daily a piece of the time cut out for it. But if it cannot be obtained of the weakenes of many to have 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 laide vpon vs by the will of God?

33 I am compelled here to be somewhat long, because at this day many vnquiet spirits do cause trouble, concerning the Sunday. They cri out that the Christian people are nourished in Jewishnesse, because they keepe some obseruation of daies. But I anfwer, that we keepe those daies without any Jewishnesse; because we doe in this behalfe farre differ from the Iewes. For we keepe it not with straite religion as a cerimonie, wherein we thinke a spirituall mysterie to be figured, but we retaine it as a necessarie remedy to the keeping of order in the Church. But Paul teacheth that in keeping thereof they are not to be judged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the Galatians, because they did still observe daies. And to the Romans he affirmeth that it is superstition if any man doe make difference betwixt two daies, and daies. But who, sauing these, made men onely doth not see, of what obseruing the Apostle meaneth? For they had no regard to this politicaall ende and the order of the Church, but whereas they kept them still as shadowes of spirituall things, they did even so much darken the glorie of Christ and the light of the Gospell. They did not therefore cease from handling works, because they were things that did call them away from holy
Cap. 8. Of the knowledge of holy studies and meditations, but for a certaine religion, that in ceasing from work they did dreame that they still kept their mysteries of old time deliuered them. The Apostle, I faie, inuicteth against this disordered difference of daies, and not against the lawfull choice of daies that ferueth for the quietnesse of Christian fellowship: for in the Churches that he himselfe did ordaine, the Sabbat was kept to this vse. For he appointeth the \textit{Corinthians} the same day, wherein they should gather the collection to relieue the brethren at \textit{Jerusalem}. If they fear superstition, there was more danger thereof in the feast daies of the \textit{Iewes}, than in the Sundayes that the Christians now haue. For so as was expedient for the ouerthrowing of superstition, the day that the \textit{Iewes} religiously obsuerued is taken away: and, so as was necessarie for keeping of cominline, order, and quiet in the Church, another day was appointed for the same vse.

34 Albeit the old fathers have not without reason of their choice, put in place of the Sabbath day, the day that we call Sunday. For whereas in the Resurrection of the \textit{Lorde} is the end and fulfilling of that rest, whereof the old Sabbath was a shadow: the Christians are by the verie same day that made an end of shadowes, put in mind that they should no longer thicke vnto the shadowe to ceremonie. But yet I doe not so rest upon the number of seauen, that I would binde the Church to the bondage thereof. Neither will I condemne those Churches, that haue other solemn daies for their meetings, so that they be without superstition, which shall be, if they be onely applied to the observation of Discipline and well appointed order. Let the sum hereof be this: as the truth was gien to the \textit{Iewes} vnder a figure, so is it delivered vs without any shadowes at all. First, that in all our life long we should be in meditation of a continual Sabbath or rest from our owne works, that the \textit{Lorde} may worke in vs by his spirit: then that every man privately so oft as he hath leisure, should diligently exercise himselfe in godly calling to minde the worke of God, and also, that we all shoulde keepe the lawfull order of the Church appointed, for the hearing of the worde, for the ministration of the Sacraments and for publike prayer: thridly, that we should not vngenerously oppresse them that be vnder vs. And so do the mislings of the false prophets vanish away that in the ages past have infected the people with a Jewishe opinion, that so much as was ceremonial in this commandement is taken away, which they in their toong call the appointing of the seuenthe 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 \textit{Iewes} to change the day, and to keepe still the same holinesse in their minde. For there still remaineth with vs the like signification of mysterie in the daies as was among the \textit{Iewes}. And truly we see what good they have done by such doctrine. For they that cleane to their constitutions, do by these as much exceed as the \textit{Iewes} in grotte and carnall superstition of Sabbat: so that the rebukings that are read in \textit{Esay}, do no lesse sitte oner for them at these daies, than for those that the Prophet reprooued in his time. But this generall doctrine is principally to be kept, that least religion shoulde fall away or waxe faint among vs, holy meetings are to be diligently kept, and those outward helps are to be vsed that are profitable for to nourish the worshipping of God.

The fifth Commandement.

_Honour \textit{thy} Father and \textit{thy} Mother, that thou mayst live long upon the lande which the Lord thy God shall give thee._

35 The end of this commandement is, that because the Lord delieth in the preservation of his order, therefore he willeth that those degrees of preeminence which he hath ordained be not broken, the summe therefore shall bee that we reverence those
those whom the Lord hath set over vs, that we yeeld to them honour, obedience and thankfulness. Whereupon followeth that it is forbidden vs, to withdraw any thing from their dignity, either by contempt or obstinacie or unthankfulness. For so doth the word Honour, in the Scripture signifie verie largely: as when the Apostle saith, that the elders which rule well are worthy of double honour, he meaneth not only that reverence is due vnto them, but also such recompence as their ministerie deserves. And because this commandement of subjection, doth most of all disagree with the perversenesse of mans nature, which as it swellith with greedinesse of climbing high, so it hardly abideth to be brought lowe: therefore he hath set that kind of superiority for example, which by nature is most amiable and least envious: because he might the easieuer meeken and reclame our minde to the vs of submission. Therefore the Lord doth by little and little traine vs to all lawfull subjection by that which is most easie to bear, forasmuch as the rule of all is alike. For to whom he gueeth any preeminence, he doth communicate his owne name with them, so farre as is necessarie to preserve the same preeminence: The name of Father, God, and Lord, do so belong vnto him alone, that so oft as we heare one of them named, our minde must needs be touched with a feeling of his majestie. Therefore whom he maketh partakers of these things, he maketh to glistre with a certaine sparkle of his brightness, that they may be honorable euer one according to his degree. Therefore in him that is our Father we have to consider somwhat of the nature of God, because he beareth not the name of God without cause. He that is our Prince or our Lord, hath some partaking of honour with God.

Wherefore it ought not to be doubted that God doth here set a general rule, that as we know any man to be by his ordinance set vnto him reverence, obedience, thankfulness, and such other duties as it lieth in vs to do. And it maketh no difference, whether they be worthy or unworthy. For of what sort soever they be, they haue not without the providence of God attained that place, by reason whereof the lawmaker would haue them to be honored. Yet namely he hath giuen commandement of reverence to parents, that haue brought vs into this life, to which reverence very nature ought in a manner to infringe. For they are monsters and not men, that make the authoritie of parents with disdain or stubbornenesse. Therefore the Lord commanded all the disobedient to their parents, to be slaves, as men vnworthy to enjoy the benefite of light, that do not re-knowledge by whose means they came into it. And by manic additions of the lawe it appeareth to be true that we haue noted, that there are three parts of honour that he here speaketh of, Reverence, Obedience, and Thankfulness. The first of these the Lord establisheth when he commandeth him to be killed that curseth his Father or his Mother, for there he punisheth the contempt and dishonour of them. The second he confirmeth when he appointeth the punishment of death for the disobedient and rebellious children. To the third belongeth that saying of Christ in the fifteenth of Matthew, that it is the commandement of God that we do good to our parents. And so oft as Paul maketh mention of a commandement, he expoundeth that therein obedience is required.

There is annexed a promise for a commendation, which doth the rather put vs in mind, how acceptable vnto God is the submission that is here commanded. For Paulus vseth the same pricke to stirre vp our dulnesse when he saith: that this is the first commandement with promise. For the promise that went before in the first Table, was not special and properly belonging to one commandement, but extended to the whole lawe. Now this is thus to be taken: The Lord spake to the Israelites peculiarly of the land which he had promised them for their inheritance. If then the possession of land was a pledge of Gods bountifulnes: let vs not make it if it pleased God to declare his favor by giving length of life, by which a man might long enjoy
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enjoy his benefit. The meaning therefore is thus: Honour thy Father and thy Mother, that by a long space of life thou mayest enjoy the possession of that lande that shall be vnto thee for a testimonie of my favour. But as all the earth is blessed to the faithful, we doe worthily reckon this present life among the blessings of God. Therefore this promise doth likewise belong vnto vs, forso much as the continuance of this life is a proofe of God's good will. For it neither is promised to vs, nor was promised to the Jews, as though it contained blesseynesse in it selfe, but because it is wonto be to the godlie a token of God's tender loue. Therefore if it chance that an obedient child to his parents be taken out of this life before his ripe age, which is oftentimes seene, yet doth God no leffe constantly continue in the performance of his promise, than if he should reward him with a hundred Acres of land, to whom he promised but one Acre. All consisteth in this, that we should consider that long life is so farre promised vs, as it is the blesseynge of God, and that it is his blesseynge so farre as it is a proofe of his favour, which he by death doth much more plentifully and perfectly witnessse and shew in effect to his seruants.

Moreover, when the Lord promiseth the blesseynge of this present life to the children that honor their parents with such reverence as they ought, he doth withall secretly say, that most affliert cursed hangeth over the stubborne and disobedient children. And that the same should not want execution: hee pronounceth them by his lawe subject to the judgement of death, and commandeth them to be put to execution: if they escape that judgement, he himself taketh vengeance on them by one meane or other. For we see how great a number of that sort of men are flame in battels and in fraines, and some other tormented in strange vnaccustomed fashions, and they all in a manner are a proofe that this threatening is not vaine. But if any escape to olde age, yee in this life being deprived of the blesseynge of God, they do nothing but miserably languish, and are referred for greater paines hereafter, they are farre from being partakers of the blesseynge promised to the godly children. But this is also by the way to be noted, that we are not commanded to obey them but in the Lord. And that is evident by the foundation before laced: for they sit on high in that place whereunto the Lord hath advanced them, by communicating with them a portion of his honour. Therefore the submission that is vned toward them, ought to be a step toward the honouring of that soueraigne Father. Wherefore if they moue vs to transgress the lawe, then are they worthy not to be accounted parents, but strangers that labour to withdraw vs from obedience to the true Father. And so is to be thought of Princes, Lords, and all fortes of superiours. For it is shamefull and against conceuenece of reason, that their preeminence shoulde preuail to preffe downe his highnesse, with theirs as it hangeth wholly vpon it, so ought onely to guide vs vnto it.

The fixt Commandement.

Thou shalt not kill.

The fixes commandement, requiring to the owne & their children the safety of all mankinde, both under the name of murder both sodild all hurt & enmyng all furtherance which may grove from man to man:

39 The ende of this commandement is, that forasmuch as God hath bound together all mankinde with a certeine vnitie, that every man ought to regard the safety of all men, as a thing given him in charge, in summe therefore, all violence and wrong, yea and all harme doing, whereby our neighbours bodie may be hurt, is forbidden vs. And therefore we are commanded, if there be any power of succour in our trauaille to defend the life of our neighbours, that we faithfully imploy the same, that we procure those things that may make for their quiet, that we watch to keepe them from hurt, & if they be in any danger, that we give them our helping hand. If thou consider that it is God the lawmaker that so faith, then thinke withal that his
his meaning is by this rule also to gouerne thy soule. For it were a fonde thing to thinke, that he which epich the thoughts of the heart, and principally refeeth vsuou them, shoulde instruct nothing but the bodie to true rightcouinesse. Therefore the manslaughter of the hart is also forbidden in this law, and an inward affection to preferue oue brothers life is here given in commandement. The hande in deede bringeth forth the manslaughter, but the minde conceueth it, when it is infected with wrath and hatred. Looke whether thou canst be angrie with thy brother without burning in desire to do him hurt. If thou canst not be angrie with him, then canst thou not hate him, forasmuch as hatred is nothing but an old rooted anger. Although thou dissemble and go about to winde out thy serf by vaine circumstances: yet where anger or hatred is, there is an affection to hurt. If thou wilt still daile out with shifts to defend it, it is alreadie pronounced by the mouth of the holy Ghost, that he is a manflayer that hateth his brother in his hart. It is pronounced by the mouth of the Lord Christ, that he is guilty of judgement that is angrie with his brother: that he is guilty of the counsell that faith Rhacha: that he is guilty of hell fire, that faith vnto him, Foole.

40 The Scripture noteth two points of equitie, vpon which this commandement is grounded: because man is both the image of God and our owne flesh, wherefore vnlesse we wil define the image of God, we must haue care to touch man none otherwise, than as a sacred thing: and vnlesse we will put off all naturalnes of man, we must cherish him as our owne flesh. That manner of exhortation that is fetched from the redemption and grace of Christ, shall be intreated of in another place. God willed these two things naturally to be considered in man, that might perwade vs to the persuasion of him, that we should both reverence the image of God imprinted in him, and embrace our owne flesh. Hee hath not therefore escaped the crime of manslaughter, that hath kept him selue from shedding of bloud. If thou commit anie thing indeed, if thou go about any thing with endeuour, if thou conceive any thing in desire and purpose that is against the safetie of an other, thou art holde guilty of manslaughter. And againe: If thou do not trauell to thy power and as occasion may serue to defend his life, thou dost with like hainousnes offend the law. But if there be so much care taken for the safetie of his bodie, let vs hereby gather, how much studie and trouaile is due to the safetie of his soule, which in the Lords sight doth infintely excell the bodie.

The seuenth Commandement.

Thou shalt not commit adultery.

41 The ende of the commandement is, that because God louch chaffitie and cleaneenesse, therefore all vnclaneenesse ought to depart farre away from vs. The same therefore shall be, that we be defiled with no vnclaneenes or lustfull intemperance of the flesh. Whereunto answere the affirmative commandement, that we chaffe and continelie order all the parts of our life. But fornication he forbiddeth by name, to which all vnchaffe lust tendeth: that by the filthinesse of that which is more groffe and senfible, for somuch as it also defileth the bodie, he might bring vs to abhorre all filthy lust. Sith man was created in this estate, not to liue a solitarie life, but to vfe a helper ioyned vnto him: and since that by the curse of sinne he is driven the more to this necessitie, the Lorde hath in this behalfe provided helpe for him somuch as was sufficient, when he ordained marriage, when he sanctifieth with his blessing the fellowship begunne by his authoritie. Whereby followeth, that all other fellowship of man and woman out of marriage, is accursed before him: and that the fellowship of marriage it selfe, was ordained for remedie of necessitie, that we should not
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not run out into unbridled lust. Therefore let us not flatter our selves, for we heare that man cannot be coupled with woman out of marriage, without the curse of God.

42 Now forasmuch as by the condition of nature, and by lust more enkindled since the fall of man, we are become doubly subject to desire of companie of women, except it be those whom God of his singular grace hath exempted from it: let every man looke well what is giuen vnto him. Virginitie, I grant, is a vertue not to be despight: but such it is to some denided, and to some granted but for a time, let them that are troubled with incontinencie, and striving with it, cannot get the upper hand, refort to the helpe of marriage, that so they may keepe chastitie in the degree of their vocation. For they that cannot concieve this worde, if they doe not licenc their owne intemperance with the remedie that is offered and granted them, they strive against God and resist his ordinance. And let no man carpe against me (as many do at this day) that being aided with the helpe of God, he can do all things. For the helpe of God is present onely with those, that walke in his wayes, that is in their vocation from which they do withdraw themselfes, which forsaking the helps of god, do travaile to overcome and maistrie their necessitie with vaine rath boldnesse. The Lord affirneth that continencie is a singular gift of God, and of that sort that are not giuen generally, nor vnilerfully to the whole body of the Church, but to a few members thereof. For first he faith, that there is a certaine kinde of men, that have gelded themselves for the kingdom of heauen, that is, that they might the more looably and freely apply themselfes to the affaires of the heavenly kingdome. But, that no man should thinke that such gelding is in the power of man, he shewed a little before, that all men are not able to receive it, but they to whom it is peculiarly giuen from heauen, whereupon he concluded: He that can take it, let him take it. But Paul yet affirneth it more plainly, where he writeth, that evry man hath his proper gift of God, one thus, and another thus.

43 Whereas wee are by open declaration admonished, that it is not in euerie mans power to keepe chastitie in single life, although with studie and travaile he endeavour so much vnto it, and that it is a peculiar grace, which God giueth but to certaine men, that he may have them the more readie to his worke: doe wee not strive against God and nature which he hath instituted, if we doe not apply the kinde of life to the proportion of our power? Here the Lord forbiddeth fornication, therefore he requireth cleaneffe and chastitie of vs. To keepe the same there is but one way, that evry man measure himselfe by his owne measure. Neither let a man despitely marry as a thing vnprofitable or superfluous for him, nor otherwise deserve single life, vndoe he be able to live without a wife. And therein also let him not provide only for the quiet and commoditie of the flesh, but that being loosed from this bond, he may be the more in readines and prepared to all duties of godlines. And forasmuch as this benefite is giuen to many but for a time, let evry man so long abstinence from mariage as hee shall be meete to live to keepe single estate. If strength faile him to tame his lust, let him learne that the Lord hath now laid upon him a necessitie to marrie. This the Apostle sheweth when he commandeth that to aoid fornication evrey man haue his owne wife, and evrey woman have her owne husband, that he that cannot lue continently should marrie in the Lord. First he declareth that the most part of men are subject to the vice of incontinentie: and that those to those that be subject vnto it, he excepteth none, but commandeth all to that oneie remedie, wherewith vnhastitie is refisted. Therefore if they that be incontinent do neglect to helpe their incontinentie by this meanes, they finde euin in this that they obey not the commandement of the Apostle. Neither let him flatter himselfe that toucheth not a woman as though he could not be rebuked of unhastitie, while in the meanes season his minde burneth inwardly with lust. For Paul deformes chastitie to be a cleaneffe of the minde, joyned with chastitie of the body. A woman unmarried
(faith he) thinketh vpon those things that are of the Lord, forasmuch as he is holy both in bodie and in spirit. Therefore when he bringeth a reason to confirme that former commandement, he doth not only say, that it is better for a man to take a wife, than to defile himselfe with company of a harlot, but he faith, that it is better to marrie than to bune.

44 Now married folkes do confesse that their fellowship together is blessed of the Lord; they are thereby admonished not to defile it with intemperate and dissolute lust. For though the honestie of marriage do couter the filthines of incontinence, yet it ought not forthwith to be a provocation thereof. Wherefore let not married folkes thinke, that all things are lawfull vnto them, but let euery husband haue his owne wife soberly, and likeweise the wife her husband, and so doing, let them commit nothing vnseeming the honestie and temperance of mariage. For so ought mariage made in the Lord, to be restrained to measure and modestie, and not to overflow into euery kind of extreme lafciuities. This wantonnes Ambrose reproved with a saying vere fore in deede, but not vnfit for it, when he calleth the husband the adulterer of his owne wife, which in vse of wedlock hath no care of shamefaftines or honestie. Last of all, let vs consider what lawmaker doeth here condemne fornication, euën he which fith of his owne right he ought to possesse vs wholly, requireth pureneffe of the soule, spirit and body. Therefore when he forbiddeth to commit fornication, he also forbiddeth with wanton attire of bodie, with vnceaneely gestures, and with filthie talke to laye wait to trap another's chafttie. For that saying is not without good reason, which Archelaus spake to a yong man aboue measure wantonly and definitely clothed, that it made no matter in what part he were filthily vnchast, if we have a regard vnto God that abhorreth all filthinesse in whatsoever part either of our soule or body it appeareth. And to put thee out-of doubt, remember that the Lord here commendeth chafttie. If the Lord require chafttie of vs, then he condemneth all that ever is against it. Therefore if thou couet to shew obedience, neither let thy mind burne inwardly with cull lust, nor let thine eyes runne wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthie talke entise thy minde to like thoughts, nor let thy gluttonous belly enflame thee with intemperance. For all these vices are, as it were, certaine blots, wherewith the pureneffe of chafttie is befouled.

The eight Commandement.

Thou shalt not steal.

45 The end of this commandement is, because God abhorreth vnrighteousnesse, that euery man may haue his owne rendred vnto him. The summe therefore shall be, that we are forbidden to gape for other mens goodes, and that therefore we are commanded euery man to employ his faithfull traualie to preserve to euery man his owne goods. For thus we ought to thinke that what euery man possesseth is not happened vnto him by chance of fortune, but by the distribution of the Soueraigne Lord of all things: and therefore no mans goods can be gotten from him by cun means, but that wrong be done to the disposition of God. But of thefts there be many kindes: one standeth in Violence, when the goodes of an other are by any maner of force and robbing licenciousnesse bereaved. The other kindes consisteth in malicious deciete, where they are guilefully conueied away. Another sort there is that standeth in a more hidden strate, when they are wrong from the owner by colour of lawe. Another sort in flatterie, where they are sucked away by pretence of gift. But last we should tarie too long vpon renting of all the severall kindes of theft, let vs knowe, that all craftie means whereby the possessions and money of our neighbours
neighbours are conuayed vnto vs, when they once goe by crooked waiies from sincerenesse of hart, to a desire to beguile, or by any meanes to doe hurt, are to be accounted for theses. Although by pleading the lawe, they may preuaile, yet God doth not otherwise weigh them. For he feeth the long captious sulltlettes, wherewith the guilefull man beginneth to entangle the simpler minde, till at length he drawe him into his nets. He feeth the hard and vingentle lawes, wherewith the mightier oppreffe and throweth downe the weaker. He feeth the allurements, wherewith as with baited hookes, the craftier taketh thee vnware. All which things are hidden from the judgement of man, and come not in his knowledge. And this manner of wrong is not onely in money, in wares, or in lands, but in evry mans right. For we defraude our neighbour of his goods, if we denie him those duties which we are bound to doe for him. If any idle Factor or Baylife doe devour his matters substance, and is not heedfull to the care of his thrift, if he either doe wrongfully spoile, or doe riotously waste the substance committed vnto him, if a feruant doe mocke his matter, if hee disclofe his secrets by any meanes, if he betray his life and his goodes: againe, if the Lord doe cruellly opprffe his householde, they are before God guilty of theft. For hee both witholdeth and conuuyeth another mans goods, which performeth not that which by the office of his calling he oweth to other.

46 We shall therefore rightly obey this commandement, if being contented with our owne estate, we seek to get no gaine but honest and lawful, if we couete 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 wrong out of other mens blood, if we doe not immeasurablely scrape together evry way, by right and by wrong, that either our couetousnesse may be filled, or our prodigalitie satisfied. But on the other side, let this be our perpetuall marke, to aide all men faithfully by counsell and helpe to keepe their owne doore as we may: but if we have to doe with false and deceitfull men, let vs rather be ready to yeeld vs some of our owne, then to strive with them. And not that onely, but let vs communicate to their necessitie, and with our store relieve their needes, whom we see fee to bee oppressed with hard and poore estate. Finally, let euery man looke how much he is by dutie bound vnto other, and let him faithfully pay it. For this reason let the people have in honour all those that are set over them, let them patiently beare their gouernement, obey their lawes and commandements, refuse nothing that they may beare, till keeping God favourablie vnto them. Again, let them take care of their people, preserve common peace, defend the good, restraine the euil, and to order all things, as ready to give account of their office to the soueraigne judge. Let the ministers of Churches faithfully apply their ministrie, and not corrupt the doctrine of saluation, but declare it pure and sincere to the people of God, and let them instruct them not onely by learning, but also with example of life: finallie, let them to bee over them, as good shepheardes be over the sheepe. Let the people likewise receive them for the messengers and Apostles of God, giue them that honor whereof the highest master hath vouchsafed them, and minuter vnto them such things as are necessarie for their life.

Let parents take on them to feeke, rule and teach their children, as committted to them of God, and greeue not, nor turne away their minde from them with crueltie, but rather cherishe and imbrace them with such lenite and tendernessse, as commendeth their person. After which manner, we haue already faide, that children owe to their parents their obedience. Let young men reverence olde age, even as the Lord willed that age to be honorable. Let old men also governe the weaknes of youth with their wisdome and experience, wherein they excell youg men, not rating with rough and loude brawling, but tempering severitie with mildnesse and gentlenesse. Let feruants shew themselues diligent and serviceable to obey, and that not to the eie, but from the hart, as seving God himselfe. Also let masters shewe themselves not
The ninth Commandment.

Thou shalt not be a lying witness against thy neighbour.

47 The end of this commandment is, that because God which is truth abhorseth lying, we ought to obserue truth without deceitfull colour. The summe therefore shall be, that we neither hurt any mans name either with flanders or false reports, nor hinder him in his goods by lying: finally, that we offend no man, by lust to speake euilly, or to be busy: with which prohibition is ioyned a commandement, that so farre as we may, we employ our faithfull enduour for euery man in affirming the truth, to defend the safcetie both of his name and goods. It seemeth that the Lord purposed to expounde the meaning of his commandement in the three and twentie Chapter of Exodus, in these wordes: Thou shalt not vse the voice of lying, nor shalt ioyne thy hande to speake false witnesses for the wicked. Againe, Thou shalt flee lying. Alfo in another place he doth not onely call vs away from lying in this point that we be no accusers, or whisperers in the people, but alfo that no man deceiue his brother, for he forbiddeth them both in seuerall commandements. Truely it is no doubt, but that as in the commandements before, he hath forbidden crueltie, vnhonestie and couetousie, fo inthis he refraineth falshood. Whereof there are two partes as we have noted before. For either we offend the good name of our neighbours by malicicouste and froward minde to backbite, or in lying and somet ime in euill speaking we hinder their commodities. There is no difference whether in this place he understood soleme and judicall testimonie, or common testimonie that is vfed in private talks. For we must alwaies hace recourse to this principle, that of all the general kinds of vices one speciall is fet for an example, whereunto the rest may be referred, and that that is chiefly chosen, wherein the filthinesse of the faulte is most apparent. Albeit, it were convenient to extende it more generally to flanders and sinister backebtings wherewith our neighbours are wrongfullu grieved, for that falsliede of witnescing which is vfed in judicall courtes, is never vnwithout perjurie. But perjuries in somuch as they doe prophanee and defile the name of God, are alreadie sufficiently met withal in the third commandement. Wherefore the right vse of this commandement is, that our roong in affirming the truth, doe sere both the good name and profite of our neighbours. The equitie thereof is more than manifet. For if a good name be more precious than any treasures, whatsoever they be: then is it no lesse hurt to a man to be spoiled of the goodness of his name than of his goods. And in bereaving his substance sometime false witnesses doth as much as violence of hands.

48 And yet it is maruellous with how negligent carelesse men doe commonly offend in this point, so that there are founde verie fewe that are not notably sickle of this disease: we are so much delighted with a certaine poisoned sweemeffe both in searching out and in disclosing the eues of other. And let vs not thinke that it is a sufficient excuse, if oftentimes we lye. For he that forbiddeth thy brothers name to be defiled with lying, willeth also that it be preferred unwouched so farre as the truth will suffer. For howsooner he taketh heed to himselfe only, so that he tell no lie,
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He, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to keep safe our neighbours good name, that God hath a care of it. Wherefore without doubt all evil speaking is utterly condemned. But we mean not by evil speaking, that rebuking which is vised for chastisement: nor accusation, or judiciall process, whereby remedie is sought for an evil, nor publick reprehension which tendeth to cut other sinners in fear, nor bewraying of faults to them for whose safety it behoouveth that they should be forwarned least they should be in danger by ignorance: but we mean only hateful accusing, which ariseth of maliciousnes & of a wan
ton wil to backbite. All this commandement is extended to this point, that we couet not to vie a scoffing kind of pleasances, but mingled with bitter taunts, thereby bitingly to touch other mens faults under pretence of pastime, as many do that feek praise of merie conceites with other mens flame ye and grieue: also when by such wanton railing many times our neighbours are not a little reproched. Now if we bend our cies to the lawmaker, which must according to his rightfull authority be rule no lesse over the cares and mind than over the toong: truely we shall finde that greedines to heare backbitings, and a hasty readiness to eulil judgements are no lesse forbidden. For it were verie fonde if a man should think that God hateth the fault of eull speaking in the toong, and doth not disallow the fault of eull maliciousnes in the heart. Wherefore if there be in vs a true feare and love of God, let vs indeavour so far as we may and as is expedient, and as charity beacht, that we gue neither our toong, nor our cares to eull speakings, and bitter leffings, least we rashly without cause yeeld our minds to indirect suspicions. But being indifferent expositions of all mens sayings, and doings, let vs both in judgement, cares, and toong gently preferre their honoures safe.

The tenth Commandement.

Thou shalt not couet thy neighbours house, &c.

49. The end of this commandement is, that because the Lordes will is that our soule be wholly poyssed with the affefctyon of love: all lust is to be shaken out of our minde that is contrarie to charite. The summe therefore shall bee, that no thought creepe into vs, which may move our minde with a concupiscence hurtful and turning toward an others losse: wherewith on the other side agreeeth the commandement, that whatsoever we conceive, purpose, will or studie vpon, be yned with the benefite and commoditie of our neighbours. But here as it seemeth, ariseth a hard and comberfome difficultie. For if it be truly saide of vs before that vnder the names of fornication and theft are containied the lust of fornication, and the purpose to hurt and deceiue, it may seeme superfusiously spoken, that the coueting of other mens goodes should afterwaarde be suetually forbidden vs. But the distinction between purpose and coueting, will easilie loose vs this knotte. For purpose (as we haue meant in speaking of it in the other commandements before) is deliberate consent of will, when lust hath subdued the minde: but coueting may be without any such either abusement or affent, when the minde is onely pricked and tickled with vase and peruerse objectes. As therefore the Lorde hath heretofore commanded, that the rule of charite shoulde governe our wills, studiues, and workes: so nowe he commandeth the conceitions of our minde to be directed to the same rule, that there be none of them crooked and wriuen, that may provoke our minde in other way. As he hath forbidden our minde to be bowed and lead into wrath, hatred, fornication, robborie, and lying: so he doth now forbid vs to be moued thenceunto.

50. And not without cause doth he require so great vprightneffe. For who can deme that it is righteous, that all the powers of the soule be possed with charite? But
But if any of them do swerve from the mark of charity, who can deny that it is diseased? Now whence commeth it that so many desires hurtful to thy neighbour, do enter in thy hart, but of this, that neglecting him thou carest only for thy selfe? For if thy minde were altogether throughly solde with charity, no parcel thereof should be open to such imaginations. Therefore it must needs be voide of charity, so farre as it receiued concupiscence. But some man will object, that yet it is not meete that fantasies that are without order tossed in mans wit, and at length doe vanish away, should be condemned for concupiscence, whose place is in the hart. I answer that heere our question is of that kinde of fantasies, which while they are present before our minde, doe together bite and strike our hart with desire, forasmuch as it never commeth in our minde, to wish for any thing, but that our hart is stirred vp and leapeth withall. Therefore God commandeth a maruellous seruency of loute which he will not to be entangled with newer so small shares of concupiscence. He requireth a maruellously framed minde, which he suffreth not so much as with flight provocation to be any thing stirred against the law of loute. To this exposition Augustine did first open me the way: because thou shouldest not thynke that it is without consent of some graine authority. And though the Lords purpose was to forbid vs all wrongfull courting: yet in rehearsing that same, he hath brought forth for example those things that most commonly doe deceuie vs with a false image of delight: because he would leaue nothing to concupiscence when he dreweth it from these things, upon which it most of all rageh and triumpheth. Loe, here is the second Table of the law, wherein we are taught sufficiently what wee owe to men for Gods sake, vpon consideration whereof hangeth the rule of charity. Wherefore you shall but vainely call upon those duties that are contained in this Table, vntil ye your doctrine doe stay vpon the fear and reverence of God, as vpon his foundation. As for them which seek for two commandements, in the prohibition of courting, the wife reader, though I say nothing, will judge that by wrong dilisio, they tear in tender that which was but one. And it maketh nothing against vs, that this word, I thou shalt not couet, is the second time repeated, for after that hee had first set the house, then hee renteth the parts thereof, beginning at the wife: whereby it plainly appeareth, that (as the Hebrews do very well) it ought to be read in one whole sentence, & that God in effect commandeth, that all that every man posseth, should remaine safe and untouched, not onely from wrong and lust to defraud them, but also from the very least desire that may move our minds.

But now to the end the whole law tendeth, it shall not bee hard to judge: that is, to the fulfilling of righteounesse, that it might frame the life of man after the example of the purenesse of God. For God hath therein so painted out his owne nature, as if a man do performe in deeds, that which is there commanded, he shal in a manner express an image of God in his life. Therefore when Moses vnto the sum thereof into the minde of the Israelites, he said: And now Israel, what doth the Lord thy God aske of thee, but that thou feare the Lord, & walke in his wares? loe him and serve him in all thy hart, and in all thy soule, & keep his commandements? And he ceased not still to sing the same song against them, to oft as he purposed to shew the end of the law. The doctrine of the lawe hath such respect herunto, that it remaineth man, or as Moses in another place termed thereof, maketh man to sticke fast to his God in holinesse of life. Now the perfection of that holinesse consisteth in the two principall points already rehearsed. That wee loe the Lord God with all our hart, all our soule, and all our strength, and our neighbours as our selves. And the first indede is, that our soule be in all parts filled with the loue of God. From that by and by of it selfe sooth floweth the loue of our neighbour. Which thing the Apostle sweareth when he wrieth, that the end of the law is loue out of a pure confidence, and a faith not fained. You fee how, as it
were, in the head is set conscience and faith unavained, that is to say in one word true godlines, and that from thence is charity derived. Therefore he is deceived, who

foure thinketh that in the law are taught only certain rudiments and first introductions of righteousness, where with men became to be taught their first schooling, but not yet directed to the true marks of good works: whereas beyond that sentence of Moses, and this of Paul, you can desire nothing as wanting of the highest perfection. For how far I pray you, will he proceede that will not be contented with this institution, whereby man is instructed to the fear of God, to spiritualy worshipping, to obeying of the commandments, to follow the uprightness of the way of the Lord: finally to purenes of conscience, sincere faith and love? Whereby is confirmed that expiotion of the law, which searcheth for and findeth out in the commandments thereof all the duties of godliness and love. For they that follow only the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apostle witnesseth.

52 But whereas in rehearsing the summe of the law, Christ and the Apostle doe sometime leaue out the first Table: many are deceived therein while they would faine draw their wordes to both the Tables. Christ in Mathew calleth the chief points of the law, mercy, judgement, and faith: under the word Faith, it is not doubtful to me, but that he meaneth truth or faithfulness toward men. But some, that the sentence might be extended to the whole Law, take it for religiouslye toward God. But they labor in vaine. For Christ speakes of those worke which man ought to prooue himselfe righteous. This reason if we note, we will also caule to maruell why, when a young man asked him what be the commandments by keeping whereof we enter into life: he answered these things onely: Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not stule. Thou shalt beare no false wittnes. Honor thy Father and thy Mother. Loue thy neighbor as thy selfe. For the obeying of the first Table consisted in manner all either in the affection of the hart, or in ceremonies: the affection of the hart appeared not, and as for the ceremonies the hypocrites did continuallie vfe. But the worke of charitie are such, as by them we may declare a perfect righteousness. But this commeth eche where so of in the Prophets, that it must needs be familiar to a reader, but meanelie exercised in them. For in a manner alwaye, when they exhorte to repentance, they leaue out the first Table, and onely call upon Faith, Judgement, Mercy, and Equitie. And thus they doe not overskip the feare of God, but they enquire the earnest proue thereof by the tokens of it. This is well knowne, that when they speake of the keeping of the law, they doe for the most part rest upon the second Table, because therein the study of righteousnes and uprightness is most openly scene. It is needfull to rehearse the places, because every man will of himselfe easily marke that which I say.

53 But thou wilt say, is it then more aishable to the perfection of righteousness, to live innocently among men, than with true godliness to honor God? No, but because a man doth not easilly kepe charitie in all pointes, vaine he earnestly feare God, therefore it is thereby proued, that he hath godliness also. Behide that, forasmuch as the Lord well knoweth, that no benefite can come from vs vnto him, which thing he doth also testifye by the Prophet: therefore he requireth not our dutties to himselfe, but doth exercise vs in good worke toward our neighbor. Therefore not without cause the Apostle setteth the whole perfection of the holy ones in charitie. And not inconveniencly in another place he calleth the same the fulfilling of the law: adding that he hath performed the law that loueth his neighbour. Againe, That all the law is comprehended in one word, Loue thy neighbour as thy selfe. For he teacheth no one thing, but the same whiche Christ doth when he saith: Whatsoever ye will that men do to you, doe ye the same to them. For this is the law and the Prophets. It is certaine that in the law and the Prophets Faith and all that belongeth to the

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The reason why in the Prophets and the Goddell is of nearnesse when the keeping of the law is spoken of, the duties only of the second Table are expressely mention"ed. Matt.5,13.  

Matt.19,28.  

Our charitie to
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 God. 

Psal.16.  

Eph. 1,5. 

Col 3,14. 

Rom 13.  

Matt 7,12.
the true worship of God, holdeth the principal place, and that Love is beneath it in the lower degree: But the Lords meaning is, that in the Law is only prescribed vs to an observation of right and equity, wherein we be exercised to testify our godly feare of him, if there be any in vs.

54 Here therefore let us sticke fast, that then our life shall be best framed to Gods will and the rule of his Law, when it shall be every way most profitable to our brethren. But in the whole Law there is not read one syllable that appointeth to man any rule of such things as he shall doe or leave undone to the commodity of his owne fleth. And surely fifh men are so borne of such disposition naturally that they be too much carried all headlong to the louse of themselves, and howe much sooner they fall from the truth yet still they keepe that selfe louse, there needed no law any more to enflame that louse, that was naturally of itselfe, too much beyond measure. Whereby it plainly appeareth, that not the louse of our felues, but the louse of God and of our neighbour is the keeping of the Commandements, and that he liueth best and most holily, that (so neere as may be) liueth and travelleth leaft for himselfe, and that no man liueth worfe and more wickedly than he that liueth and travelleth for himselfe and onely thinketh upon and seeketh for things of his owne. And the Lord, the more to expresse with howe great earnestness we ought to be led to the louse of our neighbours, appointed it to be measured by the louse of our felues as by a rule, because he had no other vehemente or stronger affection to measure it by. And the force of the manner of speaking is diligently to be wedyed. For he doth not, as certaine Sophisters have foolishly dreamed, give the first degree to the louse of our felues, and the second to charitie, but rather that affection of louse which we doe all naturally draw to our felues, he giueth away vnto other, whereupon the Apostle faith, that Charitie seeketh not her owne. And their reason is not to be esteemed worth a haire that the thing ruled is ever inferior to his Rule. For God doth not make the louse of our felues, a rule whereunto charitie toward other should be subject, but whereas by pertuerf方面 of nature, the affection of louse was wont to rest in our felues, he sheweth that now it ought to be elsewhere spread abroad, that we should with no leffe cheerfulnes, fruencies, and carufelines beready to doe good to our neighbour than to our felues.

55 Now fith Christ hath shewed in the parable of the Samaritane that vnder the name of Neighbour every man is contained be he neuer fo strange vnto vs: there is no caufe why we should restraine the commandement of louse within the bounds of our owne friendships and acquainances. I deny not that the neere that any man is vnto vs, the more familiarly he is to be holden with our iudgements to doe him good. For in the order of humanitie requireth, that so many moe duties of frienden men should communicate together, as they be bound together with stronger bonds of kinred, familiaritie or neighbour hoode, and that without any offence of God, by whose prudence we are in a manner driven thenceunto. But I say that all mankinde without exception is to be imbraced with one affection of charitie: and that in this behalfe is no difference of Barbarous or Grecian, of worthie or vnworthie, of friend or foe, because they are to be considered in God and not in themselues: from which consideration when we turne away, it is no maruell if we be entangled with many errors. Wherefore if we will keepe the true trade of lousing, we must not turne our eyes vnto man, the sight of whom would oft enforse vs to hate them to louse, but vnto God which commandeth that the louse which we offer him, be powered abroad among all men: that this be a perpetuall foundation, that whatsoever the man be, yet he ought to be loused because God is loused.

56 Wherefore it was a most pestilent ignorance or malice, that the Schoole- men of these commandements, touching not defiring of revengement, and lousing
Cap. 8. Of the knowledge of our enemies, which in the old time both were given to the Jews and at the same time were commonly given to all Christians, have made Counsels which it is in our libertie to obey or not to obey. And the necessarie obeying of them, they have posted out to Monkes which were thought but in this one point forsooth more righteous than simple Christians, that they willingly bound themselves to keep the Counsels. And they render a reason why they receive them not for lawes, for that they seeme too burdenous and heauie, specially for Christians that are under the law of grace. So dare they presume to repel the eternall law of God touching the loving of our neighbours. Is there any such difference in anie lease of the law? and are not therein the rather each where found commandements that doe most severely require of vs to love our enemies? For what manner of lying is that, where we are commanded to feeder our enemies when he is hungrie: to let into the right waiue his Oxen or Asses straying out of the way, or to caste them when they faint under their burden? Shall we do good to his beasts for his sake without any good will to himseld? What is not the word of the Lord everlafting? Leave vengeance to me, and I will requite it. Which also is spoken more plainly at large in another place. Seeke not vengeance, neither be mindfull of the inury 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 willingly faile that he was a counsel giber.

57 And what I praise you meane these things that they haue presumed to mooke withall in their vnfauorie glose? Loue your enemies, do good to them that hate you, pray for them that persecute you, bleue them that curse you, that ye may be the children of your father which is in heaven. Who cannot have reason with Chrystiane, that by so necessary a cause it plainly appeareth they are no exhortations but commandements? What remaineth more when we be blotted out of the number of the children of God? But by their opinion, only Monkes shall be the children of the heauenlie father, they only shall be bold to call upon God their Father: what shall the Church do in the meane season? it shall by like right be sent alway to the Gentiles and Publicans. For Christ faith: If ye be friendly to your friends, what favour looke ye for thereby? do not the Gentiles & Publicans the same? But we shall be in good case forsooth, if the title of Christians be left unto vs, and the inheritance of the kingdome of heauen taken away from vs. And no lefse strong is Augustines argument. When (faith he) the Lord forbiddeth to commit fornication, he no lefse forbiddeth to touch the wife of thine enemie than of thy friend. When he forbiddeth theft, he giveth leave to steale nothing at all, either from thy friend or from thine enemie. But these two, not to steale, and not to commit fornication, Paul bringeth within the compass of the rule of love, ye and teacheth that they are contained under this commandement. Thou shalt loue thy neighbour as thy selfe. Therefore, either Paul must haue bin a false expiror of the law, or it necessarily followeth hereby, that our enemies ought also to be loved, even by commandement, like as our friends. Therefore they doe truly bewray themselves to be the children of Satan, that do licentiously shake off the common yoke of the children of God. It is to be doubted, whether they have published this doctrine with more grosse dulnes or shamelesnes. For there are none of the olde writers that do not pronounce as of a thing certain, that these are meane commandements. And that euin in Gregories age it was not doubted of, appeareth by his owne affirmation, for he without contrary take them for commandements. And how foolish do they reason? They say that they are too weightie a burden for Christians. As though there could be devised any thing more weightie than to love God with all our heart, with all our soule, with all our strengthe. In comparison of this law any thing may be counted easie, whether it be to love our enemies, or to lay away all desire of reuenge out of our mind. In deede all things are high and hard to our weaknes even the least title of the law. It is the Lord
Lord in whom we set our strength. Let him give what he commandeth, and command what he will. Christian men to be under the law of grace, is not unbridledly to wander without law, but to be grafted in Christ, by whose grace they are free from the curse of the Law, and by whose spirit they have a law written in their hearts. This grace Paul improperly called a law, alluding to the law of God against which he did set it in comparison. But these men doe in the name of the law, dispute upon a matter of nothing.

Of like sort it is that they called Venial sinne, both secret vngodliness that is against the first Table, and also the direct transgressing of the last Commandement. For they define it thus, that it is a desire without adulterous affent, which refleth not long in the hart. But I say, that it cannot come at all into the hart, but by want of those things that are required in the law. We forbid to have strange gods. When the minde is taken with the engines of distrut, looketh about elsewhere, when it is touched with a sodaine desire to remove the blessed in some other way; whence come these motions, although they quickly vanish away, but of this, that there is some thing in the soule empty to receive such temptations? And to the end not to draw out this argument to greater length, there is a commandement given to love God with all our hart, 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 have already departed from the obedience of the law, because the enemies that do therein arise against his kingdom, and interrupt his decree, doe proue that God hath not his throne well established in our conscience.' As for the last commandement, we have already shewed that it properly belongeth hereto. Hath any desire of minde pricked vs? We are already guilty of coueting, & therewithall are made transgressors of the law, because the Lord doth forbid vs, not only to purpose and practice any thing that may be to another's loss, but also to be pricked and sweeld with coueting it. But the curse of God doth alway hang over the transgression of the law. We cannot therefore proue even the very least desires free from judgement of death. In weyng of sinnes (faith Aug: Finne) let vs not bring false balances to weigh what we lift and how we lift at our owne pleasure, sayyng: this is heavy and this is light; but let vs bring God's balance out of the holy Scriptures, as out of the Lords treasurie, and let vs therein weigh what is heauie; rather let vs not wey, but reknowledge things already weighed by the Lord. But what faith the Scripture? Truely when Paul faith that the reward of sinne is death, he sheweth that he knew ned this shinking distinction. Sith we are too much inclined to hypocrisie, this cherishment thereof ought not to have beene added to flatter our flotshfull consciences.

I would to God they would consider what that saying of Christ meaneth: He that transgresseth one of the least of these commandements, and teacheth men so, shall be counted none in the kingdom of Heauen. Are not they of that sort, when they dare so extenuate the transgression of the law, as if it were not worthy of death? but they ought to have considered, not only what is commanded, but what he is that commandeth, because his authority is diminished in every transgression, how little soever it be, of the law that he hath given in commandement. Is it a small matter with them, that Gods maieftie be offended in anything? Morouer if God hath declared his will in the law, whatsoever is contrary to the law, displeaseth him. Will they imagine the wrath of God to be so disarmed, that punishment of death shall not goe forth with follow upon them? And he himselfe hath pronounced it plainly, if they would rather finde in their harts to heare his voice, than to trouble cleare truth with their vnauxourie subtitles of argument. The foule (is thy) that shanteth, the same shall die. Againe, which I even now alleaged, the reward of sinne is death. But albeit they graunt it to be a sinne, because they cannot deny it, yet they stand stiffe in this, that it is no deadly sinne. But fis they have hitherto too much borne
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with their owne madness, let them yet at length learne to wafe wiser. But if they continue in dotage, we will bid them farewell: and let the children of God learne this, that all sinne is deadly, because it is a rebellion against the will of God, which of necessitie proouketh his wrath, because it is a breach of the law, upon which the judgment of God is pronounced without exception: and that the sins of the holy ones are veniall or pardonable, not of their owne nature, but because they obtaine pardon by the mercie of God.

The ix. Chapter.

That Christ although he was known to the Jews under the law,
yet was delivered onely by the Gospell.

Because it pleased God in the old time not vainely by expiations and sacrifices to declare himselfe a Father, and not in vain did consecrate a chosen people to himselfe: even then without doubt he was known in the same image, wherein he now appeareth to vs with full brightness. Therefore Malachi, after that he had hid the Jews to take heed to the lawe of Moses, and to continue in studie thereof, (because after his death there should come a certaine interruption of the office of the Prophets,) did foorthwith declare, that there should arise a sonne of righteousnesse. In which words he teacheth, that the Lawe assigneth to this purpose, to hold the godly in expectation of Christ to come: but yet that there was much more light to be hoped for, when he should be come in deed. For this reason doth Peter lay, that the Prophets did make search, and diligently enquire, of the salvation that is now opened by the Gospell: and that it was revealed vnto them, that they should minifie, not to themselves, nor to their owne age, but vnto vs, those things that are declared by the Gospell. Not that their doctrine was unprofitable to the people in old time, or nothing attainted themselves: but because they enjoyed 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 eies. And wheras they did but a little sip of it, there is offered vnto vs a more plentiful enjoying thereof. Therefore Christ himselfe, which affirmeth that he had witnesse borne him by Moses, yet extolleth the measure of grace whereby we excell the Jews. For speaking to the Disciples, he saith: Blessed are the eies that see that which ye see, and blessed are the eares that heare that which ye heare. For many kings and Prophets have wished it, and haue not obtained it. This is no small commendation of the revealing of the Gospell that God preferred vs before the holy fathers that excelled in rare godlines. With which sentence that other place disagree not, where it is said, that Abraham lave the day of Christ, and reioyced. For though the sight of a thing farre distant was somewhat darke, yet he wanted nothing to the assurance of good hope. And thence came that joy which accompanied the holy Prophet, even to his death. And that saying of John Baptist: No man hath seene God at any time, the onely begotten that is in the bosome of the father, hath declared him vnto vs, doth not exclude the godly which had bin dead before him, from the fellowhip of the understanding and light that shineth in the person of Christ: But comparing their estate with ours, he teacheth that tho mysterie, which they sawe but darkely under shadowes, are manifest to vs: as the author of the Epistle to the Hebrews doth well set out, saying, that God diuerely and manie wises spake in olde time by the Prophets, but now by his beloved Sonne, although therefore that onely begotten one, which is at this day to vs the brightnesse of the glorie, and the print of the substance of God the father, was in olde time known to the Jews, as we haue in another place alleged out of Paul, that he was the guide of the olde deliuernce: yet is it true, which the same Paul else where teacheth, that God which commanded the light to shine out of darke, hath now shined.
upon our harts to set forth the knowledge of the glory of God in the face of Iesus Chrift: because when he appeared in this his image, he did in a manner make him selfe visible, in comparison of the darke and hidowith forme that had beene of him before. And so much the more flight and despicable in their unhankfulness and per-uersenesse, that are here so blinde at mid day. And therefore Paul faith, that their mindes are darkened by Satan, that they should not see the glory of Chrift shining in the Gospell, though there be no velle fet between them and it.

2. Nowe I take the Gospell for the cleere disclosing of the mysterie of Chrift. I grant truly, that in respect that Paul calleth the Gospell the doctrine of faith, all the promises that we here and there finde in the law, concerning the free for- At. 8. giveness of sinnes, whereby God reconcileth men to himselfe, are accounted parts there- of. For he compareth faith against these terrors, wherewith the conscience should be troubled and vexed, if saluation were to be fought by works. Whereupon folo- weth, that in taking the name of the Gospell largely, there are contained under it all the testimonies that God in old time gave to the fathers, of his mercy & fatherlie favor: But in the more excellent signification of it, I saie it is applied to the publifhing of the grace given in Chrift. And that meaning is not onely received by common- vs, but also hangeth vpon the authoritie of Chrift and the Apostles. Where- upon this is properly ascribed vnto him, that he preached the Gospell of the king- dome. And Mark maketh his preface in this manner, The beginning of the Gospell of Iesus Chrift. And there is no neede to gather places to prove a thing sufficiently known. Chrift therefore by his comming hath made cleere the life and immortality by the Gospell. By which words Paul meaneth, not that the fathers were drowned in darkenesse of death, vntill the sonne of God did put on flesh: but claiming this prerogative of honour to the Gospell, he teacheth that it is a newe and vnwonted kind of message, whereby God perfometh those things that he had promised, that the truth of his promises should be fulfilled in the person of the sonne. For although the faithfull haue alwayes found by experience, that same saying of Paul to be true, that in Chrift are all the promises, yea and Amen, because they were sealed in their harts: yet because he hath accomplished all parts of our saluation in his flehe, therefore that selfe liuely deliueringe of the things rightfully obtained a newe and singular title of præfa. Whereupon commeth that saying of Chrift: Hereafter yee shall see the heauen open, and the Angels of God ascending and descending vpon the sonne of man. For though he seeme to haue relation vnto the ladder shewed in a vi- sion to the Patriarch Iacob: yet he setteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the entrie thereof may stand familiare open to all men.

3. But yet we must take heed of the diueller imagination of Servetus, which when he goeth about, or at least faith that he goeth about, to extoll the greatnesse of the grace of Chrift, ytterly abolisht the promises, as if they were ended together with the law. He layeth for him, that by the faith of the Gospell there is brought vnto vs the accomplishment of all the promises: as though there were no difference between vs and Chrift. I did in deed even now declare that Chrift left nothing unperformed of the whole summe of our saluation: but it is wrongfully gathered thereupon, that we doe alreadie enjoy the benefits purchased by him, as though that saying of Paul were fæler, that our salvation is hid in hope. I grantindeede, that we be beleuving in Chrift, doe alfo passe from death to life: But in the meanes seauen wee must hold this saying of John, that although we knowe we be the children of God, yet it hath not as yet appeared, till we shall be like vnto him: that is, till we shall see him such as he is. Therefore although Chrift offer vnto vs in his Gospell present fulnesse of spirituall good things, yet the enjoying thereof lieth still hid vnder the keeping of hope, till being vncovered of the corruptible flehe, we be transfigured into the glory of...
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of him that goeth before vs. In the meane time the holy Ghost biddeth vs to rest upon the promises, whose authority outh with vs to put to silence all the barkings of that filthy dogge. For as Paul witnesseth, godliness hath a promise as well of the life to come, as of the life present. For which reason hee boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in another place he putteth vs in minde, that we have the same promises, which in the old time were given to the holy men. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirit of promise, but yet we doe no otherwise enjoy Christ, but so farre as we embrace him clothed with his promises. Whereby it commeth to passe, that he indeed dwelleth in our harts, and yet we wander in iourney abroad from him: because we walke by faith and not by sight. And these two things do not ill agree together: that we posseffe in Christ all that pertaineth to the perfection of the heauenly life: and yet that faith is a beholding of good things that are not seen. Onely there is a difference to be noted in the nature or qualitie of the promises: because the Gospell sheweth with her finger that thing which the lawe did shadow vnder figures.

4. And hereby also is their error convinced, which doe neuer otherwise compare the lawe with the Gospell, but as they compare the merites of works with the free imputation of rightoufheffe. Although in deede this comparison of contraries be not to be rejectt: because Paul doth oftentimes understande by the name of the lawe, a rule to live righteously, wherein God requireth of vs, that which is his, not giving vs any hope of life, vnlesse we in all points obey it: and on the other side adding a curse if we do never so little unlike from it: that is in such places as he diuerteth, that we do freely please God, and are by pardon reckoned righteous: because the obseruation of the lawe, whereunto the reward is promised, is nowhere founde. Therefore Paul doth fely make the righteouseties of the lawe and of the Gospell, contrarie the one to the other. But the Gospell did not so succeede in place of the whole lawe, that it shoulde bring any diverser meanes of saluation, but rather to confirm and prooue to be of force, whatsoever the lawe had promised, & to ioyne the bodye to the shadowes. For when Christ faith, that the law and the Prophets were vntill John: he maketh not the fathers subjicet to the curse, which the bond-servants of the lawe can not escape: but rather onely that they were instructed with certaine rudiments, so as they flaied a great way beneath the height of the doctrine of the Gospell. Therefore Paul calling the Gospell the power of God, to saluation to every belieuer, by and by addeth, that it hath witnesse of the lawe and the prophets. But in the ende of the same Epistle, although he shew that the title of praisefor Jesus Christ is the reclamacion of the mystery, kept secret in the euenerlasting times: yet hee doth qualifie that saying, with adding an exposition, teaching that hee is openly shewed by the writings of the Prophets. Whereupon we gather, that when we are to entreat of the whole lawe, the Gospell differeth from the lawe only in respect of the plaine disclosing thereof. But yet for the inestimable flowing store of grace, which hath beene laide open for vs in Christ, it is now not without cause saide, that at his comming the heauenly kingdom of God was erected in earth.

Rom. 1. 6.

The preaching of John a meanes betweene the lawe & the Gospell. In which vspect his office differeth both from the proffets and Apostles hee seemed greater than the one and lesse than the other.

4. Now betwene the lawe and the Gospell came John, which had an office that was meane and of affinitie to them both. For though he called Christ the lamb of God, and the facrifice for the cleance of sinnes, he showed forth the summe of the Gospell: yet because he did not expresse that same incomparable strength and glorie, which at length appeared in his resurrection, therefore Christ faith, that he was not equall to the Apostles. Forso do those words of his meane: that though John excelled among the fonnes of women, yet hee that is leaft in the kingdom of heaven, is greater than he. Because he doth not there commend the persons of men, but after he had preferred John before the Prophets, he aduanceth the preaching of the Gospell.
God the Redeemer. Lib. 2. 110

Gospel to the highest degree: which preaching we see in another place signified by the kingdom of heaven. But whereas John himself doth anwser that he is but a voice, as though he were inferior to the Prophets, he doth not that for sain’d humilities sake, but meaneth to teach that the proper office of the Embassadors was not committed to him; but that he only executeth the office of an apparitor: as it was forespoken by Malachi: Behold, I send Elias the Prophet, before that the great and terrible day of the Lord doe come. And truly he did nothing else in the whole course of his ministrie, but endeavours to get disciples to Christ: as also Esay prooueth, that this was enioyed him from God. And in this sense Christ is called a candle burning and shining, because the broad day had not yet appeared. And yet this is no let, but that he may be reckoned among the publisers of the Gospel, like as he used the fame Baptisme, which was afterward delivcred to the Apostles. But that which he began, was not fulfilled but by the Apostles, with free proceeding, after that Christ was taken vp from them into the heavenly Glory.

The 1. Chapter.

Of the likeenesse of the old and new Testament.

By the things aforesaid it may now appeare evidently, that all the men whom from the beginning of the world God adopted into the estate of his people, were with the same lawe, and with the bonde of the same doctrine, which now remaineth in force among vs, bound in covenant to him. But because it is of no small importance that this point be well established, I will adoinc vnto it for an addition, that the fathers were partners of all one inheritance with vs, and hoped for all one salvation by the grace of one Mediator, how farre their estate differed from ours in this fellowship. But although the testimonies that we have gathered out of the lawe and the Prophets for proof of thereof, doe make it plainely that there was never any other rule of religion and godliness in the people of God; yet because in writers there are oftentimes many things spoken of the difference of the old and new Testament, that may make the Reader that is not of verie sharpe judgement to bee in doubt: therefore we shall rightfullie appoint one peculiar place for the better and more exact discussing of this matter: Yea, and that thing also, which other wise should have beene verie profitable for vs, is now made necessarie by that monstous lofell Sermestus and by ducers other mad men of the sect of Anabaptists, which have no other opinion of the people of Israel, than as of a heard of swine: which they fondly faine to have beene fatted vp by the Lord here in this earth, without anie hope of heavenly immortality. Therefore that we may kepe away this pestilential error from godly minds, and also to pluckle out of them all doutes which are wont by and by to arise vpon hearing mention of the ducers fite betwene the olde and the new Testament: let vs by the wy人家 looke, what they haue in them like, and what vnlike one to the other: what covenant the Lordes made with the Israelites in the olde time before the coming of Christ, and what covenant he hath now made with vs since Christ hath beene openly shewen.

2 And both these points may be made plaine with one worde. The covenant of all the fathers so differeth nothing from ours, in substance and in matter it self, that it is altogether one and the selfe same: but the ministriation is divers. But because of so great shortenesse no man were able to attaine to certaine understanding, we must needs proceed on with a longer declaration if we meant to profite any thing at all. But in shewing how they are like or rather all one, it shall be sufficient to discourse againe of new vpon all the speciall particulars that haue already bee declared: and it shall be out of season to mingle those things together, that remaine yet to be spoken in other places. Here we must chiefly rest vpon three principall points:

A thing necessary to know the agreement & difference between our scriptures and the fathers under the law.

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First, that we hold, that carnall wealth and felicitie was not the mark appointed 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, and by the prophecies. Secondly, that the couenant whereby they were tyed to the Lord, was vpholden not by any merites of theirs, but by the onely mercie of God that called them. Thirdly, that they both had and knew Christ the Mediator, by whom they should both be tyed to God and enjoy his promises. Of which points, because the seconde peradventure is not yet sufficiently known, it shall in place appointed for it be declared at large. For we shall confirme by many and cleere testimonies of the Prophets, that it was of his owne meere goodnesse and tender favour, whatsoever good the Lord at any time did, and promis to the people of Israel. The third also hath already had here and there some plaine declaration of it, and we have not left the first altogether untouched.

3 Therefore in setting out of this point, because it most specially belongeth to this present matter, & for that they make vs most controverse about it, we wil employ the more earnest trauell: but yet so that if there want yet any thing of the explication of the other, it may be by the way supplied, or in convenient place be added. Truely, the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophets in the holy Scriptures promised the Gospell, which he afterward published according to the time appointed. Againe, that the rightouenesse of faith which is taught by the Gospell itselfe, hath witnesse of the lawe and the Prophets. For the Gospell doth not holde the harts of men in the joy of this present life, but lifteth them vp to the hope of immortalitie: doth not fasten them to earthly delights, but preaching to them a hope laide vp in heaven, doth in a manner transport them eitheer. For thus he defines in another place. Since that ye beleued the Gospell, ye are sealed vp with the holy Spirit of promise, which is the earneft of our inheritance, for the redemption of the poſſeflion purchased. Againe, we haue heard of your faith in Christ Iesu, and of your charitie toward the holy ones, for the hopes fake that is laid vp for you in heauen, whereof ye haue heard by the true speech of the Gospell. Againe: He hath called vs by the Gospell to the partaking of the glory of our Lord Iesus Christ. Wherefore it is called both the word of saluation, and the power of God to safe the faithfull, and the kingdome of heauen. Now if the doctrine of the Gospell be spirituell, and openeth the entire to the poſſeflion of an incorruptible life: let vs not thynke that they to whom it was promised and declared, did passe over and neglect the care of their soule, and live duly like beasts in seeking pleasures of the bodie. Neither let any man here caull that the promisses which are sealed in the lawe and the Prophets, concerning the Gospell, were ordained for the new people. For within a little after, that which he spake of the Gospell promised in the lawe, he addeth, that all the things that the lawe containeth are without doubt properly directed to them that are under the lawe. I graunt in deed it is in another argument. But he was not so forgetfull, as he had once faide that all the things which the lawe containeth belong to the Iewes, he did not remember what in a few verses before he had affirmed of the Gospell promised in the lawe. Therefore the Apostle sheweth most plainly, that the olde Testament chiefly tended to the life to come, when he faith, that vnder it are contained the promisses of the Gospell.

4 By the same reason followeth, both that it stoode vpon the free mercie of God, and also was confirmed by the meanes of Christ. For the vorie preaching of the Gospell pronounceth no other thing, but that sinners are justisfied by the fatherly kindnesse of God, without their owne defertuing, and the whole fame thereof is fulfilled in Christ. Who then dare make the Iewes without Christ, with whom we heare that the couenant of the Gospell was made, whereof Christ is the onely foundation? Who dare make them strangers from the benefite of free saluation, to whom
whom we hear that the doctrine of the righteousness of faith was minified. But, that we dispute not long of an evident matter, we have a notable sentence of the Lord, Abraham rejoiced that he might see my day, he saw it and was glad. And the same thing which Christ there testifieth of Abraham, the Apostle testifieth that it was vniuerfall in the faithfull people, when he faith, that Christ abideth, yesterday, this day, and for euer. For he speaketh not there onely of the eternal Godhead of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the blessed virgine and Zacharie in their songs, do say, that the salvation revealed in Christ, is the performance of the promises, which God in old time had made to Abraham and the Patriarches. If the Lord in giving his Christ, discharged his old oath, it cannot be faide but that the end thereof was alway in Christ an everlafting life.

5 Yea, and the Apostle doth make the Israelites equall with vs, not onely in the grace of the covenant, but also in signification of sacraments. For meaning by examples of punishments, wherewith the Scripture reciteth that they were corrected in the old time, to make the Corinthians afraid, that they should not runne into the like offences, he beginneth with this preface, that there is no cause why we should challenge any prerogative vnto our selves, to deliver vs from the vengeance of God which they suffetteth, forasmuch as the Lord did not onely grant vnto them the same benefits, but he hath gloriously sett forth his grace among them with the same tokens: As if he should have faide: If ye thee trust that ye be out of perill, because both Baptisme wherewith ye are markt, and the Supper which yee daily receiue, have excellent promises, and in the meanes time despising the goodness of God, yee are licentiously wanting: Know ye, that the Jews also were not without such sacraments, against whom yet the Lord did most feuerely put his judgement in execution. They were Baptised in passing over the sea, and in the clouds wherewith they were defended from the burning heat of the Sunne. They sate, that that same passeage was a carnall Baptisme, which after a certaine proportion answereth to our spiritual Baptisme. But if that were allowed true, the Apostles argument could not proceede, which meanceth heere to have this taken away from the Christians, that they thinke that they excell the Jews by the prerogative of Baptisme. Neither is that which by and by after followeth, subject to this cullation: that they did eate the same spiritual meate that we eate, and drinke the same spiritual drinke, which hee expoundeth to be Christ.

6 To overthrow this sentence of Paul, they object that which Christ faith: Your fathers did eate Manna in the wildernesse, and are dead: see that eateth my flesh, shall not die for euer. Which two places are very easely made to agree together. The Lord, because he then talked to hearers that were onely to be filled with food of their bellies, but care not for the meate of the soule, tempered his talk somewhat to their capacitie, but especially he frameith the companion of Manna and of his bodie according to their taste. They required that he, to get himselfe some credite, would approveth his power with doing some such miracle, as Moses did in the Wildernesse, when he obtained Manna from heauen. But in Manna they conceived nothing but the remede of carnall hunger, wherewith the people was then vexed: but they praised not to that higher mysterie which Paul hath respect unto Christ therefore, to shew how much greater a benefit they ought to looke for at his hands, than that which they reported that Moses did blesse upon their fathers, frameith this comparison: If it were a great myracle in your opinion, and worthie to be remembred, that the Lord by Moses minified food from heauen to his people, to sustaine them for a small time, that they should not perish for hunger in the wildernesse: gather hereby how much more excellent is the meate that giveth immortalitie. We see why the Lorde passed out that thing which was principal in Manna, and spake only.

The words of Christ in saying: Your fathers did eate Manna and are dead: see that eateth my flesh, shall not die for euer.

For they were whom Christ spake the same Spirituall meate that we eate.
The form of the covenant of God with the fathers, promising to be their God, proved what eternal life was promised them.

The fathers were enlightened and coupled unto God by the seed of that word which is immortal, so that they had the benefit of immortal life and eternal life.

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only of the baddest profitee of it: even because the Iewes as it were of purpose to reprocum him, did cast Moses in his teeth, which succoured the necessity of the people with remedy of Manna: hee answered that he is the minister of a much higher grace, in comparison whereof, the carnall feeding of the people, which alone they do much esteemed, ought of right to be nothing regarded. But Paul, because hee knew that the Lord when he rayned Manna from heauen, did not only powre it downe for the feeding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickening that is had in Christ, did not neglect that part that was most woorthie of consideratioll. Wherefore it certeiny and cleerely followeth, that the same promises of eternall and heavenly life, which now the Lorde vouchsafeth to grant vnto vs, were not only communicated vnto the Iewes, but also sealed with very spirituall Sacraments. Of which matter Augustine dispuette largely against Fanaticus the Manichee.

7 But if the readers had rather to have testimonies alleaged vnto them out of the lawe and the Prophets, whereby they may perceiue that the spirituall covenant was common all to the fathers, as we heare by Christ and the Apostles: I will also followe that desire, and to much the more willingly, because by that meanes the adueraries shall be more surely convinced, so that they shall have afterward no way to dally. And I will begin at that proffee, which although I knowe that the Anabaptists pride will thinke very fonde and in a manner to be laughed at, yet shall much amaze with such readers as are willing to leame and have their sound 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 vouchsafeth to bee partakers thereof, it quickeneth their soules. For the saying of Peter hath alwaye bene of force, that it is the incorruptible seede which abideth for euer, as also he gathereth out of the words of Esay. Nowe fith God in the old 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 imbraced the worde, which should joine them nigher to God, I take it for the manner of communicating it: not that generall manner, which is powred abroad throughout the heauen and earth and all the creatures of the worlde, which although it doe quicken all things, eueri one after the proportion of their nature, yet it doth not deliver them from necessity of corruption: but I speake of this speciall manner, whereby the soules of the godly are both lightened vnto the knowledge of God, and in a manner coupled to him. By this enlightening of the word, fith Adam, Abel, Noe, Abraham, and the other fathers cleaued vnto God, I say that it is not doubtfull that they had an entrie into the immortall kingdom of God. For it was a sound partaking of God, which cannot be without the benefit of eternall life.

8 But if this seeme somewhat entangled: goe to, let vs come to the very forme of the covenant, which shall not onely fatische sober wits, but also shall sufficiently convince their ignorance that tend themselues to speake against it. For God did alwaies thus covenant with his servants: I will be to you a God, and ye shalbe to me a people. In which worde the Prophets themselves are woont to expound, that both life and saluation, and the whole summe of bleffednesse is comprehended. For Davids doth not without cause often pronounce, that bleffed is the people, whose God is the Lord: bleffed is the nation, which he hath chosen to be his inheritance: and that not for earthly felicitiees fake, but because he delivereth them from death, hee preserueth them for euer, and continually sheweth them eternall mercie, whom he hath taken to his people: as it is in the other Prophets, Thou art our God, we shall not die: The Lord is our king, our lawmaker, he shall saue vs. Bleffed art thou, O Israel, because thou art saued in the Lorde God. But, not to labour out much in a thing needlesse, this admonition is founde each where in the Prophets, that wee shall want nothing towarde all aboundance of good things, and assuranc of saluation,
For I now represent, the benefit of the mercies of God, although there were no more expressed, yet had they a promise of spiritual life plain enough in these words: I am your God. For he did not declare that he would be a God unto their bodies alone, but principally to their souls. But souls vaneless, they should be rejoyced by righteousnesse remaine estranged from him in death. But on the other side, let this rejoyning be present, it shall bring everlasting salvation with it.  

9 Before that, he did not onely testify that he was to them their God, but also promised that he would be so alway, to the end that their hope not contented with present benefites, should be extended to eternity. And many sayings do shew, that the speaking in the future time meant so much, as their faithfull not only in present evils, but also for the time to come, do comfort themselves with this, that God will never fail them. Now as concerning the second part of the promise, he yet more plainly affur'd them of the blessing of God to be prolonged unto them beyond the bounds of this life, in saying: I will be the God of your seed after you. For if he minded to declare his good will toward them being dead, in doing good to their posterity, much more would his favour not fail toward themselves. For God is not like unto men, which do therefore care their love to their friends children, because their power is interrupted by death, so that they cannot employ their friendly doings upon them to whom they did beare good will. But God, whose boundless is not hindered by death, taketh not away from the verie dead the fruit of the mercie, which for their sakes he poureth out into a thousand generations. Therefore the Lords will was by a notable proofe to set forth unto them the greatness & flowing plentie of his goodnes, which they should feel after death, when he decribed it to be such as should flowe over into all their posteritie. And the truth of this promise the Lord did then seal, and as it were brought forth the fulfilling of it, when he named himselfe the God of Abraham, Isaac and Jacob, long after their death. For what had it not bin a fond naming, if they had utterly perished? For then had it bin all one, as if he had said, I am the God of them that are not. Wherefore the Evangelists hereafter, that with this one argument the Sadduces were so driven to a strait, that they could not deny that Moses did testify the resurrection of the dead, for that they had learned by Moses, that all the Saints were in his hand. Whereupon it was easie to gather, that they are not destroyed by death, whom he that is the judge of life and death had receiv'd into his safeguard, custodie, and protection.  

10 Nowe (which is the principall point whereupon this controversie hanger) let vs looke, whether the faithfull themselves have not bene so instru'd of the Lord, that they perceived that they should have a better life elswhere, and to neglecting this life, had an eye to the other. First the state of life that was enjoyned them by God, was a continuall exercise, whereby they might be put in mind, that they were the most miserable of all men, if their happiness were only in this life. Adam, most unhappy, even with only remembrance of the happiness that he had lost, did with painfull labors hardly sustaine his neediness, and that he should not be presst with the curse of God, in the only labours of his hands, even there receiv'd he extreme sorrow of that which remained for him to be his comfort. Of his two sons, the one was taken away by the wicked slaughter of his brother: the other he had left alone, whose sight he worthily detected and abhorred. Abel cruelly murdered in the verie flower of his age, became an example of the wretches of men. Nor while the whole world carelesly lived in pleasure, spent a good part of his age with great
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Gen. 6.22. great weariness in building the Arke. This that he escaped death, came to pass by his greater troubles, than if he should have dyed an hundred deaths. For besides that the Arke was to him as a grave for tenne moneths, there is nothing more unpleasant than to be holden so long in maner drowned in dung of beasts. When he had passed over so great difficulties, he fell into new matter of griefe, he saw himselfe scornd of his owne sonne, and was compelled with his owne mouth to curse him, whom by the great benefite of God he had received safe from the generall flood.

Gen. 9.24. None more miserable than Abraham, if his condition in this life only be reflected.

Gen. 12.4. Abraham in deed may be one alone to be compared with an hundred thousand, if we consider his faith, which is set forth vnto vs for the best rule of believing, of whose kinred we must be accounted, 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 posseffe so much as the smallest corner among them? but he cannot be thrown downe out of the number, no not from the most honourable degree, but that the whole Church must be destroyed. Now as touching the experiences of his life: when he was first called by the commandement of God, he was plucked away from his country, his parents and his friends, in whom men think to be the chief sweeteeneffe of life: even as if God of determinate purpose meant to spoyle him of all the pleasures of life. So soon as he came into the land where he was commanded to dwell, he was driven out from thence with famine. Thither he fled for succour, where to saue himselfe, he was compelled to deliver out his wife to be abused, which we know not whether it were not more bitter to him than many deaths. When he was returned into the land of his owne dwelling, he was driven out againe from thence with famine. What a felicitie is this, to dwell in that land, wherein 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 loss of his wife, while manie yeres long he wandred uncertainly hither and thither, he was compelled by the continual brawlings of his servants to put away his nephewe, whom he lovd as his owne sonne. Which departing without doubt he did no other wise take than if he had suffered the cutting off of one of his limmes. A little after, he heard that he was carried away captiue by his enemies. Whither sooner he went, he found neighbours outrageously barbarous, which would not suffer him so much as to drinke water out of the wells that himselfe had digged with great labour. For he would not have redeemed the vfe of them at the hand of King Gerar, if he had not first beene forbidden. Now when he came to old age, he saue the thing which is the most unpleasant and bitter that age hath, himselfe punished with hauing no children, till beside all hope he begate Ismael, whose birth yet he paid dearer, when he was wearied with the brawling of Sara, as if he in maintaining the shubberneeffe of his bondswoman were himselfe the cause of the trouble of his householde. At length Israe was borne, but with this condition that his first begotten Ismael must, as forlorn, be cruelly cast out of doores. When onely Israel was left, in whom the wearied age of the silent good man might rest, within a little after he was commanded to kill him. What can mans wit devise more miserable, than the father to be made the butcher of his owne sonne? If Israell had died of any sickeneffe, who would not have thought the old man most miserable, that had a sonne given him in moccage, for whom his griefe of want of children should be doubted? If he had beene slaine by some stranger, the vnhappyneffe of the thing would have much encreased his miserie. But this passeth all examples of miserie, to have him slaine with his fathers owne hands. 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 could finde none more fit than this of Abraham. And let no man object that he was not altogether vnhappy, for that he at length prosperously escaped from so many and so great tempesst. For
For we cannot say that he liueth a blessed life, which for a long space together painfully wearth out of infinit troubles, but him that without feeling of evils, quietly enjoyeth present good things.

Isaac that was lefte troubled with euils, yet scarce euer tooke any taste of sweetnesse. He also felt the fame vexations, that do not suffer a man to be bleffed in the earth. Famine chafed him out of the land of Chanaan: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all means oppressed him, so that he was faine to flirue for his water: at home in his owne house, he suffed much troublefomneffe by his childrens wuiues, he was grieved with disagreemens of his sons, and could not remembe that fo great a mischiefe, but by the banishment of him whom he had bleffed. But as for Iacob, he is nothing elfe but a notable example of extreme infelicitie. He paffed his childhood moft vnquietly at home among the threatenings and terrors of his elder brother, to which at length he was compelled to give place. When hee was fledde from his parents and his native countrie, beseide that it was a greuous thing to live in baniishment, he was nothing more kindly or gently receiued of his uncle Laban. Then it suffeced not that hee had servd feven yeere a harde and cruell service, but that also muft bee by guile defrauded of his wife. For an other wuiue fake he was driuen into newe service, where he was all the day fried with heathe of the funne, and all the night lay waking and pained with frost & cold, as himselfe complayned. While he by the space of twenteie yeeres suffed fo harde a life, he was daily vexed with new injuries of his father in lawe. Neither was he quiet in his owne house, seeing it divided and in a manner scattered abroad with the hatred, brawling and enui of his wuiues. When he was commanded to returne into his coutrie, he was compelled to watch an advantage to take his journey, much like a shamefull running away: and yet could he not to escape the vnuitf dealing of his Father in lawe, but was faine to suffer his reproches and rebukes in the middes of his journey. Then fell he into a much more cruell daffafle. For when hee came neere to his brother, he had fo manie deatthes before his eies, as might bee prepared by a cruell man and a bent enemie. So was hee more measure tormented and as it were drawn infunder with terrible fearhes, so long as he looked for his brothers comming, when he came once in his sight, he fell downe as halfe dead at his feete, until he found him more fauourable than hee durft haue hoped. Beseide that, at his first entrie into the lande, he lost Rachel his deereely beloved wife. Afterward he heard wordes that the fonne which he had by her, and whom therefore hee looued above the rest, was torn with Wilde beastes: by whose death how great grieues he conceiued, he himselfe declared in this that after long weeping he obstinately flopped vp all waies whereby comfort might come to him, leaving himselfe nothing, but to goe downe to his fonne walting into the grave. In the meanes time how great caufes of grieues, waiting and weaiines were the rauiement and deflouing of his daughter, and the boldneffe of his fons in renewing it, which not only made him to bee abhorred in sight of all the inhabitants of that coutrie, but also procured him most preuent peril of vnder destruction? Then followed that horrible outrageous offence of Ruben his first begotten fonne, which was such as there could not chance a more greious. For whereas the defiling of a mans wifes is reckoned among the highestill fortures: what is to bee faide of it, when that wickedneffe is committed by a mans owne fonne? Within a little whilte after, his house is spotted with another unnaturall adulterie: so that fo manie flames might well breake a heart, that otherwise were most constant and vnable to be vanquished with calamities. Necre before the ende of this life, while he sought to prouide succour for the famine of himselfe and other, he was stricken with tidings of a new misfortune, understanding that another of his fons was kept in prifon, for recounting of whom hee was compelled to leaue to the rest Benedict

Benjamin
his only darling. Who can thinke, that in such a heape of mischiefs he had any one moment giuen him safely to take breath in? And therefore he himselfe the three writes of himselfe, affirmed to Pharaoh, that his daies were short and euer upon the earth. Now truly he that declarath that he hath passed his life by continuall miseries, denieth that he felt the prosperity which the Lord had promised him. Therefore either Jacob did vнакindly and vthankfully weigh the grace of God, or he truely pro\r\n\r\nselfed that he had beene miserable upon the earth. If his affirmation were true, then it followeth, that he had not his hope fastened upon earthly things.

13 If these holy fathers looked for (as undoubted they did) a blessed life at the hand of God, treuly they both thought and faw it to be another manner of ble\r\nselfe, than the blessedneffe of earthly life. Which thing the Apostle also doth shew exceedingly well: Abraham (faith he) direct by faith in the lande of promise as in a strange lande, dwelling in tentes with Isaac and Jacob partners with him of the fame inheritance, for they looked for a citie set vpon a good foundation, the maker and builder whereof is God, all these are dead in faith, not receiuing the things promised, but looking at them a farre off, and beleauing and confessing that they were guests & strangers vpon the land. Whereby they declare that they sought for a coun\r\ntrie, and if they had been moued with desire of that land from whence they came, they had power to returne. But they sought for a better, that is the heavenly coun\r\ntrie. Wherefore God is not athamed to be called their God, forasmuch as he hath prepared them a citie. For they had beene duller than blockes, to follow promises so earnestlie, whereof there appeared no hope in earth, vnlesse they had looked for the fulfilling of them elswhere. But this he chiefly inforcteth, & that not without good reason, that they called this life a journey from home; even as Moses reporteth. For if they were strangers and forciners in the land of Chanaan, where is the Lords promise, whereby they were made heirs of it? He sheweth plainly therefore, that the Lords promise, concerning the possession thereof, had a further respect. Wherefore they purchased not one foote in the land of Chanaan, but for burial, whereby they testified, that they did not hope that they should receive the fruit of the promise till after death. And that is the cause why Jacob so much esteemed to be buried there, that he compelled his son Joseph to promise it him, and to sweare to performe it; and why Joseph willed his bones, certaine ages after, when they were long before fallen into powder, to be removed thither.

14 Finally, it appeareth plainly, that in all the trauails of this life they had al\r\nway set before them the blessedneffe of the life to come. For to what purpose should Jacob have so much desired, and with so great danger fought the preeminence of the first begotten, which should procure him nothing but banishment, and in a manner to be cast off from being his childe: but no good at all, vnlesse he had respect to a higher blessing? And he declared, that he had this meaning by the words which he spake among his last breathings. Lord, I will looke for thy saluation. What salvation could he have looked for, when he saie that he lay readie to give vp the Ghost, vnles he had seen in death the beginning of a new life? But what dispuite we of the holy ones and children of God, when euon he was not without a taste of such understanding, which otherwise was enimie to the truth? For what meaneth Balaam when he said: Let my soule die the death of the righteous, and let my last times be like unto theirs? but that he meant the same thing that David afterward vterted, that the death of the Saints is precious in the sight of the Lord, but the death of the wicked, is verie euil: If the furthest bound and end were in death, there could in it be noted no difference between the righteous and unrighteous, they differ one from the other by the diercisse of the eftates that after death shall befall to them both.

15 We are not yet come beyond Moses, Which (as these men say) had no other office, but to perswade the carnall people to worship God by the fruitfulneffe of the ground.
ground and plente of all things. And yet (ynlesse a man will flee the light that willingly offereth itselfe) there is alreadie a plaine declaration of the spiritual covenant. But if we come downe to the prophets, there with most ful brightnesse both the life everlasting and the kingdom of Christ do utter themselves. And first of all David, which as he was before the other in time, so according to the order of God's distribution, he shewed the heavenly mysteries in shadows more darkly than the rest, yet with what plainnes and certaintie directeth he all his sayings to that end? Howe he esteemed the earthly dwelling, this sentence testifieth: I am here a forreiner and stranger, as all my fathers were. Euerie living man is vanity, every one walketh about as a shadow. But now what is my expectation, Lord?uen to thee is my hope. Truly he that confesseth that in the earth there is nothing found or stedfast, keepeth full a stedfastnes of hope in God, considereth his felicity laid vp in another place. To such consider-ation is he wont to call all the faithful, so oft as he meanteth to comfort them truly. For in another place after he had spoken of the shortenes, and the transtite and vanishing image of mans life, he addeth: But the mercie of the Lord is for ever upon them that feare him. Like wherunto is that which is in the hundred and secondo Psalm. At the Beginning Lorde thou didn't lay the foundation of the earth, and the heavens are the workes of thy hands. They shall perish, but thou abidest: they shall waxe old like a garment, and thou shalt change them as apparell, but thou remaine the selfe fame, and thy yeres shall not faile: the fones of thy seruants shall dwell, and thy posteritie shall be established before thee. If the godlie cease not for the decarie of heaven and earth to be stablished before the Lorde, it followeth that their salvation is joyned with the eternitie of God. But that hope cannot stand at all, vnes it rest upon the promisse that is set forth in Efaie: The heavens (faith the Lord) shall vanishe away like smoke, the earth shall be worn out like a garment, and the inhabitants of it shall perish like those things: But my salvation shall bee for euer, and my righteousnesse shall not faile: where everlastingeffe is gien to righteousnes and salvation, not in respect that they remaine with God, but in respect that they are felt of men. 

16 Neither may we otherwise take those things, that he commonly speaketh of the prosperous success of the faithfull, but to apply them to the open shewing of the heavenly glorie. As these sayings: The Lord keepeth the soules of the righteous, he shall deliver them from the hand of the sinne. Light is arsten to the righteous, and joy to the pright in hart. The righteousnes of the godly man abideth for euer: his hornes shall be exalted in glorie, the desire of the sinne shall perish. Againe: but the righteous shall confesse unto thy name, the pright shall dwell with thy countenance. Againe: the righteous shall bee in eternall remembrance: Againe: the Lord shall redeeme the soules of his seruants. For the Lord oftentimes leaueth his seruants to the lust of the wicked, not onely to be vexed, but also to bee torine in peeces and destroyed: he suffereth the good to lie languishing in darkenes and filth, while the wicked doe in a manner shone among the farrers. And hee doth not so cheere them with the brightnesse of his countenance, that they enjoy long continuing gladnes. Wherefore even he also hideth not, that if the faithfull fatten their eyes vpon the present state of things, they shall be striken with a sore temptation, as though there were no favoure or reward of innocencie with God. So much doth wickednesse for the most part prosper and flourisht, while the companie of the godlie is oppressed with flame, povertrie, contempt, and all kindes of croffes. It wanteth but little (faith he) that my foorle slipped not, and my steps fell not abroad, while the fortune of soules grieueth me, and while I see the prosperitie of the wicked. At length after rehearsall of it he concludes: I bent my thought, if I could understand these things. But it is a torment to my spirit, till I enter into the sanctuarie of the Lord, and understand the last end of them.
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The expectation which David had of a judgement to come and felicitie to follow it.

Psal. 17.
Psal. 51.10.
Psal. 92.13.

Psal. 55.23.


Psal. 49.17.

The foolish could not have comforted themselves, as both David and Samuel did with the momentaneous shortenes of their stroes.

17. Let vs therefore learne yet by this confession of David, that the holy fathers vnder the olde testament were not ignorant, how seldom or nouer God doth in this world performe to his servants those things that he promiseth them, and that therefore they did lift vp their minds to Gods favoures, wherein they had that laide vp in store, which appeareth not in the shadowe of this present life. That was the last judgement of God, which when they could not see with eyes, they were content to understand by Faith. Trusting vpvn which allience, whatsoever happened in the world, yet they doubted not a time would once come, when the promises of God should be fulfilled. As these sayings doe witnesse, I will behold the face of God in righeteoufnes: I will be satisfied with thy countenance. Again : I as a greene Olue tree in the house of the Lord. Again: The righteous shall flourish as a date tree, & thall spread in branches like the Cedar of Libanus, being planted in the house of the Lord, they shall flourish in the Palaces of our God: They shall flall beare fatre, they shalbe fat and greene in their old age. When he had said a little before: How deepe are thy thoughts? O Lord, while the wicked doe flourish, they bud out like an herbe, that they may perift for euer. Where is that faire thou and beautie of the faithfull, but when the face of this world shall be turned inward by disclofrog the kingdom of God? When they turned their eyes to that eternitie, they despised the hardnes enduring but a moment of present miseries, and boldly burst forth into these wordes: Thou shalt not suffer for euer the righteous to die, but thou shalt throw downe the wicked headlong into the pit of destruction. Where is in this world the pit of eternall destruction that may swallow vp the wicked? Among whose felicitie, this is also reckened in another place, that they close vp the end of their life in a moment without long languishing. Where is that so greatdedauffette of the holy ones, whom David himselfe elsewhere complaineth, not onely to bee shaken with trouble, but also to be oppressed, and utterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is unstable and more vnervedfaft than the ebbing and flowing of tides, but what the Lord will doe, when he shall one day fit for the eternall feeling of heauen and earth. As in another place he excellently well describeth it: The foolish doe stay vpon their wealthines, and are proud because of their great riches. And yet no man, though he flourish in heauen so great dignitie, can redeem his brother from death, no man can pay to God the price of his ransom, but whereas they see that both the wise doe die, and that the wicked also and foole doe perift and leaue their riches to strangers, yet they thinke that their houses shall abide for euer, and their dwellings to the end of ages, and they waue their names vpon the earth, but man shall not continue in honor: he shall be like to the beasts that die. This imaginacion of theirs is extremly foly, which yet their posteritie doe greedily follow. They shall be placed like a flocke in Hell, and death shall have rule over them. When the light ariseth, the vypright shall have domination over them, the beautie of them shall perift, Hell is their dwelling house. First, this laughing to scorn of the foolish for that they reit on the slippery and rolling good things of the world, doth shew that the wife must seeke a far other felicitie. But there he more evidently discloseth the mystery of the resurrection, where after the destruction and extinguisment of them, he erecteth the kingdom of the godly. For what rising of light (I say you) shall we call that, but the recalling of the new life which followeth the end of this present life.

18. From thence did spring vp that consideration, which the faithfull oftentimes vsed for a comfort of their miseries and remedy of patience: It is but a moment in the Lords displeasure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner their life long. where did they espie so long an enduring of Gods kindnes, wherof they fearly felt any little tast? If they had flocke fast vpwn the earth, they could have found no such thing, but because they looked
looked upon heaven, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the cross, but that his mercies, wherein they are gathered together, doe last the worlds age. Againe, they did foretell the eternall and ever ending destruction of the vngodly, which were as in a dreame happy for one day. Whereupon came these sayings: The remembrance of the righteous shall be in blessing, but the name of the wicked shall rot. Precious is the death of the Saints in the sight of the Lord, but the death of the wicked most cull. Againe, in Samuel: The Lord shall keepe the feate of the holy, and the wicked shall be put to silence in darke

Nce. Which doe declare that they well knew, that howsoever the holy were diversly carried about, yet their last end is life and salvation: and that the prosperitie of the wicked is a pleasan way, whereby they by little and little slide forward into the gulf of death. Therefore they called the death of such, the destruction of the uncircumcised, as of them from whom the hope of the resurrection was cut away. Wherefore David could not devise a more grievous curse then this: Let them be blotted out of the booke of life, and not be written with the righteous.

19 But aboue all other, notable is that sayinge of Job: I know that my redeemer liueth, and in the last day I shall rise againe out of the earth, and in my fielth I shall see God my Saviour: This hope is laid vp in my boosome. Some that have a mind to make a showe of their sharpe wit doe causse that this is not to be understood of the last resurrection, but of the first day that Job looked to have God more gentle to him, which although we grant the in part, yet shall we enforce them to confesse whether they will or no, that Job could not have come to that largenesse of hope, if he had rest

ed his thought upon the earth. Therefore we must needs confesse, that he lifted vp his eyes to the immortalitie to come, which saw, that his redeemer would be present with him, even lying in his grave. For to them that think unkely of this present life, death is their vnto most destruction: which very death could not put off Job's hope. Yea though he kill me (said he) nevertheless I will still hope in him. And let no tripper here carp against me and say, that there were the sayings but of a few, whereby is not pronounced that such doctrine was among the Jews. For I will by and by aanswer him, that these few did not in these sayings utter any secret wisdome, wherein to only certaine excellent wis, were feuerally and privately suffered to attaine, but that as they were by the holy Ghost appoincted teachers of the people, so they openly published those mysteries of God, that were to be vniterfully learned, and ought to be the principles of the common religion among the people. Therefore when we heare the publike oracles of the holy Ghost, wherein he spake of the spiritual life so clearely and plainly in the Church of the Jews, it were a point of vnalterable stubbornes to send them away ancie to the hethly covenant, wherein in mention made of nothing, but earth and earthly wealthines.

20 If I come downe to the later Prophets, there we may freely walke as in our owne field. For if it were not hard for vs to get the upper hand in David, Job, and Samuel, heere it shalbe much more easie. For God kept this distribution and order in dispensing the covenant of his mercy, that how much the nearer it drew on in progree of time to the full performance thereof, with so much greater increasements of recompence he did day by day more brightly shew it. Therefore at the beginning when the first promise of salvation was made vnto Adam, there glittered out but as it were small sparkes of it. After, having more added vnto it, a greater largenes of light began to be put forth: which from hence foorth brake out more and more, and displayed his brightness farther abroad, till at length all the cloudes were driven away, and Christ the sonne of righteousnesse fully lightened the whole world. We neede not therefore to feare that we lacke of testimonies of the Prophets, if we seeke them to produce our cause, but because I see that there will arise a huge deale of matter, whereupon I should be constraing of necessity to carry longer than the proportion of my purpose may heare
Cap. 10. Of the knowledge of beare, for it would so grow to a worke of a great volume, and also because I have alreadie, by those things that I have said before, made plaine the way, even for a reader of meane capacity, so as he may go forward without stumbling: therefore I will at this present abstaine from long tediousnesse: which to do is no lesse necessarie; but giving the readers warning before hand, that they remember to open their owne way with that key that we have first given them in their hand. That is, that so oft as the Prophets speake of the blessednesse of the faithfull people, whereof scarcely the least steps are scene in this present life, they may retort to this distincion; that the Prophets the better to expresse the goodnesse of God, did as in a shadow expresse it to the people by temporall benefittes, as by certaine rough drawing of the portraiture thereof: but that the perfect image, that they have painted thereof, was such as might rauiish mens minds out of the earth, and out of the elements of this world, and of the age that shall persite, and of the fullnesse which God raised it up to the considering of the seetitie 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 abroad to be like unto death, they could hardly be removed from this opinion, that they thought that all was but fables that Ezechiel prophesied to their restitution: because they reckoned it even all one as if he had told them that rotten carcasses should be restored againe to life. The Lord to shew, that even the same difficultie could not stop him from bringing his benefit to effect, shewed to the Prophet in a vision a field full of drie bones, to the which in a moment with the one little power of his word he restored breath and liuellnesse. The vision in deed served to corrupt the incredulity at that present time: but in the meanes season he did put the Jews in mind how farre the power of the Lord extended beyond the account of the people, which so easie quickeened with his onelie becke, bones already rotten and scattered abroad: wherefore you shall compare that with an other saying of Efaie. The dead shall rise, my carcasse, they shall rise againe. Awake ye and rejoice that dwell in the dust, because the deaw of the greene field is thy deaw, and thou shalt placke downe the land of the Giants into ruine. Go my people, enter into thy tents: that thy dores upon thee: hide thee a little while, till my displeasure passe over. For behold, the Lord shall go out of his place, to visit the iniquitie of the dweller upon the earth against him; and the earth shall shew forth her blood, and shall no longer hide her blaine.

22 Albeit a man should doe fondlie, that would goe about to draw all to such a rule. For there be some places that without anie courting doe shew the immortalitie to come, that is prepared for the faithfull in the kingdom of God, of which fort we have recited some, and of like fort are the most part of the rest, especiallie these two, the one in Efaie. As a new heauen, and a new earth which I make to stand before me, so shall your feede stand, and there shall be moneth of moneth, and Sabbath of Sabbath: all flesh shall come to worship before my face, faith the Lord. And they shall go out and see the dead carcasses of the men that have offended against me, that their wormes shall not die, and their fire shall not be quenched. The other of Daniel. In that time shall ride vp Michael the great prince, that standeth for the sonsne 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 saved that shall be found written in thy booke. And of those that sleep in the dust of the earth, there shall awake some to eternal life, and some to everlasting shame.

23 Now, as for prouing the other two points that the fathers had Christ for pledge of their covenat, and that they repose in him all their affiance of blessing, I will not trouble therein at all, because they have both lesse controversie and more plaineesse. Let us therefore boldly determine this, which by no engines of the dweller may be remoued, that the old testament, or covenat which the Lord made with
his people Israel, was not limited within the compass of earthly things, but also contained the promises of the spiritual and eternal life: the expectation whereof must needs have been imprinted in all their minds that truly consented to the covenant. But let vs put far away this mad and pernicious opinion, that either God did set forth in his promise to the Jewses nothing else, or that the Jewses sought nothing else but filling of their belly, delights of the flesh, flourishing wealth, outward power, fruitfulness of children, & whatsoever a natural man esteemeth. For at this Chrift promiseth no other kingdom of heaven to his, but where they shall rest with Abraham, Isaac, and Jacob, and Peter affirme, that the Jewses of his time were heirs of the grace of the Gospel for that they were the children of the Prophets, comprehended in the covenant, which the Lord had in the old time made with his people. And, that the same should not be witnessed with words only, the Lord also approved it by deed. For in the very moment that he rose againe, he vouchsafed to have many of the holy kings to rise againe in company with him, and made them to bee seene in the Citie: so giving an assured token, that whatsoever he did and suffered for the purchasing of eternal salvation, pertaineth no lesse to the faithfull of the old Testament, than unto vs. For as Peter testifieth, they were also endued with the same spirit of faith, whereby we are regenerate into life. Now when we heare that the same spirit, which is in vs a certaine spark of immortallitie, whereupon it is also in another place called the earnest of our inheritance, did likewise dwell in them, how dare we take from them the inheritance of life? Whereby it is so much the more maruell, that in the old time the Sadduces fell to such grossnes of error, that they denied both the resurrection and also the substance of soules, both which points they faile in with soe cleare testimonies of Scripture. And no lesse to be manueled at, even at this day, were the folly of all that nation in looking for the earthly kingdom of Christ, if the Scriptures had not long before declared, that they should haue that punishment for refusing the Gospel. For so it becometh, by the just judgement of God, to strike those minds with blindness, which in refusing the light of heauen being offered them, did wilfully bring themselues into darkenes. Therefore they read and continually turne our Moses, but they are stopped with a veile betwene them and him, that they cannot see the light that shineth in his countenance. And so shall it remaine covered and hidden from them, till he be turned to Christ, from whom now they travaile to lead and draw him away so much as in them lieth.

The xj. Chapter.

Of the difference of the one Testament from the other.

W hat then? wilt thou say: shall there be no difference left betweene 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 contrarie? I doe willingly allow these differences that are rehearsed in the Scripture: but so that they nothing hinder the matter already established, as it shall be plaine to see when we shall have intreated them in order. Those differences are (as farre as cue I could marke or can remember) chiefly soure in number, to the which if you lift to adjoyne the fift, I am not against it. I say and trst to proove that they are all such as rather belong to the manner of ministraction, than to the substance of them. And by this meanes they shal nothing hinder, but that the promises of both the old and new Testament may remaine all one, and all one foundation of the same promises, Christ. Now the first difference is, that although, even in the old time also, the Lords will was to direct the minde of his people, and to have them vailed up to the heavenly inheritance: yet, that they might be the better nourished in hope thereof, he gave it to bee seene or rather to bee tasted of, under earthly benefits: but nowe having revealed the grace of the life to come, by the Gospel, he more clearly and plainly
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plainly directeth our mindes the straight way to the meditation thereof, leaving the inferior manner of exercing which he used with the Israelites. They that marke not this purpofe of God, do not thinke that the olde people climbed any higher than to the good things promis'd to the bodie. They too often heare the land of Chanaan named, as the excellent, or rather onely reward for the keepers of Gods lawe. They heare that God threatneth nothing more severely to the transgressors of the fame lawe, than that they shall be driven out of the possession of the fame land, and scattered abroad into strange regions. They see in a manner to this effect come all the blessings & curfes that are pronounced by Moses. Hereby they do undoubtedly determine, that the Jews, not for their own sakes, but for others, were sever'd from other nations, that is, that the church of Christ might have an image, in whose outward forme the might see examples of spiritual things. But fith the Scripture doth fomtimes shew, that God himfelfe directed all the earthly benefits that he did for them to this end, that he might lead the by the hand to the hope of heavenly benefits; it was too much vnkinfulnes, I wil not fay blockifhnes, not to consider this order of disposition. The influence or point of our controversy with this fort of men is this, that they teach that the possession of the land of Chanaan was to the Israelites their chief & left blessednes, and that to vs after the revealeing of Christ, it doth but figurativly signifie the heavenly inheritance. On the other fide we affirm, that they did in the earthly possession which they enjoyed, as in a looking glasse behold the inheritance to come which they beleued to be prepared for them in heaven.

2 That itall better appear by the similitude that Paul vsed to the Galatians. He comparath the nation of the Jews to an heire, within age, which being not yet able to governe himfelfe, followeth the guideing of the tutor or schoolmaster, to whose custodie he is committed, and whereas he applieth that similitude to the ceremonies, that nothing hindreth but that it may alfo vnerfily ferve to this purpofe. The fame inheritance was appointed for them, that was appointed for vs; but such as yet for want of age, they were not of capacitie to enter vpon and vfe. The fame church was among them, but whereof the age was yet but childish. Therefore the Lord kept them vnder this schoolinge, that he gave them not the spiritual promises so naked and openly, but as it were shadowed with earthly promises. Therefore, where he called Abraham, Isaac, and Jacob, and their posteritie unto hope of immortalitie, he promised them the land of Chanaan to be their inheritance: not to determine their hopes vpon it, but that in beholding of it, they should exercise and confirmethemselves in the hope of that true inheritance that did not yet appeare: And that they might not be deceived, there was given them a higher promise to refirfe that that land was not the higheft benefit of God. So Abraham was not sufferd to lie floutheall in the promise receiv'd of the land, but his mind was with a greater promise rais'd vp vnto the Lord. For Abraham heare this said vnto him: I am thy protefter, and thy reward exceeding great. Here we see, that Abraham hath the end of his reward fet forth in the Lord, that he should not account vpon a transitorie and slippery reward in the elements of this world, but rather thinke it to be as can not wither away. Afterward he adoineth the promise of the land to no other intent, but that it should be a token of the good will of God, and a figure of the heavenly inheritance. And that the holy men had this meaning, their owne sayings do declare. So David raiseth reward from temporal blessings, to that fame higheft and left blessing, My hart (faith he) and my feth, faine for desire of thee, God is my portion for ever. Again, the Lord is the part of my inheritance, and of my cup: thou art he that taught mine inheritance for me. Again, I have cried vnto thee, O Lord, I have faide, Thou art my hope, my portion in the land of the living. Truly they that dare so speake, doe without doubt profess that with their hope they clime above the worldes, and all the good things here present. But the Prophets do oft describe this blessednesse of the worldes to come, vnder
under the figure that they had received of the Lorde. And so are these sayings to be understood. That the godly shall possesse the land by inheritance, and the wicked shall be destroyed out of it. That Hierusalem shall abound with all kinde of riches, and Sion overflow with plenty all things. All which we see, cannot properly be spoken of the land of our wayfaring, or the earthly Hierusalem, but of the true country of the faithfull, and that heavenly citie wherein the Lorde hath commanded blessing and life for euer.

3 This is the reason why it is read that the holy men in time of the olde testament did thence the mortall life and the blessings thereof more than is nowe meete to do. For although they knew well that they should not rest in it, as in the end of their race, yet when they called to minde what marke of his grace the Lorde had pointed therein, to exercise them according to the small rate of their tendernes, they felt the greater sweetenes of it, than if they had considered it of it selfe. But as the Lord in testifying his good will toward the faithfull, by present good things, did in shadowe express the spiritual felicitie, by such figures and signes: so on the other side he did in corporall paines them examples of his judgement against the reprobate. Therefore as the benefits of God were to be scene in earthy things so were also his punishements. While the vsuskillfull do not weare this comparison or agreement, as I may call it between the punishments and the rewards, they maruell at so much alteration in god, that in old time was so tenderly ready to take vengeance on euery offence of man with severe and horrible punishments, and nowe as if he had laid away the affection of his old angines, he punishteth both much more gently & seldom, yea, & for the same cause they do almost imagine severall gods of the old and new testament; which the Manichees did in deed. But we shall easily be deluert from such doubtes, if we lay our minde to consider this orderly disposition of God that I haue spoken of, whose will was for the time to signifie and set forth in figure both the grace of the eternall felicitie to come, by temporall benefits, and the greuousness of the spiritual death, by corporall paines. Whereby he deluert his Testament to the Israelites, as yet after a certaine manner folded vp.

4 Another difference of the old and new testament is laid to be in the figures: for that the old testament did show one ly an image in absence of the truth, and a shadow in stead of the body. But the new testament gueth the truth present, and the founde body it selfe. And this difference is mentioned commonly wherefoever the newe testament is in comparision set against the olde: but it is more largely entreated of in the Epistle to the Hebrews 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 shoule also drawe with them the ruine of religion. To confute this errore, hee fetth that which had beene forespoken by the Prophet concerning the priesthood of Christ. For whereas there is given him an eternall priesthood, it is certaine, that that priesthood is taken away, wherein new expiaces were daily put in, one after another. But hee pronoueth that the institution of this newe priesthod is to be preferred, because it is establisht with an other. He after addeth further, that in the same change of the priesthood, is also contained the change of the Testament. And that it was necessarie so to be, he pronoueth by this reason: for that the weakeenesse of the law was such that it could help no thing to perfection. Then he proceeded in declaring what was that weakeenesse, even this, that it had certaine outward righteousnes of the flesh, which could not make the obseruants of them perfect, according to conscience: that by satisfaces of bullettes, it coulde neither wipe away sinnes, nor purchase true holinesse. He conclude therefore that there was in it a shadowe of good things to come, but not the liuely image of the things themselves: and that therefore it had no other office, but to bee as an introduction into a better hope, which is deluert in the Gospel. Herefore it is to bee, in what point the covenant of the law...
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law is compared with the covenant of the Gospel, and the ministration of Christ, with the ministrations of Moses. For if the comparison concerned the substance of the promises, then there was great difference between the two testaments: but if the point of our case leadeth us another way, we must tend to this end, to find out the truth. Let us then set forth here the covenant which he hath established to be eternal, and neuer to perish. The accomplishment thereof, whereby it attainted to be established and continuing in force, is Christ. While such establishment was in expectation, the Lord did by Moses appoint ceremonies, to see as it were solemn signs of the confirmation. Now this came there in question, whether the ceremonies that were ordained in the law ought to give place to Christ or no. Although these ceremonies were indeed only accidents, or verily additions and things adjoined, or (as the people call them) accessory things to the covenant, yet because they were instruments or means of the administration thereof, they bear the name of the covenant it self, as the like is wont to be attributed to other Sacraments. Therefore in summe: the old Testament is in this place called the solemn forme of confirming the covenant, contained in ceremonies and sacrifices. The apostle faith, that because it is nothing perfect, unless we passe further, therefore it behoved that they should be discontinued and abrogated that place might be given to Christ the Architect and mediator of a better testament, by whom eternal sanctification is once purchased 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 deliver'd, wrapped vp in the shadowish and effectual obseruations of ceremonies: and that therefore it was but for a time, because it did but (as it were) hang in suspense until it might take upon a more settled and substantial confirmation: and that then only it was made newe and eternall, after that it was consecrate and stablished by the bloud of Christ. Whereupon Christ calleth the cup that he gave at his supper to his Disciples, The cup of the new Testament in his bloud: to signifie that then the testament of God attainted his truth: by which it becometh new and eternall, when it is sealed with his bloud.


The kingdom is nowe manifested which in former times was darklie beheld.

Gal. 3. 24 & 4.

5 Hereby appeareth in what sense the Apostle saith, that in the schooling of the law, the Jews were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were children and heirs of God, but yet such, as for their young age were to be kept vnder the custodie of a schoolmaster. For it behoved, that ere the sonne of righteousness was yet risen, there should neither be so great brightness of revelation, nor so great deepes of understanding. Therefore God gave them in measure the light of his word, that they saw it as yet farre off and darkely. Therefore Paul expresseth this slendernes of understanding by the tearme of young age, which the Lordes will was to have to be exercized with the elements of this world, and with outward obseruations, as rules of instruction for children vntil Christ should shine abroad, by whom it behoved that the knowledge of the faithfull people should grow to full age. This distinction Christ himselfe ment of, when he said, that the law and the prophets' were vntil John, and that from thence forth the kingdom of God is preached. What did the law and the Prophets open to men of their time? even this, they gave a taste of that wisdom which in time to come should be plainly discover'd: and they shewed it before as it were twinklingly shining a far off. But when it came to passe that Christ might be pointed too with the finger, then was the kingdom of God fet open. For in him are laid abroad the treasures of all wisdom and understanding, whereby we attaine, even in a maner, into the secret closets of heaven.

Matt. 11. 13.

Col. 1. 9.

The Prophets shewed not so clearly knowledge Christ, but this 6 And it maketh not against us, that there can scarce any one be found in the christian Church, that in excellency of faith may be compared with Abraham, or that the Prophets excelled in such force of spirit, that even at this day they lighten the
the whole world withall. For our question is not here, what grace the Lord hath bestowed upon a few, but what ordinary disposition he vtd in teaching his people; such as is declared in the Prophets themselves, which were endued with peculiar knowledge above the rest. For even their teaching is darker and enclosed in figures, as of things a far off. Moreover how marvellous knowledge sower appeared in them above other, yet forasmuch as they were driven of necessity to submit them to the common childish instruction of the people, they themselves also were reckoned in number of children. Finally, there never chanced any such exercise sight to any at that time, but that it did in some part savour of the darkenesse of the time. Whereupon Christ said, Many kings and Prophets have desired to see the things that ye see, and have not seen them; and to hear the things that ye hear, and have not heard them. Therefore blessed are your eyes, because they see, and your ears because they hear. And truly it is meete that the presence of Christ should have this excellency of prerogative, that from it should arise the exercise reawakening of the heavenly mysteries. And for this purpose alse maketh that, which even nowe we alluged out of the first Epistle of Peter, that it was opened to them, that their travell was profitable, principally for our age.

7 Nowe I come to the thirde difference, which is taken out of Jeremie, whose words are these: Behold the day shall come, saith the Lord, and I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with your fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, the covenant that they made voide, although I ruled over them: But this shall be the covenant that I will make with the house of Israel: I will put my law in their bowels, and I will write it in their harts, and I will be merciful to their iniquity. And no man shall teach his neighbour, and no man his brother, For they shall all know me, from the least unto the most. Of which words the Apostle took occasion to make this comparison betweene the law and the Gospel, that he called the law a literal, and the Gospel a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospel written in harts: that the law was the preaching of death, the Gospel the preaching of life: the law the preaching of damnation, the Gospel the preaching of righteousness: that the law is made voide, that the Gospel abideth. Sith the Apostles purpose was but to declare the meaning of the Prophet, it shall be sufficient that we weigh the words of one of them, to attain the meaning of them both. Albeit, there is some vnsimilitude betweene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but because there were certaine naughtie men, having a wrong zeale to the law, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospel. He dispauseth the nature of the law, according to their error and foolish affection. Therefore it shall be good to note that peculiarly in Paul. But both of them, because they do by comparison set the olde and the new Testament, the one against the other: doe consider nothing in the lawe, but that which properly belongeth vnto it. As for example: The lawe doth commonly in suierie place containe promises of mercie, but because they are borrowed from elswhere, therefore they are not reckoned as part of the lawe, when the meere nature of the lawe is spoken of. The onely thing they ascribes vnto it, to command things, that are right, and to forbid wicked doings: to promise rewarde to the followers of righteousness, and to threaten punishment to the transgressors: but in the mean time neither to change nor amend the peruerse harte of hart, that is naturally in all men.

8 Now let us expound the Apostles comparison, one piece after another. The old Testament is literal, because it was published without the effectuall working of the spirtue: The new is spirituall which the Lord hath spiritually drawn in the harts
of men: Therefore the second diversitie is as it were a declaration of the first. The old is deadly, because it can do nothing but wrapp all mankind within the curse: The new is the instrument of life, because it delivereth from curse, and restoreth into favour with God. The old is the ministerie of damnation, because it condemneth all Adams children of vniighteousnesse: The new is the ministerie of righteousnesse, because it recealeth the mercie of God, by which we are made righteous. The last diversitie is to be referred to the ceremonies. Because the old testament had an image of things absent, it behoued that it should in time decay & vanish away: but the Gospel, because it gusheth the true bodie in deede, keepeth full a firme and perpetual fastnesse. Jeremeie indeed calleth euem the morall law a weake and fraile covent: but that is for another reason, because by the sudden falling away of the vnthankfull people, it was by and by broken, but forasmuch as such breaking of it was the fault of the people, it cannot properly be laid upon the testament. But the ceremonies, forasmuch as by their owne weaknesse were dissolved by the comming of Christ, had the cause of their weaknesse within themselves. Nowe, that difference of the letter and spirit is not so to be taken, as though the Lord had giuen his lawes to the Ieues without any fruit at all, having none of them converted vnto him. But it is spoken by way of comparison, to aduance the abundance of grace, werewith the fame lawmaker as it were putting on a new perfonage, did honorably setfooth the preaching of the Gospel. For if we reckon vp the multitude of them, whom the Lord out of all peoples hath by the preaching of the Gospel regenerat with his spirit, 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 Israel, that with affection of minde and entirely from their hart imbraced the covent of the Lord: who yet were very many, if they be reckoned in their owne number without comparison.

9 Out of the thirde difference rifeth the fourth. For the Scripture calleth the old Testament, the testament of bondage, for that it engendreth feare in mens minds: but the newe Testament, the testament of libertie, because it raileth them vp to confidence and auflerednesse. So saith Paul in the eight to the Romanes. Yee have not receiued the spirite of bondage againe to feare, but the spirite of adoption, by which we cry Abba Father. Hereunto Jeremiaueth that in the Epistle to the Hebrewes, that the faithfull are not nowe come to the bodily mount, and to kindled fire, and whilte-winde, darkenesse and tempest, where nothing can bee hearde or scene but that striketh mens minde with terror, in so much that Moses himselfe quaked for feare, when the terrible voice founded, which they all besought, that they might not heare: But that we are come to the Mount Sion, and the cite of the huuing God, the heavenly Hierusalem. But that which Paul shortly toucheth in the sentence that we have allaged out of the Epistle to the Romanes, hee setteth out more largely in the Epistle to the Galathians, when hee maketh an allegorie of the two fones of Abraham, after this manner, that Agar the bond woman is a figure of the Mount Sinai, where the people of Israel receiued the lawe: Sara the free woman is a figure of the heavenly Hierusalem, from whence proceedeth the Gospel. That, as the seede of Agar is borne bonde, which may never come to the 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 Gospel onely we are regenerate into freedom. But the former commeth to this effect that the olde Testament did strike into confences feare and trembling: but by the benefite of the newe Testament it commeth to passe, that they are made ioyfull. The old did holde confences bounde vnto the yoke of bondage, by the libertie of the newe they are discharged of bondage, and brought into freedom. But if out of the people of Israel they object against vs the holy fathers, who say it is evident, that they were endued with the same spirite that we are, it followeth that they were also partakers both of the selfesame freedom and ioie.
We answer, that neither of both came of the law. But that when they felt themselves by the law to be both oppressed with estate of bondage, and wearied with uneasiness of conscience, they fled to the succour of the Gospel, and that therefore it was a peculiar fruit of the new Testament, that beside the common law of the old testament they were exempted from these evils. Moreover, we will deny that they were so endued with the spirit of freedom and assuredness, that they did not in some part feel both fear and bondage by the law. For howsoever they enjoyed that prerogative which they had obtained by grace of the Gospel, yet were they subject to the same bonds and burdens of obligation, that the common people were. Sith therefore they were compelled to the carefull keeping of those ceremonies, which were the signes of a schooling much like unto bondage, and the handwritings whereby they confessed themselves guiltie of sinne, did not discharge them from being bond; it may rightfull be said, that in comparison of vs they were vnder the testament of bondage and feare, while we have respect to that common order of distribution that the Lord then vised with the people of Israel.

10 The three last comparisons that we have recited, are of the lawe and the Gospel. Wherefore in them by the name of the Olde Testament is meant the lawe, and by the name of the New Testament is meant the Gospel. The first stretched further, for it comprehended vnder it the promises also that were published before the lawe, but whereas Augustine denieth that they ought to be reckoned vnder the name of the old testament, therein he thought very well, and meant even the same thing that we do now teach; for he had regard to those sayings of Hieremye and Paul, where the olde testament is feuered from the word of mercie and grace. And this also he verie aptly adiogneth in the same place, that the children of promise regenerate of God, which by faith working through love have obeyed the commandements, doe from the beginning of the world belong to the New testament, and that in hope not of fleshly, earthe and temporall, but spiritual, heauenlie, and eternal good things, principallie beleeuing in the Mediator, by whom they doubted not that the spirit was not ministr'd vnto them, both to do good, and to have pardon so oft as they sinn'd. For the same thing is it that I minded to affirm, that all the Saints whom the Scripture rehearsed to have beene from the beginning of the world chosen by God, were partakers of the selfe fame blessing with vs vnto eternal salvation. This difference therefore is betwenee our division and Augustines; that ours (according to that sayings of Christ: The lawe and the Prophets were vnto John: from thencefoorth the kingdom of God is preached) doth make distinction betwenee the elecctnesse of the Gospel, and the darker distribution of the word that went before: and Augustine doth onely feuer the weakenesse of the law from the strength of the Gospel. And heere also is to be noted concerning the holy fathers, that they so lovd vnder the olde testament, that they stayed not there, but alwaye aspired to the newe, yea and imbraced the assured partaking thereof. For the Apostle condemneth them of blindnesse and accursednesse: which being contented with present shadowes, did not stretch vp their minds vnto Christ. For (to speake nothing of the rest) what greater blindnesse 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 soul by outward sprinkling of water? than to seeke to appease God with colde ceremonies, as though he were much delighted therewith? For to all these absurdities do they fall, that sticke fast in the observations of the law without respect of Christ.

11 The fifth difference that we may add, lieth in this; that vntill the comming of Christ the Lord had chosen one nation, within which he would keepe seuerall the covenant of his grace. When the highest did distribute the nations, when he divided the sonnes of Adam (as by Moses) his people fell to his pollution; Abra the cord of
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of his inheritance. In another place he thus speaketh to the people: Behold the heaven and earth and all that is in it, are the Lord thy God. He cleaned only to thy fathers, he loved them to choose their seed after them, even your felues out of all nations. Therefore he vouchsafed to grant the knowledge of his name to that people only, as if they only of all men belonged vnto him: he laide his covenent as it were in their bosome: to them he openly shewed the preence of his Godhead: them he honored with all prerogatives. 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 word, that he might be called and counted 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 doe with him: neither did he to helpe their destruction, give them that which was onely the remedie, namely the preaching of his worde. Therefore Israel was then the Lordes sonne that was his dearling, other were strangers: Israel was knowne to him and receiued into his charge and protection, other were left to their owne darknesse: Israel was sanctified by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nigh vnto him. But when the fulnesse of time was come, appointed for the restoring of all men, and that fame reconciler of God and men was deliuered indeede, the partition was plucked downe, which had so long helden the mercie of God enclosed within the boundes of Israel, and peace was preached to them that were farre off, even as to them that were neere adioyned, that being together reconciled to God, they might growe into one people. Wherefore, now there is no respect of Greece or Jew, circumcision or vn circumcision, but Christ is all in all, to whom the nations are giuen for his inheritance, and the endes of the earth for his peculiar possession, that vniverfally without difference he might have dominion from sea to sea, and from the rivers to the uttermost endes of the world.

The calling of the Gentiles under the new testament spoken of by the Prophet, not sudenly proceded vnto by Christ, by the apostles feare admisted, wondere at the very angels themselves.

Phil. 2.

12. Therefore the calling of the Gentiles is a notable tken, whereby is cleerly shewed the excellencie of the new Testament above the olde. It had in deede bene before teftifiied by many, and most plaine oracles of the Prophets, but so as the performance thereof was still deferred vnto the kingdome of Messias. And Christ himselfe did not proceede vnto it at the first beginning of his preaching, but deferred it fo long vntill that all the parts of our redemption being performed, and the time of his abatement ended, he receiued of his father a name that is about all names: before whom all knees shoule bow. 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 loft sheape of the house of Israel. And he suffred not his Apostles at the first sending, to passe these bounds. Go not ye (as the he) into the way of the Gentiles, nor enter into the cities of the Samaritans, but rather go ye to the loft sheape of the house of Israel. But how souer it was before vtered by so many testimonies, yet when the Apostles were first to begin it, it seemed so newe and strange a thing vnto them, that they were afraide of it, as of some monter. Truely very fearefully and not without flieking 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 our Israel from all other nations, should now vndo that choise, as it were suddenly changing his purpose. It was indeede spoken off afo re by prophecies: but they could not gue 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 should one day come to passe, were not sufficient to moove them. For beseide this that hee had called very fewe, hee did after a certaine manner ingraffe them into the houyhole of Abraham, to adde them vnto his people as parell of them: but by this generall calling the Gentiles were not only made equal with the Jews, but also it appeared that they came into the place of the Jews, that were became dead. And
yet all those strangers whom God hath before that time brought into the body of the Church, were never made equall with the Iewes. And therefore not without a cause doth Paul so extoll his mysterie hidden from ages and generations, and which Col. 1.16, he also saith to be maruellous to the verie Angels.

13 In these foure or five points, I thinke I haue well and faithfully set forth the whole difference of the old and newe Testament, so much as sufficeth to the simple order of teaching. But because many report this variety in gouerning the Church, this diuerse manner in teaching, so great alteration of vsages and ceremonies, to be a great absurditie: they are also to be aunswered before that we passe forth to other things. And that may be done shortly, because the objections are not so strong that they neede a curious confutation. It hangeth not together (fay they) that God which dooth alway steadfastly agree with himselfe, should suffer so great an alteration, as afterward to disallow the same thing, which he had before both commanded and commended. I answer, that God ought not therefore to be counted mutable, for that he applied diuerse forms to diuerse ages, as he knew to be expedient for every one. If the husbandman appoint to his householde one sort of businesse in winter, and an other in sommer, shall we therefore accuse him of inconfancie, or thinke that he swarumeth from the right rule of husbandrie which agreeeth with the continuall order of nature? Likewise if a father of a household do instruct, rule and order his children of one sort in chilhood, of another in youth, and of another in mans estate, we cannot therefore say that he is fickle and forsaketh his owne purpose. Why therefore do we charge God with reproch of inconfancie, for that he hath feuered the diuerse of times, with fit and agreeable marks? The last similitude ought fully to satisfie vs. Paul maketh the Iewes like vnto children and Christians to yong men. What disorder is there in this gouernement of God that he helde them in their childish lessons, which according to the capacitie 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 worship of his name, which he commended from the beginning. But whereas he changed the outward forme and manner thereof, in that he shewed not himselfe subject to change: but so farre he tempered himselfe to the capacitie of man, which is divers and changeable.

14 But whence (fay they) commeth this diuersitie, but because God willed it to be such? Could he not as well from the beginning, as since the comming of Christ, reveale the eternall life in plaine words without any figures, instruct those that are his with a few sacraments and easie to perceive, giue his holy spirit, and powre abroad his grace throughout the whole world? This is even like as if they should quarrel with God for that he hath created the world so late, sith he might have created it from the beginning; or for that his will was to have enterchaged courses betweene winter and sommer, betweene day and night. But as for vs, even as all godly men ought to thinke, let vs not doubt that whatsoeuer God hath done, is wisely and righetheously done, although oftentimes we know not the cause why it ought so to have beene done. For that were to take presumpuously too much vpon vs, not to give God leave to have the causes of his owne purpose secret to himselfe from vs. But it is maruellous (fay they) that he now refuseth and abhorreth the sacrifying of beasts, and all that furniture of the Leuitical priesthood, wherewith in the old time he was delightt: As though these outward and transtorie things did delute God, or any way moue affection in him. We have already said that he did none of these for his own cause, but disposed them all for the saluation of man. If a Phisition do heale a yong man after one very good meane from his disease, and afterward do we another manner of healing with the same man being olde: shall we therefore say, that he hath refused the manner of healing which before pleaseth him, but rather continuing still in the same, he
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he hath consideration of age? So behoved it, that Christ being absent, should be expressed in figure by one sort of signs, and by another sort be before showed that he was to come: and it is meete that now being already delivered, he be represented by other signs. But concerning God’s calling, now at the coming of Christ more largely spread abroad among all people than it was before, and the graces of the holy Ghost more plentifully poured out: who, I pray you, can deny it to be right, that God have in his owne hand and will the disposing of his owne graces, to gie light to what nations it pleased him? to raise vp the preaching of his word in what places it pleaseth him? to give what doctrine and how great profiting, and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the world for their vnthankfulness? and againe when he will to restore it for his owne mercie? We see therefore, that the causations are too much vnmeete, wherewith wicked men doe in this point disquiet the minds of the simple, to make them call either the rightousnesse of God, or the faith of the scripture into doubt.

The xiiij. Chapter.

That it behoved that Christ, to performe the office of the Mediator, should be made man.

Now it much behoved vs that he should be both God & man, which should be our Mediator. If a man ask of the necessitie, it was not indeede a simple or absolute necessitie, as they commonly call it, but it proceedeth from the heavenly decree, whereupon hanged all the saluation of men. But the most mercifull father appointed that which should be best for vs. For whereas our owne iniquities had, as it were cast a cloud betweene him and vs, and utterly excluded vs from the kingdom of heauen, no man could be the interpreter for restoring of our peace, but he that could attaine vs to God. But who could have attained vs to him? could any of the sones of Adam? But all they did with their fathers shun the sight of God for feare. Could any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly and unfeuerably cleave vs to God. What then? It was past all hope, vnlesse the very majestie of God would descend vs to, for we could not ascende vs to it. So it behoved that the Son of God should become for vs Immanuel, that is, God with vs: and that in this sort, that by mutuall ioyning, his godhead and the nature of man might growe into one together. Otherwise neither could the neerenesse be neere enough, nor the alliance strong enough for vs to hope by, that God dwelleth with vs. So great was the disagreement betweene our filthinesse, and the most pure cleanness of God. Although man had stood vndefiled without any spot, yet was his estate too base to attaine to God without a Mediator. What could he then doe being plunged downe into death and hell with deadly fall, defiled with so many spots, stinking with his owne corruption, and overwhelmed with all accursednesse? Therefore not without cause, Paul meaning to fet forth Christ for the Mediator, doth expressly recite that he is Man. One Mediator (faith he) of God and man, the man Jesus Christ. He might have said, God: or at the least he might have left the name of Man as well as of God. But because the holy Ghost speaking by his mouth knew our weaknesse: therefore to provide for it in time, he vfed a most fit remedie, setting among vs the sone of God familiarly as one of vs. Therefore least any man should trouble himselfe to knowe where the Mediator is to be sought, or which way to come vnto him, in naming Man, he putteth vs in minde that he is neere vnto vs, yea so neere that he toucheth vs, for as much as he is our owne flesh. Truly he meaneth there cenn the same thing that in another place is set out with moe words: that we have not a bishop that cannot have compassion of our infirmities, for as much as he was in all things tempted as we are, only sinne excepted.
2 That shall also appeare more plainly, if we consider how it was no meane thing that the Mediator had to do: that is, to restore vs into the favour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdom of heaven. Who could do that, unlesse the sonne of God were made alfo the sonne of man, and to take ours vpon him to conuoy his vs to vs, and to make that ours by grace, which was his by nature? Therefore by this carnal we trust, that we are the children of God, because the natural sonne of God hath shapen for himselfe a body of our body, fleshe of our fleshe, bones of our bones, that he might be all one with vs. He disdained not to take that vpon him which was proper vnto vs, to make againe that to belong to vs which he had proper to himselfe, and that so in common together with vs, he might be both the sonne of God and the sonne of man. Hereupon commeth that holy brotherhoode which he commendeth with his owne mouth, when he faid: I go vp to my Father and your Father, my God and your God. By this meanes is the inheritance of the kingdom of heaven affur'd vnto vs: for that the onely sonne of God, to whom it wholly did properly belong, hath adopted vs into his brethren: because if we be brethren, than are we partakers of the inheritance. Moreover it was for the same caufe very profitable, that he which should be our redeemer, should be both very God and very man. It was his office to swallow vpon death: who could doe that but life it selfe? It was his office to overcome sin: who could do that but righteousness it selfe? It was his office to vanquish the powers of the world, and of the aire: who could do that but a power above both world and aire? Now in whose possession is life, or righteousnesse, or the empire and power of heaven, but in God alone? Therefore the most mercifull God, in the person of his onely begotten sonne, made himselfe our redeemer, when his will was to have vs redeemed.

3 Another principal point of our reconciliation with God was this, that man which had lost himselfe by his disobedience, should for remedy set obedience against it, should satisfy the judgement of God, and pay the penalty of sin. Therefore there came forth the true man, our Lord, he put on the person of Adam, and took vp him his name to enter into his stead in obeying his father, to yield our flesh the price of the satisfaction to the just judgement of God, and in the same fleshe suffer the pains that we had deferved. For so much as therefore neither being onely God, he could feel death, nor being onely man he could overcome death, he coupled the nature of man with the nature of God, that he might yeeld the one subject to death to satisfy for sinnes, and by the power of the other he might wrangle with death, and get victorie for vs. They therefore that spoile Christ either for his godhead or for his manhood, do indeede either diminish his majestie and glorie, or obscure his goodness: but on the other side they doe no lesse wrong vnto men whose faith they do thereby weaken and overthrow, which cannot stand but resting vpon this foundation. Beside that, it was to be hoped, that the Redeemer should be the sonne of Abraham and David, which God had promis'd in the law and the Prophets. Wherby the godly minded do gather this other fruites, that being by the very course of his pedigree brought to David 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 even now declared, is principally to be holden in minde, that the common nature betweene him and vs is a pledge of our fellowship with the sonne of God: that he clothed with our flesh vanquished death and sin together, that the victorie so might be ours and the triumph ours: that he offered vp for sacrifice the flesh that he received of vs, that having made satisfaction, he might wipe away our guiltines, and appease the just wrath of his father.

4 He that shall be diligentlyheedfull in considering these things as he ought, will easily neglect these wandering speculations that rauih vnto them light spirits.
and defirous of nouelties: of which fort is, that Christ should have beene man, al-
though there had beene no need of remedie to redeeme mankind. I graunt that in the
first degree of creation, and in the state of nature uncorrupted, he was set as head
over Angels and men. For which cause Paul calleth him the first begotten of all cre-
tures. But sith all the scripture crieth out that he was cloathed with flesh, that he
might be the redeemer: it is too much rash presumption to imagine any other cause or end.
To what ende Christ was promisit from the beginning, it is well ynowen known: enu to restore the world fallen into ruine, and to succour men being lost. Therefore
under the law, the image of him was set forth in sacrifices, to make the faithfull to
hope that God would be mercifull to them, when after satisfaction made for sinne,
he should be reconciled. But whereas in all ages, euin when the lawe was not yet
published, the Mediator was never promised without blood: we gather that he was
appointed by the eternall counsell of God to purge the filthines of men, for that
the shedding of blood is a token of expiation. The Prophets so preached of him, that
they promised that he should be the reconciler of God and men. That one specially
notable testimonie of Esaias shall suffice vs for all, where he foretelleth, that he shall be
stricken with the hand of God for the sinnes of the people, that the chastisement of
peace should be upon him: and that he should be a priest that should offer vp himselfe
for sacrifice: that of his woundes should come health to other: and that, because all
have strayed and been scattered abroad like sheep, therefore it pleased God to pun-
nish him, that he might bear the iniquities of all. Sith we heare that Christ is pro-
perly appointed by God to helpe wretched sinners, whoeouer paffeth byonde
thee bounds, he doeth too much follow foolish curiositie. Now when himselfe
was once 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 teftifie of
him. So John before that he teacheth that the Word was made flesh, declareth of the
falling away of man. But he himselfe is to be heard before all, when he speakeoth
thus of his owne office: So God loued the world, that he gave his only begotten
sonne, that whoeouer beleueth in him should not perire, but have everlasting life.
Againe: The house is come that the dead shall hear the voice of the sonne of God,
and they that hear it, shall live. I am the resurrection and life: he that beleueth in
me, although he be dead, shall live. Againe, The sonne of man commeth to faine that
which was loft. Againe: The whole need not a Phisition. I should never make an end,
if I should reheare all. The Apostles doe all with one consentual vs to this fountaine.
And truely if he had not come to reconcile God, the honour of the priesthoode
should have come to nought. For as much as the priest appointed meane betweene
God and man to make intercession: and he should not be our righteousenes, because
he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally,
he should be spoiled of all the honourable titles, wherewith the scripture doth let
him out. And also that saying of Paul should proove vaine, that that which was im-
possible to the law, God hath lent his owne sonne, that in likenes of the flesh of sin he
should satisfie for vs. Neither will this stand that he teacheth in another place, that
in this glasse appeared the goodnes of God and his infinite goodnes toward men,
when Christ was given to be the redeemer. Finally, the scripture euery where al-
signeth no other end why the sonne of God would take vp him our flesh, and also
received this commandement of his father, but to be made a sacrifice to appease his
father toward vs. So it is written, and so it becommeth that Christ should suffer, and re-
pentance be preached in his name. Therefore my father loueth me, because I give
my life for the sheepe, this commandement he gave me. As Moses lifted vp the
Serpent in the defert, so must the sonne of man be lifted vp. In another place: Fa-
ther, saue me from this hous, But I am therefore come euin to this hous. Father,
glorifie thy sonne. Where he plainly speakeoth of the ende why he tooke flesh, that
he might be a sacrifice and satisfaction to do away sinne. After the same sort doth Zacharie pronounce, that he came according to the promise given to the fathers, to give light to them that sit in the shadow of death. Let vs remember that all these things are spoken of the sonne of God: in whom Paul in another place lcttlieth, that all the treasurers of knowledge and wisdome are hidden, and besides whom he glorifieth that he knoweth nothing.

5 If any man take exception and say, that none of all these things proove the contrarie, but that the same Chrifl thai redeemed men being damned might also in putting on their flesh testify his love toward them, being preferred and safe. The answer is short, that so farre much as the holy Ghost pronounceth, that by the eternal decree of God these two things were joyned together, that Chrifl should be our redeemer, and also partake of all one nature with vs, therefore it is not lawfull for vs to search any further. For whoseuer is tickled with desire to know any more, he being not contented with the unchangeable ordinance of God, doth sweeue also that he is not contented with the same Chrifl that was giuen vs to be the price of our redemption. But Paul not only rehearseth what end he was sent, but also climbing to the high mysterie of predetermination, he vere fully representeth all wantonneffe and itching desire of mans wit. The father chose vs in Chrifl before the creation of the world, to make vs his sonnes by adoption, according to the purpose of his will: and he accepted vs in his beloved sonne, in whom we have redemption by his bloud. Truly here is not the fall of Adam set before as though it were foremost in time, but is shewed what God determined before all ages, when his will was to helpe the miferie of mankind. If the aduersarie object againe, that this purpose of God did hang upon the fall of man which he did foresee : it is enough and more for me to say that they with wicked boldnesse brake foorth to frame them a new Chrifl, whoseuer satisfie them to search for more, or hope to know more of Chrifl then God hath foreappointed them by his secret decree. And for good cause did Paul, after he had so discoursed of the proper office of Chrifl, with to the Ephesians the spirit of understanding, to comprehend what is the length, height, breath, & depth, even the loute of Chrifl that surmounteth all knowledge: even as if of purpose he woulde set barres about our minde, that when mention is made of Chrifl, they should not, be it sooner so little, swerve from the grace of reconciliation. Wherefore, sith this is a faithfull saying(as Paul testified) that Chrifl is come to saue sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now declared by the Gospel, was giuen vs in Chrifl before the times of the worlde: I determine that I ought constantly to abide therein to the end. Against this modestie of saue sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now declared by the Gospel, was giuen vs in Chrifl before the times of the worlde: I determine that I ought constantly to abide therein to the end. Against this modestie of saue sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now declared by the Gospel, was giuen vs in Chrifl before the times of the worlde: I determine that I ought constantly to abide therein to the end. Against this modestie of saue sinners, I doe willingly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now declared by the Gospel, was giuen vs in Chrifl before the times of the worlde: I determine that I ought constantly to abide therein to the end. Against this modestie of saue sinners, I doe gladly rest in the same. And whereas in another place the same Apostle teacheth, that the grace which is now declared by the Gospel, was giuen vs in Chrifl before the times of the worlde: I determine that I ought constantly to abide therein to the end. Against this modestie of saue sinners, I doe willingly rest in the same.
Cap. 12. Of the knowledge of

6. But as for the principle that he braggeth of, it is very trifling. He would have it that man was created after the image of God, because he was fashioned after the pattern of Christ to come, that he might resemble him, whom the father had already decreed to cloath with our flesh. Whereupon he gathereth, that if Adam had never fallen from his first and uncorrupted original state, yet Christ should have been man. How tripping this is and wrested, all men that have found judgement, doe easily perceive of themselves. In the meantime first he thinketh that he hath seen what was the image of God, that forsooth the glory of God did not only shine in those excellent gifts wherein he was garnished, but also that God himselfe essentially dwelt in him. But as for me, although I grant that Adam did bear the image of God, in so much as he was joined to God (which is the true and highest perfection of dignity) yet I say, that the likeness of God is no where else to be sought, but in those marks of excellency wherein he had garnished Adam above other living creatures. And that Christ was then the image of God, all men doe grant with one consent, and therefore that whatsoever excellency was granted in Adam, it proceeded from this, that by the onely begotten sonne he approched to the glory of his creator. Therefore man was created after the image of God, in whom the creators will was to have his glory scene as in a looking glasse. To this degree of honor was he advanced by the benefice of the onely begotten sonne: But I say further, that the same son was a common head as well to Angels as to men, so that the same dignity that was bestowed upon man, did also belong unto Angels. For when we heare them called the children of God, it were inconvenient to deny, that there is something in them wherein they resemble their father. Now if his will was to have his glory to be represented as well in Angels as in men, and to be scene in both natures, Osander doth fondly trifle in saying, that the Angels were then set behind men, because they did not bear the image of Christ. For they could not continually enjoy the present beholding of God, vnlesse they were like him. And Paul teacheth, that men are no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleave together under one head. Finally, if we believe Christ, this shall be our last felicitie, to be made of like fourme to the Angels, when we shall be received vp into heauen. But if Osander will conclude, that the original pattern of the image of God was in Christ as he is man, by the same reason a man may say, that Christ must needs have beene partaker of the nature of Angels, because the image of God pertaineth alse to them.

7. Therefore, Osander hath no cause to feare, that God should be found a liar, vnlesse it had beene first destroyed and unchangeable decreed in his minde, to have his sonne incarnate: because if the integritie of Adam had not fallen, he should with the Angels have beene like vnto God, and yet it should not therefore have beene necessary, that the sonne of God should be made either man or Angel. And in vaine he feareth that absurditie, least vnlesse the unchangeable counsell of God had beene before the creation of man that Christ should be borne, not as the redeemer but as the fist man, he should have lost his prerogative: for so much as now hee should be borne manely by an accident caule, that is to restore mankinde being lost, and so might be gathered thereupon, that Christ was created after the image of Adam. For why should hee so much abhor that which the Scripture so openly teacheth, that he was made like vnto vs in all things, except sinne? Whereupon Luke doubteth not to reckon him the Sonne of Adam in his Genealogie. And I would faine know why Paul calleth Christ the second Adam, but because the estate of man was appointed for him, that he might raise vp the posteritie of Adam out of their ruine. For if he were in order before that creation, he should have beene called the first Adam. Osander boldly affirmeth, that because Christ was already before knowne man in the mind of God, men were formed after the same patterne. But Paul in naming him the second
second Adam, setteth meane betwene the first beginning of man and the restitution which we obtaine by Christ, the fall of man whereby grew the necessitie to have nature restored to his first degree. Whereupon it followeth, that this same was the cause why the Sonne of God was borne to become man. In the mean while, Ofiander reasoneth ill and unskilfully, that Adam, folong as he had stand without falling, should have beene the image of himselfe and not of Christ. I answer the contrary, because though the Sonne of God had never put on flesh, neuertheless both in the body & in the soule of man should have shined the image of God, in the bright beames whereof it alwaye appeared, that Christ is verily the head, and hath the soueraine supremacie in all. And so is it foolish subteltie foiled, which Ofiander bloweth abroad, that the Angels should have lacked this head, vnlesse it had beene purpose d by God to clothe his Sonne with flesh, yea, though there had beene no fault of Adam. For he doth too rashly snatch holde of that which no man in his right wit will graunt, that Christ hath no supremacie ouer Angels, that they should haue him for their Prince, but infomuch as he is man. But it is easily gathered by the wordes of Paul, that in as much as he is the eternall word of God, he is the first begotten of all creatures, not that he is created, or ought to be reckoned among creatures: but because the state of the world in integritie, such as it was at the beginning garnished with excellent beautie, had no other original: and then, that in as much as he was made man, he was the first begotten of the dead. For the Apostle in one short clause setteth forth in both these points 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 begin to be the Redeemer. Of like ignorance is it that he faith, that men should not haue had Christ to their King, if he haue not beene man. As though the kingdome of God could not stand, if the eternall Sonne of God, although not clothed with the flesh of man, gathering together both Angels and men into the fellowshipp of his heavenly glory and life, should himselfe beare the soueraine integritie. But in this false principle he is alway deceived, or rather deceinteth himselfe, that the Church should haue beene without a head, vnlesse Christ had appeared in the flesh. As though, even as the Angels enjoyed him their head, he could not likewise by his divine power rule over men, and by the secret force of his spirite quicken and nourish them like his owne body, till being gathered vp into heaven, they might enjoy all one life with the Angels. These trifles that I haue hitherto confuted, Ofiander accounteth for most stronge oracles: even so as being drunk with the sweetness of his owne speculations, he veth to blow out fond Bacchus cries of matters of nothing. But this one that he bringeth after, he faith is much more strong, that is the prophecie of Adam, which seeing his wife said, this now is a bone of my bones, and flesh of my flesh. But how pronoueth he that to be a prophecie? Because in Mat heu Christ giueth the same saying to God. As though that whatsoever God hath spoken by men, conteneth some prophecie. Let Ofiander scke prophecies in every Commandement of the Law, which, it is certaine to haue come from GOD the Author of them. Beside that, Christ should haue bene grossie and earthy, if hee had rested upon the literal sense. Because he speakeith not of the mysticall vyon whereunto he hath vouchsafed to receive his Church, but only of faithfullistie betwenee man and wife: for this cause he teacheth, that God pronounced that man and wife shall be one flesh, that no man should attempt to brake that insoluble knot by diuorce. If Ofiander loath this simplicite, let him blame Christ, for that he led not his disciples further to a mysterie, in more subtelly expounding the saying of his Father. Neither yet doth Paul maintaine his errour, which after he had saide that we are flesh of the flesh of Christ by and by addeth, that this is a great mysterie, for his purpose was not to tell in what meaning Adam spake it, but vnder the figure and similitude of marriage to set forth the holy coupling together, that maketh vs one with Christ.
Cap. 13. Of the knowledge of Christ. And so doe the words found. Because when he giveth warning that he speake- keth this of Christ and his Church, he doth as it were by way of correction, i.e., the spirituall ioyning of Christ and his Church from the lawe of marriage. Wherefore this fickle reason easily vanisheth away. And I think I need no more to shake vp any more of that sort of chaffe, because the vanitie of them all is loone found out by this short confutation. But this sobriete shall aboundantlie suffice to seede soundly the children of God: than when this fulness 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.

The xiiij. Chapter.

That Christ tooke vpon him the true substance of the flesh of man.

Now vnlesse I be deceived, it were superfluous to entreate againe of the Godhead of Christ, which hath alreadie in another place beeene proued with plaine and strong testimonies. It remaineth therefore to be seen, how he being clothed with our flesh, hath fulfilled the office of Mediator. The truth of his humane nature hath in the old time beeene impugned both by the Manichees and the Marcionites: of whom, the Marcionites saide a ghoft in seede of the body of Christ, and the Manichees dreamed that he had a heavenly flesh. But both many and strong testimonies of the Scripture do stand against them both. For the blessing is promised neither in a heavenly seede, nor in the counterfeit shape of man, but in the seede of Abraham and Iacob. Neither is the eternall throne promised to a man made of aire, but to the Sonne of David, and to the fruite of his wombe. Therefore being delivered in the flesh, he is called the Sonne of David and Abraham: not because he is only borne of the wombe of the Virgin, and create in the aire, but because (as Paul expoundeth it) he is according to the flesh made of the seede of David: as in another place the Apostle teacheh, 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 express more plaine ly that he was man truely issu'd 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 would have thought any men to be so shamelesse as to presume yet to spread mistes to darken it? And yet wee haue other testimonies afoot, if we lifted to heape vp more of them. As is that saying of Paul: that God sent his Sonne made of woman.

And innumerable other places, whereby appeareth that he was subject to hunger, thirst, cold, and other infirmities of our nature. But out of many these are chiefly to be chosen, that may most auaile to edifie our mindes in true confidence. As, where it is said, that he gave not so great honour to the Angels, as to take their nature vpon him but tooke our nature, that in flesh and bloud he might, by death, destroy him that had the power of death. Againe, that by benefit of that communicating we are reckoned his brethren. Againe, that he ought to have bin made like unto his brethren, that he might be made a mercifull & faithfull intercessor: that we have not a bishop that cannot be commissionate of our infirmities, and such like. And for the same purpose serueth that which we touched a little before, that it behooved that the sinnes of the world should be cleansed in our flesh, which Paul plainly affirmeth. And truely, whatsoever the father hath given to Christ, it doeth therefore belong to vs, because he is the head, from which the whole bodie being knit together, growth into one. Yea, and otherwise that will not agree together, which is faide: that the Spirit was giuen him without measure, that all we should draw of the fulnesse thereof. Forasmuch as there is no greater absurditie than to say, that God is enriched in his essence.
God the Redeemer. Lib. 2. 124

effence by any accidental gift. And for this cause Christ faith in another place: I doe
sanctifie my selue for them.

2. As for the places that they bring forth to confirme their errour, they doe
too vnaptly wrest them, and they nothing prove by their trifling suttleties, when
they goe about to wipe away those things that I have alledged for our part. Marcian
imagineth that Christ did put on a fantastical body in fleede of a true bodie: be-
cause in some places it is said, that he was made after the likeness of a man, and
that he was found in shap[e as a man. But so he nothing weigheth what is Pauls pur-
pound that place of Peter could not stand together, that he was dead
in the fleth, but quickened in the spirit, if the Sonne of God had not beene weake in
the nature of man: which Paul expresseth more plainly in saying, that he suffered
by reason of the weaknesse of the fleth. And hereunto seteth the exaltation : becau
because it is expressly said, that Christ attained a new glory after that he abased him-
selue, which coulde not well agree to be spoken of, but of a man hauing fleth
and soul. Manichees framed Christ a body of aire, because Christ is called the
second Adam, heavenly of heauen. But neither in that place doth the Apostle
bring in a heavenly effence of the bodie, but a spirituall force which being pow-
red abroad by Christ, doth quicken vs. And Christ is not a body of aire: becau

1,pet.3.18. 2,cor.15.47. 1,cor.15.16. 1,pet.3.18.

The grounds whereupon the Marcianites and
Manichees founded their errour.
Phiil.2.7.
Cap. 13. Of the knowledge of

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 and ynnoble, therefore it is said, that he is not ashamed. But in vaine they object, that by this meanse the wickede 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 Ghoft by faith. Therefore onely flesh maketh not a brotherly ynoyng. But although the Apostle giveth this honour to the faithfull onely, to be of one with Christ, yet it followeth not, that but that the wicked may be borne of the same originall. As when we say that Christ was made man, to make vs the fones of God: this saying extendeth not to all men, because faith is the meanse which spiritually graffeth vs into the bodie of Christ. Also they foolishly mooue a brawl about the name of Fust begotten. They say that Christ should have beene borne of Adam straight at the beginning, that he might be the first begotten among brethren. For the title of Fust begotten, is not referred to age, but to the degree of honour, and excellencie of power. And more colour hath that which they babbe, that Christ tooke to him man and not Angels, because he received mankind into favour. For, to set out more largely the honour which God vouchsafed to gue vs, he compared the Angels with vs, which were in this behalfset behind vs And if the seles monie of Moses be wel weied, where he faith that the fede of the woman shal breake the serpentes head, it shal vterly end the controverse. For onely Christ is not there spoken of, but al mankind. Because the victorie was to be gotten by Christ for vs, he generally pronounceth that the pottererie of the woman shal get the upper hand of the duell. Whereunto followeth, that Christ is born of mankind, because it was Gods purpose there to raise vp Eue, whom he spake vnto with good hope, that the should not faint with sorrow.


The stiffish which now Marciantes have to avoid the evidence of scripture which maketh against them Gal.3:18.

Rom.1:3. Eph.3:11.

3 They do no leffe wickedly than foolishly entangle with allegories these testimonies where Christ is called the fede of Abraham, and the fruit of the wombe of David. For if the name of Seede had been spoken in an allegorie, truely Paul would not have left it vntold, where he plainly and without figure affirmeth, that there are not many sones of Abraham redeemers: but one Christ. Of like fort is it that they alledge that he is no otherwisse called the son of David, but because he was promis-fed & at length in his due time deliuered. For after that Paul had once named him the son of God: in that he by and by addeth, According to the flesh, he truly meane-theth of nature. And so in the ninth Chapter calling him the blessed God, his faith seuerally beside, that according to the flesh he descended of the Jews. Now if he were not truely begotten of the seede of David, to what purpose shal be this saying, that he is the fruit of his wombe? What meane-theth this promise? Out of thy loynes shall he descende, that shall abide in thy stae. Now in the Genealogie of Christ, as it is relicteof of Matthew, they doe Sophistically mocke. For though he do not rehearce the parents of Marie but of Ioseph, yet because he speake of a thing sufficiently knowne abroad among the people, he recketh it enough to shew that Ioseph came of the seede of David, when it was well knowne that Marie was of the same stocke. But Luke more expressith them in teaching that saluation brought by Christ, is common to all mankind: because Christ the author of saluation proceeded from Adam the common parent of all. I grant in seede, that by the Genealogie it can none otherwisse be gathered that Christ was the sonne of David, but so much as he was begotten of the Virgme. But the new Marciantes tincture their error do too proudly, in this that to prooue that Christ tooke his body of nothing, they affirm that women are seedles, and so they overthrow the principles of nature. But because that is no question of divinitie, & the reasons that they bring are so sackle that they may verie easly be confuted: therefore I will not touch those things that belong to Philosophie and Physicke, and will hold me contented to wipe away those things that
they all edge out of Scripture: that is, that Aaron and Ithiabah tookewives of the tribe of Ithiabah, and so the difference of tribes had then been confounded; if woman had engendering seed in her. But is well known that as touching civil order, the kindreds are reckoned by the seede of the man, and yet the excellency of the kinde of man above woman prooueth not the contrary, but that in generation the seed of woman must meste. And this solution extendeth to all the Genealogies. Oftentimes when the Scripture reckoneth vp a Genealogie, it nameth the men only: shall we therefore say, that the women are nothing? But very children doe know, that women are comprehended under the name of men. And after this sort is saide, that women bring forth to their husbandes, because the name of the houshold alway remaineth with the males. Now as this is graunted to the excellency of the male kinde, that the children are counted noble or vnynoble, according to the state of their fathers: so also in the state of bondage the issue followeth the wombe, according to the judgement of the civil lawyers. Whereby we may gather, the issue is engendred of the seed of the woman. And it hath of long time bin received in common use of all nations, that the mothers are called Generices, that is engenders. Wherewith Gods law also agreeeth, which else should wrongfully forbid the marriage of the ynde with his sisters daughter, because there were no confin-guntary betweene them: and also it were lawfull for a man to marry his sister by the mothers side, so that the were begotten of another father. But as I grant that there is a passuie power ascribed to women, so do I answer that the same thing is indifferently spoken of them that is of men. And Christ himselfe is not said to be made by the woman, but of the woman. But some of their companie shaking off all shaine do too lightly aske, whether we will say that Christ was engendered of the meniuall seede of the Virgin, for I will likewise aske of them, whither he did not congeale in the bloud of his mother, which they shall be constrained to confess. Therefore it is fitly gathered of Mathewes wordes, that because Christ was begotten of Marie, he was engendered of her seede; as a like engendering is ment when it is saide, that Booz was begotten of Rahab. Neither doth Mathew here describe the Virgin as a conduit pipe through which Christ passed: but he feuereth this miraculous manner of generation from the common manner, for that by her was Christ begotten of the seede of David. For even in the same sort, that Isaac was begotten of Abraham, Salomon of David, and Ioseph of Jacob, likewise it is said that Christ was begotten of his mother. For the Evangelist do frameth the order of his speech, and willing to prove that Christ came of David, is contented with this one reason, that she was begotten of Marie. Whereby it followeth, that he tooke it for a matter confessed, that Marie was of kinne to Ioseph.

4. The absurdities wherewith they would charge vs, are stuffed full of childish caullations. They think it a shame and dishonour to Christ, if he should have taken his original of men: because he so could not be exempt from the vnuerse lawe that encloseth all the offspring of Adam without exception under sinne. But the comparison that we reade in Paul doth easily affoile this doubt: that as by one man came sinne, and by sinne death, so by the righteousnes of on man grace hath abounded. Wherewith also agreeeth another comparison of his: the first Adam of earth earthly, and naturally, the second of heaven heavenly. Therefore in another place, the same Apostle, where he teacheth that Christ was sent in the likeness of sinfull flesh to satisfie the law, doth so expressly seuer him from the common estate of men, that he be vnder man without fault and corruption. But very childishly they trite it in reasoning thus: If Christ be free from all spot, and was by the secret working of the holy Ghost begotten of the seed of Marie, then is not the womans seed, but onely the mens seed vnclene. For we do not make Christ free from all spot, for this cause that he is onely engendred of his mother without copulation of man, but because he
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he is sanctified by the holy Ghost, that the generation might be pure and uncorrupted, such as should have been before the fall of Adam. And this alway remained steadfastly determined with vs, that so oft as the Scripture putteth vs in mind of the cleanness of Christ, it is ment of his true nature of manhood: because it were superfluous to say that God is cleane. Also the sanctification that hee speakes of in the seventeenth of John, could have no place in the nature of God. Neither are there fained two seedes of Adam, although there came no infection to Christ: because the generation of man is not unclean nor visitous of it selfe, but accidentall by his falling. Therefore it is no matter, if Christ, by whom the estate of innocencie was to be restored, were exempted from common corruption. And whereas also they thrust this upon vs for an absurditie, that if the Worde of God did put on flesh, then it was inclosed in a narrow prison of an earthly body: this is but meer waiwardnesse: because although the infinite essence of the worde did growe together into one person with the nature of man: yet do we finde no inclosing of it. For the sonne of God descended maruellously from heaven, so as yet he left not heaven, it was his will to be maruellously borne in the Virgins wombe, to be conuertant in earth, and hang upon the cross, yet that he alway filled the worlde euem as at the beginning.

The xiiiij. Chapter.

How the two natures of the Mediator doe make one person.

Now where it is said, that the Worde was made flesh: that is not so to be understanded, as though it were either turned into flesh, or confusely mingled with flesh, but because he chose him a temple of the Virgins wombe to dwell in, he that was the sonne of God, became also the sonne of man, not by confusion of substance, but by visitation of person. For we do affirme the Godhead joyned and united to the manhood, that either of them have their whole property remaining, and yet of them both is made one Christ. If any thing in all worldly things may be found like so great a mysterie, the similitude of man is most fit, whom we see to consist of two substances, whereas yet neither is so mingled with other, but that either keepeth the property of his owne nature. For neither is the soule the bodie, nor the bodie the soule. Wherefore both that thing may be severally spoken of the soule, which can no way agree with the bodie: and likewise of the bodie that thing may be said, which can by no meanes agree with the soule: and that may be saide of the whole man, which can be but vnitly taken neither of the soule nor of the bodie severally. Finally, the properties of the soule are sometime attributed to the bodie, and the properties of the bodie sometime to the soule: and yet he that confuseth them is but one man and not many. But such forms of speech doe signifie both that there is one person in man compounded of two natures knit together, and that there are two divers natures which doe make the same person. And so doe the Scriptures speake of Christ: sometime they give unto him those things that ought singularly to be referred to his manhood, and sometime those things that doe peculiarly belong to his Godhead, and sometime those things that doe comprehend both natures, and doe agree with neither of them severally. And this contoyning of the two natures that are in Christ, they doe with such religiousnesse expresse, that sometime they doe put them in common together: which figure is among the olde authors called Communicating of properties.

Things in Scripture sometimes spoken of the person of Christ & agreeing...
was I am was farre disagreeing from his manhood. Neither am I ignorant with what caullation the erronious spirits do deprave this place; For they say that he was before all ages, because he was already for knowne the Redeemer, as well in the counsell of the father, as in the mindest of the godly. But whereas he openly distinguieth the day of his manifestation from his eternal essence, and of purpose pronometh vnto him selfe an authoritie by antiquitie wherein he excelleth above Abraham, he doth undoubtedly challenge to himselfe that which is proper to the Godhead. Whereas Paul affirmeth that he is the first begotten of all creatures, which was before all things, and by whom all things keepe their being: and whereas he himselfe reporteth that he was in glory with the Father before the creation of the world, and that he worked together with the Father those things, do nothing more agree with the nature of men. It is therefore certaine, that these and such like are peculiarly ascribed to the Godhead. But whereas he is called the servante of the Father: and whereas it is faile, that he grewe in age, wisedome and fauour with God and men: that he seeketh not his owne glorie: that he knoweth not the last day: that he speakes not of himselfe: that he doth not his owne will: where he is faile, that he was seene and felt: this wholly belongeth to his owne manhood. For in respect that he is God, neither can he increase in any thing, and he worketh all things for his owne sake, neither is any thing hidden from him, he doth all things according to the free choise of his owne will, and can neither be seene nor felt. And yet he doth not featurall aferibe these things to his nature of man onely, but taketh them upon himselfe, as if they did agree with the person of the mediatour. But the communicating of properties is in this that Paul faith, that God did by his owne bloud, purchaseth vnto him a Church: and the Lord of glory crucified. A gaine, where John faith, that the Word of life was felt. Truly God neither hath bloud, nor suffereth, nor can be touched with hands. But because he which was both very God and man, Christ being crucified, did shed his bloud for vs: those things that were done in his nature of man, are vnproperly, and yet not without reason given to his Godhead. A like example is, where John teacheth that God gave his soule for vs: therefore there also the property of the manhood is communicat with the other nature. Again, when Christ had being yet conuerfent in earth, that no man have ascended into heauen, but the soune of man that was in heauen: truly according to his manhood, and in the flesh that he had put on, he was not then in heauen: but because himselfe was both God & man, by reason of the vnitie of both natures, he gave to the one that, which belonged to the other.

3 But most paltry of all do these places set forth the true substance of Christ, which do comprehend both natures togeth: of which sort there are very many in the Gospell of him. For that which is there read is singularly belonging neither to his godhead nor to his manhood, but both together, that he hath receiue of his father power to forgive sinnes, to raise vp whom he will, to give righteousness, holinesse and salvation, to be made judge over the quicke and the dead, to be honoured even as the father is: Finally, that he is called the light of the world, the good shepheard, the only dore, the true Vine: For such prerogatives had the soune of God, when he was shewed in the flesh, which although he enjoyed with his father before the world was made, yet hee had them not in the same manner or the same respect, and which could not be giue to such a man as was nothing but man. In the same meaning ought we to take that which is in Paul: that Christ after the judgement ended, that yeeld vp the kingdom to God & the Father: Even the kingdom of the soune of God, which had no beginning, nor shall have any ending: but even as he lay hid vnder the bafenes of the flesh, & abased himselfe, taking upon him the forme of a seruante, and laying aside the port of majestie, he shewed himselfe obedient to his father: and having performed all such subjection, at length is crowned with honor and glory, & advanced to the highest dominion, that all knees shall bow before him: so shall he then yeelde
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Phil. 2:10.
1 Cor. 15:28.

Things spoken of

Christ doe neede
wife and sober ex-
positions for the
avoiding as of other
errors, so of those
wherein Nestorius
and Eutyches are
condemned.

Aug. in enchir.
ad Lauren. c. 36.

up to his father both that name and crowne of glory, and whatsoever he had received of his father, that God may be all in all. For to what purpofe is power and dominion given him, but that the father should govern vs by his hande? In which sense it is also faide, that he sitteth at the right hand of the father. But this is but for a time, till we may enjoy the present beholding of the godhead. And here the error of the old fathers cannot be excus'd, which while they took no heed to the person of the Mediator, have obscure the natural meaning of almost all the doctrine that is read in the Gospel of John, and have entangled themselves in many triftes. Let this therefore be vnto vs the key of right understanding, that such things as belong to the office of the Mediator, are not spoken simply of the nature of God, nor of the nature of man. Therefore Christ shall reign till he come forth to judge the world, in so much as he sitteth to his father, according to the small measure of our weaknesse. But when we being made partakers of the heavenly glory, shall see God such as he is, then he having performed the office of Mediator, shall cease to be the embassadors of his father, and shall be contented with that glory which he enjoyed before the making of the world: and the name of Lord doth in no other respect peculiarly agree with the person of Christ, but in this, that it signifies the mean degree betweene God and vs. For which purpose maketh that saying of Paul: One God, of whom are all things, and one Lord, by whom are all things, even he to whom the dominion for a time is committed by the father, until his divine majestie be to be seen face to face. From whom so farre is it off that any thing shall decay, by yeelding vp the dominion to his father, that he shall become so much the more glorious. For then shall God also cease to be the head of Christs because Christ godhead shall then shine of itself, whereas yet it is covered with a certaine veile.

4 And this obscuracion shall doe no small service to afoile many doubts, if the readers doe fitly apply it. For it is marvellous how much the unskilfull, yea some not utterly unlearned, are cumbred with such formes of speech, which they see spoken by Christ, which doe well agree neither with his godhead nor with his manhood, because they consider not that they doe agree with his person wherein he is shewed both God and man, and with the office of Mediator. And it is alwayes easie to see, how well all things hang together, if they have a sober expofitor, to examine so great mysteries with such devout reverence as they ought to be. But there is nothing that these famous and franticke spirits trouble not. They catch hold of those things that are spoken of his manhood, to take away the godhead: and likewise of those things that are spoken of his godhead to take away his manhood: and of those things that are so joyntly spoken of both natures, that they 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, confiting of both natures, united, though not confounded, is our Lord and the true Sonne of God, even according to this manhood, though not by reason of his manhood. For the error of Nestorius is to be driven far away from vs, which when he went about rather to drawe in funder, then to distinguishe the nature, did by the meanse imagine a double Christ. Whereas wee see that the Scripture crieth out with loude voice against it, where both the name of the Sonne of God is given to him that was borne of the Virgin, and the Virgin her selfe is called the mother of our Lord. We must also beware of the madness of Eutyches, last while we go about to shew the vanity of percon, we destroy either nature. For we have already allledged so many testimonies, and there are euery where so many other to be allledged, where his godhead is distinguished from his manhood: as may stop the mouthes even of the most contentious. And a little hereafter I will adioine some testimonies to confute better that fained deuife, but at this present, one place shall content vs. Christ would not have called
called his body a Temple, unless the godhead did distinctly dwell therein. Where-fore as Nestorius was worthily condemned in the Synode at Ephesus, so also was Eutiches afterward condemned in the Synode of Constantinople and Chalcedon; forasmuch as it is no more lawfull to confound the two natures in Christ, than it is to draw them in sunder.

5 But in our age also there hath risen vp no lese pestilent a monster, Michael Servetus, which did thrust in place of the sonne of God, a saine thing made of the essence of God, of spirit, flesh and three elements vncreat. And first he deneth that Christ is by any other way the sonne of God, but in this that he was begotten of the holy ghost in the wombe of the Virgin. But to this end tendeth his Sadduce, that the distinction of the two natures being once ouerthrown, Christ might be thought to be a certaine thing mingled of God and man, and yet neither God nor man. For in his whole procede he travaileth toward this point, that before Christ was openly shewed in the flesh, there were only certaine shadowish figures in God, whereof the trueth or effect then at length was in being, when that word which was ordained to that honor, began truely to be the sonne of God. And we in deed do confesse that the Mediator which is borne of the Virgin, is properly the sonne of God. For Christ in that he is man, could not be the mirror of the inestimable favour of God, vnlesse this dignitie were given him to be, and be called the only begotten sonne of God. But in the meane season the definition of the Church fandeth stedfastly grounded, that he is counted the sonne of God, because he being the Word begotten of the father before all worlds, did by hypostatical union take vpon him the nature of man. Now the hypostatical union is called with the old fathers, that which maketh one person of two natures, which phrase of speech was defiued to ouerthrowe the doting error of Nestorius, because he fained that the sonne of God did so dwelle in flesh, that yet he the time was not man. Servetus fandereth vs, that we make two sonnes of God when we say that the eternall Word was alreadie the sonne of God before that it was clothed with flesh, as if we did say any thing els, 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 absurditty it is to say, that the sonne of God appeared in the flesh, which yet had this alway from eternall begetting to be the sonne, which the Angels words to Marie do secretly shew, That holy thing that shalbe borne of thee, shalbe called the sonne of God: as if he should have sayd, that the name of the Sonne which was obscure in time of the lawe, should now become famous and every where known abroad. Wherewith agreeeth that sayning of Paul, that now by Christ we are the children of God, freely and with boldnesse to cry Abba, Father. But were not the holy fathers in the old time alio accounted among the children of God? Yea, and bearing them bold vp to that interest, they called vpon God by name of their Father. But because since the only begotten sonne of God was brought forth into the world, the heavenly fatherhood is become more plainely known; therefore Paul assigneth this, as it were, a privilege to the kingdom of Christ. But yet this is stedfastly to be held, that God never was father either to Angels or men, but in respect of the only begotten sonne: and that men specially, whom their own 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 Servetus should gault, that this hangeth vpon filiation or becoming a sonne, which God had determined with himself, because our purpoce is not here to speake of the figures how the expiation was shewed in the blood of beasts: but because they could not in thee be the children of God, vnlesse their adoption were grounded vpon the head, it is without reasow to take that from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the sonnes of God, whose great dignity did not hang vpon the redemption to come: yet much it needes be, that
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the Sonne in order before them, which maketh the father to be their father. I will
repeate it againe shortly, and add the same of mankind. Sith from at their first begin-
nine both Angels and men were created with this condition, that God should be
common father to them both, if that saying of Paul be true, that Christ was allway
the head and the first begotten of all creatures, to have the first degree in all: I think 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 term it) began since he was manifested in the
flesh, it shall follow, that he was also Sonne in respect of his nature of man. Servetus
and other such fantaske men would have it, that Christ which appeared in the fleshe
was the Sonne of God, because out of the flesh he could 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 indeed they prate, but Paul 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 onely and grace, but the true and natural, and therefore on-
ely Sonne, that by this mark he may be distincked from all other. For God vouchesfath
to giue the name of his sonnes to vs, that are regenerate into a new life: but the name
of the true and onely begotten Sonne, he giueth to Christ onely. How can he be the
onely Sonne in so great a number of brethren, but because he possesseth that by
nature, which we have received by gift? And the honor we extend to the whole person
of the Mediator, that he be truly and properly the Sonne of God, which was also
borne of the Virgin, and offered himselfe for sacrifice to his father vpon the croffe:
but yet in respect of his Godhead, as Paul teacheth, when he faith, he was seperated
out to preach the Gospel of God, which he had before promised of his Sonne, which
was begotten of the seede of David according to his flesh, and declared the Sonne of
God in power. But why, when he nameth him distinctly the Sonne of David accor-
ding to the flesh, should he feuerally say, that he was declared the Sonne of God, un-
lesse he meant to shew that this did hang upon some other thing, than vpon the very
flesh? For in the same sense in another place he faith, that he suffered by the weake-
nesse of the flesh, and rofe againe by the power of the Spirit, even so in this place he
maketh a difference of both natures. Truly they must needs graunte, that as he hath
that of his mother for which he is called the Sonne of David, so he hath that of his
father for which he is called the Sonne of God: and the same is another thing and
severall from the nature of man. The Scripture giueth him two names, calling him
here and there sometimes the Sonne of God, and sometimes the Sonne of Man. Of
the second there can be no contention moued: but according to the common use
of the Hebrue tongue he is called the Sonne of man, because he is of the offspring of
Adam. By the contrarie I affirme, that he is called the Sonne of God in respect of the
Godhead and 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. Again, in the same place that I alleaged, Paul doth
meane that he which was according to the flesh begotten of the seede of David, was
no otherwise declared the Sonne of God in power, than he teacheth in another place,
that Christ which according to the flesh descended of the Iewes, is God blest for
euer. Now if in both places the distinction of the double nature be touched, by what
right will they say, that he which according to the flesh is the Sonne of man, is not
also the Sonne of God, in respect of the nature of God.

7 They doe in deede disorderfully enforce for the maintenance of their error, the
place where it is said, that God spared not his own Sonne, and where the Angel com-
manded, that the very same he that should be borne of the Virgin, should be called
the Sonne of the highest. But, least they should giuise in so fickle an objection, let
them weigh with vs a little, how strongly they reason. For if it be rightly concluded, that
from his conception he began to be the Sonne of God, because he that is conceiued
is called the sonne of God, then shall it follow, that he began to be the word at his manifesting in the flesh, because John faith, that he bringeth them tidinges of the Word of life, which his hands have handled. Likewise that, which is read in the Prophet: Thou Bethleem in the land of Juda, art a litle one in thousands of Judas: Out of thee shall be born to me a guide to rule my people Israel, and his coming forth from the beginning, from the days of eternity. How will they be compelled to expound this, if they will be content to follow such manner of reasoning? For I have protested, that we do not agree with Neftorius, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly conioyning, because he is the onely begotten sonne of God in the flesh which he tooke of vs. And Augustine doeth wisely admonish vs, that this is a bright glaie, wherein to behilde the maruerss and singular favour of God, that he attained honor in respect that he is man which he could not deserve. Therefore Christ was adorned with this excellency even according to the flesh from the wombe of his mother, to be the sonne of God. Yet is there not in the vitie of person to be fained such a mixture, as may take away that which is proper to the godhead. For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures united into one person, be divers ways called the Sonne of God, than that he be according to divers respects, called sometime the Sonne of God, and sometime the Sonne of Man. And no more doeth that other cauillation of Ser. vetus accomber vs: that before that Christ appeared in the flesh, he is nowhere called the Sonne of God, but under a figure, because although the describing of him, then was somewhat darke: yet where as it is already electely proved 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 belong to the person of the Mediator which he hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father had not beene called Father from the beginning, if there had not then bin a mutual relation to the Sonne, by whose all kinred or fatherhood is reckoned in heaven and in earth: whereby it is easie to gather, that even in the time of the law and the Prophets, he was the Sonne of God, before that this name was commonly known in the Church. But if they strive only about the onely word, Solomon discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if thou canst (faith he) or the name of his sonne. Yet I am not ignorat, that with the contentious this telltowme will not be of sufficient force: neither do I much ground upon it, sauing that it is shewed that they do maliciously caull, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the olde writers with one mouth and consent have openly testified the same: for that their flamenshffe is no lesse worthy to be scorned than to be abhorred which dare obiect Irenacus and Tertullian against vs, both which do confesse that the Sonne of God was invisibell, which afterward appeard visible.

8 But although Servetius hath heaped vp horrible monstrous deues, which peraduenture the other would not allow: yet if ye preffe them hard, ye shall perceive that all they that do not acknowledge Christ to be the sonne of God but in the flesh, do grant it only in this respect, that he was conceited in the wombe of the Virgin by the holy Ghost, like as the Maniches in olde time did foolishly affirm, that man hath his soule (as it were) by deruination from God, because they made that God breathed into Adam the breath of life. For they take so fast hold of the name of Sonne, that they leave no difference betweene the natures, but babble disorderly that Christ being man is the Sonne of God, because according to his natures of man, he is begotten of God. So the eternall begettynge of Wisdome that Solomon speaketh of, is destroyed, and there is no account made of the godhead in the Mediator, or a fantasied Ghost is thrust in place of the Manhuode. It were Indeede profitable to confute the
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the greater deities of Seruettius, wherewith he hath bewitched himselfe and some other, to the end that the godly readers admonished by this example, may holde them selves within the compasse of soberness and modestie: sauing that I thinke it should be superfluous, because I have 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 even then he was before appointed to be man that shoule be the essentiall image of God. And he doth acknowledge no other worde of God but in outward shew. This he expoundeth to be the begettynge of him, that there was begotten in God from the beginning a will to beget a Sonne, which also in act extended to the nature itselfe. In the meanesime he confoundeth the Spirit with the Worde, for that God distributed the invisible Word and the Spirit into flesh and soule. Finally the figuration of Christ, hath with them the place of begettynge, but he faith, that he which then was but a shadow with forme in forme, was at length begotten by the word, to which he assigneth the office of seed. Whereby it shall follow that hogs and dogs are as well the children of God, because they were create of the originall seede of the word of God. For although, he compound Christ of three whereat elements to make him begotten of the essence of God, yet he faineth that he is to the first begotten among creatures, that the same essentiall Godhead is in stones, according to their degree. And laffe he should seeme to strip Christ out of his godhead, he affirmeth that his flesh is confusubstantiall with God, and that the Worde was made man by turning the flesh into God. So while he cannot conceive 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 Worde to nothing, and taketh from vs the sonne of David, that was promised to be the Redeemer. He oft repeated 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 shineed with god in the three elements, which afterward appeared in the first light of the worlde, in the cloude and in the pillar of fire. Now how shamefully he sometime disagreeth with himselfe, it were too tedious to rehearse. By this short recitall the readers that have their found wet may gather, that with the circumstances of this unclean doge the hope of saluation is utterly extinguished. For if the flesh were the godhead itselfe, it should cease to be the temple thereof. And none can be our Redeemer, but he that begotten of the seed of Abraham and David, is according to the flesh, truly made man. And he wrongfully standeth upon the words of John, that the Worde was made flesh. For as they reft the error of Neftorius, so they nothing further this wicked invention, whereof Eusiches was author, for as much as the onely purpose of the Evangell was to defend the unitie of perfections in the two natures.

The xv. Chapter.

That we may know, to what end Christ was sent of his Father, and what he brought yse those three things are principally to be considered in him, his Propheticall office, his kingdom, and his Priesthood.

Christ a Prophet, a King, and Priest, so to be acknowledged, not with a cold mentioning of those titles but with a right understanding of the end and use of them. The people

A V Forstine faith rightly, that although the Heretikes doe bragge of the name of Christ, yet they have not all one foundation with the godly, but that it remaineth onely proper to the Church. For if these things be diligently considered, that belong to Christ, Christ shall be found among them onely in name, and not in very deed. So at this day the Papistes, although the name of the Sonne of God redeemer of the worlde, founde in their mouth: yet because being contented with vaine pretence of the name, they spoile him of his power and dignitie: this faying of Paul may be well spoken of them, that they have not the head. Therefore, that faith may finde founde
founde matter of salvation in Christ, and so rest in him, this principle is to be estab-
lished, that the office which is committed to him by his Father, consisteth of three
parts. For he is given both a Prophet, a King, and a Priest. Albeit, it were but small
profit to knowe those names, without knowledge of the ende and use of them. For
they are also named among the Papistes, but coldly and to no great profit, where
it is not knowne what each of these titles containeth in it. Wee haue faide before,
how though God sendeth Prophets by continual course one after another, did never
leave his people destitute of profitable doctrine, & such as was sufficient to salvation:
that yet the minde of the godly had alwaye this persuasion, that full light of under-
standing was to be hoped for onely at the comming of Messias: yea and the opinion
thereof was come, even to the Samaritans, who yet knew the true religion, as
appeareth by the saying of the woman: When Messias commeth he shall teach vs all
things. And the Jews had not rashly gathered this vpon presumptions in their minds:
But as they were taught by assured oracles, so they beleued. Notable among the
other is that saying of Ezekeil: Beholde, I haue made him a wittesflfe to peoples, I haue
given him to be a guide and Schoolemaister to peoples: even as in another place he
had called him the Angel or interpreter of the great counsell. After this manner the
Apostle commend the perfection of the doctrine of the Gospell, after that he had
said, that God in the olde time spake to the Fathers by the Prophets diversely, and
under manifold figures, addeth that last of all he spake vnto vs by his beloved Sonne.
But because it was the common office of the Prophets to kepe the Church in suspense,
and to vphold it vntill the comming of the Mediator, therefore wee reade that in their
scattering abroad, the faithfull complained that they were deprevied of that ordinarie
benefit, saying: We see not our tokens: there is no prophet among vs: there is no
more any that hath knowledge. But when Christ was now not farre off, there was a
time appointed to Daniel to seale vp the vision and the Prophet, not onely that the
Prophecye, which is there spoken of, should be established in assured credit, but alio
that the faithfull shoule learnie with contented minde to want the Prophets for a
time, because the fulnisse and closing vp of all revelations was at hand.

2. Now it is to be noted, that the title of commendation of Christ belongeth to
these three offices. For we knowe that in the time of the lawe, as well the Prophets
as Priests and kings were appointed with holy oyle. For which cause the renowned
name of Messias was given to the promisde Mediator. But though in deed I confesse
(as I haue also declared in another place,) that he was called Messias, by pecular
consideration and respect of his kynsdome: yet the annointings in respect of the
office of Prophet and of Priest, haue their place, and are not to be neglected of vs. Of
the first of these two is expresse mention made in Ezekeil, in these words. The spirit of
the Lord Jehova vpon me. Therefore the Lord hath annointed me, that I should preach
to the meke, shoulde bring health to the contrite in hart, shoulde declare deliuerance
to captaines, shoulde publish the yere of good will, &c. We see that he was annointed
with the Spiritu, to be the publishe and wittesflfe 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 hee tooke not the appointing for
himself alone, that he might execute the office of teaching, but for his whole bo-
die, that in his continuall preaching of the Gospell, the vertue of the Spiritu should
ioyne withall. But in the meantime this remaineth certaine, that by this perfection
of doctrine which he hath brought, an ende is made of all prophecies, so that they
doe diminish his authoritie, that being not content with the Gospell, doe patch any
fornaine thing vnto it. For that voice which thundred from heauen, saying: This is
Mas. 3.17. my beloved Sonne, heare him: hath advanc’d him by singular privilidge above the
degrees of all other. Then this ointment is powred abroade from the head vnto all
the members: as it was forespoken by Joel. Your children shall prophesie, and your
 Joel.2.18. daughters
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doughters shall see visions, &c. But where Paul faith, that he was given vs vsnto wisdom, and in another place, that in him are hid all the treasures of knowledge and understanding: this hath somewhat another meaning: that is, that out of him there is nothing profitable to know, and that they which by faith perceive what he is, have comprehended the whole infiniteness of heavenly good things. For which cause he writeth in another place, I have counted it precious to know nothing, but Jesus Christ, and him crucified: which is most true, because it is not lawful to passe beyond the simplicity of the Gospel. And henceunto tendeth the dignity of a Prophets office in Christ, that we might know that in the sum of the doctrine, which he hath taught, are contained all points of perfect wisdom.

3 Now come I to his kingdom, of which were vaine to speake, if the readers were not first warned, that the nature thereof is spiritual. For thereby is gathered, both to what purpose it ferueth, and what it availeth vs, and the whole force and ertennitie thereof, and also the ertennitie which in Daniel the Angel doth attribute to the person of Christ, and againe the Angel in Luke dooth woorthily apply to the salvation of the people. But that is also double or of two sorts, for the one belongeth to the whole bodie of the church, the other is proper to every member. To the first is to be referred that which is said in the Psalm: I have once vowed by my holines to David, I will not lie, his seed shall abide for ever, his state shall be as the Sunne in my sight, it shall be established as the Moone for ever, and a faithfull witness in heaven. Neither is it doubtfull, but that God doth there promise, that he will be by the hand of his sonne an eternall gouernor and defender of his Church. For the true performance of this prophetic he can found no where else but in Christ: forasmuch as immediately after the death of Salomon, the greater part of the dignity of the kingdome fell away, and was to the dishonneur of the house of David conveyed over to a private man, and afterward by little and little was diminished, till at length it came to utter decay, with haene and shamefull destruction. And the same meaning hath that exclamacion of Esay: Who shall shew forth his generation? For he do pronounce that Christ shall remaine alue after death, that he ioyneth him with his members. Therefore so oft as we heare that Christ is armed with eternal power, let vs remember that the everlafting continuance of the Church is upheld by this support, to remaine full safe among the troublesome toffings, wherewith it is continually vexed, and among the grievous and terrible motions that threaten innumerable destructions. So when David scorneth the boldneffe of his enemies, that goe about to breake the yoke of God and of Christ, and sayeth, that the kings and peoples raged in vaine, because he that dwelleth in heauen is strong enough to breake their violent assautes: he affurcth the godly of the continuall preperation of the Church, and encourageth them to hope well so oft as it happeneth to be oppressed. So in another place, when he saith, in the person of God: Sitt at my right hand, till I make thine enemies thy footstoole: he warneth vs, that howe mantle and strong enemies fouer doe conspire to besiege the Church, yet they haue not strength enough to prevaile against that vnchangeable decree of God, whereby he hath appointed his sonne an eternall king: whereupon it followeth, that it is impossible that the Deuill with all the preparation of the worlde, may be able at any time to destroy the Church, which is grounded vpon the eternall state of Christ. Now for so much as concerneth the speciall vs of euerie one, the very same eternall continuance ought to raise vs vp to hope of immortalitie. For we fee, that whatsoever is earthly and of the world, endureth but for a time, yea and is very faire. Therefore Christ, to lift vp our hope vnto heauen, pronounceth, that his kingdome is not of this world. Finally, when any of vs heareth, that the kingdome of Christ is spiritual, let him be raised vp with this saying, and let him pærce to the hope of a better life; and where as he is now defended by the hande of Christ, let him looke for the full fruit of this grace.
grace in the world to come.

4. That as we have said, the force and profit of the kingdom of Christ cannot otherwise be perceived by us, but when we know it to be spiritual and sufficient though it were but by this, that while we must live in warfare under the cross, during the whole course of our life, our estate is hard and miserable: what then should it profit us to be gathered together under the dominion of a heavenly king, vnlesse we were certain to enjoy the fruit thereof out of the state of this earthly life? And therefore it is to be known, that whatsoever felicity is promised us in Christ, it consists not in outward commodities, that we should lead a mercie and quiet life, flourish in wealth, be assured from all harms, and grow full of those delightful things; but that which is most desire: but that it wholly belongeth to the heavenly life. But as in the world the prosperous and desired state of the people is partly maintained by plenty of good things and peace at home, and partly by strong forceable defences, whereby it may be safe against outward violence: so Christ also doth enrich his with all things necessarie to eternal salvation of souls, and fortifies them with strength, by which they may stand unable against all assaults of principal enemies. Whereby we gather, that he reigneth more for vs then for himselfe, and that both within and without that being furnished to farre as God knoweth to be expedient for us, with the gifts of the spirit, whereof we are naturally empaque, wee may by these first fruits perceive that we are truly joyned to god unto perfect blessed-ness. And then, that bearing vs Bolde vpou the power of the same spirit, we may not doubt that we shall alway have the victorie against the Diuell, the world, and cruel kind of hurtfull thing. To this purpose tendeth the anwser of Christ to the Pharifees, that because the kingdom of God is within vs, it shall not come with observation. For it is likely that because he professed that he was the same king, under whom the souveraigne blessing of God was to be hoped for, they in some required him to shewe forth his signes. But he, because they (who other wise are too much bent to the earth) should not foolishly rest upon worldly pomps, bidde them to enter into their owne confidences, because the kingdom of God is righteoufnesse, peace and joy in the holy Ghost. Hereby we are briefly taught what the kingdom of Christ Rom.14.17. is, not earthly vs. For, because it is not earthly or fleshly, subject to corruption, but spiritual: he lifteh vs vp to eternal life, that we may patientlie passe over this life in miseries, hunger, cold, contempt, reproches, and other griefes, contented with this one thing, that our king will never leave us destitute, but assur vs in our necessities, till having 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. Now whereas he armeth and furnisheth vs with power, and garnisheth vs with beauty and magnificence, enricheth vs with wealth: hereby is ministr’d vnto vs all plentifull matter to glorifie upon, and also Bolde courage to fight without feare against the diuell, sinne and death. Finally, that clothed with his righteoufnesse, we may valiantly overcome all the reproches of the world, and as he liberallly filleth vs with his gifts, so we againe for our part, may bring forth fruite to his glory.

5. Therefore his kingly anointing is fet forth vnto vs, not done with oyle or ointments made with spices, but he is called the anointed of God because vpon him hath rested the spirit of weddom, understanding, counseil, strength and feare of God. This is the oyle of gladness, wherewith the Psalmes reporteth that he was anointed about his fellowes, because if there were not such excellencie in him, we should be all needie and hungry. For as it is alreadie said, he is not privately enriched for himselfe, but to poure his plentie vpon vs, being hungry and dry, For as it is said, that the father gaueth the spiritio to his sonne, not by measure, so there is expressed a reason why, that all we should receive of his fulnes, and grace for grace. Out of which fountain thou mayest see how the father gave the spiritio to his sonne, not by measure, so there is expressed a reason why, that all we should receive of his fulnes, and grace for grace. Out of which fountain floweth that liberall flowing, whereof Paul maketh mention, whereby grace is duely distributed To know the eternall kingdom of Christ is cannot profit us at all except we know it to be spiritual, and to consist of two parts, the enriching of his subjects with good things, and the forcible defending of them against the assaults of principal enemies; out of this our comfort floweth.
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distributed to the faithful, according to the measure of the gift of Christ. Hereby is
that which I said sufficiently confirmed, that the kingdom of Christ consisteth in
the spirit, not in earthly delights or pompes, and therefore we must forsake the world
that we may be partakers of it. A visible signe of this holy anointing was shewed in
the baptism of Christ, when the holy Ghost rested upon him in the likeness of a
dove. That the holy Ghost and his gifts are meant by the word Anointing, ought
to seeme neither noueltie nor abfurditie. For we are none other way quickened,
speciallly for so much as concerneth the heavenly life: there is no drop of hony force in
vs, but that which the holy Ghost poureth into vs, which hath chosen his place in
Christ, that from thence the heavenly riches might largely flow out vnsto vs, where-
of we are so needy. And whereas both the faithfull stand insensible by the strengt
of their King, and also his spirituall riches plenteously flow out vnto them, they are
not unworthily called Christians. But this eternitie whereas we have spoken, is no-
thing derogate by that saying of Paul: Then he shall yeeld vp the kingdom to
God and the Father. Againe: the Sonne himselfe shall be made subject, that God
may be all in all things: for his meaning is nothing else, but that in that same per-
fec glorie, the administration of the kingdom shall not be such as it is now. For
the Father hath given all power to the Sonne, that by the Sonnes hand he may go-
uerne, cherish and sustaine vs, defende vs under his safegarde, and helpe vs. So
while for a little time we are waiering abroad from God, Christ is the mean
betweene God and vs, by little and little to bring vs to perfect coniounyn with God.
And truely, whereas he firsteth on the right hand of the Father, that is, as much in effet,
as if he were called the Fathers deputie, vnnder whom is the whole power of his do-
mination, because it is Gods will to rule and defend his Church by a meane (as I may
so call it) in the person of his Sonne. As also Paul doth expounde it in the first chap-
ter to the Ephesians, that he was set at the right hand of the Father, to be the head
of the Church, which is his bodie. And to no other meaning tendeth that which he
teacheth in another place, that there is given him a name aboue all names, that in
the name of Jesus all knees should bow, and all tongues confess that it is to the glory
of God the Father. For enu in the same words also he firsteth out in the kingdom
of Christ an order necessarie for our present weakeenesse. So Paul gathereth right-
ly, that God shall then be by himselfe the onely heade of the Church, because
Christes office in defending of the Church, shall be fulfilled. For the same reason
the Scripture commonly calleth him Lord, because his Father did set him ouer vs
to this ende, to exercise his owne Lords power by him. For though there be ma-
ny Lordships in the world, yet is there to vs but one God the Father, of whom
are all things and in whom, and one Lord Christ, by whom are all things and
we by him sayeth Paul. Whereupon is rightlie gathered that he is the same God,
which by the mouth of Esie affirmed himselfe to be the King and the Law
maker of the Church. For though he do every where call all the power that hee
hath, the benefite and gift of the Father, yet he meaneth nothing else, but that he
reigneth by power of God: because he hath therefore put on the perfonage of the
Mediator, that defending from the boome and incomprehensible glory of the
Father, he might approch his vnto vs. And so much more rightfull it is, that we be
with all content prepared to obey, and that with great cheefulnes we direct our obedi-
ces to his commandment. For as he syneth the offices of King and Pastor to-
ward them that willingly yeeldeth themselfes obedient: so on the other side, we heare
that he beareth an yron scepter, to brake and brufe all the obstinat like potters ves-
s: we heare also that he shall be the judge of nations, to cower the earth with dead
corpes, and to overthrow the height that standeth against him. Of which thing there
are some examples seene at this day: but the full proove thereof shall be at the laft
judgement, which may also properly be accounted the last act of his kingdom.

6 Concerning
6 Concerning his Priesthood, thus it is briefly to be holden, that the ende and
vice of it is, that he should be a Mediator pure from all spot, that should by his holi-
ness reconcile vs to God. But because the just curse possesseth the entire, and God
according to his office of Judge is bent against vs, it is necessary that some expiation
be vndone, that he being a Priest may procure favour for vs, to appease the wrath of
God. Wherefore, that Christ might fulfill this office, it behooved that he should come
forth with a sacrifice. For in the Law it was not lawfull for the Priest to enter into
the Sanctuary without blood, that the faithfull might know, that though there were
a Priest become means for vs to make intercession, yet God could not be made fa-
vourable to vs before that our sins were purged. Upon which point the Apostle dis-
courseth largely in the Epistle to the Hebrewes, from the fourteenth Chapter almost
to the end of the tenth. But the summe of all commeth to this effect, that the honour of
Priesthood can be applied to none but to Christ, which by the sacrifice of his death
hath wiped away our giltiness, and satisfied for our sinnes. But how weighty a mat-
ter it is, we are enformed by that solemn oath of God, which was spoken without
repentance: Thou art a Priest for ever, according to the order of Melchisedech. For
without doubt his will was to establish that principal point, which he knew to be the
chiefly point whereupon our salvation hanged. For as it is faid, there is no way open
for vs or for our prayers to God, unless our filthiness being purged, the Priests
doe sanctifie vs and obtaine grace for vs, from which the uncleanesse of our wicked
doings and sinnes doth debarre vs. So doe we fee, that we must begin at the death
of Christ, that the efficacie and proffite of his Priesthood may come vnto vs. Of
this it followeth that he is an eternall intercessor, by whose mediation we obtaine
favour, whereupon againe ariseth not onely assistance to pray, but also quietnesse
to godlye consciences, while they safely leane vpon the fatherly tenderness of God,
and are certainly persuaded that it pleaseth him whatsoever is dedicated to him
by the Mediator. But whereas in the time of the Law, God commanded sacrific-
ces of beasts to be offerred to him: there was an other and a new order in Christ,
that one should be both the sacrificed hoft, and the Priest: because there neither
could be found any other satisfaction for sinnes, nor any was worthy so great hon-
or 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 favoura-
ble and mercifull vnto vs, but also to bring vs into the fellowship of so great an ho-
nor. For we that are defiled in our selves, yet being made Priests in him doe offer
vp our selves, and all ours to God, and doe freely enter into the heavenly sanctuary,
that all the sacrifice of prayer and praise that come from vs, may be acceptable and
sweete finnelling in the fight of God. And thus farre doth that sayinge of Christ ex-
tende: For their sakes I sanctifie my selfe: because, hauing his holines pownd vp
vs, in as much as he hath offered vs with himselfe to his Father, we that otherwise
do slinke before him, doe pleade him as pure and cleane, yea, and holy. Hereunto
serueth the anointing of the sanctuary, whereof mention is made in Daniel. For the
comparison of contrarietie is to be noted betwenee this anointing, and that shado-
wise anointing that then was in vs: as if the Angell should haue said, that the shado-
ues being driven away, there should be a cleare Priesthood in the person of Christ,
And so much more deeteable is their invention, which not contented with the sacri-
cifice of Christ, haue presumed to threfut in themselves to kill him: which is daylie
enterprised among the Papits, where the Maffe is reckoned a sacrificing of Christ.

The xvj. Chapter.

How Christ hath fulfilled the office of Redeemer, to purchase salvation for vs,
Wherein is increased of his death, and Resurrection
and his Ascending into Heauen.
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A l that we have hitherto said of Christ, is to be directed to this matter, that being damned, dead, and lost in our sueles, we may seek for righteousness, deliverance, life and salvation in him: as we be taught by that notable saying of Peter, that there is none other name under heaven given to men wherein they must be saved. Neither was the name of Jesus given him vnaudiously, or at chanceable adventure, or by the will of men, but brought from heaven by the Angel, the publisher of God's decree, and with a reason also assigned: because he was sent to save the people from their finnes, in which words that is to be noted, which we have touched in an other place, that the office of Redeemer was appointed him, that he should be our Saviour: but in the meantime our redemption should be but imperfect, unless he shoulde by continual proceedings connuey vs forward to the uttermost mark of salvation. Therefore, to soone as we tawne newes little from him, our salvation by little and little vanishe away, which wholly refteth in him: so that all they wilfully loose themselues of all grace, that reft not in him. And the admonition of Bernard is worthy to be reheard, that the name of Jesus is not only light, but also meat, yea & oyle also, without which all the meate of the soule is drye, and that it is also salt, without the seasoning whereof all that is set before vs is vnfauorlie. Finally, that it is hony in the mouth, melodie in the eare, and joyfulnesse in the heart, and also medicine, and that whatsoever is spoken in disputacon is vnfauorlie, but where this name foundeth. But here it beho ueth to weigh diligently how salvation is purchaced by him for vs: that we may not onely be persuaded that he is the author of it, but also embracing such things as are sufficient to the steadfast upholding of our faith, we may refuse all such things as might drawe vs away hither or thither. For sith no man can defend into himselfe, and earnestly consider what he is, but feeling God angrie and bent against him, he hath neede carefully to secke a meane and way to appease him, which demandeth satisfaction: there is no common aifurednesse required, because the wrath and curse of God lyeth alway upon sinners, till they be loose from their guiltinesse: who, as he is a righteous judge, suffereth not his lawe to be broken without punishment, but is ready armed to reveng e it.

2 But before we goe anie further, it is to be seene by the way, how it agreed together, that God which preserved vs with his mercie, was our enemy vntill he was reconciled to vs by Christ. For how could he have given vs in his onely begotten sonne a singular pledge of his loue, vnlesse he had alreadie before that embraced vs with his free fauour? Because therefore here ariseth some seeming of contrarietie, I will first vnloose this knot. The holy Ghost commonly speaketh after this manner 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 severed from God, till they were received into a conjoyning by his body. Such manner of phrases are applied to our capacitie, that we may the better understand how miserable and wretched our estate is being out of Christ. For if it were not spoken in express words, that the wrath and vengeance of God, and everlastinge death did rest upon vs, we would lesse acknowledge how miserable we should be without God's mercie, and would lesse regard the benefit of deliverance. As for example, If a man heare this spoken to him: If God at such time as thou wast yet a sinner, had hated thee, and cast thee away as thou hadst deserved, thou shouldest have suffered horrible destruction: but because hee hath willinglie and of his owne free kindness kept thee in fauour, and not suffered thee to be estranged from him, hee hath so deluded thee from that perill: trulie hee will be moued with, and in some part feele how much he oweth to the mercie of God. But if hee heare on the other side that which the Scripture teacheth, that hee was by faire estranged from God, the heire of wrath, subject to the curse of externeall death, excluded from all hope of salvation, a straunger from all blessing
of God, the bondslave of Sathan, captive under the yoke of sinne: Finally, ordained unto already entangled with horrible destruction, that in this case Christ became an intercessor to entreat for him, that Christ tooke upon him and suffered the punishment which by the just judgement of God did hang over all sinners, that he hath purged with his blood those euils that made them hatefull to God, that by his expiation is sufficient satisfaction and sacrifice made to God the Father, that by this intercessor his wrath was appeased: that within this foundation resteth the peace betwenee God and men: that upon this bond is contained his good will toward them: that not be so much the more moued with thefe, as it is more blye represented out of how great misery he hath beene deliverd? In a summe: because our minde can neither desirously enough take hold of life in the mercie of God, nor receive it with such thankfulness as we ought, but when it is before stricken and throwne downe with the fear of the wrath God and dread of eternal death, we are taught by holy Scripture, that without Christ we may see God in manner wrathfullly bent against vs, and his hand armed to our destruction: and that we may embrace his good will and fatherly kindness no otherwhere, but in Christ.

3 And although this be spoken according to the weaknesses of our capacitie, yet it is not falsely said. For God which is the highest righteousnesse, cannot leave wickednesse which he seeth in vs all. Therefore wee all haue in us that, which is woord the hatred of God. Therefore in respect of our corrupted nature, and then of euill life added vnto it, truely we are all in displeasure of God, grieved in his fight, and borne to damnation of hell. But because the Lord will not loole that which is his in vs, he findeth yet somewhat that he of his goodnesse may loue. For howsoever we be sinners by our owne fault, yet we remaine his creatures. Howsoever we have purchased death to our selues, yet he made vs vnto life. So is he moued by meere and free louing of vs to receive vs into favour. But if there is a perpetuall and vnappeable disaigreement betwenee rightouesnesse and iniquitie, so long as we remaine sinners, he cannot receive vs wholly. Therefore, that taking away all matter of disaigreement, he might wholly reconcile vs vnto him, he doth by expiation set forth in the death of Christ, take away whatsoever euill is in vs, that we, which before were vnwhite and vpyrue, may now appear righteous and holy in his sight. Therefore God the Father doth with his loue prouent and goe before our recompence in Christ, yea, because he first loued vs, therefore he afterward doth reconcile vs vnto his selue. But because vnall Christ with his death come to us corvs, there remaineth wickednesse in vs, which deserveth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and intimately inuoyed to God, vnall Christ doe inuoye vs. Therefore if we will affirme our selues to haue God made well pleased and favouruable vnto vs, we must fasten our eyes and minde vpon Christ onely: as indeed we obtaine by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God.

4 And for this reason Paul saith, that the same loue, wherewith God embraced vs before the creation of the world, was stayed and grounded vpon Christ. These things are plaine and agreeable with the Scripture, and doe make those places of Scripture to accord very well together, where it is said: that God declared his loue toward vs in this, that hee gave his only begotten Sonne to death: and yet that he was our enemie till he was made favouruable againe to vs by the death of Christ. But that they may be more strongly prooved to them that require the Testament of the olde Church! I will alldgge one place of Augustines, where he teacheth the very same that we doe. The loue of God (faith hee) is incomprehensible and vunchangeable. For hee beganne not to loue vs, since the time that we were reconciled to him by the blood of his Sonne. But before the making of the worlde hee loued vs, even before that we were any thing at all, that wee might also be his children with
with his only begotten Son. Therefore whereas we are reconciled by the death of Christ, it is not so to be taken as though the Son did therefore reconcile us unto him, that he might now beginne to love us whom he hated before: but we are reconciled to him that alreadie loved us, to whom we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle bear witnesse. He doth commend ( faith he ) his love toward vs, because when we were yet sinners, Christ died for vs. He therefore had a love to us, even then when we were enemies to him and wrought wickednesse. Therefore after a maruellous and divine manner he loved vs, even then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednes had on euerie side wafted away his worke, he knewe how in euerie one of vs, both to hate that which we our selues had made, and to love that which he had made. Thefe be the words of Augustine.

5 Now where it is demanded, how Christ hath done away our sinnes, and taken away the strife betweene vs and God, and purchased such rightruefulness as might make him favourable and well willing toward vs: it may be generally answered, that he hath brought it to passe by the whole course of his obedience. Which is proued by the testimonie of Paul. As by one mans offence many were made sinners, so by one mans obedience we are made righteous. And in another place he extendeth the cause of the pardon that deliuereth vs from the curse of the law, to the whole life of Christ, saying, When the fulnes of time was come, God sent his Son made of a woman, Subject to the law, to redeeme them that were vnder the law: And so affirmed that in his very baptism was fulfilled one part of rightruefulness, that he obediently did the commandement of his father. Finally, from the time that he tooke vp on him the person of a seruant, he began to pay the ransome to redeeme vs. But the scripture to set out the manner of our salvation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ. He himselfe pronounced that he gave his life to be a redemption for many. Paul teacht that he died for our sins. John Baptist cried out that Christ came to take away the sins of the world, because he was the Lamb of God. In another place Paul faith, that we are justified freely by the redemption that is in Christ, because he is set forth the reconciler in his own blood. Againe, that we are justified in his blood & reconciled by his death. Againe, he that know not sin, was made sin for vs, that we might be the rightruefulness of God in him. I will not recite all the the testimonies, because the number would be infinit, and many of them must be hereafter alleagde in their order. Therefore in the summe of beleefe, which they call the Apostles creed, it is verie orderly passeth immediately from the birth of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the rest of his obedience excluded, which he perfomred in his life: As Paul comprehended it wholly from the beginning to the end in sayings, that he abased himselfe, taking upon him the forme of a seruant, and was obedient to his father to death, euere the death of the cross. And truely euery in the fame death his willing submission hath the first degree, because the sacrifice, verie it had been willingly offered, had nothing profited toward rightruefulness. Therefore, where the Lord testified, that he gave his soule for his sheepe, he expressly addeth this, no man take it away from my serf. According to the which meaning, Estae faith, that he held his peace like a lambe before the shearer. And the historie of the Gospel rehearseth, that he went forth and met the fouldiers, and before Pilate he left defending of himselfe, and stood still to yeeld himselfe to judgement to be pronounced upon him. But that not without some strife: for both he had taken our infirmities upon him, and it behooned that his obedience to his father, should be this way tryed. And this was no slender shew of his incomparable love toward vs, to wrestle with horrible feare, and in the midst of these cruel tormentes to cast away all care of himselfe, that he might provide for vs. And this is to be beleued, that there could
could no sacrifice be well offer'd to God any other wise, but by this that Christ for
faking all his own affection, did submit & wholly yield himselfe to his fathers wil. For
prove whereof, the apostle doth fully allege that testimonie of the Psalm in the book
of the lawe it is written of me, that I may do thy wil, O God, I will, & thy law is in the
midst of my hart. Then I said: Lo, I come. But because trembling confidences
finde no rest but in a sacrifice and wafting whereby sinnes are cleaffed: therefore for
good cause we are directed thither, and in the death of Christ is appointed for vs
the matter of life. Now forasmuch as by our owne guiltineffe, curfe was due unto vs,
before the heavenly judgement seat of God, therefore first of all is recited
how he was condemned before Ponce Pilate president of Iurie: that we should know
that the punishment whereunto we were subject, was justly lade upon vs. We could
not escape the dreadful judgement of God: Christ, to deliver vs from it, suffred
himselfe to be condemned before a mortall man, yea a wicked and heathen man.
For the name of the presidet is expressed not only to procure credite to the histo-
rie, but that we should learner that which Esay teacheth, that that chaffement of
our peace was upon him, and that by his stripes we are healed. For to take away our
damnation, every kinde of death sufficed not for him to suffer, but to satisfie our re-
demption, one speeiall kinde of death was to be chosen, wherein both drawing a-
way our damnation to himselfe, and taking our guiltineffe upon himselfe, he might
deliuer vs from them both. If he had beene murthred by the enes, or had beene
rashingly flaine in a commotion of the common people: in such a death there should
have beene no apparence of satisfaction. But when he was brought to be arraigned
before the judgement seat, when hee was accused and prifled with witneffes
against him, and was by the mouth of the judge condemned to die: by these to-
kens we understand, that he did bare the person of a guiltie man and of an euill
doctor. And here are two things to be noted, which both were aforespoken by
the prophecies of the Prophets, and do bring a singular comfort and confirmation
of Faith. For when we heare that Christ was sent from the judges seat to death,
and was hanged among the enes, we have the fulfilling of that prophacie, which is
allledged by the Evangelist. He was accounted among the wicked. And why so?
euen to take upon him the deed of a sinner, not of a man righteous or innocent,
because he suffred death not for cause of innocencie, but for sinne. On the other
side when we heare that he was acquitted by the same mouth whereby he was con-
demned, for Pilate was compelled openly more then once to beare witneffe of his
innocencie: let that come in our minde which is in the other prophet: that hee re-
payed that which he had not taken away. And so we shall beholde the person of a
sinner and euill docter represented in Christ: and by the open appearance of his in-
nocencie it shall become plaine to see, that he was charged rather with other offence
then his owne. He suffred therefore under Ponce Pilate, and so by the Solemn
sentence of the President, was reckoned in the number of wicked doecers: but yet not
so, but that he by the same judge at the same time pronounced righteous, when
he affirmed that he found no cause of condemnation in him. This is our acquittal,
that the guiltineffe which made vs subject to punishment, is removed upon the
head of the Sonne of God. For this setting of one against the other, we ought prin-
cipally to holde fast, lest we tremble and be careful all our life long, as though
the just vengeence of God did hang over vs, which the foame of God hath taken upon
himselfe.

6 Beside that, the verie manner of his death is not without a singular mysterie.
The Cross was accused, not onely, by opinion of men, but also by decree of
the law of God. Therefore when Christ was lifted vp to the Croffe, he made him
himselfe subject to the curfe. And so it behooved to be done, that when the curfe was re-
mooned from vs to him, we might be delivered from all curfe that for our sinnes was
prepared.
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prepared for vs, or rather did already rest upon vs. Which thing was also by shadow expressed in the law. For the sacrifices and satisfactorie oblations that were offered for sinnes, were called **Atonement.** Which words properly signifieth sinne in itself. By which figurative change of name, the holy Ghost ment to shew, that they were like unto cleansing plasters to draw out to themselues, and bear the curse due to sinne. But that name which was figuratively represented in the sacrifices of Moses, is indeed declared in Christ the original patterne of all the figures. Wherefore he, to performe a perfect expiation, gave his owne soule to be an atonement, or a satisfactorie oblation, as the prophet calleth it, upon the which our filth and punishment might be cast, and so ceaze 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 wee might bee made the righteousnesse of God in him. For the sinner of God being most cleane from all fault, did yet put upon him the reproch and shame of our iniquities, and on the other side couered vs with his cleanenesse. It seemeth that he meant the same when he speaketh of sinne, that sinne was condemned in his flesh. For the Father destroyed the force of sinne, when the curse thereof was remoued, and laide upon the flesh of Christ. It is therefore declared by this saying, that Christ was in his death offered vp to his father for a satisfactorie sacrifice, that the whole satisfaction for sinne being ended by his sacrifice, wee might ceaze to dread the wrath of God. Nowe is it plain, what that saying of the Prophet meaneth, that the iniquities of vs all were laide upon him, that is, that he extendeth to wipe away the filthinesse of our iniquities, was himselfe as it were by way of enter-changed imputation, couered with them. Of this, the crosse wherunto he was fastened was a token, as the Apostle testifieth. Christ (as faith hee) 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 a 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 beeare our sinnes vpon the tree. Because by the very token of the crosse we doe more plainly learne that the burden wherewith we were oppressed was laide vpon him. And yet it is not so to be understood, that he tooke vpon him such a curse, where-with himselfe was our diodel, but rather that in taking it vpon him, hee did tread downe, brake and destroy the whole force of it in the condemnation of Christ, and blessing in his being accursed. Wherefore Paul doth not without a cause honourable report the triumph that Christ obtained to himselfe on the crosse, as if the crosse which was full of shame, had beene turned into a Charriot of triumph. For he faith, that the hand writing which was against vs, was fastened to the crosse, and the princely powers were spoiled and led openly. And no maruell: because (as the other Apostle testifieth) Christ offered vp himselfe by the eternall spirit. And thereupon proceeded that turning of the nature of things. But that these things may take fluted roote, and be thoroughly settled in our harts, let vs alway thinke vpon his sacrifice and washing. For we could not certainly believe that Christ was the ransom, redemption, and satisfaction, vnlesse hee had beene a sacrificed hoste. And therefore there is so often mention made of bloud, where the Scripture sheweth the manner of our redeeming. Albeit the bloud of Christ, that was shed, fumeed not onely for sacrifice, but also in stead of washing, to cleanse away our filthinesse.

7 It followeth in the Creede, that he was dead and buried. Where againe it is to be seen, how he did everywhere put himselfe in our stead, to pay the price of our redemption. Death held vs bound vnder his yoke. Christ in our stead did yeeld himself into the power of death, to delilter 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 should not die, or (which is all one) by his death he did redeeme life for vs.
But in this he differed from vs, that he gave himselfe to death, as it were to be devoured, not that he should be swallowed up with the gulfes of it, but rather that he should swallow vp it, of which we should have bene preiently swallowed; that he gave himselfe to death to be subdued, not that he should be oppressed with the power thereof, but rather that he should overthawe death which approached neere vs, yea, and Heb. 2. 19. had already beaten vs downe and triumphed upon vs. Finally, that by death hee might destroy him that had the power of death, that is the Duell, and might deliver them that by feare of death were all their life long subjects to bondage. This is the firft fruites that his death did bring vs. An other is, that by enterprising of himselfe with vs, he mortifieth our earthly members, that they should no more hereafter vs their owne works: and killeth our old man, that is but no more lust and beare fruites. And to the same purpose perteneth his burial, that wee being partakers thereof, should also be buried to sinne. For when the Apostle teacheth that wee are graffed into the likeness of the death of Christ, and buried with him to the death of sinne, that by his croffe the world was crucified to vs, and we to the world, that we are dead together with him, he doth not onely exhort vs to express the example of Col. 3. 3. Christes death, but he declareth that there is such effectual necesse in it, as ought to appeare in all Christians, vnselsthey will make his death vnprofitable and fruitlesse. Therefore in the death and burial of Christ, there is offered vs a double benefit to be enjoyed, that is deliverance from death, wherunto we were become bond, and the mortifying of our flesh.

3 But it is not meete to overpass his going downe to the helles, wherein is no small importance to the effet of redemption. For although it appeareth by the writings of the old fathers, that that part which is read in the Creede was not in old time so much vsed in the Churches; yet in entreaty of the summe of our doctrine, it is necessarie that it haue a place allowed it, as a thing that containeth a very profitable, and not to be despised mysterie of a right weightie matter. And there are also some of the olde writers that do not leave it out. Whereby we may seethe, that it was after a certaine time added, and did not presently but by little and little growe in vfe in the Churches. But this certainly is out of question, that it proceeded of the common judgement of all the godlie: For as much as there is none of the Fathers that doth not in his writings make mention of Christes going downe, to the hells, although after divers manner of exposition. But by whom, or at what time it was first added, makes little to the purpose. But rather in the Creede this is to be taken heede unto, that we therein certainly have a full and in all pointes perfect summe of our faith, wherein nothing may be trespas, but that which is taken out of the most pure word of God. Now, if any wil not for present easie conscience admit it into the Creede, yet shall it straight way bee made to appeare plainly, that it is of so great importance to the summe of our redemption, that if it be left out, there is lost a great part of the fruite 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 words the same thing is repeated which was spoken before of his burial: for as much as the word Infernum, hell, is in the Scripture often times vsed for the grave. I grant that to bee true, which they allledge of the signification of the word, that Hell is oftentimes taken for the grave, but there are against their opinion two reasons, by which I am easily persuaded to dissent from them. For what an idlenes were it, when a thing so hard to understande, hath once bene set out in plaine and easie wordes, afterward with darker implication of wordes, rather to point towards it than to declare it. For when two manners of speaking that express one thing be joyned together, it becometh that the latter be an exposition of the former. But what an exposition were this, if a man should say thus: Whereas it is saide that Christ was buried, thereby is meant that he went downe to hell. Again, it is not likely that such a superfluous vaine repetition could
Cap. 16. Of the knowledge of could have crept into this abridgement, wherein the chief points of our faith are summarily noted in as few words as was possible. And I doubt not that so many as shall have somewhat diligently eyed the matter it selfe will easily agree with me.

9 Some expound it otherwise, and say that Christ went downe to the soules of the fathers that died in the time of the lawe, to carrie them tidings, that the redemption was performed, and to deliver them out of prison wherein they were kept inclosed; and to the proofs whereof they doe wrongfully draw testimonies out of the Psalm, that he brake the brazen gates and yron barres. Againie, out of Zachariah, that he redeemed them that were bound, out of the pit wherein was no water. But whereas the Psalm speaketh of their deliverances that in farre countries are cast captiue into bonds, and Zachariah comprehendeth the Babylonical overthrow, wherein the people was oppressed, to a drie pit or bottomlesse depth, and therewithall teacheth that the salvation of the whole Church is as it were a comming out of the deepes hells: I wot not how it is come to passe; that they which came after, though that there was a certaine place under the earth whereunto they have faine the name of Limbus. But this fable, although they were great authors, and at this day men doe earnestly defend it for a truth: is yet nothing else but a fable. For, to inclose the soules of dead men as in a prison, is very childish. And what needeth it that Christes soule should go downe thither to set them at libertie? I do in deed willingly confess, that Christ suffered them by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then delivered to the world. And to this purpose may the place of Peter be probably applied, where he saith, that Christ came and preached to the spirits that were in a dungeon or prison, as it is commonly translated. For the very proceede of the text leadeth vs to this, that the faithfull which were dead before that time, were partakers of the same grace that we were: because he doth thereby magnifie the force of Christes death, for that it peered euery one to the dead, when the godly soules enjoyed the present sight of that visitation which they had carefully looked for: on the other side it did more plainly appeare to the reprobate that they were excluded from all salvation. But whereas Peter in his laying maketh no distingution betweene them, that is not to be taken, as though he mingled together the godly and vngodly without difference: but onely he meant to teach that generally they both had one common feeling of the death of Christ.

10 But concerning Christes going downe to the hells, beside the consideration of the Creede, we must secke for a more certaine exposition, and we assuredly have such a one out of the worde of God, as is not onely holy and godly, but also full of singular comfort. Christes death hath bene to no effect, if he had suffered onely a corporall death: but it behooved also that he shoulde seele the rigour of Gods vengeance: that he might both appease his wrath and satisfie his just judgement. For which cause also it behooved that he should as it were hand to hand wrangle with the armies of the hells and the horror of eternall death. We haue even now alleged out of the Prophete that the chastisement of our peace was laide vpon him: that he was striken of his father for our sinnnes, and bruised for our iniquitie. Whereby is meant, that he was put in the stead of wicked doers, as surety and pledge, yea, and as the very guiltie person himselfe, to abide and suffer all the punishments that should haue bene laide vpon them: this one thing excepted, that he could not be holden full of the forrowes of death. Therefore it is no maruell if it be saide that he went downe to the hells, for he suffered that death wherewith God in his wrath striketh wicked doers. And their exception is very fond, yea and to be scorned, which say, that by this exposition the order is perturbed, because it were an absurdistie to set that after his burial which went before it. For after the setting forth of those things that Christ suffered in the sight of men, in very good order followeth that inuincible and incomprehensible judgement which he suffered in the sight of God: that we should know that not
not only the body of Christ was given to be the price of our redemption, but that there was another greater and more excellent price paid in this, that in his soule he suffered the terrible torments of a damned and forsaken man.

11 According to this meaning, doth Peter say, that Christ rose againe having loosed the sorowes of death, of which it was impossible that he should be holden, or overcome. He doth not name it simply death: but he expresseth that the sonne of God was wrapped in the sorowes of death, which proceeded from the curse and wrath of God, which is the original of death. For how small a matter had it bin, carelesly and as it were, in sport to come forth to suffer death? But this was a true profe of his infinite mercie, not to shun that death which he so sore trembled at. And it is no doubt that the same is the Apostles meaning to teach, in the Epistle to the Hebrues, where he wreteth: that Christ was heard of his owne Feare: some translate it Reverence or pietie, but how vnfruitly, both the matter it selfe, and the verie maner of speaking proueth, Christ therefore praying with teares and mightie cry, is heard of his own selfe: not to be free from death, but not to be swallowed vp of death as a sinner: because in that place he had put our perfon vp on him. And truly there can be imagined no more dreadfull bottomles depth then for a man to feele himselfe forsaken and estranged from God, and not to be heard when he calleth vp on him, even as if God himselfe had conspired to his destruction. Even this therewith wee see that Christ was thrown downe, so farre that by enforcement of diftreffe he was compelled to cry out: My God, My God, why hast thou forsaken me? For whatsoever some would have it taken, that he so spake rather according to the opinion of other, than as he felt in himselfe: that is in no case probable, forasmuch as it is evident, that this saying proceeded out of the verie anguih of the botome of his heart. Yet do we not meane thereby, that God was at any time his enemie or angrie with him. For how could he be angry with his beloved sonne, upon whom his minde rested? Or how could Christ by his intercession appease his fathers wrath toward other, hauing him hatefully bent against himself? But this is our meaning: that he suffred the grievouenes of Gods rigor, for that he being striken and tormented with the hand of God, did feele all the tokens of God when he is angrie and punisht. Whereupon Hillarie argueth thus, that by this going downe we have obtained this, that death is faine. And in other places he agreeeth with our judgement, as where saith: The cross, death, and hell are our life. Againe, in another place: The sonne of God is in the hells, but man is carried vp to heaven. But why do I alledge the testimonie of a private man, when the Apostle affirmeth the same, rehearsing this for a fruit of his victorie, that they were deliuered which were by feare of death all their lifting subject to bondage? It howbeit therefore, that he should overcome that feare, that naturally doeth continually torment and oppresse all mortall men: which could not be done but by fighting with it. Moreover, that his feare was no common feare or conceived upon a sudden cause, shall by and by more plainly appeare. So by fighting hand to hand with the power of the dierell, with the horror of death, with the pains of the hells, it came to passe, that he both had the victorie of them, and triumphed over them, that we now in death should no more feare those things, which our Prince hath swallowed vp.

12 Here some lawd men, although vnlerned, yet rather moud by malice than by ignorance, crieth out that I do a hamanous wrong to Christ, because it was against conveniency of reason, that he should be fearefull for the saluation of his soule, and then they more hardly enforce this ca蜜ation, with saying, that I offende to the sonne of God deperation, which is contrarie to faith. First they do but maliciously more controversie of Christs feare and trembling, which the Evangelists do so plainly report. For a little before that the time of his death approached, he was troubled in spirit and passionate with heauines, and at his verie meeting with it, he began more vehemently to tremble for feare. If they say that he did but counterfaire, that is...
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too soule a thist. We must therefore as Ambrose truely teacheth, boldly confesse the sorrowfulnesse of Christ, vnles we be ashamed of his croffe. And truely, if his soule had not bee paraker of paine, he had bee onely a redeemer for bodies. But it be- hooned that he should wretche, to raise vp them that lay throwen downe. And his heavenly glory is so nothing impaired thereby, that euen herein gloriously fineth his goodnes which is never sufficiently praised, that he refused not to take our weak- nesse vpon him. From whence is also that comfort of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediator did seeke our infirmities,that he might be the more earnestly bent to succour vs in miseries. They say: that that thing which is evil of it selfe, is vnworthyly ascribed vnto Christ. As though they were wiser than the spirit of God, which joyneth these two things together, that Christ was in all things tempted as we are, and yet that he was without sinne. Therefore there is no cause that the weakness of Christ should make vs afraide, whereunto he was not by violence or necellitie compelled, but by meere loue of vs, and by mercie was led to submit himselfe. And whatsoever hee of his owne will suffered for vs, diminished nothing of his power. But in this one point are these backbiters deci- ded, that they doe not perceive in Christ an infirmity cleane and free from all fault and spot, because hee kept himselfe within the boundes of obedience. For whereas there can be founde no moderation in our corrupt nature, where all our affections doe with troublesome violence exceede all measure, they doe wrong to measure the forme of God by that standard. But when man was in his uncorrupted state, there was a moderation having force in all his affections, to restraine exceffe. Where- by it might well be that he was like vnto vs in sorrowe, dread, and fearfulness, and yet that by this marque he differed from vs. Being so confused, they leape to another cauli- lation, that though Christ feared death, yet he feared not the curse and wrath of God from which he knew himselfe to be safe. But let the godly readers wry how honorable this is for Christ, that he was more tender and more fearfull than the most part of the very rascal sort of men. Theeues and other euill doers doe obstinatly haftie to death, many doe with haunte courage despite it: some other do mildly suffer it. But what constancie or stout courage were it for the fonne of God to be astonifh- ed and in a maner striken dead with feare of it? For euen that which among the common sort might be accounted miraculous, is reported of him, that for vehemency of grieues, very drops of bloud did fall from his face. Neither did he this to make a shewe to the eyes of other, but when in a secret corner whither he was gone out of companie, he groaned vnto his father. And this putteth it out of all doubt, that it was needefull that he should have Angels to come downe from heauen to relieue him with an vnwonted manner of comforting. How shamefull a tenderness, as I said, should this have been, to bee so far tormentted for feare of common death, as to melt in bloudie sweate, and not to bee able to be comforted, but by fight of Angels? What? doth not that praiser thrist repeated, (Father if it be possible, let this cup depart from me) proceeding from an incredible bitterness of hart, thow that Christ had a more cruell and harder battell than with common death? Whereby appeareth that those triflers against whom I nowe dispute, doe boldly babble vpon things that they know not, because they never earnestly considered what it is, or of how great importance it is that we bee redeemed from the judgement of God. But this is our wisdome, well to understand how deere our saluation did cost the sonne of God. Now if a man shoule ask me, if Christ went then downe to hell, when he praied to escape that death: I answeare, that then was the beginning of it: whereby may be gathered, how grecious and terrible torments hee suffered, when hee knew himselfe to stande to bee arraigned for our cause before the judgement state of God. But although for a moment of time, the divine power of the spirit did hide it selfe to give place to the weakness of the flesh: yet must we know, that the tentation by feeling of sorrow and feare
Now was such as was not against faith. And so was that fulfilled which is in the
sermon of Peter, that he could not be holden of the sorrow of death, because when
he felt himselfe as if he were taken of God, yet he did nothing at all swarue from the
truit of his godnesse. Which is proved by that his notable calling upon God, when
for extremities of paine he cried out, My God, my God, why hast thou forsaken me?
For though he was above measure grieved, yet he ceaseth not to call him his God,
of whom he crieth out that he was forsaken. Moreover hereby is confuted as well the
error of Apollinaris, as theirs that were called Monothelites. Apollinaris faid that
Christ had an eternall spirit instead of a soule, so that he was only but halfe a man.
As though he could cleanse our soules any other way, but by obeying his father. But
where is that affection or will of obedience but in the soule? which soule of his we
know was troubled for this purpose to drive away feare, and bring peace and quiet-
ness to our soule. Againe, for confusion of the Monothelites, we see how now he willed
not that thing according to his nature of manhood, which he willed according to
his nature of Godhead. I omit to speake how he did subdue the aforesaid feare with
a contrarie affection. For herein is a plaine shew of contrariete. Father deliuer me
from this house. But even herefore I came even into this house. Father glorifie thy
name. In which perplexite yet was there no such outrage in him as is scene in vs,
even when we most of all endeauor to subdue our selues.

13 Now followeth his resurrection from the dead, without which all that we
have hitherto were but vnperfect. For fith there appeareth in the croffe, death, and
buriall of Christ nothing but weaknesse: faith must passe beyond all those things,
that it may be furnished with full strength. Therefore although we have in his death
a full accomplishment of suffocation, because by it both we are reconcilied to God,
and his just judgement is satisfied, and the curfe taken away, and the penalty fully
payed; yet we are faide to be regenerate into a living hope, not by his death, but by his
rising againe. For as he in rising againe rose vp the vanquisher of death, so the
victorie of our faith consisteth in the verie resurrection: but how this is, is better ex-
pressed in the words of Paul. For he sayeth, that Christ dyed for our sinnes, and was
raised vp againe for our justification: as if he should have saide, that by his death sinne
was taken away, and by his rising againe, righteousness was renewed and restored.
For how could he by dying deliuer vs from death, if he himselfe had lyen still over-
come by death? How could he have gotten victorie for vs, if himselfe had beene
vanquished in fight? wherefore we do so part the matter of our saluation betweene
the death and resurrection of Christ, that by his death we say sinne was taken away
and death destroyed, and by his resurrection righteousness was repaired, and life
raised vp againe: but so that by meanes of his resurrection, his death did shew forth
her force and effeet vnto vs. Therefore Paul affirmeth, that in his verie resurrection
he was declared the sonne of God, because then at last he vterred his heavenly
power, which is both a cleare glasse of his godhead, and astedfast stay of our faith.
As also in another place he teacheth, that Christ suffered after the weakenesse of
the flesh, and rose againe by the power of the spiritt. And in the same meaning in
an other, where he entertaineth of perfection, he faith: that I may know him and
the power of his resurrection. Yet by and by after he adiungeth the fellowship with
death. Wherewith most aptly agreeth that saying of Peter: that God raised him vp
from the dead and gave him glorie, that our faith and hope might be in God; not
that our faith being vpholden by his death should waver, but that the power of God
which keepeth vs vnder faith, doth principally shew it selfe in the resurrection.
Therefore let vs remember, that so oft as mention is made of his death only, there is
also comprehended that which properly belongeth to his resurrection: and like fig-
ure of comprehension is there in the word Resurrection, as oft as it vnde secrecy-
ally without speaking of his death, so that it draweth with it that which peculiarly
pertained.
pertaineth to his death. But forasmuch as by rising againe he obtained the crown of conquest, so that there should be both resurrection and life: therefore Paul doth for good cause affirme that faith is destroyed, and the Gospell is become vaine and deceitfull, if the resurrection of Christ be not fastened in our hearts. Therefore in another place, after he had gloried in the death of Christ against all the terrors of damnation, to amplify the same, he faith further: Yea, the same He which died, is risen vp againe, and now standeth a Mediator for vs in the presence of God. Furthermore, as we haue before declared, that vpon the partaking of his croffe hangeth the mortification of our flesh: so is it to be understood, that by his resurrection we obtain another commoditie which answerseth that mortification: For (saith the Apostle) we are therefore grafted into the likeness of his death, that being partakers of his resurrection, we may walke in newnesse of life. Therefore in another place: as he gathereth an argument of this, that we are dead together with Christ, to prooue that we ought to mortifie our members vpon earth likewise also, because we are risen vp with Christ, he gathereth thereupon that we ought to seeke for those things that are above, 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 follow a newenes of life: But we are taught that it is wrought by his power, that we are regenerate into righteousness. We obtaine also a third fruit of his resurrection, that we are, as by an earnest delivered vs, assured of our owne resurrection, of which we know that his resurrection is a most certaine argument. Whereof the disputation more at large in the fiftene chapter of his Epistle to the Corinthians. But by the way this is to be noted, that it is said, that he rose againe from the dead: in which saying is expressed the truth both of his death and of his resurrection: as if it had beene faide, that he did both die the same death that other men naturally doe die, and received immortalitie in the same flesh which he had put on mortall.

14 To his resurrection is not vnitly adioyned his ascending into heauen. For although Christ began more fully to set foureth his glorie and power by rising againe, for that he had now laid away that base and vnworthy estate of mortall life, and the shame of the crosse: yet by his ascending vp into heauen onely, he truely began his kingdom. Which the Apostle sheweth where he teacheth, that Christ ascended to full of all things. Where in seeming of repugnance he sheweth that there is a goodly agreement: because he so departed from vs, that yet his presence might be more profitable to vs, which had been penned in a base lodging of the flesh, while he was conversant in earth. And therefore John, after that he had rehearsed that notable calling, If any thirst, let him come to me, &c. By and by faith, that the holy Ghost was not yet gone to the faithfull, because Iesus was not yet glorified. Which the Lorde himselfe also did testifie to the Disciples, saying: It is expedient for you that I goe away. For if I doe not go away, the holy Ghost shall not come. But he gieneth them a comfort for his corporall absence, that he will not leave them as parentlesse, but will come againe to them after a certaine manner, in deed invisibill, but yet more to be desired, because they were then taught by more assured experience, that the authorities which he enioineth, & the power which he vseth, is sufficient for the faithfull, not only to make them line blessedly, but also to die happily. And truly we see how much greater abundance of his spirit he then poured out, how much more royally he then advanced his kingdome, how much greater power he then shewed, both in helping his, and in overthrowing his enemies. Being therefore taken vp into heauen, he tooke away the presence of his bodie out of our sight: not to ceaze to be present with the faithfull that yet wandred in the earth, but with more present power to governe both heauen and earth. But rather the same that he had promised, that he would be with vs to the ende of the world, he performed by this his ascending, by which as his bodie was lifted vp above all heauens, so his power and effectuall working was powred and
and spread abroad beyond all the bounds of heaven and earth. But this I had rather to declare in Augustines words than mine owne. Christ (faith he) was to goe by death to the right hande of the father, from whence he is to come to judge the quick and the dead; and that likewise in bodily presence according to the sounde doctrine and rule of faith. For in spirittual presence with them, he was to come after his ascension. And in another place more largely and plainely: According to an unspakeable and inuible grace is that fulfilled which he had spoken: behold I am with you all the daies, even to the end of the world. But according to the flesh which the word tooke upon him, according to that that he was borne of the virgin, according to that he was taken of the Jewes, that he was fastened on the tree, that he was taken downe from the croffe, that he was wrapped in linnen clothes, that he was laide in the graue, that he was openly shewed in his rising againe: this was fulfilled, Ye shall not alwaye have me with you. Why so? because he was conquerant according to the presence of his bodie foute daies with his discipyles, and they being in his company, seeing him, not following him, he ascended into heauen and is not here, for he sitte there, at the right hand of his father: and is here, for he is not gone away in presence of majestie. Therefore according to the presence of his majestie, we alwaie haue Christ: according to the presence of his flesh, it was truely said to his discipyles: but me ye shall not alwaye have. For the church had him a few daies according to the presence of his flesh, but now she holdeth him by faith, but feeth him not with eies.

15 Wherefore, it by and by followed, that is sitten downe at the right hand of his father: which is spoken by way of similitude, taken of princes that have theiritters by, to whom they commit their office to rule and gouerne in their fleede. So it is said, that Christ, in whom the father will be exalted and reigne by his hand: was receiued to sit at his right hand: as if it had bin said, that he was inuited in the dominion of heauen & earth, solemnly entred upon the possession of the gouernment committed vnto him, and that he not only entred upon it, but also continueth in it till he come down to judgment. For so doth the Apostle expound it, when he faith thus: The father hath set him at his right hand, above all principaltie and power, and strength and dominion, and every name that is named not onely in this world, but in the world to come, &c. He hath put all things vnder his fete, and hath given him to be head of the Church above all things. Now you see to what purpose belongeth that sitting, that is, that all creatures both heauenly and earthlie may with admiration look upon his majestie, be governed with his hand, behold his countenance, and be subject to his power. And the Apostles meane nothing els, when they so oft rehearse it, but to teach, that all things are left to his will. Therfore they thinke not rightly, which thinke that blessednes is onely meant by it. And it forseth not, that in the Actes, Stephen testified that he saw him standing, because we speake not here of the gesture of his bodie, but of the majestie of his dominion: so that to sit is nothing els, but to be chiefe judge in the heauenly judgement fear.

16 Hereupon doth faith gather manifold fruit. For it leameth, that the Lord by his ascending into heauen, hath opened the entrie of the heauenly kongdom, which before had bene stopped vp by Adam. For when he entred into it in our fleth as in our name, thereupon foloweth that which the Apostle faith, that we do alreadie in him after, a certaine manner sit in heauen. For that we doe not with bare hope looke for heauen, but alreadie in our head we posseffe it. Moreover faith perceueth that he fitteth with his father to our great benefit. For he is entred into a fanctuarie not made with hands, and there appeareth before the face of the father a continuall advocate and intercessour for vs. he so turneth the fathers eies to his rightcouny, that he turneth them a way from our sinnes: he so reconcileth his minde vnto vs, that by his intercession he prepareth vs away and passage to his throne, filling it with grace and mercifualnes, which otherwise would haue bin full of horror to wretched sinners.
Thirdly, faith conceiveth his power, wherein consisteth our strength, might, wealth, and glorying against the hells. For ascending into heaven he led captiuities captive, & spoiling his enemies he enriched his people, and daily filleth them with heaps of spiritual riches. He setteth therefore on high, that from hence pouring out his power vnto vs, he may quicken vs to a spiritual life, sanctifie with his spirit, and garnish his Church with the dyes gifts of his grace, preferre it life against all harts by his protection, restrain with the strength of his hand the raging enemies of his crost, and of our salvation: finally, hold all power, both in heaven and in earth, till he have overthrown all his enemies which are also our enemies, and made perfect the building vp of his Church. And this is the true rate of his kingdom: this is the power that his father hath given him, till he make an end of the last act, when he commeth to judge the quicke and the dead.

17 Christ doth in deed here shew to them that be his, plaine prooves of his power present among them: but because under the bafenes of fieth his kingdom, doth in a manner lie hidden in earth, therefore for good cause is faith called to thinke vpon that visible presence, which he will openly shew at the last day. For he shall in visible forme come down from heaven, even such as he was seen to go vp: and he shall appeare to all men with vnspeakable majestie of his kingdom, with bright glistening of immortalitie, with infinite power of godhead, with a gard of Angels. From thence therefore we are bidden to looke for him to come our redeemer at that day, when he shall seuer the lambs from the goats, the chosen from forfaken: and there shall be none of all either the quicke or the dead, that shall escape his judgement. For from the fiirthest corners of the world shall be heard the sound of the trumpet, whereof all shall be summoned to his judgement seat, both they that shall be found alio at that day, and they whom death hath before taken out of the companie 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 old writers did sticke in doubt vpon the construction of this article. But as the aforesaid meaning is plain and easie to perceiue: so doth it better agree with the Creed which is evident that it was written according to the capacity of the common people. And herewith nothing disagree thre that which the Apostle affirmeth, that it is appointed to all men once to die. For although they which shall remaine in mortall life at the last judgement shall not die after a natural manner and order: yet that change which they shall suffer, because it shall be like a death, is not unproperly called death. It is indeed certaine, that not all shall sleep, but all shall be changed. What meaneth that? In one moment their mortal life shall perish and be swallowed vp and be vitally transformed into a new nature. This perishing of the flesh no man can deny to be a death: and yet in the meanes time it remaineth true, that the quicke and the dead shall be summoned to the judgement: because the dead that are in Christ shall first rise, and then they that shall remaine and be living, shall with them be solemnly taken vp into the aire to meet the Lord. And truly it is likly that this article was taken out of the sermon of Peter, which Luke reciteth, and out of the solemn prectification of Paul to Timothie.

18 Hereupon ariseth a singular comfort, when we heare that he is judge, which hath alreadie appointed vs partners with him in judging: so far is it off, that he will go vp into the judgement seat to condemn vs. For how should the most mercifull prince destroy his owne people? how should the head scatter abroad his owne members? how should the patrones condemn his owne clients? For if the Apostle declareth out, that while Christ is intercessour for vs, there can none come forth that can condemn vs: it is much true, that Christ himselfe beeting our intercessour, will not condemn them whom he hath received into his charge and tuition. It is truly no small assurance, that we shall be brought before no other judgement seat, but of our owne redeemer, from whom our salvation is to be looked for:
moreover that he which nowe by the Gospell promiseth eternall blessednesse, shall then by sitting in judgement performe his promise. Therefore to this end the Father hath honoured the Sonne, in giving him all judgement, that so he hath prouided for the consciences of them that be his, trembling for feare of the judgement. Hitherto I haue followed the order of the Apostles Creede, because whereas it shortly in few worde conteneth the chiefe articles of our redemption, it may serue vs for a Table, wherein we do diffincely and severally see those things that are in Christ woorthie to be taken heed vnto. I call it the Apostles Creede, not carefully regarding who were the authours of it. It is truly by great content of the old writers ascribed to the Apostles, either because they thought that it was by common travel written and set out by the Apostles, or for that they judged that this abridgement being faithfully gathered out of the doctrine, delivered by the hands of the Apostles, was woorthie to be confirmed with such a title. And I take it for no doubt, that whence soever it proceeded at the first, it hath curen from the first beginning of the Church, and from the very time of the Apostles, beene vse as a publique confession, and receiued by content of all men. And it is likely that it was not privately written by any one man, forasmuch as it is evident that curen from the farthest age it hath alway continued of sacred authoritie and credite among all the godly. But that thing which is onely to be cared for, we haue wholly out of controuersie, that the whole historie of our faith is shortly and well in distinct order rehearsed in it, and that there is nothing contained in it that is not sealed with sound testimonies of Scripture. Which being understood, it is to no purpose either curiously to doubt, or to trie with any man who were the author of it; vnderlie perhaps it be not enough for some man to be assured of the truth of the holy Ghost, but if he do alio understand either by whose mouth it was spoken, or by whose hand it was written.

19 But forasmuch as wee doe see, that the whole summe of our salvation, and all the partes thereof, are comprehended in Christ, wee must beware, that wee doe not drawe away from him any part thereof bee it never so little. If wee seeke for salvation, wee are taught by the very name of Jesus, that it is in him, if wee seeke for any other gifts of the Spreteth, they are to bee founde in his anointing, if wee seeke for strength, it is in his dominion: if wee seeke for cleanliness, it is in his conception: if wee seeke for tender kindnesse, it sheweth it selfe in his birth, whereby hee was made in all things like unto vs, that hee might learne to forowe with vs: if wee seeke for redemption, it is in his passion: if wee seeke for absolution, it is in his condemnation: if wee seeke for releafe of the curse, it is in his croffe: if wee seeke for satisfaction, it is in his sacrifce: if wee seeke for cleansing, it is in his bloud: if wee seeke for reconciliation, it is in his going downe to the helles: if wee seeke for mortification of the flesh, it is in his buriall: if wee seeke for neyenesse of life, it is in his resurrection: if wee seeke for immortaltie, it is in the same: if wee seeke for the inheritance of the kyndome of heaven, it is in his entrance into heaven: if wee seeke for defense, for all yedenesse, for plentie and floure of all good things, it is in his kyndome: if wee seeke for a dreadlesse looking for the judgment, it is in the power given to him to judge. Finallie, if the treasures of all sorte of good things are in him, let vs drawe thence and from no where else, even till wee bee full withall. For they which being not content with him alone, are carried hither and thither into diverse hopes, although they haue principall regarde to him, yet curen in this they are out of the right waye, that they turne any parte of their knowledge to any other where. Albeit such distrust cannot crepe in, where the abundance of his good gifts hath once beenewell known.
His question is also to be answered for an addition. For there are some flittle men after a wrong manner, which although they confefle that we obtain salvation by Christ, yet cannot abide to heare the name of deferuing, by which they thinke the grace of God to be obscured: and so they will have Christ to be only the in-strument, or minister, not the Author, guide, or Prince of life, as Peter calleth him. In deed I confefle, that if a man will let Christ simply and by himselfe against the judgement of God, then there shall be no room for deferuing: because there can not be found in man any worthinesse that may deferue the fauour of God. But, as Augustine most truely wrieth, the most cleare light of predestination and grace is our Saviour himselfe, the man Christ Jesus, which hath obtained to be, by the nature of man, which is in him, without any deferuing of workes or of faith going before. I beseech you let me be answered, whereby that fame Man deferued to be taken vp by the Word that is coeternall with the father into one person, and so to be the only begotten Son of God. Let therefore appeare in our head the very fountaine of grace, from whom according to the meafure of euerie one, it floweth abroad into all his members. By that grace euery one from the beginning of his faith is made a Chriflian, by which that fame man from his beginning was made Chrift. Againe in another place: there is no plainer example of predestination than the Mediator himselfe. For he that made of the feede of David a man righteous that never should be unrighteous, without any deferuing of his will going before, even the fame he doth of vngighteous make them righteous that are the members of that head: and fo forth as there followeth. Therefore when we speake of Chriftes deferuing, we doe not fay that in him is the beginning of deferuing, but we clime vp to the ordinance of God, which is the first caufe thereof: because God of his owne meere good will appointed him Mediator, to purchase salvation for vs. And fo is the deferuing of Chrift vniuely fet against the mercy of God. For it is a common rule, that things orderly one under another do not disagree. And therefore it may well stand together, that mans justification is free by the meere mercy of God, and that there also the de-leruing of Chrift come betwene which is contained under the mercy of God. But against our workes are aptly fet, as directly contrary, both the free fauour of God, and the obedience of Chrift, either of them in their degree. For Chrift could not de-ferue any thing but by the good pleafure of God, and but because he was appointed to this purpofe, with his Sacrifice to appeafe the wrath of God; and with his obedience to put away our offences. Finally in a fumme: because the deferuing of Chrift hangeth upon the onely grace of God, which appointed vs this meane of salvation, therefore as well the fame deferuing as that grace, is fiuely fet against all the workes of men.  

2 This diffinition is gathered out of many places of the Scripture. God fo lovd the world, that he gave his onely begotten Sonne, that whofoever beleueth in him shall not perish. We fee how the loue of God holdeth the ftrke place, as the fo-ureaigne caufe or originally, and then followeth faith in Chrift, as the fefcond or neere-caufe. If any man take exception and fay, that Chrift is but the formal caufe, he doth more diminish his power than the words may beare. For if we obtaine righteoufneses by faith that refleth upon him, then is the matter of our fauation to be fough in him, which is in many places plainly proued. Nor that we first loved him, but he first loved vs, and lent his Sonne to be the appeaing for our finnes. In these words is clearely shewed, that God to the end that nothing shoule withf tand his loue toward vs, appointed vs a meane to be reconciled in Chrift. And this word Appeaing, is of
great weight: because God, after a certaine unspakeable manner, euen the same time that he loved vs, was also angry with vs, vntill he was reconciled in Chrift. And to this purpose fere all thofe fayings: He is the fatisfacon for our finnes. Againe: It pleased God by him to reconcile all things to himselfe, appeasing himselfe through the blood of the Croffe by him, &c. Againe, God was in Chrift, reconciling the world to himselfe, not imputing to men their finnes. Againe, he accepted vs in his beloved Sonne. Againe, That he might reconcile them both to God into one man by the Croffe. The reafon of this mercy is to be fetched out of the firth Ch"pter to the Ephefians, where Paul, after that he had taught that we were choften in Chrift, ad-deth therewithall, that we have obtained favour in him. How did God begin to embrace with his favour them whom he loved before the making of the world, but because he vtered his loue when he was reconciled by the blood of Chrift? For fith God is the fountain of all righteousnes, it muft needs be, that man fo long as he is a finner, haue God his enemy and his Judge. Wherefore the beginning of his loue is righteousnes, fuch as is described by Paul: He made him that had done no finne, to be finne for vs, that we might be the righteousnes of God in him. For he meanteth, that we have obtained free righteousnes by that facrifice of Chrift, that we should please God, which by naure are the children of wrath and by finne estranged from him. But this diſtinction is also meant fo oft as the grace of Chrift is ioyned to the loue of God. Whereupon followeth, that he giueth vs of his owne that which he hath purchafed: for otherwife it would not agree with him, that this praise is giuen him fecretly 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 Chrift by his obedience hath purchased us favour with his Father. For this I take for a thing confefled, that if Chrift hath fatisfied for our finnes, if he hath fuffered the punishment due vnto vs, if by his obedience he hath appeased God, finally, if he being righteous, hath fuffered for the vni righteous, then is faluation purchased for vs by his righteousnes: which is as much in effect as to delerue it. But, as Paul witneffeth, we are reconciled and have received reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaning is: that God, to whom we were hatefull by reafon of finne, is by the death of his Sonne appeased, so that he might be favourable vnto vs. And the comparison of contraries that followeth a little after, is diligently to be noted, as by the tranfgression of one man, many were made finners: fo alfo by the obedience of one, many are made righteous. For the meaning is thus: As by the finne of Adam we were estranged from God and ordained to deítruction, fo by the obedience of Chrift we are receiued into faviour as righteous. And the future time of the verbe doth not exclude prefent righteousnes, as appeareth by the procffe of the text: For he had faid before, that the free gift was of many finnes vnto justification.

4 But when we fay, that grace is purchafed vs by the deferuing of Chrift, we meane this, that we are cleaned by his blood, and that his death was a satisfaction for our finnes. His blood cleanseth vs from sinne. This blood is it that is shed for remifion of sinne. If this be the effect of his bloodshed, that finnes be not imputed vnto vs: it followeth, that it is that price the judgement of God is fatisfied. To which purpofe furelth that faying of John the Baptist: Behold the Lambe of God that taketh away the finne of the world. For he feteth in comparison Chrift against all the sacrifices of the Law, to teache that in him onely was fulfilled that which those figures shewed. And we know, what Moses ech where faith: Iniquitie shall be cleaned, finne shall be put away and forgiven. Finally we are very wel taught in the old figures, what is the force and effect of the death of Chrift: And this point the Apostle feteth out in the Epiftle to the Hebrewes, very fiily taking this principle, that remifion is not wrought without shedding of blood. Whereupon he gathereth, that Chrift for the
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abolishing of sinne, appeared once for all by his sacrifice. Againe: that he was offered vp to take away the sinnes of many. And he had faid before, that not by the blood of goates or of calves, but by his owne blood he once entred into the holy place, finding eternall redemption. Now when he thus reasoneth: If the blood of a calf do sanctifie according to the cleannesse of the flesh, that much more consciences are cleansed by the blood of Christ from dead works: it easely appearreth that the grace of Christ is too much diminished, yndele we grant vnto his sacrifiie the power of cleansing, appeasing and satisfying. As a litle after he addeth: This is the mediator of the new testament, that they which are called, may receive the promise of eternall inheritance by mean of death for the redemption of sinnes going before, which remained vnder the law. But specially it is convenient to wye the relation which Paul describeth, that he became a curfe for vs &c. For it were superfluous, yea and an absurditie, that Christ shoule be charged with curfe, but for this intent that he paying that which other did owe, should purchase righteousnes for them. Also the testimonie of Esay is plaine, that the chastisement of our peace was layde vpon Christ, and that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not have bene saide, that he appeased God by taking vpon him the paine whereunto we were subiect. Wherewith agreeeth that which followeth in the same place: For the sinne of my people I haue striken him. Let vs also recite the exposition of Peter, which shal leaue nothing doubfull: that he did beare our sinne vpon the tree. For he faith, that the burthen of damnation from which we were delivred, was laid vpon Christ.

And the Apostles do plainly pronounce, that he paid the price of ransome to redeeme vs from the guiltines of death. Being justified by his grace, through the redemption which is in Christ, whom God hath set to be the propitiatory by faith which is in his bloud. Paul commendeth the grace of God in this point, because he hath giuen the price of redemption in the death of Christ: and then he biddeth vs to flee vnto his bloud, that haung obtained righteousness, we may stand boldly before the judgement of God. And to the same effect is that sayinge of Peter: that we are redeemed not by golde and siluer, but by the precious bloud of the anointed Lambe. For the compaign also would not agree, yndele with that price satisfaction had bin made for sinnes: for which reason Paul faith that we are precious bought. Alfo that other sayinge of his would not stand together. There is one mediator that gave him selfe to be a redemption, yndele the paine he had bene caft vpon him which we had deferved: Therefore the fame Apostle defineth, that the redemption in the bloud of Christ is the fguiuenesse of sinnes: as if he shoulde haue saide, that we are justifie or acquited befoe God, because that bloud aunswereth for satisfaction for vs. Wherewith also agreeeth the other place, that the hand-writting which was against vs, was cancelled vpon the crosse. For therein is meant the payment or recompence that acquiteth vs from guiltinesse. There is also great weight in these wordes of Paul: If wee be justified by the worke of the lawe, then Christ died for nothing. For hereby wee gather, that wee must fetch from Christ that which the lawe would give, 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 worke in the lawe when he saide: He that doeth these things, shall live in them. Which he no lesse plainely confirmeth in his sermon made at Antioch, affirming that by beleewing in Christ we are justified from all those things, from which we could not be justified in the lawe of Mosaes. For if the keeping of the lawe be righteousnesse, who can deny that Christ declared favour for vs, when taking that burden vpon him, he so reconciled vs to God, as if wee our selves had kept the lawe? To the same purpose serueth that which he afterward writeth to the Galatians: God sent his sinne subiect to the lawe, that he might redeeme those that were vnder the lawe. For to what end served that
that submission of his, but that he purchased to vs righteousness, taking upon him to make good that which we were not able to pay. Hereof commeth that imputation of righteousness without works, whereof Paul speaketh, because the righteousness is reckoned to vs which was found in Christ onely. And truly for no other cause is the death of Christ called our meate, but because we find in him the substance of life. And that power proceeded from nothing else, but because the Sonne of God was crucified, to be the price of our righteousness. As Paul faith, that he gave himself a sacrifice of sweete favour. And in another place: He died for our sins, he rose againe for our justification. Hereupon is gathered, that not onely salvation is given vs by Christ, but also that for his sake his Father is now favourable vnto vs. For there is no doubt but that is perfectly fulfilled in him, which God vnder a figure pronounceth by Esay saying: I will doe it for mine owne sake, and for David my seruants sake. Whereof the Aposlle is a right good witness, where he faith: Your sinnnes are forgiuen you for his names sake. For though the name of Christ be not expressed, yet John after his accustomed manner signifieth him by this pronounce He. In which sentence also the Lord pronounceth. As I liue because of my Father, so shall ye also liue because of me. Wherewith agreeth that which Paul faith, It is giuen you because of Christ, not onely to beleue in him, but also to suffer for him.

6 But to demand, whether Christ suffered for himselfe, (as Lombard, and the other Schoolemen doe) is no lesse foolish curiousitie, than it is a rash determination when they affirm it. For what needed the Sonne of God to come downe to purchase any new thing for himselfe? And the Lord declaring his owne counsell, did put it wholly out of doubt. For it is not said, that the Father provided for the commoditie of his Sonne in his sufferings, but that he deliuered him to death, and spared him not, because he loued the world. And the Prophets manners of speaking are to be noted, as, A Child is borne to vs. Againe: Rejoyce thou daughter of Zion: behold thy King commeth to thee. Also that confirmation of loue should be very cold, which Paul leteth out, that Christ suffered death for his enimies. For thercupon we gather, that he had no respect of himselfe: and that same he plainly affirmeth in saying, I fanctifie my selfe for them. For he that giueth away the fruite of his holines vnto other, doth thereby teftsie that he purchaseth nothing for himselfe. And truly this is most worthily to be noted, that Christ, to giue himselfe wholistic to saue vs, did after a certaine manner forget himselfe. But to this purpose they doe wrongfully draw this testimonie of Paul: Therefore the Father hath exalted him, and giuen him a name, &c. For by what deservings could man obtaine to be Judge of the world, and the head of the Angels, and to enjoy the soueraigne dominion of God, and that in him should rest that same majestie, the thousandth part whereof all the powers of men and Angels can not reach vnto? But the solution thereof is cæsare and plaine, that Paul doth not there intreate of the cause of exalting of Christ, but onely to shew the effect enfluing thereof, that it might be for an example to vs. And no other thing is meant by that which is spoken in another place, that it behoueth that Christ should suffer, and so enter into the glory of Father.
Ow it is to be seene how those good things do come vnto vs, which the Father hath giuen to his onely begotten Sonne, not for his owne private use, but to enrich them that were without them and needed them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the salvation of mankinde, is vnprouitable and nothing availleth for vs. Therefore that he may enterparten with vs those things that he hath receuied of his Father, it behooueth that he become ours, and dwell in vs. And for that cause he is called our head, and the first begotten among many brethren: and on the other side it is said, that we are graffed into him, & did put on him. For (as I haue before said,) al that ever he posseseth belongeth nothing to vs, vntill we grow together into one with him. But although it be true that we obtaine by this faith, yet forasmuch as we see that not all without difference do embrace this enterpartenng of Christ, which is offered by the Gospell, therefore vnder reason teacheth vs to clime vp higher, and to enquire of the secret effectuall working of the Spirit, by which it is brought to passe, that we enjoy Christ and all his good things. I haue before entreated of the eternall godhead, and essence of the spirit, at this present let vs be content with this one speciall article, that Christ so came in water and blood that the Spirit should testify of him, lest the salvation that he hath purchased, should slip away from vs. For as there are allready three witnesses in heaven, the Father, the Worde, and the Spirit, so are there also three in earth, Water, Blood, and the Spirit. And not without cause is the testimonie of the Spirit twise repeated, which we see to be engraven in our hearts in stead of a seal: whereby commeth to passe, that it saith in the washing and sacrifice of Christ. After which meaning Peter also saith, that the faithfull are chosen in sanctification of the Spirit vnto obedience and sprinkling of the blood of Christ. By which words he teloth vs, that to the entent the f Hedding of that holy blood should not become void, our soules are cleansed with it by the secret working of the holy Spirit. According whereunto Paul also speaking of cleansing and justification, saith that we are made partakers of them both in the name of Iesus Christ and in the Spirit of our God. Finally, this is the summe, that the holy spirit is the bond wherewith Christ effectuallly bindeth vs vnto him. For proofe wherof also do fere all that we haue taught in the last booke befor this, concerning his anointing.

But that this, being a matter especially worthie to be knowne, may bee made more certainly evident, we must holde this in minde, that Christ came furnished with the
the grace of Christ. Lib. 3. 141

the holy Spirit after a certaine peculiar manner, to the end that he might seuer vs from the world, and gather vs together into the hope of an eternal inheritance. For this cause he is called the Spirit 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 living creatures, but also is in vs the root and seed of heavenly life. Therefore the Prophets doe principally commend the kingdom of Christ by this title of prerogative, that then should flourish more plentiful abundance of the Spirit. And notable above all the rest is that place of 2 Cor: In that day I will powre of my Spirit vpon all flesh. For though the Prophet there feeme to restraine the gifts of the Spirit to the office of a prophesying, yet vnder a figure he meaneth, that God by the enlightening of his Spirit will make those his schollers which before were vnskilful and void of all heavenly doctrine. Now forasmuch as God the Father doth for his sons sake giue vs his holy Spirit, & yet hath left with him the whole fulnes thereof, to the end that he should be a minister and distributer of his liberalitie: he is sometime called the Spirit of the Father, and somtime the Spirit of the Sonne. Ye are not (Faith Paul) in the flesh, but in the Spirit, for the Spirit of God dwelleth in you. But if any have not the Spirit of Christ, he is not his. And hereupon he putteth vs in hope of full ranuing, for that he which raised vp Christ from the dead, shall quicken our mortal bodys, because of his Spirit dwelling in vs. For it is no absurditie, that to the Father be ascribed the praise of his owne gifts, whereof he is the author: and yet that the fame be ascribed to Christ, with whom the gifts of the Spirit are left, that he may giue them to those that be his. Therefore he calleth all them that thirst, to come to him to drinke. And Paul teacheth that the Spirit is distributed to every one, according to the measure of the gift of Christ. And it is to be known, that he is called the Spirit of Christ, not onely in respect that the etemall Word of God is with the same Spiritioynd with the Father, but also according to his person of Mediator, because if he had not had power, he had cometo vs in vaine. After which meaning he is called the second Adam giuen from heauen, to bee a quickening Spirit: whereby Paul compar eth the singular life that the Sonne of God breatheth into them that be his, that they may be all one with him, with the natural life that is also common to the reprobate. Likewise where he witnesseth to the faithfull the favoure of Christ and the love of God, he joyned withall the common partaking of the Spirit, without whiche no man can take neither of the fatherly favoure of God, nor of the bountifulnesse of Christ. As also he saith in another place: The love of God is powerd out into our harts by the holy Spirit that is giuen vs.

3 And here it shall be profitable to note, with what titles the Scripture setteth out the holy Spirit, where it entreateth of beginning and whole restorong of our saluation. First, he is called the Spirit of adoption, because he is a witness vnto vs of the free good will of God, wherewith God the Father hath embraced vs in his beloved only begotten Sonne, that he might be a Father vnto vs, and doth encourage vs to pray boldly, yea and doth minister vs words to encrease vs in seare, Abba, Father: by the same reason he is called the earnest pledge, and seal of our inheritance, because he doth giue vfe from heauen to vs wandring in the world, and being like to dead men, that we may be assured that our soule is in safegard vnder the faithfull keeping of God, for which cause he is also called life, by reason of righteoussenesse. And forasmuch as by his secret watering he maketh vs fruitful to bring forth the buds of righteousnesse, he is oftentimes called water as in Esay: All yee that thirst come to the waters. Again: I will poure out my Spirit vpon the thirsty, & floods vpon the dry land: wherewith agreeth that saying of Christ, which I did euen nowe allerge. If any thirst let him come to me. Albeit somtime he is so called, by reason of his power to purge and cleane, as in Ezechiel where the Lord promiseth cleane waters wherewith he will wash his people from filthinesse. And forasmuch as he restored and
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and nouriseth into lively quicknes, them vpon whom he hath powred the liquour of his grace, he is therefore called by the name of ource and annointment. Again because in continually seething out and burning vp the vices of our luft, he setteth our hartes on fire with the loue of God and zeale of godlines, he is also for this effect woorthily called fire. Finally, he is described vnto vs as a fountain, from whence do flowe vnto vs all heavenly riches, or the hand of God, wherewith he vseth his power: because by the breath of his power he do breatheth divine life into vs, that wee are not nowe stirred by our felues, but ruled by his stirring, and mouing: so that if there bee any good things in vs, they be the fruits of his grace: but our owne gifts without him, be darknes of minde, and peruerfenes of hart. This point is set out plainly enough, that till our mindes be bent vpon the holy Ghost, Christ lieth in a maner idle, because we coldly efpie him vnto vs, yea and farre away from vs. But we knowe that he profetheth nothing other then those whele head he is, and the first begotten among brethren, & them which have put on him. This coining by onely maketh that, as concerning vs, he is come not unprofitably with the name of Saviour. And for proofe hereofferteth that holy marriage, whereby wee are made flesh of his flesh, and bones of his bones, yea and all one with him. But by the Spirit onely he maketh himselfe one with vs: by the grace and power of the same spirite we are made his members, so that hee conteneeth vs vnder him, and we againe possesse him.

4. But forasmuch as faith is his principal worke, to it are for the most part referred all those things, that we commonly finde spoken to expresse his force & working: because he bringeth vs into the light of the gospell by nothing but by faith: as John Baptift teacheth, that this prerogative is giuen to them that beleue in Christ, that they be the children of God which are borne not of flesh & bloud, but of God: where setting God against flesh & bloud, he affirmeth it to be a supernatural gift that they receive Christ by faith, who otherwisedo remain subject to their owne infidelitie. Like whereunto is that answer of Christ: Flesh and bloud hath not revealed it to thee, but my father which is in heauen. These things I do now but shorty touch, because I have already intreated of them at large. And like alfo is that saying of Paul, that the Ephesians were sealed vp with the holy spirite of promise. For Paul theweth that he is an inward teacher, by whose working the promis of saluation pearceeth into our mindes, which otherwise should but beeare the aire or our caires. Likewhile, when he faith, that the Thefalonians were choosen of God in the sanctification of the Spirit and beleuing of the truth: by which ioyning of them together, he briefly admonisseth that faith it selfe proceedeth from nothing else but from the holy spirite: which thing John setteth out more plainly, saying: Wee know that there abideth in vs of the spirite which he hath giuen vs. Againe, by this we knowe that we dwell in him, and he in vs, because he hath giuen vs of his spirite. Therefore Christ promised to his Disciples the spirite of truth which the world cannot receive, that they might be able to receive the heavenly wisdom. And he assigneth to the same spirite this proper office, to put them in minde of those things that he had taught them by mouth. Because in vaine shoulde the light shew it selfe to the blinde, vnlesse the name spirite of understanding shoulde open the eies of their minde: so as a man may rightly call the holy spirite, the keye by which the treasures of the heavenly kingdom are opened vnto vs: & may call his enlightening, the eyeflight of our minde to see. Therefore doth S. Paul so much commend the minifterie of the spirite: because teachers should criie without professing, vnlesse Christ himselfe the inward master should draw them with his spirite that are giuen him by his Father. Therefore as we have said, that perfect saluation is founde in the person of Christ: so that we may be 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, that we may be new creatures: and purging vs from vnholie filthineffe, doth dedicate vs to be holy temples to God.

The
Of faith, wherein both is set the definition of it, and the properties that is hath, are declared.

But all these things shall be easy to understand: when there is shewed a plain definition of faith, that the Readers may know the force and nature thereof. But first it is convenient to call to minde againe these things that have been alreadie spoken, that Sith God doth appoint vs by his law what we ought to do, if we fall in anie point thereof, the same terrible judgement of eternall death that hee pronounceth doth rest vpon vs. Againe, that forasmuch as it is not onely hard but altogether aboue our strength and beyond all our power to fulfill the lawe if we onely beholde our selues, and weigh what estate is worthie for our desertings, there is no good hope left, but we heie cast away from God vnder eternall destruction. Thirdly, this hath beene 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, having mercy vpon vs of his infinite goodnesse and clemencie, to succour vs, that wee with sound faith embrace this mercy, and with constant hope rest vpon it. But now it is convenient for vs to weigh this, what manner of faith this ought to be, by which all they that are adopted by God to bee his children, doe enter vpon the possession of the heauenly kingdome, forasmuch as it is certaine that not euery opinion nor yet euery perswasion is sufficient to bring to passe so great a thing. And with so much the more care and studie must wee looke about for, and search out the naturall proprietie of faith, by how much the more hurtfull at this day is the error of many in this behalfe. For a great part of the worldes, hearing the name of faith, conceiued no higher thing, but a certaine common affent to the historie of the Gospell. Yea, when they dispute of faith in the schooles, in barely calling god the object of faith, they do nothing but (as we have saide in another place), by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can attain to, but behoueth of necessity that Christ become meane betweene vs & it. For which cause he calleth himselfe the light of the world: & in another place, The way, the truth, & the life, because no man commeth to the father (which is the fountain of life) but by him: because he onely knoweth the Father, & by him the faithful to whom it pleaseth him to disclose him. According to this reason Paul affirmeth, that he accounted nothing excellent to be knowne, but Christ: & in the xx. chapter of the Acts, he faith, that he preached faith in Christ, &c. And in another place hee bringeth in Christ speaking after this manner, I will sende thee among the Gentiles that they may receive forgivinge of sinnes, and potent among holy ones, by the faith which is in me. And Paul testifieth, that the glory of God is in his person visible vnto vs: or (which is all one in effect) that the enlightening of the knowledge of Gods glorie shineth in his face. It is true indeed that faith hath respect onely to the one God, but this also is to be added, that it acknowledge him whom he hath sent, euen Jesus Christ. Because God himselfe should have kept secret & hidden farre from vs, ynellie the brightnesse of Christ did cast his beams vpon vs. For this intent the father left all that he had with his onely begotten sonne, euen by the communicating of good things with him to express the true image of his glorie. For as it is said, that we must be drawne by the spirite, that we may be hirred to seeke Christ, so againe we ought to be admonished, that the invisible Father is no where else to be sought but in this image. Of which matter Augustine speakeketh excellently well, which intreating of the marke that faith should shoote at, faith that wee must knowe whether we must goe and which way: and then by, and by after he gathereth that the safest way
against all errors is he that is both God and man. For it is God to whom we go, and man by whom we go: and both these are found nowhere, but in Christ. Neither doth Paul when he speaketh of faith in God, mean to overthrow that which he so oft repeateth of faith that hath her whole stay upon Christ. And Peter doth most fitly joyneth them both together, saying that by him we believe in God.

Therefore this cuill, even as innumerable other, is to be imputed to the Schoolemen; which have hidden Christ as if it were with a veile drawn before him, to the beholding of whom vnleffe we be directly bent, were shall alway wander in many vn certaine mazes. But beside this that with their darke definition they doe dace and in a manner bring to naught the whole force of faith, they have forgot a deuise of vnexpressed faith, with which name they garnishing their most groffe ignorance doe with great hurt deceive the silly people, yea (to lay truely and plainly as the thing is in deed) this deuise doth not onely burie but vterly destroy the true faith.

Is this to beleue, to vnderstand nothing, so that thou obediently submit thy sente to the Church? Faith standeth not in ignorance but in knowledge, and that not onely of God, but of the will of God. For neither doe we obtaine salvation by this that we either are ready to embrace for true whatsoever the Church appointeth, or that we doe commit to it all the office of searching and knowing: but when we acknowledge God to be a mercifull father to vs by the reconciliation made by Christ, and that Christ is given vs into righteousness, sanctification, and life. By this knowledge, I say, not by submitting of our sente, we attain an entrance into the kingdom of heaven. For when the Apostle faith, that with the hart we beleue to righteousness, and with the mouth confession is made to salvation, he sheweth that it is not enough, if a man vnexpressedly beleue that which he vnderstandeth not, nor seeketh to learn, but he requireth an expressed acknowledging of Gods goodness in which consisteth our righteousness.}

3. In deed I deny not (such is the ignorance wherewith we are compassed) that there now be and hereafter shall be many things wrapped and hidden from vs, till having put off the burden of our flesh we come nearer to the presence of God; in which very things that are hidden from vs, nothing is more profitable than to suspend our judgemen, but to lay our minde in determined purpose to keepe vnitie with the Church. But vnder this colour to intitle ignorance tempered with humility by the name of faith, is a great absurditie. For faith lieth in knowledge of God and of Christ, not in reverence of the Church. And we see what a maze they have framed with this their hidden implication, that any thing whatsoever it be without any choice, so that it be thrust in vnder title of the Church, is greedily receiued of the ignorant as it were an oracle, yea sometime also most monstrous errors. Which vnaduised lighness of beleue, whereas it is a most certaine downfall to ruine, is yet excused by them, for that it beleueth nothing determinately, but with this condicion adjoyned, If the faith of the Church be lye. So doe they faile, that truth is holde in error, light in blindness, true knowledge in ignorance. But because we will not tire in confusing them, we doe onely warne the readers to compare their doctrine with ours. For the very plainnesse of the truth it selfe will of it selfe minifter a confusion ready enough. For this is not the question among them, whether faith be yet wrapped with many remants of ignorance, but they definitlye say that they beleue aright, which stand amazed in their ignorance, yea and doe flatter themselves therein, so that they doe agree to the authoritie and judgemen of the Church, concerning things vnot known. As though the Scripture did not every where teach, that with faith is joined knowledge.

4. But we do grant, that so long as we wander from home in this world, our faith is not fully expresse, not onely because many things are yet hidden from vs, but because being compassed with many mistes of errors, we attaine not all things. For the
the grace of Christ. Lib. 3. 143

the highest wisdom of the most perfect is this, to profit more and proceed on further forward with gentle willingness to learn. Therefore Paul exhorteth the faithfull, if upon any thing they differ one from another, to abide for revelation. And truly experience teacheth, that till we be vnoth t clothed of our flesh, we attain to knowledge less than were to be wishe, and daily in reading we light upon many dark places which do convince us of ignorance. And with this bridle God holdeth vs in moderate, assigning to every one a measure of faith, that every one may be ready to learn. And notable examples of this unexpressed faith, we may mark in the Disciples of Christ, before that they had obtained to be fully enlightened. We see, how they hardly tasted the very first introductions, how they did tucke even in the smallest points, how they hanging at the mouth of their mower did not yet much proceed, yea when at the women's information they ranne to the grave, the resurrection of their mawer was like a dreame unto them. Sith Christ did before beare witness of their faith, we may not say that they were utterly without faith; but rather if they had not been persuaded that Christ should rise againe, all care of him would have perished in them. For it was not superstitition that did drawe the women to embalme with spices the corpse of a dead man of whom there was no hope of life: but although they beleued his words whom they knewe to be a speaker of truth, yet the grossesse of that still pooffed their minds so wrapped their faith in darkeness, that they were in a manner amazed at it. Whereupon it is faide, that they then at the last beleued when they had by triall of the thing it selde proved the truth of the words of Christ, not that they then began to beleue, but because the seede of hidden faith which was as it were dead in their hearts, then receiuing liueliness, did spring vp. There was therefore a true faith in them, but an unexpressed faith, because they reuerently embraced Christ for their only 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 seeke any more familiar proffes hereof than this, that in all things alway unbeliefe is mingled with faith.

5 We may also call it an unexpressed faith, which yet indeed is nothing but a preparation of faith. The Evangelists do rehearse that many beleued, which only being raunified to admiration with miracles, proceded no further but that Christ was the Messiah which had bin promised, albeit they tasted not so much as any Declension of the Gospel. Such obedience, which brought them in subjection willingly to submit themselves to Christ, beareth the name of faith where it was in deed but the beginning of faith. So the courtier that beleued Christ's promise, concerning the healing of his son when he came home, as the Evangelist testifieth, beleued against: because he received as an oracle that which he heard of the mouth of Christ, and then submitted himselfe to his authoritie to recieve his doctrine. Albeit it is to be knowne, that he was so tractable & ready to learn, that yet in the first place the word of the beleuing signifieth a particular beleue: and in the second place maketh him of the number of the Disciples, that professed to be the schollers of Christ. A like example doth John set forth in the Samaritans, which to beleued the women's report, that they ranne earnestly to Christ, which yet when they had heard him, said thus: Now we beleue not: because of thy report, but we haue heard him, & we know that he is the Saviour of the world. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, in deed not properly, but in this respect, that God of his tender kindness giveth them earnestly to grant them to great honour to that godly affection. But this willingness to learn, with a desire to proceed further, differeth farre from that grosse ignorance, wherein they lie dull that are content with the unexpressed faith, such as the Papists have imagined. For if Paul seuerely condemneth them which alway learning, yet...
neuer come to the knowledge of truth, how much more grievous reproche doe
they deserve that of purpose studie to knowe nothing.

6 This therefore is the true knowledge of Christ, if we receive him such as he
is offer'd of his father, that is to say, clothed with his Gospell. For as he is appointed
to be the mark of our faith, so we cannot goe the right way to him, but by the Gospell
going before to guide vs. And truly there are opened to vs the treasures of grace;
which being shut vp, Christ should little profit vs. So Paulioyneth faith an unsepara-
table companion to doctrine, where he faith: Yee haue not so learned Christ, for yee
haue beene taught what is the truth in Christ. Yet doe I not so restraine faith to the
Gospell, but that I confesse that there hath beene so much taught by Mofes and the
Prophets, as sufficed to the edification of faith, but because there hath beene deliure-
red in the Gospell a fuller opening of faith, therefore it is worthly called of Paul,
the doctrine of faith. For which cause alfo hee faith in another place, that by the
comming of faith the lawe is taken away, meaning by this word faith, the newe and
vauncoumed manner of teaching, whereby Christ since he appeared our school-
a master, hath more plainly set forth the merie of his father, and more certainly refi-
ished of our salvacion. Albeit it shall be the more capte and more convenient order,
if we descend by degrees from the generalitie to the specialtie. First we must be put
in minde that there is a general relation of faith to the worde, and that faith can no
more bee seperated from the worde, than the sunne beames from the sunne from
whome they proceede. Therefore in Efaie God crieth out: Hear me and your
soule shall live. And that the same is the fountain of faith, John sheweth in these
wordes: These things are written that ye may beleue. And the Prophet meaning
to exhorte the people to beleefe, faith: This day if yee shall hear his voice. And
to hear is commonly taken for to beleue. Moreover, God doth not without cause
in Efaie setthis mark of difference betwene the children of the Church and stran-
gers, that he will instruc them all, that they may be taught of him. For if it were
benefite vnierrall to all, why should he direct his wordes to a few? Wherewith
agreeth this that the Evangelists doe commonly vse the worde Faithfull and Disci-
iples, as feuerall wordes expressing one thing, and specially Luke very oft in the Actes
of the Apostles. Yea and hee stretcheth that name even to a woman in the ninth
Chapter of the Actes. Wherefore if faith doe vary never so little from this mark,
to which it ought to be directly levell'd, it keepeth not her owne nature, but becom-
meth an vncestaine lightnesse of beleefe and wandring error of minde. The same
Worde is the foundation wherewith faith is vpholden and sustaine, from which if
it swarne, it falleth downe. Therefore take away the Worde, and then there shall
remaine no faith. We doe not here dispute whether the ministerie of man bee nece-
sarlie to fowse the Worde of God that faith may been conceied thereby, which
question we will elsewhere intreate of: but we say that the Worde is seelie, howsoever
it be conveyed to vs, is like a mirour when faith may beholde God. Whether God
doth therein vfe the seruice of man, or worke it by his owne only power, yet he
doth alway shewe himselfe by his Worde to those, whom his will is to drawe ynde
him: Whereupon Paul defineth faith to be an obedience that is given to the Gospell
Rom.1. And in another place he praiseth the obedience of faith in the Philippians.
For this is not the onely purpose in the understanding of faith, that we knowe that there
is a God, but this also, yea this chiefly, that we understand what will he beareth vs.
For it not so much behooueth vs to knowe what he is in himselfe, but what a one
he will be to vs. Now therefore we are come to this point, that faith is a knowledge
of the will of Godd, perceiued by the worde. And the foundation hereof is a for-
conceived persuasion of the truth of God. Of the assiurednesse whereof so long as
thy minde shall dispute with it selfe, the word shall be but of doubtfull and weake cre-
dite, yea rather no credite at all. But alfo it sufficeth not to beleue that God is a true
speaker,
speaker, which can neither deceive nor lie; vnllefe thou further holde this for undoubtedly determined, that whatsoever proceeded from him, is the sacred and inviolable truth.

7 But because not at every word of God mans heart is raised vp to faith, wee must yet further search what this faith in the word hath properly respect vnto. It was the saying of God to Adam: Thou shalt die the death. It was the saying of God to Cain: The broode of thy brother crieth to mee out of the earth. Yet these are such sayings as of themselves can do nothing but thake faith, so much leffe are they able to stablifi faith. We denie not in the meane reason that it is the office of faith to agree to the truthe of God, how of loouer, what foever, and in what fort soever it speake: but now our question is onely, what faith hindeth in the word of the Lord to leane and rest vpon. When our conscience beholdeth onely indignation and vengeance, how can it but tremble and quake for feare? And how should it but flee God, of whom it is afraid? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that we have not yet a full definition of faith, because it is not to be accounted for faith, to know the will of God, of what sort soever it be: But what if in the place of will, whereas many times the message is sorrowfull and the declaration dreadful, we put handes or mercie? Truely so we shall come nearer to the nature of faith. For we are then allured to seeke God, after that we have learned that salvation is laide vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that he hath care and looue of vs. Therefore there needeth a promise of grace, whereby he may teftifie that he is our mercifull father, for that otherwise we cannot approach vnto him, and vpon that alone the heart of man may safely rest. For this reason commonly in the Psalms these two things Mercie and Truth do cleaue together, because neither should it any thing professe to know that God is true, vnlesse he did mercifullly allure vs vnto him: neither were it in our power to embrace his mercie, vnlesse he did with his owne mouth offer it. I haue reported thy truth and thy salvation, I haue not hidden thy goodness and thy truth. Thy goodness and thy truth kepe me. In another place: Thy mercy to the heavens, thy truth euon to the clouds. Againe: All the waies of the Lord are mercie and truth, to them that keepe his covenant. Againe, His mercie is multiplied vpon vs, and the truth of the Lord abideth for euer. Againe: I will sing to thy name vpon thy mercie and truth. I omit that which is in the Prophets to the same meaning, that God is mercifull and faithfull in his promisses. For wee shall rathe more determine that God is mercifull vnto vs, vnlesse himselfe do teftifie of himselfe, and present vs with his calling, leaft his will should be doubtfull and vnknowen. But we haue alreadie seene, that Christ is the only pledge of his love, without whom on euerie side appeares the tokens of hatred and wrath. Now forasmuch as the knowledge of Gods goodness shall not much proue, vnlesse he make vs to rest in it, therefore such an understanding is to be banished as is mingled with doubting, and doth not foundlie agree in it selfe, but as it were, dispuette with it selfe. But mans wit, as it is blind and darkned, is far from attaining and climbing vp to perceive the verie will of God; and also the hart of man, as it wanereth with perpetuall doubting, is far from resteing assured in that persuasion. Therefore it behooveth both that our wit be lightened, and our heart strengthened by some other means, that the word of God may be offull credule with vs. Now we shall have a perfect definition of faith, if we say, that it is a steadfast and assuered knowledge of Gods kindnes toward vs, which being grounded upon the truth of the free promise in Christ, is both receuied to our minde, and sealed in our hearts by the holy Ghost.

8 But before I proceede anie further, it shall be necessarie that I make some preambles to disloue certaine doubts that otherwise might make some stop to the readers. And first I must confesse that distinction that flyeth about in the schooles, between the true and full definition of faith.

The true and full definition of faith. Gen.2.17&8.
Of the manner how to receive

Between faith formed and unformed. For they imagine that such as are touched with no fear of God, with no feeling of godliness, do believe all that is necessary to salvation. As though the holy Ghost in lightning our hearts unto faith, were not a witness to us of our adoption. And yet presumptuously, when all the Scripture crieth out against it, they give the name of faith to such perswasion void of the fear of God. We need to strive no further with their definition, but simply to rehearse the nature of faith, such as it is declared by the words of God. Whereby shall plainly appear how unskillfully and foolishly they rather make a noise than speak of it. If I have already touched part, the rest I will add hereafter as place shall serve. At this present I say that there cannot be imagined a greater absurdity, than this mentioning of theirs. They will have faith to be an assent, whereby every deliuer of God may receive that which is veered out of the Scripture. But first they should have seen whether every man of his owne power doe bring faith to himself, or whether the holy Ghost be by it a witness of adoption. Therefore they doe childishly play the fools, in demanding whether faith which a qualitie added doth form, be the same faith or an other and a new faith. Whereby appeareth certainly, that in so babbling they never thought of the singular gift of the holy Ghost. For the beginning of believing doth already containe in it the reconciliation, whereby man approacheth to God. But if they did weigh that saying of Paul: With the heart is believed to righteousness, they would cease to faine that same cold qualitie. If we had but this one reason, it should be sufficient to end this contention: that the very same assent (as I have already touched, and will againe more largely repeat) is rather of the heart than of the braine, rather of affection than of understanding. For which cause it is called the obedience of faith, which is such as the Lord preferrreth no kinde of obedience above it: and that worthily, for as much as nothing is more precious to him than his truth, which as John the Baptist witnesseth, the beleuers doe as it were subscribe and seal unto. Sith the matter is not doubtfull we doe in one word determinately say, that they speake fondly when they say that faith is formed by adding of godly affection unto assent: whereas assent it selfe, at least such assent as is declared in the Scriptures, consisteth of godly affection. But yet there is another plainer argument that offereth it selfe to be alledged. For whereas faith embraceth Christ as he is offered vs of the father: and Christ is offered not onely for righteousnesse, forgiuenesse of finnes and peace, but also for sanctification, and a fountain of living water: without doubt no man can euery truly know him, vndlee he doe therewithall receive the sanctification of the Spirit. Or, if any man desire to have it more plainly spoken, Faith consisteth in the knowledge of Christ. And Christ cannot be known but with sanctification of his spirit: therefore it followeth, that faith can by no meane be feuered from godly affection.

9 Whereas they are wont to lay this against vs, that Paul faith: If a man have all faith, so that he remoue mountains, if he have not charitie, he is nothing; whereby they would deforme faith, in spoiling it of charitie: they consider not what the Apostle in that place meaneth by faith. For when in the chapter next before it, he had spoken of the divers gifts of the holy Ghost, among the which he had reckoned the divers kinde of languages, power and prophecie, and had exhort the Corinthians to follow the beft of these gifts, that is to say, such gifts whereby more profite and commoditie might come to the whole bodie of the Church: he straightway faide further, that hee woulde shewe them yet a more excellent way. That all such gifts, howe excellent soever they bee of themselues, yet are they nothing to be esteemed, vndlee they serve charitie. For they were given to the edifying of the Church, and vndlee they be applied hereunto, they loose their grace. For proofe of this he particularly rehearseth them repeating the selfe same gifts that hee had spoken of before, but in other names. And he vseth the wordes Powers and Faith, for all
all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gift of God, which every man may both have and abuse, as the gift of tongues, as prophetic and other gifts of grace: it is no marvel if it be feared from charity. But all the error of these men standeth in this, that where this word Faith, hath divers significations, they not considering the diversities of the thing signified, dispute as though it were taken for one thing in all places alike. The place of James which they allege for maintenance of the same error, shall be else where discoursed. But although for teachings fake, when we mean to what manner of knowledge of God, there is in the wicked, we grant that there are divers sorts of faith: yet we acknowledge and speak of but one faith of the godly, as the Scripture teacheth. Many in deed do believe that there is a God, they think that the historical of the Gospel and other parts of the scripture are true (as commonly we are wont to judge of such things, as either are reported being done long agoe, or such as we ourselues have beene present at and seene.) There be also somewhat go further, for both they beleue the word of God to be a most assured oracle, and they do not altogether despise his commandements, and they somewhat after a fort are moued with his threatenings and promises. It is indeed testified that such have faith: but that is spoken out by abuse, because they do not with open vngodlines fight against the word of God, or refuse or despise it: but rather pretend a certaine shew of obedience.

10 But this image or shadow of faith, as it is of no value, so it is not woorthie of the name of faith. From the sound truth whereof how farre it differeth, although it shal be hereafter more largely entreated, yet there is no cause to the contrarie, why it should not now be touched by the way. It is said, that Simon Magus beleued, which yet within a little after betrayed his owne unbelieve. And whereas it is saide that he beleued, we do not understand it as some do, that he gained a beleife when he had none in his heart: but we rather thinke that being overcome with the maistrie of the Gospell, he had a certeine 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 saide in the Gospell of Luke, that they beleue for a time, in whom the seed of the word is chocked vp before it bring forth fruit, or before it take any roote at all, it by and by withereth away and periseth: we doubt not that such delited with a certeine taste of the word do greedily receive it, and begin to feel the divine force of it: so faire that with deceitfull counterfating of faith, they beguile not onely other mens eies, but also their owne mindes. For they persuade themselves, that that reuerence which they shew to the word of God, is most true godlines, because they thinke that there is no vngodlinesse but manifest and confessed reproch or contempt of his word. But what manner of affect ofuer that be, it pæreth not to the verie heart to remaine there stablisht: and though sometime it semeth to have taken rootes, yet those are not luyly rootes. The heart of man hath so many secret corners of vanity, is full of so many hiding holes of lying, is coverd with so guilefull hypocrisie, that it oft deceiveth himselfe. But let them that glory in such shadowes of faith understand, that therein they are no beter than the Diuell. But that first sort of men are farre worste than the Diuell, which do falsely heare and understand those things, for knowledge whereof the Diuels do tremble. And the other are in this point equal with the diuell, that the feeling such as it is wherewith they are touched, turneth only to terror and discouragement.

11 I know that some thinke it harde, that we assigne faith to the reprobate, whereas Paul affirmeth faith to be the fruit of election. Which doubt ye is easily dispelled: for though none receive the light of faith, nor do truly feel the effectual working of the Gospel, but they that are foreordained to saluation; yet experience sheweth that the reprobate are sometime moued with the same feeling that
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the elect are, so that in their owne judgemen they nothing differ from the elect.

Wherefore it is no absurditie, that the Apostile aforesibeth to them the taste of the heavenly gifts, that Christ aforesibeth to them a faith for a time: not that they soundly perceive the spiritual force of grace and assured light of faith: but because the Lord, the more to condemne them and make them inexcusable, commeth himselfe into their minde to farre forth, as his goodnesse may be tasted without the spirite of adoption. If any obiect, that then there remaineth nothing more to the faithful where by to proue certainly their adoption: I anfwer that though there be a great likenes and afinitie betweene the elect of God and them that are enuaded with a falling faith for a time, yet there liueth in the elect onely that affiance which Paul speaketh of, that they cry with full mouth, Abba, Father. Therefore as God doth regenerate onely the elect with incorruptible seede for ever, so that the seede of life planted in their harts neuer perisheth, so soundly doth he seale in them the grace of his adoption, that it may be stable and sure. But this withstandeth not but that other inferiour working of the Spirtue may haue his course, even in the reprobate. In the mean season the faithfull are taught, carefully and humbly to examine themselves, leaft in stead of assurednes of faith, to crepe in careless confidence of the flese. Befide that, the reprobate do never conceiue but a confirmed feeling of grace, fo that they rather take hold of the shadow than of the sound bodie, because the holy spirit doth properly seale the remission of sinnes in the elect onely, so that they apply it by speciall faith to their vile. But yet it is truly said, that the reprobate believe God to be mercifull vnto them, because they receive the gift of reconciliation, although confusely and not plainly enough: not that they are partakers of the selves same faith or regeneration with the children of God, but because they seeme to haue as well as they, the fame beginning of faith, under a cloke of hypocrisie. And I denie not, that God doth so far giue light vnto their minde, that they acknowledge his grace, but he maketh that same feeling so different from the peculiar testimonie which he giueth to his elect, that they never come to the sound effect and fruition thereof. For he doth not therefore shew himselfe mercifull vnto them, for that he haueing truly delured them from death, doth receive them to his safegard, but onely he delieth to them a present mercy. But he vouchfaeth to graunt to the only elect the lively root of faith, so that they continue to the ende. So is that objection answered, if God do truly shew his grace, that the same remaineth perpetually established, for that there is no caufe to the contrarie, but that God may enlighten some with a preuent feeling of his grace, which afterward vanishe away.

Wicked men who by reason of a vn-

nishing sweetness which they fee in

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time, are said to be-

lieue, ye indeed do

embrace what they should nor as they should.
faith be in the elect, yet because it is to them a sure pledge of the spirit of God, and a
scale of their adoption, the print thereof can never be blotted out of their harts: as
for the reprobate, that they are overspried with such a light as afterward commeth to
ought, and yet the spirit is not deceitful, because he gueth not life to the seed that
he causeth in their harts, to make it abide alwayes incorruptible, as he doeth in the
elect. I goe yet further, for whereas it is evident by the teaching of the Scripture
and by daily experience, that the reprobate are sometime touched with the feeling
of God's grace, it must needs be that there is raised in their harts a certaine desire
of mutuell love. So for a time therelieud in Saul a godly affection to love God, by
whom he knew himself to be fatherly handled, and therefore was delighted with a
certaine sweeteneffe of his goodnesse. But as the persifluation of the fatherly love of
God is not fast rooted in the reprobate; so do they not soundly love him againe as
his children, but are ledde with a certaine affection like hired seruants. For to
Christ onely was the spirit of loue given, to this ende, that hee shoulde poure it
into his members. And truely that saying of Paul extendeth no further, but to the
elect onely. The loue of God is powred abroad into our harts by the holy Spirit
that is given us, even the same loue that engendereth the same confidence of calling
upon him, which I have before touched. As on the contrarie side we see God to be
maruellously angrie with his children, whom yet he causeth not to loue; not that in
himselfe he hateth them, but because his will is to make them afraide with the feel-
ing of his wrath, to the intent to abate their pride of flesh, to shake off their drou-
sitene, and to moue them to repentance. And therefore all at one tyme they
concive him to be both angrie with them or with their sinnes, and also mercifull
to them: because they not faineclly doe praine to appease his wrath, to whome
yet they flee with quiet assurred trute. Hereby it appeareth that it is not true that
some doe counterfaite a shew of faith, which yet do lacke the true faith, but while
they are carried with a sodaine violent motion of Zeale, they deceive themselves
with false opinion. And it is no doubt that sluggishtesse do possessthem, that they
doe not wel examine their hart as they ought to have done. It is likelye that they
were such to whom (as John witnesseth) Christ did not commit himselfe when
yet they beleued in him, because hee knew them all, and knew what was in man.
If manie did not fall from the common faith (I call it common, because the faith
that lasteth but a time hath a great likenesse and affinitie with the liuely and con-
 tinuing faith) Christ would not have said to his Disciples: If yee abide in my word,
then are yee truly my Disciples, and yee shall knowe the truth, and the truth shall
make you free. For yee speakes to them that had embraced his doctrine, and ex-
horteth them to the increase of faith, that they should not by their owne sluggis-
htene queench the light that is given them. Therefore doth Paul affirme, that faith pe-
culiarly belongeth to the elect, declaring that many vanisht away, because they have
not taken liuely root. Like as Christ also faith in Matthew: every tree that my father
hath not planted, shall be rooted vp. In other there is a grosser kind of lying, that are
not ashamed to mocke both God and men. James inucteth against that kind of men,
that with deceitfull pretence do wickedly abuseth faith. Neither would Paul require
of the children of God a faith vnfained, but in respect that many do presumpeoullie
challeng and to themselfes that which they have not, and with vaine coloured deceit
do beguile other or sometime themselfes. Therefore he compareth a good confi-
dence to a sheepe wherein faith is kept, because manie in falling from good confidence,
have suffered shipwrecke of their faith.

13 We must also remember the doubtfull signification of the worde faith. For
oftentimes faith signifieth the sound doctrine of religion, as in the place that we now
allledge, and in the same Epistle where Paul will have Deacons to holde fast the
mysterie of fath in a pure conscience. Again, where he publisheth the falling away
Cap. 2. Of the manner how to receive.

1. Tim. 4. 1, 6. 2. Tim. 2. 16. 3. 8.

Tic. 1. 13. 8. 2. 2.

Col. 2. 5.

Matt. 9. 2. 8. 10.

Faith a knowledge.

1. Tim. 4. 1, 6. 2. Tim. 2. 16. 3. 8.

Tic. 1. 13. 8. 2. 2.

Col. 2. 5.

Matt. 9. 2. 8. 10.

14. Now let us againe go through all the parts of it, even from the beginning, which being diligently examined, (as I think) there shall remaine nothing doubtful. When in defining Faith we call it a knowledge, we mean not thereby a comprehending, such as men vfe to have of those things that are subiect to mans understanding. For it is so far above it, that mans wit must goe beyond and surmount it. selfe to come vnto it, yea, and when it is come vnto it, yet doth it not attaine that which it feeleth, but while it is perswaded of that which it conceiueth not, it surmounteth more by the very assurednesse of perswasion, than if it did with mans owne capacitie throughly perceiue any thing familiar to man. Therefore Paul saith very well, where he calleth it to comprehend that which is the length, brede, depth, and heighe, and to know the loute of Christ that far surmounteth knowledge. For his meaning was to signifie, that the thing which our minde conceiueth by Faith, is every way infinite, and that this kind of knowledge is far higher than all understanding. But yet because the Lord hath disclosed to his Saints the secret of his will which was hid from ages and generations, therefore by good reason Faith is in Scripture sometime called an acknowledgiment, and John calleth it a certaine knowledge, where he saith hee thinke, that the Faithfull doe certainly know that they are the children of God. And undoubtedly they know it alluely, but rather by being confirmed by perswasion of Gods truth, than by being informed by natural demonstration. And this also

...
the words of Paul doe declare saying, that while we dwell in the body, we are wandering abroad from the Lord, because we walk by Faith and not by sight: whereby he sheweth that those things which we understand by Faith, are yet absent from us and are hidden from our sight. And hereupon we determine, that the knowledge of Faith standeth rather in certaintie than in comprehending.

15 We further call it a sure and steadfast knowledge, to express thereby a more found constancie of persuasion. For as Faith is not contented with a doubtfull and rowling opinion, so is it also not contented with a darke and entangled understanding; but requireth a full and fixed assur'dnes, such as men are wont to have of things found by experience and proued. For vnbeliefe sticketh so fast and is so deepe rooted in our harts, and we are so bent vnto it, that this which all men confesse with their mouth to be true, that God is Faithfull, no man is without great contention persuaded in his hart. Specially when he commeth to the proofe, then the watering of all men discloseth the fault that before was hidden. And not without cause the Scripture with so notable titles of commendation maintaineth the authentick of the word of God, but endeuoureth to giue remedie for the aforesaid diseasе, that God may obtaine to be fully beleued of vs in his promises: The words of the Lord (faith Da•mid)are pure words, as the Siluer tried in a furnace of earth, fixed seven times. Again, The word of the Lord standeth a shield to all that trust in him. And Solomon confirming the same, and in a maner in the same words, faith: Every word of God is pure. But 6th the whole 119. Psalme entreateth onely in a manner vpon the same, it were superfluous to alledge any more places. Truely so oft as God doth so commend his word vnto vs, he doth therein by the way reproch vs with our vnbelieuingnes: because that commendation tendeth to no other end, but to roote vp all peturcious doubtfulings out of our harts. There be also many which suo conceuie the merie of God, that they take little comfort thereof. For they be cuit therewithall pinched with a miserable carefullnesse, while they doubt whether he will be mercifull to them or no, because they enclose within too narrow bounds the very same mercifullnesse, of which they thinke themselves most assuredly persuaded. For thus they thinke with themselves, that his merie is in deed great and plentiful pour'd out vpon manie, offering it selfe and ready for all men: but that it is not certaine whether it will extend vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the midrace, is but an halfe. Therefore it doth not so confirm the heart with assur'd quietnesse, as it doth trouble it with vnquiet doubtfulnes. But there is a far other feeling of full assur'dnesse, which in the Scriptures is alwayes assignified to Faith, eu'n such a one as plainly setting before vs the goodness of God, doth clearly put it out of doubt. And that cannot be, but that we must needs truly seelie & proue in our selves the sweetenes thereof. And therefore the Apostle out of Faith describeth assur'd confidence, and out of it againe boldnes. For thus he faith, that by Christ we have boldnes, and an entrance with confidence, which is through Faith in him. By which words truly he heweth, that it is no right Faith, but when wee are bole with quiet minde to shew our selves in the presence of God. Which boldnes proceedeth not but of assur'd confidence of Gods good will and our saluation. Which is so true, that many times this word Faith, is vld for Confidence.

16 But hereupon hangeth the chiefstay of our Faith, that we doe not thinke the promises of mercy which the Lord offereth to be true onely in other beside vs, and not at all in our selves: but rather that inwardly embracing them, we make them our owne. From hence proceedeth that confidence which the same Paul in another place calleth peace, vnbeliefe some had rather say, that Peace is deriv'd of it. It is an assurednes that maketh the Conscience quiet and chearfull before God, without which the Conscience must of necessity be vexed, and in a manner torn in pieces with troublesome trembling, vnbeliefe perhaps it doe forget God and it selfe, and so
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flumber a little while. And I may truly say, For a little while, for it doth not long enjoy that miserable forgetfulness, but is with often recourse of the remembrance of God's judgement sharply tormenteth. Briefly, there is none truly faithfull, but he that being perswaded with a found assurednesse that God is his mercifull and loving father, doth promise himselfe all things upon truft of God's goodness: and none but he that truuffling upon the promises of God's good will toward him, conceiveth an undoubted looking for of salvation: as the Apostle theweth in these words: if we keepe sure to the end our confidence and glorying of hope. For hereby he meaneth that none hopeth well in the Lord, but he that with confidence glorieth that he is heir of the kingdom of heauen, There is none (I say) faithfull, but he that leaning upon the assurednesse of his owne salvation, doth confidently triumph upon the Deuell and death, as we are taught by that notable concluding sentence of Paul: I am perswaded (faith he) that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate vs from the love 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, vntill we see what is the hope of the eternall inheritance to which we are called. And each where his common manner of teaching is such, that he declareth that no otherwis we do not well comprehend the goodness of God, vntill we gather of it the fruite 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 only tempted with vnquietnesse, which oftentimes chanceth vnto them, but also are sometime shaken with most grievous terrours: so great is the vehement of temptations to throw downe their minde: which thing feemeth not sufficiently well to agree with that assurednesse of faith. Therfore this doubt must be answered, if we wil haue our aforesaid doctrine to stand. But truely when we teach that faith ought to be certaine and assured, we do not imagine such a certaine as is touched with no doubting, nor such an assurednesse as is affaile with no carefullnesse: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfulness. So farre be we from setting their consciences in such a peaceable quietnesse, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sort soeuer they be affected, they do never fall & depart from that assured confidence which they have conceived of the mercy of God. The scripture setteth forth no example of faith more plaine, or more notable than in David, specially if a man beholde the whole continual course of his life. But yet how he was not alway of quiet minde himselfe declareth by innumerable complaints, of which at this time it shall be sufficient to choose out a fewe. When he reprocheth his owne soule with troublesome motions, what is it else but that he is angrie with his owne vnbelievingnesse? Why tremblest thou my soule (faith he) and why art thou disquieted within me? truist in God. And truely that same discouragement was a plaine token of destruction, even as if he thought himselfe to be forfaken of God. And in another place were made a larger complaint thereof, where he faith: I said in my overthrow, I am cast out from the sight of thy eyes. Also in another place he disputeth with himselfe in carefull and miserable perplexity yea and quarrelleth of the very nature of God, saying: Hath God forgotten to have mercy? will he cast off for ever? And yet harder is that which followeth: But I have said, To die is mine charges are of the right hand of the highet. For, as in despaine he condemneth himselfe to destruction, and not only condemneth himselfe to be tossed with doubting, but as if he were vanquished in battell, he leaveth nothing to himselfe, because God hath forfaken him, and hath turned to destroy him, the same hand that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quietnesse, because he had found
found by experience, that he was tossed among troublesome waues. And yet (which is marvellous) in all these assaults, Faith vpholdeth the hartes of the godly, and is truly like vnto a Date tree to enduror and rife vpward against all burden, how great soever they be: as David when he might seeme to be utterly overwhelmed, yet in rebuking himselfe, ceaseth not to rife vp to God. And truly he that triuing with his owne weaknesses, reforteth to Faith in his troubles, is alreadie in a manner conqueror. Which may be gathered by this sentence and other like: Wait for the Lord, be strong, he shall strengthen thy hart: wait for the Lord. He reprocheth himselfe of fearedleness, and in repeating that fame twife, confesseth himselfe to be sometimes subject to many troublesome motions. And in the mean time he doth not onely become displeased with himselfe in these faults, but earnestly endoweth to amendment. Truly if we will more neerely by good examination compare him with Ahab, there shall be found great difference; Esaie was sent to bring remedy to the carefull griefe of the wicked King and hypocrite, and spake vnto him in these words: Be in safeguard and be quiet: feare not, &c. But what did Ahab? As it was before saide, that his hart was bowed as the trees of the wood are shaken with wind, though he heard the promise, yet he ceaseth not to quake for feare. This therefore is the proper reward and punishment of unbeliefe, to tremble for feare, in that temptation he cuteth himselfe away from God, that doth not open to himselfe the gate by Faith. Contrariwise the faithfull who the waighty burden of temptations maketh to stoupe, and in a maner oppreffe, doe constantly rife vp, although not without trouble and hardnes. And because they know their owne weaknesses, they pray with the Prophet: Take not the word of truth away from my mouth continually. By which words we are taught, that sometime they become dumme as though their Faith were vterly overthrown, yet they faint not, nor turne their backs, but proceede in their battell, and with prayer doe encourage their slouthfulnes, lest by favouring themselves they should grow to vnseensible dulleas.

18 For the understanding thereof, it is needfull to returne to that diuision of the flesh and the spirite, whereof we made mention in another place, which doth in this behalfe most clearely appeare. The godly hart therefore feeleth a diuision in it selfe, which is partly delited with sweeterenesse by acknowleding the goodnesse of God, and partly grieved with bitternes by feeling of his owne miferie, partly refeth vpon the promise of the Gospel, and partly trembleth by reason of the testimony of his owne wicketliness: partly rejoyseth with conceiuing of life, and partly quaketh for feare of death. Which variation commeth by imperfection of Faith, forasmuch as we never be in so good case in the course of this present life, as being healed from all danger of distrustfulness to be aliogether filled and possessed with Faith. Hereupon proceede those barretts, when the distrustfullnesse that abideth in the remannts of the flesh, riseth vp to affaille the Faith that is inwardly concieved. But if in a faithfull minde assurednesse be mixed with doubtfullnesse, come we not alway to this point, that Faith standeth not in a certaine and clere knowledge, but in a darke and doubtfully entangled knowdlege of Gods will toward vs? No, not so. For though we be diversly drawne with fundrie thoughts, ye are we not therefore by and by scourred from Faith, though we be vexed with tossing vp and downe of distrustfullnes, yet are we not therefore drowned in the bottomles depth thereof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the end of this battell, that Faith doth at length with wraftling overcome those hard troubles wherewith when she is so besieged, she seemeth to be in danger.

19 Let this be the summe of all. So soone as any drop of Faith, be it never so small, is poured into our hartes, we by and by begin to behold the face of God milde and pleasant, and louing toward vs: yet the fame we see from a far off, and far distant from vs, but with so sure sight, that we know we are not deceived. From thenceforward the grace of Christ. Lib.3. 148

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Of the manner how to receive forward, how much we profit (as we ought continually to profit) as it were by proceeding further, we come into so much the nearer, and therefore certain beholding of him, and by verie continuance he is made more familiar unto vs. So we see, that the minde enlightened with the knowledge of God, is first held in wrapped in much ignorance, which by little and little is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkely seeing that which the see thefe, but that the enioyeth a cleere knowledge of God's will toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, have beams of the sunne shining in sidelong at a narrow window, or as it were but halfe glimmering, he wanteth in deed the free beholding of the sunne, yet he seeth with his eyes an undoubted brightnesse thereof, and receiueth the vse of it: so we being bound with the fettiers of an earthly body, howsoever we be on each side shadowed with much darknes, yet are we sufficiently enlightened vnto perfect light, by the light of God, extending his beams of light vpon vs, though it be but a little, to shew forth his mercy.

20 Both these points the Apostle verie well teacheth in divers places. For when he saith, that we know imperfectly, and propheticke imperfectly, and see by a darke speaking as by a glaffe, he sheweth how slender a little portion of the true godly wife dome is given vs in this present life. For though those words do not expressly shew that our faith is imperfect so long as we grope under this burden of the flesh, but that it happeneth vnto vs, by our owne impfection that we have need to be continually exercised in learning, yet he secretly declareth that that thing which is infinite, cannot be comprehended by our small capaciteit, and narrow compasse. And this Paul reporteth of the whole church, but vnto every one of vs, his owne dulnes is an hinderance and stay, that he cannot come so near as were to be withal. But how sure and undeceivable a taste of it selfe, even a sall drop of faith doth make vs selfe, the fame Apostle sheweth in another place, where he affirmeth, that by the Gospel we beholde the glory of God with vndecovered face, housing no veil between vs and it, so effectuallie that we be transformed into the same image. In such entanglements of ignorance there must needs be wrapped together both much doubting and fearfull trembling, specially forasmuch as our heart, by a certaine natural instinct of it selfe, is inclined to vnbelieuines. Beside that, there be tentations which both infinite in number, and divers in kinde, do often times with great foaine violence affright vs. But specially our owne conscience oppressed with heauen burden of sinnes lying vpon it, doth sometime lament and groan with it selfe, and sometime accuseth it selfe: sometime secretly murmureth, and sometime is openly troubled. Whether therefore aduerfities doe shew an appearance of the wrath of God, or the conscience doth find in it selfe any proofe of matter of his wrath, then ence vnbeliefe doth take weapons and engines to vanquish faith withall: which are alway directed to this end, that we thinking God to be our adversarie, and hatefully bent against vs, should both no hope for any helpe at this hand, and also be afraid of him as of our deadly enemy.

21 To beare these affright, faith doth arm vs and fortifieth selfe with the word of God. And when such a tentation affrighteth, that God is our enemie, because hee is sharp against vs: faith on the other side answereth, that euen when he puniseth he is also mercifull, because his chastisement commeth rather of love than of wrath. When faith is striken with this thought, that God is a reuenuer of iniquities, against that stroke he seteth his pardon ready for all offences, so oft as the finner returneth to the mercifullnesse of the Lord. So a godly minde howsoever it be in maruellous wise tossed and vexed, yet at length believeth vp above all dangers, and never suffereth the confidence of Gods mercie to be plucked away from it. But rather whatsoever contemptions do trouble and wearie it, in the eade they turne to the assurancnesse of this confidence.
confidence. And hereof this is a profe : that the holy ones, when they think them-
selves moft of all prifed with the vengeance of God, yet even then doe make their 
complaints to the fame God : and when it seemeth that they shall not be heard at all, 
euen then nevertheless they call upon him. For to what purpose were it, to make their 
mone to him from whom they hoped for no comfort? truly they would never finde 
in their harts to call upon him, vntele they beleued that there were some helpe at 
his hand prepared for them. So the Disciples, in whom Christ blameth their smallnes 
of faith, complained in deede that they perished, but yet they called to him for 
helpe. And when he rebuked them for their small faith, yet he doth not reject them 
from the number of his, nor maketh them of the number of the vnbeleeuers, but 
shurteth them to shak off that fault. Therefore we affirme againe that we haue 
aboue spoken, that the roote of faith is never plucked out of a godly hart, but 
thrusteth fo oft in the bottom, that howsoever it be shaken and seeme to bend this way or 
that way, the light thereof is so never quenched or choked vp, but that it lieth at least 
hidden vnder some embers: and by this token is plainly shewed, that the word which 
is an uncorruptible seede, bringeth forth fruite like to it selfe, the spring whereof 
doeth never wither and utterly perish. For whereas this is the extremest matter of de-
spaire to the holi ones, to feele according to the consideration of present things, 
the hande of God bent to their destruccion: yet 105 affirme that his hope shall 
proceede so farre, that though God doe kill him, yet he will not therefore cease to 
trust in him. This is the truth therefore. Vnbeleevers reigneth not within the hearts 
of the godly, but outwardly afflicteth them: neither doth the deadly wounde them 
with her weapons, but only troubleth them, or so hurte them, that yet the wound 
is curable. For faith, as Paul teacheth, seuereth vs from a shield that being holden vp 
against weapons, doth so receive the force of them, that it either vntidie driveth 
them backes, or at least to breaketh their violence, that they cannot pierce them to 
danger of life. Therefore when faith is shaken, it is like as if a strong fouldier with 
the violent stroke of a dart be compelled to remoue his foote, and giue ground a 
little: and when faith it selfe is wounded, that is like as if his buckler by some stroke 
be in some part broken, but yet so that it is not staken through. For alway the godhe 
mind will attaine to rise thus hie as to say with David, if I walke in the middeft of 
the shadow of death, I will feare none euill, because thou art with me. It is indeed terible 
to walke in the darknes of death, and it cannot bee but that the faithfull, howe much 
strength soucre they haue, must be afraid of it. Yet because this thought surmounteth 
it, that they have God present with them, and proouing for their safety, that feare is 
overcome with assurednes.For (as Augustine faith) how great engines foeuer the devil 
raffeth vp against vs, fo long as hee poynteth not the place of the hart, where faith 
dwelleth, he is cast out of the dores. And so if we may judge by the fucffe, the faith-
full not onely escape safe from euery battle, so that by and by receiuing faith cou-
rage they are ready to come againe into the field: but also that is fulfilled which Iohn 
faith in his canonicaall Epistle: This is the victory that overcometh the worlde, 
euen your faith. For hee affirmeth that it shall not onely winne the victorie in one or 
few battells, or against one onel blast, but also that it shall get the oun hande of the 
whole world, although it be a thousand times affailed.

22 There is another kinde of feare and trembling, but such a one as by it the ass-
surednes of faith is so nothing at all dimmished, that thereby it is the more soundly 
stablisht. That is, when the faithfull either in thinking that the examples of Gods 
vengeance against the wicked are shewed for lection for them to learne by, do care-
fully beware that they happen not to prouoke Gods wrath against themselues with 
the same offences: or recording with themselues their owne miserie, do learne to hang 
altogether vpon the Lord without whom they see themselues to be more fickle and 
sooner vanishing then any blast of winde. For when the Apostle, in setting forth the
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the scourges wherewith the Lord in old time had punished the people of Israel, put the Corinthians in fear that they intangle not themselves with like evils: he doth not thereby abate their affiance, but only shaketh away the dunes of the flesh by which faith is wont more to be oppressed than strengthened. And when he taketh occasion of the Jews fall to exhort him that standeth, to take heed that he fall not, he doth not thereby bid us to waver, as though we were not fully assured of our steadfastnes, but only he taketh away arrogant pretension and rash trusting too much in our owne strength, that after the thrusting out of the Jews, the Gentiles being received into their place, should not too much outrageously triumph against them. Albeit he speaketh there not only to the faithfull, but also in the same saying comprehendeth the hypocrites that gloried onely in outward show. For neither doth he admonish everyie man particularly, but making a comparison betweene the Jews and the Gentiles, after that he had shewed that the Jews in this that they were rejected, did suffer just judgement for their unbelief and unthankfulness, he also exhorted the Gentiles that they should not, by being proud and extolling themselves, loose the grace of adoption lately conferred into them. But as in that general rejecting of the Jews: there remained yet some that were not fallen from the covenant of adoption, to 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 God’s loving kindness to their owne destruction. But although you take this as spoken to the elect and faithfull, yet thereupon shall follow no inconvenience. For it is one thing to holde downe the rash presumption which out of the remnants of the flesh creepeth sometime even into the holy ones, that with vaine confidence it waxe not outrageously wanton: and another thing to strike the conscience with feare, that it rest not with full assurednes in the mercy of God.

23. Then, when he teacheth, that with feare and trembling we should worke our own salvation, he requireth nothing else, but that we should accustome vs with much abasing of our selves, reverently to looke vp into the mightines of God. For truly nothing doth so much awake vs to call all our confidence and assurance of minde upon the Lord as doth the distrust of our selves and carefulnes conceited by knowledge in conscience of our owne wretchednes. And according to this meaning is that saying in the Prophet to be taken: In the multitude of thy goodnesse I will enter into thy temple: I will worship in feare. Where he comely consigneth the boldnes of faith that leaneth upon God’s mercy with a reverent feare, which we must needs feele so oft as coming into the sight of God’s majestie, wee perceive by the glorious brightness thereof, how great is our owne filthines. And Solomon faith tuely, where he pronounceth the man blessed, that continually maketh his owne hart afraid, for by hardning thereof men fall headlong into evil. But such feare he meaneth as may make vs more heedfull, not such whereby we should be troubled and utterly fall: euery such a feare as when the minde confounded in it selfe, doth recover it selfe againe in God: when despairing it selfe, it renueth by trust in him. Therefore there is no cause to the contrarie, but that the faithfull may at one time both be in feare, and also enjoy most assured comfort, in respect that sometime they turne their eyes to behold their owne vanitie, and sometime they cast the thought of their minde upon the truth of God. But how will some man say shall feare and faith dwell both in one minde? Even thus, as contrarily sensible dullnesse, and carefulnes. For whereas the wicked travaile to procure to themselfe a want of greese, that no feare of God might trouble them, yet the judgement of God so preffeth them, that they cannot attain that which they desire. So there is nothing to withstand, but that God may exercise them that be his to humility, that in fighting valiantly, they may restrain themselfes under the bridle of modestie. And by the proceffe of the text it appeareth, that this was the extent of the Apostle, where he assigneth the cause of feare, and trembling to be the good
good pleasure of God, whereby he guie heth to them that be his both to will well, and voluntarily to go through with it. According to this meaning ought we to take that saying of the Prophete: The children of Israel shall fear God and his goodnesse: be-cause notouless godlines engendreth the reverence of God, but the verie sweetenes and pleasant taste of grace, filleth man being discouraged in himselfe with feare and admiration, to make him hang upon God, and humblelie yeeld himselfe subject to his power.

24 Yet we hereby make roome to that most pestillent Philosophy, which many halfe papists at this day begin to come in corners. For, because they cannot defend that groffe doubtfulness which hath beene taught in Schooles, they flie to another deisme, to make a confidence mingled with distrustfulness. They confesse, that so oft as we looke vnto Christ, we finde in him full matter to hope well; but because we are alwaies vnwoorthie of those good things that are offered vs in Christ, they would have vs to wauer and stagger in beholding our owne vnwoorthines. Breelie, they place confidence no betweene hope and feare, that it althre from the one to the other, by enterchangeable times and courses: and they so compare faith and hope together, that when the one springeth vp, the other is prested downe, when the one ariseth, the other agane falleth. So when Sathan fetheth that those open engines where-with before time he was wont to destroy the affuledning of faith, doe nowe nothing preualue, he endeavoureth by crooked understaminings to ouerthrowit. But what manner of confidence shall that be, which shall nowe & then yeld to desperation? If (by they) thou consider Christ, there is asurred salvation: but if thou returne to thy selfe, there is asurred damnation. Therefore of necessitye distrust and good hope must by enter-

changeable courses raigne in thine minde: As though we ought to imagine Christ standing a farre off, and not rather dwelling within vs. For therefore we looke for salvation at his hande, not because he appeareth a farre off vnto vs, but because he hath graffed vs into his bodie, and so maketh vs partakers not onely of all his good things, but also of himselfe. Therefore I turne this their argument against themselves: if thou consider thy selfe, there is certaine damnation. But because Christ with all his good things is by way of communicating to gieen vnto thee that all his things are made thine, and thou art made a member of him, yea and all one with him: his rightousnesse drowned thy finnes, his salvation taketh away thy damnation: he by his woorthinesse commeth betweene thee and God, that thy vnwoorthiness come not in the sight of God. Breelie, this is the truth: we ought neither to separate Christ from vs, nor from him, but with both handes to holde fast that fellowship whereby he hath coupled himselfe vnto vs. So the Apostle teacheth vs: The bodie indeed (faith he) is dead by reason of sinne: but the spirite of Christ that dwelleth in you, is life for rightouinesse. According to these mens trisling deisme he shoulde have faide, Christ indeed hath life with himselfe: but you, as you be sinners, remaine subject to death and damnation. But he faith faire otherwisse. For he teacheth that that damnation which we descreue of our solues, is swallowed vp by the salvation of Christ: and to prooue it, he vifteth the same reason that I have allcaged, because Christ is not without us, but dwelleth within us, and cleaueth vnto vs not onely with undiuable knot of fellowship, but with a certaine maruellous communion daily more and more growth with vs into one bodie, till he be made altogether one with vs. And yet I de-

niet not, as I have faide a little before, that sometime there happen certaine inter-

ruptions of faith, as the weakenesse thereof is among violent sodeine motions bowed hither or thither. So in the thicke miste of tentation the light thereof is choked, but whatsoever happeneth, it cautheth not from endeouer to secke God.

25 And no otherwise doth Bernard argue, when he purposly intreateth of this question in his fift Homilie in the dedication of the temple. Oftentimes (I faie) by the
the benefite of God studying upon the soule, mee thinke I finde in it two things 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 truly of it, than that it is vitally brought to naught. What neede I now to reckon vp particularly all the miseries of the soule, how it is loaden with sinnes, couered with darknes, entangled with deceitful enticements, itching with lustes, subject to passions, filled with imaginings, alway inclined to culpe, bent to all kinds of vice, finally full of shame and confusion? Now if all the very righteous souls of it being looked upon by the light of truth be founden like a cloth stained with foures, then what shall the unrighteous soules thereof be accounted? If the light is in vs be darknes, how great is the very darknesse? What then? without doubt man is made like unto vanity: man is brought to naught; man is nothing. But how then is he vitally nothing whom God doth magnifie? How then is he nothing, towards whom Gods hart is set? Brethren, let vs take hart againe. Though we benothing our owne hartes, peraduenture there may somewhat of vs lie hidden in the hart of God. Of father of mericenes? Of father of the miserable, how doth thou set thy hart toward vs? For thy hart is where thy treasur is. But how be we thy treasur, if we be nothing? All nations are so before thee as if they were not, they shall be reputed as nothing. Even before thee, not within thee, so in the judgement of thy truth, but not in the affecion of thy pite. Thou callest those things that are not, as though they were. Therefore both they are nor, because thou callest those things that are not, and also they are because thou callest them. For though they are not, in respect of themselves, yet with thee they are, according to that saying of Paul, not of the works of rightoufnesse, but of him that calleth. And then bee faith, that this coupling together of both considerations is marvellous. Truely those things that are knitt together, doth not the one destroy the other. Which also in the conclusion he more plainly declareth in these words. Now if with both these considerations wee diligently look upon our felues what we bee, yea in the one consideration how we be nothing, and in the other how much we be magnified, I thinke we glorifying our selves, to be tempered, but peraduenture it is more increaced. Truely it is perfectly stablisshed, that we glorie not in our felues but in the Lord. If wee thinke thus: If he hath determined to save vs we shall by and by be deliered: now in this we may take courage. But let vs clime vp into a higher watch tower, and seeke for the citie of God, seeke for the temple, seeke for the house, seeke for the spouse. I have not forgotten, but I say it with fear and reverence: we I say bee but in the hart of God. We be, but by his allowing as woorthy, not by our owne woorthinesse.

26. Now, the feare of the Lorde, whereof commonly in every place witnesse is borne to all the holy ones, and which is in some places called the beginning of wisdom, and in some places wisdome it selfe, although it be but one, yet it proceedeth from a double understanding: For God hath in himselfe the reverence both of a father and of a Lorde. Therefore he that will truly worship him, will endeavoure to shew himselfe both an obedient sonne and a servable servant unto him. The obedience that is given to him as to a father, the Lord by the Prophet calleth honour: the servise that is done to him as to a Lord, he calleth feare. The sonne (faith he) honoreth the father, and the servent the Lord. If I be a father, where is my honour? If I be a Lord, where is my feare? But howsoever he puttheth difference betweene them, thou feelest how he confoundeth them both together. Therefore let the feare of the Lord be vnto vs a reverence mingled with that same honour and feare. Neither is it any maruell if one finde receive both those affections. For he that considereth with himselfe what a father God is vnto vs, if he hath cause enough, although there were no helles at all, why he should dread his displeasure more greatly then any death. But also (such is the wantonnesse of our flesh to run to licentiousnesse of sinning) to restraine the same by all means, we ought therewithall to take holde of
of this thought, that the Lord under whose power we live, abhorreth all iniquitie, whose vengeance they shall not escape, that in living wickedly do provoke his wrath against themselves.

27. But that which John faith, that feare is not in charitie, but perfect charitie casteth out feare, because feare conteneth punishment, disagreeeth not with this that we say. For the wicked feare not God in this respect that they dread to incur 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 think he it hageth over them, for that they looke every moment when it shall fall upon their heads. As for the faithfull: they (as is above saide) both feare his displeasure more than punishment, and are not troubled with feare of punishment as if it did hang over their necks, but they are made the more warie not to procure it. So faith the Apostle whoe speakeketh to the faithfull: Be ye not deceived: for this commeth the wrath of God upon the children of vnbeliefe. He threateneth not that Gods wrath will come upon them, but putteeth them in mind to thinke upon this, that the wrath of God is prepared for such wicked doings as he had receiued, that they themselfes should not be willing also to prove it. Albeit it seldom happeneth, that the reprobate be awakened with one and bare threatnings, but rather being already grosse and vnseene full with their owne hardines, so oft as God thundreth from heauen they harden themselves to obstinacy, but when they are once striken with his hand, then whether they will or no, they be enforced to feare. This feare they commonly call a fentinell feare: and in comparison set it for contrary to frence natured and willing feare which becommeth children. Some other doe suddenly in a middle kind, because that same feruill and constrained affection sometime to subdue mens minde, that they come willingly to the feare of God.

28. Now we understand, that in the good will of God, whereunto faith is said to have respect, the profession of salvation and eternall life is obtained. For if we can want no good thing, while God is favourable vnto vs, it abundantly sufficeth vs to the assuredness of salvation, when he himselfe doth assure vs of his loue. Let him shew his face (faith the Prophet) and we shall be fafe. Whereupon the Scriptures determine this to be the summe of our salvation, that God putting 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 things shall prosper well with vs. Therefore faith, having taken hold of the loue of God, hath promises of the present life, and of the life to come, and perfect assuredness of all good things: but that same fuche as may be gathered out of the word of God. For faith doth not certainly promise to it selfe either the length or honor or wealth of his life, forasmuch as God willed none of these things to be appointed vnto vs, but is contented with this assuredness, that God will never fail how soever many things faile vs that pertaine to the maintenance of this present life. But the chees assuredness of faith resteth in expectation of the life to come, which is set out of the word of God. But whatsouer miseries and calamities betide vs there with vs whome God loueth, they can not worke the contrary, but that his good will is perfect satisfie. Therefore when we did meane to expresse the summe of blessednes, we named the fauour of God, out of which springe doe flowe vnto vs all kindes of good things. And this we may commonly note throughout the Scriptures, that whensoeuer mention is made not onely of eternall salvation, but also of any good thing in vs, we be at allways called backe to the loue of God. For which cause David saith, that the goodnesse of God when it Psal. 63.4. is felt in a godly heart, is sweeter and more to be desired than life it selfe. Finally, if all things else doe flowe vnto vs according to our owne willing, and wee bee uncertaine of Gods loue or hatred, our felicitie shall be accursed, and therefore
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miserable: But if the favourable face of God doe shine vnto vs, euens our very miseries shall be blessed, because they are turned to helpes of our saluation. As Paul, when he heareth vp a rehearfall of all aduersities, yet he glorifieth that he was not by them feuered from the loue of God: and in his prayers he alway beginneth at the favour of God, from whence floweth all prosperitie. Likewise David setteth the onely favour of God against all the terrours that trouble vs. If (faith he) I shall walke in the midst of the shadow of death, I will feare no euils, because thou art with me. And we alway feele that our mindes doe waue, vnlesse being contented with the favour of God, they seek their peace in it, and have this inwardly fixt in them that is faide in the Psalmes, Blessed is the people whose God is the Lord, and the nation whom he hath choen to him for his inheritance.

29 We make the foundation of faith to be the free promise of God, because faith properly staieth vpon it. For though faith doe beleue God to be true in all things, whether he command or forbidden, whether he promise or threaten, and also obediently receiueth his commandements, and bewareth of things that he prohibiteth, and hath regarde to his threatenings, yet properly it beginneth at the promise, and therein continueth, and thereupon endeth. For faith seeketh for life in God, which is not founde in commandements or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely given. For the conditionall promise, by which we are sent to our owne worke, doth no otherwise promise life, but if we perceive it to stande in our sches. Therefore if we will not haue our faith to tremble and waue, we must stay with that promise of saluation, which is willingly and liberally offered vs of the Lord, rather in respect of our miserie, than of our owne worthinesse. Wherefore the Apostle bareth this witness of the Psalmes, that it is the word of faith, which name he taketh both from the commandements and also from the promises of the law, because there is nothing that can stabilith faith, but that liberal endowment, by which God reconcileth the world to himselfe. Therefore the same Apostle oftentimes maketh a relation of faith and the Gospel together, when he teacheth that the minifterie of the Gospel was committed to him vnto the obedience of faith, that the fame is the power of God, to saluation to euery one that beleueth: that in it is revealed the rightcousnesse of God from faith to faith. And no maruell. For faith the Gospel is the minifterie of reconciliation, there is no other testimonie sure enough of Gods good will towards vs, the knowledge whereof faith requireth. Therefore when we say that faith must rest vpon free promise, we doe not deny but that the faithfull doe everie way imbrace and receive the word of God, but we appoint the promise of mercie to be the proper marke of faith. Even as the faithfull ought in deedde to acknowledge God to be the judge and punisher of wicked doings, and yet they properly haue regard vnto his mercifull kindnesse: for as much as he is described to them to be confidered such a one as is louing and mercifull, farre from wrath, of much goodnesse, gentle vnto all, powring forth his mercie vpon all his worke.

30 Neither yet doe I regard the barkings of Piggian, or such other dogs, when they finde fault with this refraint, as though in duiding faith it did take holde but of one pece thereof. I grant (as I haue already said) that the general object of faith (as they term it) is the truth of God, whether he threaten or put vs in hope of favour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the world, when it was not yet seene. If the feare of a punishment shortly to come, was the worke of faith, then ought not the threatenings to bee excluded out of the definition of faith. This is indeed true. But the caullers doe vniuallly accuse vs, as though we denied that faith hath respect to all the partes of the word of God. For our meaning is onely to shew those two things, first, that faith neuer steadifieth standeth vntill it come to free promise: and then that wee are no otherwise by it to bee

reconciled
reconciled to God, but because it coupleth vs to Christ. Both those points are wor-
thie to be noted. We seeke such a faith, which may make difference betwene the
children of God and the reprobate, betwene the faithful and the vnbeleeuing. If a
man do beleue that God both justly commandeth all that he commundeth, and
truly threatneth, shall he be therefore called faithful? Nothing leas. Therefore there
can be no fastefaith stay of faith, vnlesse it be grounded vpon the mercy of God. But
now to what end do we dispute of faith? Is it not that we may learne the way of salva-
tion? But how doth faith bring saluation but in respect that it graffeth vs into the body
of Christ? Therefore there is no inconvenience, if in the definition we do enforce the
principal effect thereof, and doe joine vnto the generall name, in stead of a difference
that maketh that weare the faithful from the vnbeleeuing. Finallie, the malicious
haue nothing to find fault withall in this doctrine, but they must wrap vp Paul with
vs in the same blame, which calleth the Gospel properly the word of faith.

152 But heereupon againe we gather that which we haue before declared, that
faith doth no leas neede the word than the fruit doth neede the huile roote of the
tree, because no other (as David testifieth) can troue in the Lord, but they that knowe
his name. But this knowledge is not according to euerie mans imagination, but so
farre as God himselfe is witnesses of his owne goodness. Which the same Prophet
confirmeth in an other place, saying: Thy saluation is according to thy word. A-
gaine, I haue trusted in thy word, saue me. Where is to be noted the relation of faith
to the word, and then how saluation followeth. And yet in the mean time we doe
not exclude the power of God, with beholding whereof, vnlesse faith sustaine it selfe,
it can never give vnto God his due honor. Paul seemeth to rehearse a certaine slen-
der and common thing of Abraham, that he beleued that God which had promised
him the blessed seede, was able to performe it. Againe in another place, speaking of
himselfe: I know whom I haue beleued, and I am sure that he is able to kepe that
which I haue left with him vntill that day. But if a man wery with himselfe: how many
doubtings of the power of God doe ofteentimes creepe into mans minde, he shall well
perceive that they, which do higlie esteeme it as it is worthy, haue not a little profi-
ted in faith. We all will confess, that God is able to do whatsoever he will, but when
euen the least tentation throweth vs downe with fear, and amaleth vs with horror,
thereby appeareth plainly, that we diminish the estimation of Godes power, when we
prefer above it those things, that Sathan threateneth against Gods promises. This is
the reason why Esay, meaning to print into the harts of the people the assurance of
saluation, doth so honorable in retract of the infinite power of God. It seemeth oft
that so soone as he hath begonne to speake of the hope of pardon and reconciliation, he
by and by turneth to another thing, and wandreth about in long and superfluous
circumstances, rehearsing how maruellously the Lord governeth the frame of Hea-
ven and earth and the whole order of nature, yet is heere nothing that seemeth not
fitly for the circumstance of the matter that he speaketh of. For vnlesse the power of
God whereby he is able to do all things be presently set before our eyes, our cares
will hardly heare the word, or will not esteeme it so much as it is worth. Beside
that, heere is declared his effectuall power, because godlineesse (as we haue already
shewed in an other place) doth alway apply the power of God to vs and worketh
speacially it setteth before it selfe those workes of God, whereby he hath testi-
fieth himselfe to be a father. Hereupon commeth that in the scriptures is so often
mention made of the redemption, whereby the Israelites might have learned
that God which was once the author of saluation, will be an everlasting prefer-
uer thereof. And David puttheth vs in minde by his owne example, that those be-
nefities which God hath particularly bestowed vpon every man, doe afterward au-
taile to the confirmation of his faith. Yea when God seemeth to haue forlaken vs,
it behoueth vs to stretch our wits further, that his ancient benefits may recomfo-

Rom. to 8.

The consideration
of the power of
God and of the
workers which he
hath done confr-
memth us in faith;
neuer vnto faith,
except we rele-
se his word.

Psal. 9. 11.
Psal. 109. 43.
Rom. 4. 21.

2 Tim. 1. 18.
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vs, as it is said in another Psalm, I have beene mindfull of olde daies. I have studied vpon all thy workes, &c. Againe, I will remember the worikes of the Lorde, and his manuels from the beginning. But because without the worde all quickly vaniseth away that we conceiue of the power of God and of his workes, therefore we doe not without cause affirm that there is no faith, vnlesse God grove 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 zeale of faith, pasled beyond the bounds of the word. Sara, when she frequentedly desired the promised issue, gave her bondmaidie to her husband. It cannot bee denied but that these many waies finned; but now I touch onely this faile, that being carried away with her zeale, she did not restraine her selfe within the boundes of Gods worde, yet it is certaine that that deere proceeded of faith. Rebecca being certified by the Oracle of God of the election of her sonne Iacob, procured his blessing by euill craftie means: she daunted her husband the winne and minister of the grace of God: she compell ed her sonne to lie: she by divers guiles and deceites corrupted the truth of God: Finally, in making a scorne of his promise, she did as much as in her lay, destroy it. And yet this act, how much fouer it was euill, and worthy of blame, was not without faith, for it was necessary that she should overcom many offences, that she might so earnestly endeavoure to attaine that which without hope of earthly profite was full of great troubles and dangers. As we may not say that the holy Patriarch Iacob was altogether without faith, because he being by the same oracle of God admonished of the honour transferred to the yeonger sonne, yet ceased not to be more favourably bent to his first begotten sonne Esau. Truth these examples doe teach, that oftentimes errors are mingled with faith, but yet so that faith if it be a true faith, hath alway the upper hande. For as the particular error of Rebecca did not make vioide the effect of the blessing, so neither did it make vioide her faith which generally raigned in her minde, and was the beginning and cause of that doing. Neuerthelesse therein Rebecca uttered how ready mans minde is to fall so soone as he giueth hyselfe, neuer so little libertie. But though mans default and weakeesse doth darken faith, yet it doth not quench it: in the meantime it putteth vs in minde, how carefully we ought to hang vpou the mouth of God, and also confirmeth that which we have taught, that Faith vaniseth away, vnlesse it be uphelden by the Worde: as the mindes both of Sara, and Iaac and Rebecca had become vaine in their crooked wanderings out of the way, vnlesse they had beeene by Gods secrete bridle holden in obedience of the worde.

32 Againe, not without cause we include all the promisses in Christ, for as much as in the knowledge of him the Apostle includeth all the Gospel: and in another place he teacheth, that all the promisses of God are in him, yea and Amen. The reason whereof is ready to be shewed. For if God promiseth any thing, he therein sheweth his good will: so that there is no promisse of his, that is not a testimonie of his loue. Neither maketh it any matter that the wicked when they haue great and continuall benefites of Gods liberalitie heaped vpon them, do thereby wrap themselves in so much the more grecious judgement. For if they doe not acknowledge that those things come vnto them from the hande of God, for if they acknowledge it, they doe not with themselves consider his goodnesse, therefore they cannot thereby be better taught of his mercy then brut beasts, which according to the measure of their estate, doe receive the same fruite of Gods liberalitie, and yet they perceiue it not. Neither doth it any more make against vs, that many times in refuing the promisses appointed for them, they doe by that occasion procure to themselves the greater vengeance. For although the effectuall working of the promisses doe then onely appeare, when they haue found faith with vs, yet the force and natural propertie of them is never extinguisht by our vnbeliefe or vnthankfulness. Therefore
Therefore when the Lord by his promises doth provoke man not only to receive, but also to think upon the fruits of his bountifulness, he doth therewithall declare vnto him his love. Whereupon we must returne to this point, that every promise is a testifying of God's love to vs and vs. But it is out of question, that no man is loved of God but in Christ, he is the beloved son, in whom the love of the father abideth and refleeth, and then from him pouereth it selfe abroad vnto vs: as Paul teacheth, that we have obtained favour in the beloved one. Therefore it must needs be derived and come vnto vs by meanes of him. For this cause the Apostle in another place calleth him our peace: in another place he feteth him out as a bond, whereby God is with fatherly naturall kindnes bound vnto vs. It followeth then that we must cast our eyes vpon him, so oft as any promise is offered vs. And that Paul teacheth no absurditie, that all God's promises whatsoever they be, are confirmed and fulfilled in him. There bee certaine examples that make for the contrarie. For it is not likely that Naaman the Syrian, when he required of the Prophet the manner how to worship God almightie was instructed concerning the Mediator: yet his godlines was praises. Cornelius a Gentile and a Roman, could scarcely understand that which was known not to all the Jews, yea and that very darkly; yet his almes and prayers were acceptable to God, and the sacrifice of Naaman, by the prophets answere allowed. Which thing neither of them could obtaine but by faith. Likewise it may be said of the Eunuche to whom Philip was caried, which if he had not had some faith, would not haue taken vpon him the trauell and expenses of so long a journey, to worship. Yet we see, when Philip examined him, how he bewaied his ignorance of the Mediator. And truly I grant that their faith was partly unexpressed, not onely concerning Christs person, but also concerning his power & the office committed vnto him of the father. Yet in the meane time it is certaine, that they were instructed in such principles, as gave them some taste of Christ, although but very small. Neither ought this to seeme strange. For neither would the Eunuche haue come in haste to Jerusalem from a farre countrey, to worship an unknown God, neither did Cornelius when he had once embraced the Jewish religion spend so much time, without being acquainted with the first grounds of true doctrine. As for Naaman, it had bin too fond an aburditie for Ehreus when he taught him of small things, to haue faide nothing of the principal point. Therefore although there were among them a darke knowledge of Christ, yet it is not likely that there was no knowledge because they did vs themselues in the sacrifices of the law, which must haue been discerned by the very end of them, that is Christ, from the false sacrifices of the Gentiles.

33 But this bare and outward declaration of the word of God, ought to haue largely sufficed to make it to be beleued, if our owne blindness and stubbornesse did not withstand it. But our mind hath such an inclination to vanitie, that it can never cleaue fast vnto the truth of God, and hath such a dulnes, that it is alway blinde and cannot see the light thereof. Therefore there is nothing anaylable done by the word without the enlightning of the holy Ghost. Whereby also appeareth, that faith is far aboue mans understanding. Neither that it be sufficient that the mind be lightned with the spirit of God, yet the heart be also strengthened and stablished with his power. Wherein the schoolemen do altogether err, which in considering of faith do onely take holde of a bare and simple affent by knowledge, leaving out the confidence and assurance of the heart. Therefore faith is both waies a singular gift of God, both that the mind of man is cleansed to taste the truth of God, & that his heart is stablished therein. For the holy Ghost not onely is the beginner of faith, but also by degrees increaseth it, vntil by it the bringing vs to the heauenly kingdom. That good thing ( faith Paul) which was committed to thy keeping, keepe in the holy Ghost which dwelleth in vs. But how Paul faith that the holy Ghost is given by the hearing of faith, we may easily diffilute it. If there had bene but one onely gift of the

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holy Ghost, then it had beene an absurdity for him to call the holy Ghost the effect of faith, which is the author and cause of faith. But when he maketh report of the gifts wherewith God garnisht his Church, and by encreasings of faith bringeth it to perfection, it is no marvell if he ascribeth those things to faith which maketh vs fit to receiue them. This is reckoned a most strange conclusion, when it is said, that no man but he to whom it is given, can believe in Christ. But that is partly because they do not consider either how secret and high the heavenly wisdom is, or how great mans dulnes is in conceiving the mysteries of God: and partly because they fooke not vnto that affidured and fastfult constanctnes of heart, that is to say, the chief part of faith.

34. But if (as Pauuie preacheth) no man is witnesse of the will of man, but the spirit of man that is within him, then how should man be sure of the will of God? And if the truth of God be uncertaine among vs, in those things that we presently behold with our eyes, how should it be asuised and fastfult among vs there where the Lord promiseth foule things as neither eie seeth, nor wit comprehended? But herein mans sharpnes of understanding is so ouerthrown and faileth, that the fift degree of profiting in Gods schoole, is to forfake his owne wit. By for it as by a veile cast before vs, we are hindered that we cannot attaine the mysteries of God, which are not discloased but to little ones. For neither doth flesh and blood disclose nor natural man perceiue those things that are of the spirit, but rather to him the learning of God is foolishnesse, because it is spiritually to be judged. Therefore herein the helpe of the holy Ghost is necessarie, or rather herein his force onely raingeth. There is no man that knoweth the minde of God, or hath beeene his counsellor: but the holy spiritte searcheth out all things, euen the deepe secretes of God, by whom it is brought to passe, that we know the minde of Christ. No man (faith he) can come to me: vnlesse my father that sent me, draw him. Every one therefore that hath heard and learned of my father, commeth. Not that any man hath seen the father, but he that is sent of God. Even as therefore we cannot come vnto Christ, but being drawn by the spiritte of God: so when we be drawen, we are lifted vp in wit and minde aboue our understanding. For the soule enlightened by him, taketh as it were a new sharptnes of understanding, wherewith it may beholde heavenly mysteries, with brightness whereof it was before dazed in it selfe. And so mans understanding receiuing brightness by the light of the holy Ghost, doth newe till then truly begin to taste of those things that belong to the kingdom of God, being before altogether vnacquainted and without judgement of taste to take alay of them. Therefore when Christ did not only set our vs, two of his discipules the mysteries of his kingdom, yet he nothing pruaded, vnlesse he opened their senses that they might understand the Scriptures. When the Apollines were so taught by his godly mouth, yet the Spiritte of Truth must bee sent vnto them, to powre into their minde the same doctrine which they had heerd with their eares. The worde of GOD is like vnto the Sunne that shineth vnto all them to whom it is preache, but no profit among blinde men. But we are all in this behalfe blind by nature, therefore it cannot pierce into our mind but by the inwarde matter the holy Ghost, making by his enlightening an entrie for it.

35. In another place, when we had to entreate of the corruption of nature, we have more largely sween that vsint men are to beleue. Therefore I will not weare the readers with repeating the same againe. Let this be sufficient that the spiritte of faith is called of Pauuie faith it selfe, which the spiritte giveth vs, but not which we have naturally. Therefore he praieth that God fulfull in the Thessalonians all his good pleasure, and the worke of faith in power. Wherein calling faith the worke of God, and giveth it that title for a name of addition, and calling it by figure of apposition Gods good pleasure, he denieth that it is of mans owne motion: and not consented therewith
the grace of Chrift. Lib. 3. 154

therewith he addeth further; that it is a declaration of God’s power: writing to the Corinthians, where he faith, that faith hangeth not upon the wisdom of men, but is grounded upon the power of the holy Ghost. He speaketh indeed of outward miracles: but because the reprobate are blinde at the beholding of them, hee comprehendeth also that inward feale, whereof he maketh mention in another place. And God, the more gloriously to fet forth his liberality in so noble a gift, vouchefaeth not to graunt it to all univerfally without difference, but by singular prudelge giueth it to whom he will. For proofe wherof we have alleaged testimonies before. Of which Augustine being a faithful expoundere, crieth out that it would please the Saviour to teach him, and that the very beleewing it seflfe, is of gift and not of deserving. Non man (faith he) commeth to me, were it not my father draw him, and to whom it is giuen of my father. It is maruellous that two do heare, the one defpiseth, the other afdendeth vp. Let him that defpiseth, impute it to himselfe: let him that afdendeeth, not arrogantlie alligne it to himselfe. In another place. Why is it giuen to one and noto to another? If it giueth me not to say it, this is the depth of the croffe. Out of I wrote not what depth of the judgements of God which wee may not search proceedeth all that we can. What I can, I see: whereby I can, I see not, fauing that I see thus farre, that it is of God. But why him, & not him? That is much to me. It is a bottomlesse depth, it is the depth of the croffe. I may crye out with wondering, but not thew it in disputing. Finally, the summe commeth to this, that Christ when hee enlighteneth vs vnto faith by the power of his Spirit, doth therewithal graffe vs into his body, that we may be made partakers of all good things.

36 Now it remaineth that that which the minde hath receiued, may be further conuerted into the hart. For the word of God is not throughly receiued by faith, if it swimme in the top of the braine, but when it hath taken route in the bottome of the hart, that it may be an inciniblence to beare and repulse all the engines of tentations. Now if it be true, that the true understanding of the minde is the enlightening thereof, then in such confirmation of the hart, his power much more evidentlie appeareth, even by so much as the difficulties and the blindnes of the wit; and as it is harder to have the minde furnished with afflicted, then the wit to be instructed with thinking. Therefore the Spirit performeth the office of a seal, to seale vp in our harts those same promises, the assurance whereof is first imprinted in our wit, and serveth for an earnest to conforme and fulfill them. Sith yee beleued (faith the Apostle) yee are seale vp with the holy Spirit of promife, which is the earnest of our inheritance. See you not how he teacheth that by the Spirit the harts of the faithful are grauen as with seale, and how for the same reason he calleth him the Spirit of promife, because he ratificeth the Gospell vnto vs? Like wise to the Corinthians he faith: God which annointed vs, which hath also seale vs, and giuen the earnest of his Spirit in our hart. And in another place when he speaketh of confidence and boldnesse of hoping well, hee maketh the pledge of the Spirit the foundation thereof.

37 Neithere yet have I forgotten that which I faide before, the remembrance whereof experience continually renueth, that is, that faith is rotted with divers doubts, so that the minde of the godly are seldom quiet, or at leaft do not alway enjoy a peaceable state: but with whatsoever engine they be shaken, either they rie vp of the very gulf of temptations, or do abide fast in their standing. Truly this assurance onely nourishteth & defendeth faith, when we hold fast that which is faide in the Pfalme. The Lord is our protection, our helpe in trouble, therefore wee will not feare, when the earth shall tremble, and the mountaines shall leape into the hart of the Sea. Also this most sweete quietnesse is spoken of in another place: I laie downe and slept, and rose again, because the Lord hath fustained me: it is not meant thereby that David was alway with one undisturbed course framed to a merry cheer—

X 2 fulnesse:
fulnesse: but in respect that he taatid the grace of God according to his proportion of Faith, therefore he glorified that he without s ear are despiseth all that can might disquiet the peace of his minde. Therefore the Scripture meaning to exhort vs to Faith, biddeth vs to be quiet. In Ecc. it is said: In hope and silence, shall be your strength. In the Psalme: Hold thee still in the Lord, and wait for him. Wherewith agreeeth that saying of the Apostle to the Hebrews: Patience is needfull, &c.

38 Hereby we may judge how preffuent is that doctrine of the Scholemen, that we can no otherwaise determine of the grace of God toward vs, than by moral conciecture as every man thinketh himselfe worthy of it. Truly if we shall weigh by our owner how God is minded toward vs, I grant that we can attaine it with any conciecture, be it never so slender: but faith God ought to have relation to a simple and free promise, there is left no cause of doubting. For with what confidence (I beseech you) shall we be armed, if we say that God is favourable unto vs vpon this condition, to that the purenes of our life do determe it? But because I have appointed one place properly for the discussing hereof, therefore I will speak no more of them at this present, specially as much as it is plaine enough, that there is nothing more contrarie to Faith, than either conciecture or any thing nearre vs doubting. And they doe very ill-writte to this purpose that testimony of the Preacher which they have oft in their mouths: No man knoweth whether he be worthy of hatred or love. For (to speake nothing how this place is in the commo translation corruptly turned) yet very children can not be ignorant what Salomon meaneth by such words: that is, that if any man will judge by the present state of things, whom God hateth, or whom God loveth, he laboureth in vaine, and troubleth himselfe to no profit for his pains: for all things happen alike, both to the righteous and the wicked, to him that offereth sacrifices and him that offereth none. Whereupon followeth, that God doth not alwayes wittes his loue to them to whom he maketh all things happen prosperously, nor doth alwaies witt the hatred to them whom he punisheth. And that he doth to condemn the vanitie of mans wit, sith it is so dull in things most needful to be knowen: as he had written a little before, that it cannot be discerned what the soule of man doth differeth from the soule of a beast, because it feemeth to die in like manner: If any man will gather thereof, that the opinion that we hold of the immortalitie of soules standeth vpon conciecture: may he not worthilie be counted a mad man? Are they then in their right wis which gather that there is no certaintie of Gods grace, because we can conceive none by the carnall beholding of present things?

39 But they alledge that it is a point of rash presumptioun, to take vpon vs an undoubted knowledge of Gods will. I would notlee grant it vnto them, if we did take so much vpon vs, that we would make the incomprehensible secret purpose of God ubiect to the flenderenesse of our witte: But when we simply say with Paul, that we have receivd not the Spirit of this world, but the Spirtie that is of God, by whose teaching we may know those things that are given vs of God, what can they barke against it, but they must slanderousely speake against the Spirtie of God? But if it be a horrible robberie of God to accuse the revelation that commeth from him, either to be lying, or vnassurrd or vn doubtfull, what doe we offend in affirming that it is aslered? But they say, that this ano is not without great presumptuousnesse that we dare so glory of the Spirtie of Christ. Who would thinke that their dulnesse were so great that were committed matters of the world, that they say fowull tumble in the first principles of religion? Surely I would not thinke it credible, vntles their own writings that are abroad did tellus it. Paul pronounceth that they only are the children of God, that are mooned with his Spirtie: and the men would have them that be the children of God, to be mooned with their owne Spirtie, and to be without the Spirtie of God. Paul teacheth that we call God, our Father, as the holy Ghost ministreth that word vnto vs, which onely can beare witness to our Spirtie that we
we are the children of God: These men, although they forbid vs not to call vs God, yet doe take away his Spirit, by whose guiding he should have beene rightlie called vs. Paul denieth that they are the servants of Christ, that are not moved with the Spirit of Christ: these men faine a Christianitie that needeth not the Spirit of Christ. Paul makest no hope of the bleffed resurrection, vnlesse we feeke the holy Ghost abiding in vs: they forge a hope without any fuch feeling. But peradventure they will answere, that they doe not deny that we ought to bee endued with it, but that it is a point of modellie and humilitie not to acknowledge it. What meaneth he then, when he biddeth the Corinthians to trie whether they be in the Faith, to prove themselves whether they haue Christ, whom vnlesse a man doe acknowledge to be dwelling in him, he is a reprobate? But by the Spirit that God hath giuen (Faith John) we know that he abideth in vs. And what doe we else buut call the promises of Christ in doubt, when we wil be counted the servants of God without his Spirit, which he hath openly declared, that he would poure out vs vs all his? Beside that, we doe wrong to the holy Ghost, which doe separate from him, Faith that is his peculiar worke. Sith these are the first lefons of godly religion, it is a token of miserable blindness, to haue Christians noted of arrogancie, that dare glory of the presence of the holy Ghost, without which glorifying Christians it selfe doth not stand. But they declare by their example how truly Christ said, that his Spirit is unknown to the world, and is onely known of them with whom he abideth. 40 And because they will not goe about to overthrow the fidedifffnffe of Faith, with digging onely of one mine, they affaile it also otherwise. For they fay, that although according to our present state of righteoufnesse, we may gather a judgment of the grace of God, yet the knowledge of perfeuerance to the ende abideth in suffence. A goodly confidence of saluation forsooth is left vs, if we judge by morall conjecture, that for a present moment we be in favour, and what shall become of us to morow we cannot tell. The Apostle teacheth farre otherwife: I am surelie persuaded (Faith he) that neither Angels, nor powers, nor principalties, nor death nor life, neither present things nor things to come, shall ouer vs from the loue wherewith the Lord embraceth vs in Christ. They seek to escape with a trisling solution, prating that the Apostle had but by speciall revelation but they are holden too hard to fly away. For there he entreteth of those good things that commonly come by Faith to the Faithfull, not those that he himselfe specially feeleth. But the same Paul in another place putteth vs in feare with mention of our weakenes and vnstedfastnesse: Let him that feareth (Faith he) beware that he fall not. It is true, but not such a feare whereby we should be ouerthrown, but whereby we may leere to humble our selves under the mightie hand of God, as Peter expoundeth it. Then how against order and truth is it to limit the assurednes of faith to a moment of time, whose propietie is to passe beyond the spaces of this life, and extend further to immortality to come? Sith therefore the Faithfull doe impute it to the grace of God, that being lightened with his Spirit they doe by Faith enjoy the beholding of the heavenly life: so far is such glorying from presumptuoufnesse, that if any man be ashamed to confess it, he doth therein more bewray his extreme vnthankfуlnes, in vnkindly hidding Gods goodnes, than he doth declare his modestie or submiffion. 41 Because it seemed that the nature of Faith could nor otherwise better or more plainly be declared than by the substance of the promise vs. Which it refteth as upon his proper foundation, so that if the promise be taken away, Faith by and by fallith downe or rather vanifheth away: therefore we took our definition from thence, which yet varyeth not from that definition, or rather description of the Apostle, that he applyeth to his discourse, where he faythat Faith is a substance of things to be hoped for, and a certaintie of things that are not seene. For by this word substance (for that terme he vseth) he meaneneth as it were, an upholding

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Heb 11.1.
Cap. 2. Of the manner how to receive faith, whereupon the godly mind leanteth and resteth. As if he should say that faith is a certaine and assured possession of those things that are promis'd vs of God, vnlesse a man had rather to take Hypostasis for assiance, which I mistike not, albeit I follow that which is more commonly received. Againe, to signifie that even to the last day when the books shalbe opened, they are higher then those things that may be perceived with our senses, or leene with our eyes, or handled with our hands, and that the same are no otherwise poss'd by vs, but if we goe beyond the capacity of our owne wit, and bend our understanding about all things that are in the world, yea and clime about our felune, he hath therefore added that this assurednes of possession, is of those things that lie in hope, and therefore are not seen. For plaine appearance (as Paul writheth) is not hope, neither hope we for those things that we see. And when he calleth it a certaine or proofs (or as Augustine hath oft translated it) a conjunction of things not present: for in Grecian it is Elenchos, he saith as much as if he did say, that it is an evident shewing of things not appearing, a seewing of things not seen, a plaine sense of dark things: a presence of things absent, an open shewing of hidden things. For the mysteries of God, such as they be that pertaine to our salvation, cannot be seen in themselves, and in their owne nature as they call it: but we behold them only in his word, of whom truely we ought to be so fully perswaded, that we ought to hold all that he speaketh as were already done and fulfilled. But how can the mind lift vp it selfe to receive such a sight of Gods goodness, but that it must needs be therewith wholly kindled to love God againe? For that flowing plente of sweetnes which God hath laid vp in store for them that feare him, can not be truly known, but that it must therewithall vehemently move affection: and whose affection on it once moueth, it verely raughtheth and carrieth him beyond himselfe. Therefore it is no manuelke, if into a perfeite and crooked heart neuer entereth this affection, by which being conuerted vp into the very heauen, we are suffered to come to the most secretly hidden treasures of God, and the most sacred prayy places of his kingdom, which may not be defiled with the entrance of an vnconceived heart. For that which the Schooleme teach, that charitie is before faith and hope, is a mere madness. For it is faith onely that first engendreth charitie in vs,  

Lib. 3. Sen. dist. 25. & epiph. 
Str. 1. in A- 
numtatione. 
2. Cor. 1.12. 

Hope an undi- 
dable companion of faith.

42. Now wherefore this luisely faith shalbe, it cannot be possible but that it hath with it the hope of eternall salvation, as an undiable companion: or rather that it engendreth or bringeth it forth out of itselfe, which hope being taken away, how eloquently, gloriously fuent we talk of faith, yet we are compelled to have no faith at all. For faith (as is above saied) be an assured perswasion of Gods truth, that it cannot lie vnto vs not deceiving vs, nor becoming void, then they that have conceived this assurance, trulie doe therewithall looke for a time to come that God will performe his promisses, which in their perswasion cannot be but true; so that briefly, hope is nothing els, but a looking for those things which faith had beleued to be trulie promised of God. So faith beleueth that God is true, hope looketh for the performance
of Christ. Lib. 3.

performance of his truth in convenient time. Faith believeth that he is our Father, hope looketh for him to shew himself such a one toward vs. Faith believeth that etemal life is given vs, hope looketh that it be one day revealed. Faith is the foundation whereupon hope resteth, hope nouriseth and sustainteth faith. For as no man can looke for anie thing at Gods hand, but he that hath first believed his promises: so againe the weakeless of our faith must with patient hope and expectation be sustainted and cherished, that it fall not as fainting for weariness. For which reason Paul doth well place our salutation in hope. For hope, while in silence, looketh for the Lord, restrainteth faith that it fall not headlong with too much haste: hope strengtheneth faith, that it waue not in Gods promises, nor begin to doubt of the truth of them: hope refresheth faith that it waxe not weare: Hope stretcheth faith to the vertemost bound, that it faint not in the mid course, nor in the vertic beginning. Finally, hope by continually renuing and restoring, it maketh it now and then to rife vp frether than itselfe to continuance. But how many waies the helps of hope are necessarie to the strengthening of faith, shall better appeare, if we consider with how manie sorts of temptations they are afflicted and shaken, that have embraced the word of God. First, the Lord in deferring his promises dooth oftentimes holde our minde longer in suspenfe than we would with; here it is the office of hope to performe, that which the Prophet commandeth, that though his promises do tary, yet we should wait still for them. Sometime he suffereth vs not onely to faint, but also seemeth to be highly displeased: here it is much more necessarie to have hope to help vs, that according to the saying of another Prophet, we may still looke for the Lord that hath hidden his face from Jacob. There rife vp all corners (as Peter faith) that ask: where is his promise of his comming? for as much as since the fathers slept, all things so continue from the beginning of the creation. Yeas the flesh and the world do whisper the same thing in our ears. Heere must faith stayed with suffrance of hope be holden fast fixed in beholding of eternitie that it may account a thousand yeres like as one day.

43 For this conjoining and alliance the Scripture sometimes confoundeth the names of Faith and Hope. For when Peter teacheth that we are by the power of God preferred through faith, vnto the disclosinge of saluation, he giueth that vnto faith which did more fully agree with hope, and not without cause, forasmuch as we have already taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are joyned together as in the same Epistle. That your faith and hope should be in God. But Paul to the Philippians out of faith desirous expectation, because in patiency hoping, we hold our desires in suspens, till Gods convenient oportunitie be open. All which matter we may better understand by the 10. chapter to the Hebrues, which I haue already alledged. Paul in an other place, although he speake vnproperly, yet meaneth the same thing in these words: We looke in the spirit through faith for hope of righteouines, ete because we embracing the testimonie of the Gospel concerning his free loue, do looke for the time when God shall openie shew that which is now hidden vnder hope. And now it is plaine how foolishly Peter Lombard laish two foundations of hope, that is the grace of God, and the defearing of works. Hope canne have no other marke to be directed vnto, but faith: and we haue already declared that faith hath one only marke the mercie of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to heare what a lively reaion he bringeth. If (faith he) thou darrest hope for any thing without deseruing, that shalt not be worthie to be called hope, but presumptio. Who (gentle reader) will not worthily abhorre such beastis, that say, it is arith and, presumptuous deedes, if a man haue confidence that God is true of his word? For where the Lorde will eth vs to looke for all things at his goodness, they faine it is presumptio to leave and rest vpon it. A maister meece for such schollers as he found in the
Cap. 3. Of the manner how to receiue
mad scoole of filthie bablers. But as for vs, when wee see that we are commanded
by the oracles of God to conceive a hope of saluation, let vs gladly presume so much
vpon his truth, as triuing vs 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.

The iiij. Chapter.
That we are regenerate by faith. Wherein is entreated of Repentance.

A lbeit we haue already partly taught how faith posteth faith Christ, & how by it we
enjoy his benefites: neuerthelesse this were yet darke, vntele we did also make
declaration of the effects that we feele thereby. Not without cause it is said, that the
summe of the Gofpell standeth in repentance and in forrengues of sinnes. Therefore
leaving out these two points, whatsoever we shall say of faith, shall be but a hun-
grie and vnperfect, yea and in maner vnprofitable disputation of faith. Now forso-
much as Christ doth giue both vnto vs, and we obtaine both by faith, that is to say,
both newenesse of life and free reconciliacion, reason and order of teaching re-
quired, that in this place I beginne to speake of both. Our next passage from faith
shall be to Repentance, because when this article is well perceiued, it shall the better
appear how man is justified by onely faith and meere pardon, and yet how real hol-
lines of life (as I may so call it) is not feuered from free imputation of righteouenes.
Now it ought to be out of question, that repentance doth not onely immediately fol-
low faith, but also spring out of it. For whereas pardon and forrengues is therefore
offered by the preaching of the Gofpell, that the sinner being deliucred from the ty-
rannie of Satan, from the yoke of sin, and from miserable bondage of vices, may passe
into the kingdome of God, truly no man can embrace the grace of the Gofpell, but he
must returne from the errours of his former life into the righte way, and apply all his
studie to the meditation of repentance. As for them that thinke that repentance doth
rather goe before faith than flowe or spring forth of it, as a fruit out of a tree, they never
knew the force thereof, and are mooved with too weake an argument to thinke so.

2 Chrif (say they) and Iohn in their preachings do first exhort the people to re-
pentance, and then they afterward saye that the kingdome of heauen is at hande.
Such commandement to preache, the Apostles received, such order Paul followed,
as Luke reporteth. But while they superstitiously sticke vpon the joyning together of
yllables, they marke not in what meaning the words hang together. For when the
Lord Christ and Iohn do preache in this manner: Repent ye, for the kingdome of hea-
uen is come neere at hande: do they not fetch the caufe of repentance from verie
grace and promifie of saluation? Therefore their words are as much in effect as if
they had faide: because the kingdome of heauen is come neere at hande, therefore
repent ye. For Matthew when he hath shewed that Iohn fo preached faith that in
him was fulfilled the prophecie of Iesai, concerninge the voice crying in the wilder-
nesse. Prepare the waie of the Lorde, make straight the pathes of our God. But in
the Prophet that voice is commanded to begin at comfort & glad rydings. Yet when
we refer the beginning of repentance to faith, we do not dream of a certayne weane
space of time, wherein it bringeth it out, but we meane to shew that a man cannot car-
nestly 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 received his grace.
But these things shall be more plainly discussed in the proceffe following. Perad-
nunture this deceived them, that many are first by terrours of conscience tamed, or
framed to obedience, before that they have thorougly digested, yea before they
have gafted the knowledge of grace. And this is the space at the beginning, which
some.
Some account among vertues, because they feem that it is neede to true and just obedience. But our question is not heere how diversly Christ draweth vs vnto hym, or prepareth vs to the endevoure of godliness: onely this I say, that there can be no vp-rightnes found where regneth not the Spirit which Christ received to communci-cate the fame to his members. Then according to that saying of the Psalmes: With thee is nicercfulness, that thou maieft be feared, no man shall euereuerently fear god, but he that truutheth that God is merceuall vnto hym: no man will willingly prepare himselfe to the keeping of the lawe, but hee that is persuaded that his seruices please him: which tendernes in pardoning and bearing with faults, is a signe of fatherly favoure. Which is also thowed by that exhortation of Sow: Come let vs returne to the Lord,because hee hath plucked vs and he will heale vs: hee hath striken vs, and he will cure vs, because the hope of pardon is vfed as a pricke to make them not to lie dull in their sinnes. But their doing error is without all colour of reason, which to begin at repentance do appoint certaine daies to their newe concourses, during the which they must exercice themselves in penance: and when those daies are once pafft, they admit them to the communion of the grace of the Gospell. I speake of many of the Anabaptistes, specially those that maruellouslie rejoice to be counted spiritually, and their companions the Lefuites, & such other dregs. Such fruits fortooth that spirit of gudinesse beingeth forth, to determine repentance within compass of a fewe daies, which a Christian man ought to extende in continuance throughout his whole life.

3 But certaine learned men, even long before these times, meaning to speake simply and sincerely of repentance, according to the truth of Scripture, have faide that it consisteth of two parts, mortification, and vniuificacion. Mortification they expound to be a sorrowe of the soule and scared cowse of the acknowledging of sinne, and of the feeling of the judgement of God. For when a man is once brought into knowledge of sinne, then hee truely begins to hate and abhorre sinne: then hee hartily melteth himselfe, confesseth himselfe to bee miserable and loft, and witheth himselfe to bee an other man. Further, when hee is touched with some feeling of the judgement of God (for the one immediately followeth vpon the other) then he lieth striken and overthrowne, then he trembleth, humbled and called downe, then he is discouraged and despaireth. This is the first part of repentance, which they have commonly called contrition. Vniuificacion they expound to bee the comfort that groweth of faith, when a man overthrowne with conscience of sinne, and striken with feare of God, looking afterward vnto the goodness of God, vnto the mercy, favour and saluation, that is through Christ, affeth vp himselfe, taketh breath againe, receueth courage, and returneth as it were from death to life. And these words, if they haue a right explication, doe aptly enough express the nature of repentance. But where they take Vniuificacion for the cheerefulnesse, which the munde receueth being brought into quietnesse from trouble and feare, therein I agree not with them: forasmuch as it rather signifieth a desire to bee holy and godly which groweth of regeneration, as if it were faide, that man dieth to himselfe, to begin to live to God.

4 Some other, because they haue this worde diversely taken in Scripture, haue made two sortes of repentance: and because they should make them differentely known by some marke, they haue called one repentance of the law, by which the sinner wounded with the feaing iron of sinne, and worne away with feare of the wrath of God, stiekeft fast in that trouble and cannot winde himselfe out of it. The other Repentance they call of the Gospell, by which the sinner is indeed greevouslie vexed with himselfe, but hee isteth vpon higher and taketh hold of Christ, the falue of his fowe, the comfort of his feare, the bauen of his miserie. Of the Repentance of the lawe they put those examples: Cain, Saul, and Indas. Whose repentance when the Scripture rehearseth vnto vs, it meaneth that they acknowledging the greeiouslie

Two kindes of repentance, the one of the Lawe, the other of the Gospell
nefle of their sinne, were afraid of the wrath of God, but in thinking upon God one-
yly as a reuenger and Judge, they fainted in that feeling. Therefore their repentance
was nothing else but a certaine entrance of hell, whereunto they being entred into this
present life, began already to suffer punishment, from the face of the wrath of Gods
Maieftie. The repentance of the Gospell, we see in all them, that being galled with
the spurre of sinne in themselues, but recomforted and refreshed with confidence of
the mercie of God, are turned vnto the Lord. Exod. was triued with feare, when
he received the message of death: but he prayed weeping, and looking vnto the good-
nes of God, he tooke againe good confidence vnto him. The Nimmites were trou-
bled with the horrible threatning of destruction. But they, clothed themselves in
sackcloth and ashes and prayed, hoping that the Lord might be turned to them and
turned from the furor of his wrath. David confessd that he had too much sinned in
numbing the people: but he said further, Lord take away the wickednes of thy
servant. He acknowledged his offence of adulterie, when Nathan rebuked him, and
did cast himselfe downe before the Lord, but therewithal he also looked for pard-
on. Such was the repentance of them that at the preaching of Peter were pricked
in their hart, but trufting vpon the goodness of God, they said furthermore: Ye men
and brethren, what shall we doe? And such was the repentance of Peter himselfe,
which wept indeed bitterly, but he ceasst not to hope well.

5 Although all these things be true, yet the very name of repentance (so far as
I can learne by the Scriptures) is otherwise to be taken. For where they comprehend
Faith vnder repentance, it disagreeth with that which Paul faith in the Aetes, that he
testieth to the Iewes and Gentiles repentance vnto God and Faith in Jesus Christ,
where he recketh repentance and Faith as two divers things. What then? Can
true repentance fland without Faith? No: But though they cannot be seuered, yet
they must be distinguished. As Faith is not without hope, and yet Faith and Hope
are divers things: so repentance and Faith, although they hang together with one
perpetuall bond, yet they rather would be confounded than consouled. And true-
ly I am not ignorant, that vnder the name of repentance is comprehended the whole
turning vnto God, whereof Faith is not the least part: but in what meaning it is so
comprehended, shall most easly appeare when the force and nature thereof shall
be declared. The name of repentance in Hebrew is derived of converting or re-
turning, in Grecke of changing of the minde or purpose, and the thing is felte doth
not ill agree with either derivations, whereof the name is, that we departing from
our sclices shold turne vnto God, and putting off our olde minde, should put on
a new. Wherefore in my judgement, repentance may thus not amisse be defined:
that it is a true turning of our life vnto God, proceeding from a pure and earnest
fear of God, which consisteth in the mortifying of the flesh and of the old man,
and in the quickening of the Spirit. In this sense are to be taken all the preachings
wherein either the Prophets in old time, or the Apostles afterwarde exhorted
the men of their time to repentance. For this onely thing they trauelled to perswade,that
confounded with their owne sinnes, and pricked with feare of the Lords judgement,
they should fall downe and be humbled before him, against whom they had of-
sended, and with true amendment returne into his right way. Therefore these
words, To be turned or returne vnto the Lord, To repent, or doe penance, are
among them vfd without difference in all one signification. And therefore also the
two holy history faith, that men repent after the Lord, when they that lided want-
tonly in their owne lustes, not regarding him, doe begin to follow his word, and
are readie at their captains commandement to goe whither he calleth them.
And John and Paul vied these words, to bring forth fruttes worthy of repen-
tance, for, to lead such a life as may represent and testimone such an amendment in
all their doings.
...
Of the manner how to receive

For though man's life were absolutely furnished with all points of vertues, if it be not applied to the worshipping of God, it may indeed be praised of the world, but in heaven it shall be mere abomination, forasmuch as the chief part of our righteousness is to give God his due right and honour, whereof he is wickedly robbed, when we bend not our faces to yeeld vs subject to his government.

8 Thirdly, it remaineth that we declare what is ment by this that we faie, that a repentance consisteth in two parts, that is to say, mortifying of the flesh, and quickening of the spirit. The Prophets do plainly express it, although somewhat simplic and grofily according to the capacitie of the carnall people, when they say: Ceafe euill, and do goodnes. Againe: Be walshe, be cleane, take away the eul of your works from mine eyes: Ceafe to do peruerfly, learn to do well, seeke judgement, help the opprefled, &c. For when they call men away from wickednes, they require the death of the whole flesh, which is stuffed full of wickednes and peruerfenesse. It is in deed an vnseafe and hard thing to put off our faces, and to depart from our natural disposition. Neither can it be thought that the flesh is throughly dead, vnlesse all that we haue of our faces be abolifhed. But forasmuch as all the affections of the flesh is enemie against God, the first entrie to the obeying of his law, is the forsaking of our owne nature. Afterward they express the renuing by the fruits that follow thereof, as righteousnesse, judgement, and mercy. For it were not enough to doe those duties rightly, vnlesse the minde it selfe and the hart have first put on the affecti on of rightouesnesse, judgement, and mercy. That is done when the spirit of God hath so loked in newe thoughts and affections, our soules first washed with his holi neffe, that they may rightly be counted newe. And truely as we are naturally turned away from God, so vnlesse the forsaking of our faces doe go before, we can never go toward that which is right. Therefore wee are so oft commanded to put off the old man, to forsake the world and flesh, to bid our lustes farewell, and to be renued in the spirit of our minde. Moreover 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 fleare of God, for doe learn the principles of godlines, but when we are violently flaine with the word of the spirit, and so brought to naught euem as though God shou'd pronounce, that to haue vs to be accounted among his children there needeth a death of all our common nature.

9 Both these things do happen vnto vs by the partaking of Christ. For if we doe truly communicate of his death, by the power wereof our old man is crucifed, & the body of sin 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 newenes of life, that may agree with the rightouesnesse of God. In one word I expound repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adam offence s, slyly defaced & in a maner utterly blotted out, may be renued in vs. So the Apoiffe teacheth when he faith: but wee reprefenting the glorie of God with vncovered face are transformed into the fame image, out of glorie into glorie, as by the spirit of the Lord. Againe: Be ye renued in the spirit of your minde and put on the new man, which is created according to God in rightou sness and holinesse of truth, Againe in another place: putting on the newe man, which is renued after the knowledge and image of him that created him. Therefore by this regeneration we be by the benefit of Christ restored into the rightouesnesse of God, fro which we were fallen by Adam. After which maner it pleareth 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 yeare, but by continual, yea and sometimes slowe proceedings God taketh away the corruptions of the flesh in his elect, cleath them from filthines, and consecrateth them for temples to himselfe, renuing all their senses to true purenes, that they may exercise themselves all their
their life in repentance, and know that this war hath no end but in death. And so much the greater is the lewdness of that filthy raile and apostata Staphylus, which foolishly layeth that I confound the state of this present life with the heavenlie glory, when I expound by Paul the image of God to be holiness and true righteousness. As though when anie thing is defined, we should not fecke the whole fulneffe and perfection of it. And yet we denie not place for increas; but I say that now neere any man approcheth to the likenes of God, so much the image of God shineth in him. That the faithfull may attaine hereunto, God assigneth them the race of repentance wherein to run all their life long.

10 The children of God therefore are so delivered by regeneration from the bondage of sin, not that having now obtained the full possession of libertie, they should feele no more trouble by their flesh, but that they should have remaining a continuall matter of strife, wherewith they may be exercised, and not only be exercised, but also may better learn their owne weakenes. And in this point all writers of sound judgement agree together, that there remaineth in man regenerate a feeling of euill, from whence continually spring desires that allure and stir him to sin. They confess also that the holy ones are still so holden intangled with that disease of lufting, that they cannot withdraw, but sometimes they are tickled and stirred either to lust or to coudtousneffe, or to ambition or to other vices. Neither is it needfull to labour much in searching what the old writers have thought herein, forasmuch as onlie Augustine may be sufficient for it, which hath faithfully and with great diligence gathered all their judgements. Therefore let the readers gather out of him, such certaintie as they shall desire to learne of the opinion of antiquitie. But there may seeme to be this difference betwene him and vs, that he when he granteth that the faithfull so long as they dwell in a mortall body are so holden bound with lusts, that they cannot but lust, yet darest not call that disease sin, but being content to express it by the name of weaknesse, he teacheth that then only it becomes sin, when either voluste or consent is added to conceit or receiuing, that is, when will yeldeth to the first desire: but we account the very same for sin, that man is tickled with any desire at all against the law of God, yea we affirm that the very corruption that ingendreth such desires is sin. We teach therefore that there is alwaies sin in the holy ones vntill they be unclothed of the mortall bodie, because there remaineth in their flesh the puerilenesse of lufting that fighteth against vertuynesse. And yet he doth not alway forbear to vs the name of Sinne, as when he faith: This Paul calleth by the name of sinne, from whence spring all sinnes vnto a fleshlie concupiscence. This as much as pertaineth to the holy ones, looketh the kingdom in earth, and perisheth in heaven. By which words he confesseth, that the faithfull are guilty of sinne, insuflie as they are subject to the lustes of the flesh.

11 But this that is snde, that God purgeth his Church from all sinne, that he promiseth that grace of deliverance by baptism, and fulfilleth it in his elect, we referre rather to the guiltinesse of sinne, than to the very matter of sinne. God truely performeth this by regenerating them that be his, that in them that kingdom of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the upper hand and are conquerours in the battell) but it causeth only to reigne and not to dwell in them. Therefore we so say, that the olde man is crucified, and the lawe of sinne abolished in the children of God, that yet there remaine some leauings, not to have dominion in them, but to humble them by knowledge in conscience of their owne weakenes. And wee confess that the same are not imputed, as if they were not: but we affirm that this commeth to passe by the mercie of God, that the holy ones are deliuered from this guiltinesse, which otherwise should luste be reckoned sinners and guilty before God. And this sentence it shall not be hard for vs to confirme, forasmuch as there are euident testimonies of the Scripture upon their
their matter. For what would we have more plaine, than that which Paul crieth out to the Romans Chapter 7. First both we haue in another place shewed, and Augustine prooueth by strong reasons, that Paul there speake in the person of a man regenerate. I speake not of this, that he vieth these words Euill and Sinne, that they which will speake against vs may not cauall against those words, but who can deny, that a straining against the Law of GOD is cuill, who can deny a withstanding of Justice to be finne? Finally, who will not grant that there is a spiritual misery? But all these things are reported of this diseafe by Paul. Againe, we have an assured demonstration by the Law, by which this whole question may easily be discussed. For we are commanded to loue GOD with all our soules, with all our members, with all our powers. Suth all the partes of our Soule ought to be so occupied with the loue of God, it is certaine, that they satisfie not the Commandement that conceiue in their hart any desire be it never so little, or suffer any such thought at all to enter into their minde, as may withdraw them from the loue of God into vanitie. For what are not these the powers of the Soule, to be affected with odious motions, to comprehend with wit, to conceiue with minde? Therefore, when these doe open a way for vaine or corrupt thoughts to enter into them, doe they not shew that they are euen so much void of the loue of God? Wherefore, who so confeffeth not that all the luft of the flesh are sinnes, and that the same diseafe of lustfull, which they call a feeding, is the well spring of sinne, he must needs deny that the transgression of the Law is sinne.

12 If any man thinke it an absurditie, that all the desires wherewith man is naturally moued in affection, are univerally condemned, whereas they be put into man by GOD the Author of nature. We anfwere, that we do not condemned those desires that GOD hath so engraven into the minde of man at the first Creation, that they cannot be rooted out without destroying the very nature of man, but onely outrageous and unbridled motions that fight against the ordinance of GOD. But now if by reason of the peruerse motions of nature all hir powers are infected and corrupted, that in all hir doings appeareth a continuall disorder and intemperance, because the desires cannot be suedered from such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in few words) we teach that all the desires of men are cuill: and we accuse them to be guiltie of sinne, not in that that they are naturally, but for that they are inordinate: and we call them inordinate, because no pure or cleane thing can come out of a corrupt and uncleane nature. And Augustine doth not so much vary from this doctrine as he appeareth in shew, while he somewhat too much feareth the enuie that the Pelagians laboured to bring him into, he sometyme forbeareth to vilifie the name of sinne. Yet where he writeth that the Law of sinne still remaining in the holy ones, the onely guiltines is taken away, he plainly sheweth that he doth not so much disagree from our meaning.

13 We will allledge some other sentences, whereby shall better appeare what he thought. In the second booke against Julian: This Law of sinne is both releaved by the spirituall regeneration, and abideth in the mortall flethe, releaved herein, because the guiltines is taken away in the Sacrament whereby the faithful are regenerate: and it abideth, because it worketh the desires against which the faithful do fight. Againe, Therefore the law of sin (which was also in the members of so great an Apostle) is releaved in baptism, but not ended. Againe, The law of sinne (of which yet remaining the guiltines, is in baptism discharged) Ambrose called wickednes: because it is wickednes for the flethe to luft against the spirit. Againe, Sinne is dead in respect of the guiltines wherein it held vs, & euen being dead, it still rebelleth till it be healed with perfection of burial. And yet plainer in the fifth booke. As the blindness of hart is both a sinne, whereby man beleeueth not in GOD: and also a punishment of sinne, whereby a proud hart is chastised with worthy correction: and the cause
of sinne when any thing is committed by the error of a base heart: so the lust of flesh against which a good spirit lusteth, is both sin, because there is in it disobedience against the government of the mind; and also the punishment of sinne, because it is given for recompence to the deseruings of the disobedient: and the cause of sinne in man, when he confereth by defection, or in man, when he is borne by infection. Here, without any doubtfull speech he calleth it sinne, because when error was once overthrown, and the truth confirmed, he lesse feared slanderous reports. As in the 41. Homily upon John, where doubtlesse he speaketh according to the true meaning of his mind, he faith: If in the flesh thou ferue the law of sinne, do that which the Apostle himself faith: let not sinne reigne in your mortal bodie to obiece the desires thereof. He faith not, let it not be, but let it not reigne. So long as thou liuest, sinne must needs be in thy members at least, let reigne be taken from it. Let not that be done which it commandeth. They that defend that lust is no sinne, are woont to object that saying of James: Lust, after that it hath conceived, bringeth forth sinne. But this is easily confuted. For vnlesse we thinke that he speaketh of one ill works or actual sinnes, euill will it selve, shall not be accounted sinne. But where he calleth michiuous deeds and wicked offences the offprings of sin, and giueneth vnto them the name of sinne, it doth not by and by follow thereof, but that to lust, is an euill thing and damnable before God.

14 Certaine Anabaptists in this age, deuide I wote not what phrontike temperance in stead of spirituall regeneration: laying that the children of God restored into the state of innocency, now ought no more to be caerefull for bridling of the lust of the flesh: that the Spirit is to be followed for their guide, vnder whose guiding they neuter goe out of the waie. It were incredible that men minde could fall to so great madness, vnlesse they did openly and proudly babble abroad this doctrine. Truly it is monstrous. But it is mette that such should suffer the punishment of such blasphemous boldnes, that so have peruwaded their minds to turne the truth of God into a lie. Shall all the choyce of honestie and diuinelie, right and wrong, good and euill, vertue and vice, be taken away? Such difference (as they) commeth of the cursednes of old Adam, from which we are exempted by Christ. So now there shall be no difference between fornication and chastitie, plaine dealing and sutlelie, truth and lying, justice and extortion. Take away these faire, by they, the Spirit will command the euill thing, so that thou boldly and without fear yeld thee to the guiding thereof. Who can choose but be againsted at these monstrous things? Yet it is a common learning among them, which blinded with madness of lusts, haue put off all commone reason, but what Christ (I beseech you) do they frame vnto vs, and what spiritue do they belch out? For we knoweledge one Christ, and his only Spirit whomme the Prophets have commended, whomme the Gospell giueth vs dooth preach, of whom we there heare no such thing. That Spirit is no patrone of manslaughter, whoredome, drunkenesse, pride, contention, contouerstillie, and guile: but the author of love, chastitie, sobrietie, modestie, peace, temperance and truth. It is not a giddie spirit, and runneth headlong without consideration through right and wrong, but is full of wisdom, & understanding, that differneth rightly betweene lust & vnlust. It hurreth not vnto dissolute and vabridel licenciousnesse, but maketh difference betweene lawful and unlawfull, and teacheth to keep ease & temperance: but why do we labour any longer in confuting this beastly rage? To Chriptians the Spirit of the Lord is not a troublesome phantasie, which either theielles have brought forth in a dreame, or have receuied being forged of other: but they reuerence the seake the knowledge of them at the Scriptures, where these two things be taught of him: First that he is giuen vs vnto sanctification, that he might bring vs into the obedience of God, where being purged fro vnleannesse and defilings, which obedience can not stand, vnlesse lusts be tamed & subdued, whereunto these me would giue the bridle
Of the manner how to receive at libetinie. Secondly we are taught that we are so cleansed by his sanctification, that we are still besieged with many vices and much weaknesse: so long as we are inclosed in the burden of our body: whereby it commeth to passe, that being farre distant from perfection, we have neede alway to increase somewhat, and being entangled in vices, we have neede daily to wrestle with them. Whereupon also followeth, that shaking of sloth and carelesnesse, we must watch with heedfull minde, that we be not compassed vnwarne with the snares of our flesh. Vnlesse peraduenture we thinke that we have proceeded further than the Apostle, which yet was weared of the Angel of Satan, that his strength might be made perfect with weaknesse: and which did vnsonedly represent in his flesh that division of the flesh, and of the spirit.

15 But whereas the Apostle in describing of repentance reckoneth seven either causes or effectes or partes thereof, he doth that of a very good cause: and these they be: endeauour or carefulnesse, excusing, indignation, fear, desire, zeale, punishment. Neither ought it to seeme any absurditie, that I dare not certainly determine whether they ought to be counted causes or effectes. For both may be defended in disputatiion. They may bee also called affections joyned with repentance: but because, leaung out those questiones, we may understand what Paul meaneth, we shall be content with a simple declaration of them. He faith therefore, that of the heauenlinessse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feeling of displeasure because he hath sinned against his God, is therewithall stirred vp to diligence and heedfulnessse, to winde himselfe cleanly out of the snares of the diuell, to take better heed of his snares, to fall no more from the government of the holy Ghost, not to be oppressed with securitie. Next is Excusing, which in this place signifieth not the defence, whereby a sinner to escape the judgement of God, either doth deny that he hath offended, or diminisheth the hainousnesse of his fault, but a purgation which standeth rather in craving of pardon, than in defence of his cause. Like as the children that are not reprobate when they acknowledge and confess their faultes, doe yet vse intreating, and that it may take place, they protest by all meanes that they can, that they have not cast away the reuencie that they owe to their parents. Finally, they so excuse them, as they go not about to proove themselves righteous and innocent, but onely that they may obtaine pardon. Then followeth indignation thereby the sinner freeth inwardly with himselfe, quarrelleth with himselfe, is angrie with himselfe, when he recordeth his owne puerilnesse and his owne unthankfulnessse to God. By the name of fear, he meaneth that trembling that is stricken into our minde: so oft as we thinke both what we have deruered, and how horrible is the feueritie of Gods wrath against sinners. For wee must needs then be vexed with a mostelious vnquietnesse, which both instructeth vs to humilitie, and maketh vs more ware against the time to come. Now if out of fear do springing that carefulnesse, whereof he had spoken before, then we see with what lancing they hang together. It seemeth to me that he hath vset this worde Desire for diligence in our dutie and ready cheerefulnesse to obey, whereas to the acknowledg- ing of our owne faultes ought cheerfully to prouoke vs. And thereunto also belongeth zeal, which he ioyneth immediately next vnto it. For it signifieth a fearfulnesse, wherewith we be kindled when we are spured forward with these prickinge thoughts: what have I done? whither had I throwne my selfe headlong, if the mercie of God did not helpe me? The last of all is punishment, for the more rigorous that we be to our selves, and the strictlier that we examine our owne faultes, so much the more we ought to tryst that God is favourabe and mercifull vnto vs. And truly it is not possible, but that the soule being stricken with horror of the judgement of God must needs doe some execution in the punishing of it selfe. Truly the godly do feel what punishments are flame, confusion, mourning, loathing of themselfes, and other affections that spring out of earnest acknowledgeing of sinnes. But let vs remember that
that there is measure to be kept, that sorrow do not swallow vp, because nothing more readily happeneth to fearful confidences than falling to despair. And also by that craftie meane whomsoever Satan findeth overthrown with dread of God, he more and more drowneth them in the gulfe of sorrow, that they may never rise vp againe. Truly the fear cannot be too great which endeth with humiliation, and departure not from hope of pardon. But alway (as the Apostle teacheth) the sinner must beware, that while he move himselfe to the loathing of himselfe, he despair not, oppressed with too great feare, for so do we flee away from God which calleth vs to him by repentance. Upon which point this lection of Bernard is very profitable: Sorrow for sins is necessarie, if it be not continual. I counsell you sometime to returne your fault from grievous and painful remembrance of your own woes, and to climb vp to the plaine ground of cheerful remembrance of benefits of God. Let vs mingle hone with wormwood, that the wholesome bitterness may bring vs health, when it shall be drunke tempered with sweetnes. And if ye thinke of your fulnes in humilitie, thinke also of the Lord in goodnes.

16 Now it may be also perceived what be the fruits of repentance, cuyen the duties of godlines toward God, and of charitie toward men, and therewithall a holines and purenes in all our life. Finally, the more carnfully that any man examineth his life by the rule of Gods lawe, so much the better tokens he sheweth of his repentance. Therefore the holy Ghost oftentimes, when he exhorteth vs to repentance, calleth vs sometime to all the commandements of the lawe, sometime to the duties of the second table. Albeit in other places after that he hath condemned vnreconcillie in the vevie fountaine of the heart, he descendeth afterward to outward testimonies that do set our true repentance, of which thing I will hereafter set before the reader cites a table in the description of a Christian life. I will not gather testimonies out of the Prophets, wherein they partly scorn at their follies that goe about to appease God with ceremonies, and do shew that they be mere mocketries, and partly do teach that outward vprightnesse of life is not the principal part of repentance, because God looketh upon the heart: whosoever is cuyen meanely exercised in the Scripture, shall perceive of himselfe without any mans putting in minde, that when we have to do with God, we labour in vaine, vnlesse wee beginne at the inwarde affection of the heart. And the place of Joel shall not a little helpe to the understanding of the rest, where he saith: T care your heart and not your garments. Also both those points are expressed in these worde of James: Yee wicked doores, cleanse your hands: yee double men, purge your hearts. Where indeede there is an addition ionned to the first part, but after is shewed the vevie fountaine and beginning that they must wipe away their secret filthines, that there may be an altar set vp to God in the very heart. Beside this there are also certaine outward exercises, which we feele priaty as remedies to humble our fulnes or to tame our flesh, and publickely for the declaration of repentance. And they proceede from that punishment of which Paul speaketh, for these are the properties of an afflicted minde, to be in louefromnes, mourning and weeping, to flee gorgiousificte, and all trimmings, and to forfake all delights. Then hee that feeleth how great an euill is the rebellion of the flesh, seeketh all remedies to bridde it. Moreover he that well bethinketh him how grieuous a thing it is to have offended the justice of God, cannot rest vntill he haue in his owne humilitie given glorie unto God. Such exercises the old writers do ofentimes rehearse, when they speake of the fruits of repentance. But albeit they do not place the whole force of repentance in them, yet the readeres shall pardon me, if I speake what I thinke: it seemeth vnto me that they stande too much vp on them. And if any man will wisely wey it, I trust he will agree with me, that they haue two waies gone beyond measure. For when they so much enforced, and with immeasurable commendation advanced that bodily discipline, this indeed they obtained,
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that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to have been of much greater importance. Secondly, in giving punishments they were somewhat more rigorous than ecclesiastical mildness may be, as we shall have occasion to shew in another place.

17 But because many when they hear weeping, fasting and ashes spoken of, both often in other places and specially in Joel, they measure the chief part of repentance by fasting and weeping: therefore their error is to be taken away. That which is there spoken of the turning of the whole heart to the Lord, of cutting their hearts and not their garments, is properly belonging to repentance: but weeping and fasting are not joined as continual or necessary effects thereof, but are spoken of in respect of a special circumstance. Because he had prophesied, that there hanged over the Jews a most grievous destruction, therefore he counsell'd them to prevent the wrath of God, not only in repenting, but also in uttering tokens of their sorrow. For as a man standing to be arraigned, with humbly to abase himself, with an overgrown beard, uncombed hair, and black apparel, to move the judge to pity; so he behooved them when they stood accused before the judgement seat of God in pitious array to beseech him not to extend his rigour. But although ashes and sackcloth did peradventure more fitly agree with those times; yet it is certain, that weeping and fasting should be to a very convenient good, and among you, so oft as the Lord seemeth to threaten vs any plague or calamity. For when he maketh any danger to appear, he doth after a certain maner give warning, that he is prepared or armed to revenge. Therefore the Prophet did well, when he exhorted his countrymen to weeping and fasting, that is to the sorrowful manner of accursed men, whose offences he said a little before, were had in examination. Even as the Pastors of the Church should not do ill at this day, if when they see any rune hanging over the neckes of their people, they would cry out upon them to make haste to fasting and weeping: so that they would with greater and more inward care and diligence, always enforce that which is the principal point, that they must cut their hearts and not their garments. It is of doubt, that fasting is not always joined with repentance, but is appointed peculiarly for times of miserable plagues: and therefore Christ joineth it with weeping, when he acquainteth the Apostles from need thereof, until the time that being spoiled of his presence, they should be tormented with griefe. 1 speak of solemn fasting. For the private life of the godly ought to be tempered with honest sparing and sobriety, that in the whole course thereof there may appear a certain kind of fasting. But because all this matter shall be to be declared againe in the place where we shall treat of the discipline of the Church, therefore I do now the more tenderly touch it.

18 But this one thing I will addde here by the way: when the name of repentance is applied to this outward profession, then it is improperly turned from the natural meaning which I have above set forth of it. For it is not so much a turning unto God as a confession of fault, with a beseeching of God not to charge them with the paine and guiltines. So to do penance in ashes and sackcloth is nothing else, then to utter a displeasednes when God is angry with vs for grievous offences. And this is a publick kind of confession, whereby we condemning ourselves before the Angels and the world, do present the judgement of God. For Paul rebukeing their slothfullnesse that tenderly bear with their own faults, saith: if we did judge our selves, we should not be judged of God. But it is not always necessary to make men openly of counsell and witness of our repentance: but to confess privetly to God is a part of true repentance which cannot be omitted. For there is nothing more unreasonabl than to look to have God to pardon vs the sinnes in which we flatter our selves and doe indite them by hypocrisy, lest he should bring them to light. And it behoveth vs not only to confess those sinnes which we daily commit, but more grievous offences.
offences ought to draw vs further, and to call agayne into our remembrance things that seeme long agoe buried. Which lesson David giuen vs by his example. For being touched with shame of his newly committed fault, hee examineth him selfe

even to the time when he was in his mothers wombe, and confesseth that even then he was corrupted and infected with the filthineffe of the flesh. And this he doth not to diminish the hamoure of his faults, as many hide themselves in the multitude, and seek to escape punishment by wrapping other with them. But David doth farre

otherwise which with simple plamenes enforceth his fault in saying, that being corrupt from his first infancy, he hath not ceas'd to heape evils upon evils. Allo in another place he likewise do examineth his paffed life, that hee craueth the mercy of God for the finnes of his youth. And truely then onely shall we puoue our drountines to be shaken away from vs, if growing vnder our burden and bewailing our evils, we askerclee of God. It is moreover to be noted, that the repentance which we are commanded continually to apply, differeth from that repentance, that lifteath vp as it were from death, them that either have filthily fallen, or with vnbrideled licentiousnesse have thrown forth themselves to sinne, or after a certaine manner of rebellious rebelling, have shaken off the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance meaneth thereby as it were a passage or rising againe from death into life: and when it reprehendeth that the people did penance, it meaneth that they were turned from their idolatrie and other grosse offences. And in like manner Paul threatneth mourning vnto sinners that have not done penance for their wantonnes, fornication vndchafttie. This difference is to be diligentie marked, leaft while we heare that few are called to penance, more than careless co大夫...

"The grace of Christ."

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Psal. 51. 7.

Psal. 51. 9.

2 Cor. 12. 21.

2. Col. 2. 19. Now if that be true, which is most evidentely certaine, that all the summe of the Gospell is contained in these two principall points, Repentance and forgiveness of sinnes: doe wee not see, that the Lord doth therefore freely instruct them that be his, that he may also by the factification of his Spirit restore them into true righteousnesse? John the Angell spake before the face of Christ to prepare his waies, preached: Repent ye, for the kindeome of heaven is come nere at hand. In calling them to Repentance, he did put them in minde to acknowledge themselves sinners, and all that was theirs, to be damnable before the Lord, that they might with all their harts desire the mortifying of their flesh and a newe regeneration in the Spirit. In telling them of the kingdom of God, he called them to Faith for by the kingdom of God which he taught to be at hand, he meant forgiveness of sinnes, salvation, and life, and all that ever we get in Christ. Wherefore in the other Evangelistes it is written, John came preaching the Baptisme of Repentance vnto forgiveness of sinnes. And what is that else, but that they being oppressed and wearied with the burden of sinnes, should turne to the Lord, and concerne good hope of forgiveness and salvation? So Christ also began his preaching: The kingdom of God is come nere at hand: repent ye and believe the Gospell. First he declareth that the treasures of Gods mercy are opened in him, and then he requeareth repentance, and leaft of all confidence in the promises of God. Therefore when he meant briefly to comprehend the whole summe of the Gospell, he said that he must suffer and rise againe from the dead, and that Repentance and forgiveness of sinnes must be preached in his name. The Apostles also preached the same after his resurrection, that he was raised
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raised up by God, to give to Israel repentance and forgiveness of sins. Repentance is preached in the name of Christ, when men doe hear by the doctrine of the Gospel, that all their thoughts, their affections, and their rudiments are corrupt and faultie, and that therefore it is necessary that they be borne againe if they will enter into the kingdom of God. Forgiuens of sins is preached when men are taught that Christ is made to them redemption, righteousness, salvation and life: in whose name they are freely accounted righteous and innocent in the sight of God, whereas both these graces are receiued by Faith, as I have in another place declared: yet because the goodness of God whereby sins are forgiven is the proper obiect of Faith, therefore it shall be good that it be diligently distinguished from Repentance.

20 Now as the hatred of sinne, which is the beginning of Repentance, openeth vs the first entry into Christ, which he woth himselfe to none but to miserable and afflicted sinners, which grone, laboe, are loden, are hungry and thirstie, and pine away with sorrow and misery: so must we endeavour towards Repentance, throughout all our life apply it, and follow it to the end, if we will abide in Christ. For he came to call sinners, but to Repentance: he was sent to blest the vnworthy, but so that every one should turne himselfe from his wickednes. The Scripture is full of such sayings. Wherefore when God offereth forgiuensesse of sinnes, he likewise vext to require on our part Repentance, secretly declaring thereby, that his mercie ought to be to men a caufe to repent them, Doe (faith he) judgment and righteousness, because salvation is come neere at hand. Againe, there shall come to Sion a Redeemer, and to them that in Jacob repent from their sinnes. Againe, Seeketh the Lord while he may be found: call upon him while he is neere. Let the wicked leaue his way and the wickednes of his thoughts, and be turned to the Lord, 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 deserve pardon, but rather (because the Lord hath determined to have mercy upon men to this end that they should repent) he teacheth men whither they shall trauell if they will obtaine grace. Therefore so long as we shall dwel in the prison of our body, we must continually waffle with the vices of our corrupt flesh, yea with our owne natural soule. Plato faith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truly say, that the life of a Christian man is a perpetuall study and exercise of mortifying the flesh, till it be ytterly shaine, 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 should sticke fast in that mire and go no further, but rather that he should haft and long toward God, that been graffed into the death and life of Christ, hee should study vpon a continuall repentance: as truely they cannot otherwise doe, that haue a natural hatred of sinne: for no man ever hated sinne, unless he were first in loue with righteousness. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

21 Now that Repentance is a singular gift of God, I thinke it be so well known by the doctrine aboue taught, that I neede not to repeat a long discourse to prove it againe. Therefore the Church prayeth and hath in admiration the benefit of God, that he hath given the Gentiles Repentance vnto saluation. And Paul commanding Timotheu to be patient and mild toward the unbelieuers, faith: If at any time GOD giue them Repentance that they may repent from the inanes of the deceit: God indeed affirmeth that he willith the conversion of all men, and directeth his exhortations generally to all men: but the effectual working thereof hangeth vpon the Spirit of regeneration. Becauze it were more caine to create vs men, then of our owne power to put on a better nature. Therefore in the whole course of regeneration we
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we are not without cause called, the worke of God created to good workes, which he hath prepared that we should walke in them. Whomsoever the Lords will is to deliver from death, those he quickeneth with the spirit of regeneration: not that repentence is properly the cause of saluation, but because it is already seen that it is unseparable from Faith and from the mercie of God: (as E£ay testifieth) that there is a Redeemer come to him, and to those that in Jacob are returned from their wickednesse. This truly standeth steadfastly determined, that wherefoever lieth the feare of God, there the Spirit hath wrought vnto the saluation of man. Therefore in ££ay, when the Faithfull comaine and lament that they are forsaken of God, they reckon this as a token of being reprobates, that their harts were hardened by God. The Apostle also meaning to exclude Apostates from hope of saluation, appointeth this reason, that it is impossible for them to be renewed vnto Repentance: because God in renewing them whom he will not haue perishe, fheweth a token of his fatherly favoure, and in a maner draweth them vnto him with the beames of his cheerefull and merie countenaunce: on the other side, with hardening them, he thundereth against the reprobate, whose wickednesse is vnpardonable. Which kinde of vengeance the Apostle threateneth to wilful Apoftates, which when they depart from the Faith of the Gospell, doe make a scorn of God, reprochfully despite his grace, and defile and tread vnder feece the blooke 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 off hope of pardon from all wilful sinnes: but teacheth that Apostle is unworthy of all excuse: so that it is no maruell that God doth punish a contempt of himselfe so full of facrilege, with vnpappeasable rigor. For he faith that it is impossible, that they which haue once beene enlightened, haue tasted of the heavenly gift, haue beene made partakers of the holy Ghost, haue tasted of the good word of God, and the powers of the world to come, if they fall, should be renewed to Repentance, crucifying againe of new, and making a scorn of the Sonne of God. Againe in another place: If (faith he) we willingly sinne after knowledge of the truth received, there remaineth no more sacrifice for sinnes, but a certaine dreadfull expectation of judgement, &c. These also be the places, out of the wrong understanding whereof, the Newtestaments in olde time haue gathered matter to play the madmen: with whose rigorousnesse certaine good men being offended, beleued this to be a counterfaite Epistle in the Apostles name, which yet in all partes doth truly fauour of an Apostatike Spirit. But because we contend with none but with them that allow it, it is easie to shew, how these sentences doe nothing maintain their errour. First it is necessarie that the Apostle agree with his Master, which affirmeth that all sinne and blasphemie shall be forgien, except the sinne against the holy Ghost, which is not forgien neither in this world nor in the world to come. It is certaine (I say) that the Apostle was contented with this exception, vnslee he will make him an aduerarie to the grace of Christ. Whereupon followeth, that pardon is denied to no speciall offences, but onely to one, which proceeding of a desperate rage, cannot be ascribed to weakenesse, and openly the weth that a man is polluted of a deuill.

22 But to discourse this, it behooveth to enquire what is that same so horrible of fense, that shall haue no forgivingnesse. Whereas Augustine in one place defineth it an obstinate stiffenes even vnto death, with defpaire of pardon, that doth not well agree with the very words of Christ, that it shall not be forgien in this world. For either that is spoken in vaine, or it may be committed in this life, But if Augustine's definition bee true, then it is not committed, vnslee it continue even vnto death. Wheras some other say that he sinneth against the holy Ghost, that ensueth the grace bestowed upon his brother: I see not from whence that is fetched. But let vs bring a true definition, which being once prooued with sure testimonies, shall easely by it selfe
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outrethall the rest. I say therefore, that by theinne against the holy Ghost, which of set purpose refult the truth of God, with brightnede whereof they are so dazed, that they cannot pretend ignorance : which they do onely to this end to refult. For Christ meaning to expound that which he had said, immediately addeth: Hee that speaketh a worde against the sonne of man, it shall be forgiuen him: but he that blaspemeth against the holy Ghost, shall not be forgiuen. And Matthew for the blaspemie against the holy spirit, putteth the spiritie of blaspemie. But howe can a man speake a reproch against the Sonne, but it is also spoken against the holy Ghost? They that tumbe vnware against the truth of God, not knowing it, which do ignorantly speake euill of Christ, having yet this minde, that they would not extinguih the truth of God discolred vnto them, or once with one worde offende him, whom they had known to be the Lords annointed: these men sinne against the father and the sonne. So there are many at this day, that doe most hate fully detete the doctrine of the Gospell, which if they did know it to be the doctrine of the Gospell, they would be readie to worship with all their hart. But they whose conscience is convinced, that it is the worde of God which they forfake and fight against, and yet cease not to fight against it, they are faile to blaspem the holie Ghost: forasmuch as they wrasle against the enlightning that is the worke of the holy Ghost. Such were many of the Isewes, which when they could not refult the Spiritethat spake by the Stephend, yet endeavoured to refult. It is no doubt but that many of them were carried vnto it with zeal of the law, but it appeareth that there were some other that of malicious wickednes did rage against God himselfe, that is to say against the doctrine, which they were not ignorant to be of God. And such were those Pharisees, against whom the Lorde inueth, which to overthrow the power of the holy Ghost, defamed him with the name of Belzebub. This therefore is the spirit of blaspemie, when mans boldnesse of set purpose, leapteth forth to reproch the name of God. Which Paul signifieth when he saith, that he obtained mercy, because he had ignorantly committed those things through vnbeleepe, for which otherwise he had beene vnwoorthy of Gods favour. If ignorance royned with vnbeleepe was the cause that he obtained pardon, thereupon followeth, that there is no place for pardon, where knowledge is royned to vnbeleepe.

23 But if thou marke it well, thou shalt perceive that the Apostle speakeith not of one or other particular fall, but of the vniuerse fall departing whereby the reprobate do forfake saluation. And it is no manuall, that they whom John in his canonical epifile affirneth not to have bee of the elect, from whom they went out, doe feele God vnappreasible. For he directeth his speech against them, that imagined, that they might returne to the Christian religion, although they had once departed from it: and calling them from this false and pestilent opinion, he faith that which is most true, that there is no way of returne open for them to the communion of Christ, that willingely and willingly have cast it away: but they cast it not away, that onely in dissolute licentiousnesse of life transgreift the word of the Lorde, but they that of set purpose cast away his whole doctrine. Therefore the decrees is in these words of falling and finning. Because the Noutians expounde Falling to be, if a man, being taught by the lawe of the Lord, that he ought not to steale or to commit fornication, abstaineth not from steale or fornication. But contrariwise I affirme, that there is a secret companion of contraries, wherein ought to be repeated all things 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 Apostatis of the whole man. Therefore when hee faith, they which have fallen after that they have once beeene enlightened, and have taffed the heavenly gift, and beeene made partakers of the holy Ghost, and also taffed the good word of God and the powers of the world to come: it is to be understood of them, that with aduised vngodlines have choked
choke the light of the holy Spirit, have spit out againe the taste of the heavenly gift, have estranged them selves from the sanctification of the holy Ghost, have troden under foote the word of God and the powers of the world to come. And the more to express that adulterous purpose of wickednesse, in another place afterward he addeth this word by name Wilfully. For when he faith, that there is left no sacrifice for them, that sin willingly after knowledge of the truth receiued, he doth not deny, that Christ is a continual sacrifice to purge the iniquities of the holy ones (which he expressly crueth out almost in the whole Epistle, where he declareth the priesthood of Christ) but he faith, that there remaineth no other when that is once forsaken: and it is forsaken, when the truth of the Gospel is of set purpose renounced.

24 But whereas some doe think it too harde and too far from the tender mercifulnesse of God, that any are put away that flee to beseeching the Lords mercy, that is easily answered. For he doth not say, that pardon is denied them if they turne to the Lord: but he utterlie denieth, that they can rise unto Repentance, because they are by the just judgement of God stricken wit eternal blindness for their unthankfulnesse. And it maketh nothing to the contrary that afterward he applyeth to this purpose the example of Efua, which in vaine attempted with howling and weeping to recover his right of the first begotten. And no more doth that threatening of the Prophet, when they erie, I will not heare. For in such Pufactes of speech is meant neither the true conversion, nor calling vpon God, but that carefulnesse of the wicked wherewith being bound, they are compelled in extremitie to looke unto that which before they carelesly neglected, that there is no good thing for them but in the Lords helpe. But this they do not so much call vpon, as they mourn that it is taken from them. Therefore the Prophet meaneth nothing else by crying, and the Apostle nothing else by weeping, but that horrible torment which by desperation freteth and vexeth the wicked. Thys it is good to make diligently, for else God should disagree with himselfe, which crieth by the Prophet that he will be mercifull so soon as the finner turneth. And as I haue already faide, it is certain that the minde of man is not turned to better, but by Gods grace preventing it. Also his promise concerning calling vpon him, will never deceale. But that blinde torment wherewith the reprobate are diuellishly dravene, when they see that they must needs seeke God, that they may finde remedy for their euils, and yet doe flee from his presence, is vnproperly called Convocation and Prayer.

25 But a question is moued, whereas the Apostle denieth that God is appeased with fained Repentance, how Ahab obtained pardon and turned away the punishment pronounced vpon him, whom yet it appeareth by the rest of the course of his life to have beene onely stricken amased with sodaine fear. He did indeede put on sackcloth, 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 garments when his hart remained thicke and swollen with malice. Yet we see howe God is turned to mercie. I answere that so sometime hypocrites are spared for a time, but yet so that ever the wrath of God lyeth vpon them, and that is done not so much for their fakes, as for common example. For whereas Ahab had his punishment mitigate vnto him, what profite got he thereby, but that he should not feel it aliue in earth? Therefore the curious of God although it were hidden, yet had a fast abiding place in his house, and he himselfe went into eternal destruction. This same is to be seen in Efan. For though he had a repulse, yet a temporall blessing was granted him at his weeping. But because the spiritual 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 mercy of God: this comfort was left him as to a beaftly man, that he should be satie with the fatte of the earth and the deawe of Heauen. And this is it that I said euene now, that it ought to be referred to the
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the example of the other, that we should learne the more chearfully to apply our
mindes and endeavours to repentance, because it is not to be doubted that when we
are truely and hartily turned, God will be ready to forgue us, whose mercifulnes
extendeth itselfe even to the vnworthy, so long as they shew any griefe at all. And therewith all we be also taught, how terrible judgement is prepared for all the obstinate,
which now make it a sport with no lesse shameles face than yron heart to despise and
set nought by the threatenings of God. After this manner he oftentimes reached out his
hand to the children of Israel, to relieve their miseries, although their crimes were
counterfeit, and their hearts double and false, as himselfe in the Pialme complai-
neth, that they by and by returned to their nature, and so minded with so friendly
genteel dealing to bring them to earnest conversion, or to make them vnexcusab.
Yet in releasing punishments for a time, he doth not binde himselfe to a perpetual law
thereby, but rather fifteth sometime more rigorously against Hypocrites, and doubleth
their pains, that thereby may appeare how much faining diplingast him. But (as I
have faide) he sheweth some examples of his readiness to giue pardon, by which the
godly may be encouraged to amendment of life, and their pride may be the more
gricously condemned, that stubbornly kick against the pricks.

The iiiij. Chapter.

That all that the Sophisters babble in their Schooles of Penance, is far from
the purityes of the Gofsell.Where is entretuned of
Confession and satisfaction.

Now I come to discourse those things, which the Schoole Sophisters haue taught
of repentance. Which I will runne over in as few wordes as may bee, because I
minde not to go through all, leaft this booke, which I labour to draw into a short a-
bridgement, should grow to a huge greate kitchen. And the Sophisters haue entangled it
in so many volumes, being a matter otherwise not verie hard, that a man shall hardly finde how to get out, if he once fall into their degrees. First, in defining it, they
shew that they never understood what repentance was. For they take holde of cer-
taine layings of the old writers, which do nothing at all express the nature of re-
pentance, as that to repent is to wepe for sinnes past, and not to commit sinnes to
be wept for: Againe, that it is to lament euils past, and not to commit againe other
euils to be lamented. Againe: that it is a certaine sorrowfull reuenge, punishing in
himselfe that which he is sorrie to haue committed. Againe: that it is a forrowe of
heart, and bitterness of soule, for the euils that a man hath committed or to which he hath consented. But, to graunt these things well faide of the fathers (which a
contentious man might easilie 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 offences, out of which they had beene dra-
Wen. But if we list to turne all such titles of commendation into definitions, then other
may also be adioyned as rightfully as they. As this of Chrysostome, Repentance is a
medicine that destroyeth sinnes, a gift giuen from heaven, a manuellous vertue, a grace
surmounting the force of the law. Yea and the doctrine which they afterward teach,
is somewhat woordes then these definitions. For they sticke so earnestly in outward
exercises, that a man can gather nothing else out of infinite volumes, but that re-
pentance is a discipline and rigoroussell that strencheth partly to take the fleth, and
partly to chastise and punish vices: but they keepe manuellous silence of the inward
renewing of the minde that draweth with it correction of life. There is indeede
much talke among them of Contrition and Attraction: they torment soules with
many doubts, & do thrust into them much trouble & carefullnes: but when they seem
to have throughly wounded the harts, they heal the bitterness with a light sprinkling of ceremonies. And when they have thus curiously defined repentance, they divide it into contrition of hart, confession of mouth, and satisfaction of workes, no more logically then they defined it, although they would seeme to have wasted all their age in framing of syllologisms. But if a man will goe about to proove by the definition (which kind of argument is of force among logicians) that a man may wepe for his sins passed, and commit no more to be wepe for, that he may bewail his sins passed, and commit no more to be bewailed, and that he may punish himself for that which he was sorrie to have committed, &c. although he doe not confess with his mouth: howe will they maintaine their division? For if that true penitent man doe not confess, then repentance may be without confession. But if they answer, that this division is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, then is there no cause to blame me, but let them laye the fault in themselves that make not a purer and plainer definition, I truely (according to my gresse) when any thing is disputed of, do referre all things to the very definition, which is the stay and ground of the whole disputation. But admit that to be their masterlike licence. Now let vs particularly consider all the parts in order. Where as I do negligently leape over as triles those things that with great gratitie of couerce do publish for mysteries, I doe it not unlawfully, (neither were it verie painefull for mee) to confute all that they thinke themselves to haue deeply and suttly disputed) but I woulde thinke it against conscience to wearie the Readers with such trifles without any profit. Truely it is easie to knowe by the questions why they moove and toffe, and wherewith they miserablie encomber themselves, that they prate of things that they know not. As for example: whether the repentance of our sin pleaseth God, when obstinacie endureth in other. Again: whether the punishments laid upon man by God, do annaile to satisfaction. Again: whether repentance may be oftentimes reiterated for deadly sins: where they fouldly and wickedly define, that penance is daily done but for venial sins. Likewise they very much torment themselves with a grosse error, upon the sayeing of Hierome, that repentance is a second bourse after shipwracke. Wherin they shew that they never waked from their brutish dulness, to feelie so much as a farre off the thousandth part of their faults.

2. But I would the Readers should note, that here is not a quarrell about the shadow of an aile, but the most earnest matter of all others is intreated of, that is to say, forgiveness of sinnes. For whereas they require three things to repentance, contrition of hart, confession of mouth, and satisfaction of workes: they doe therewith all teach that those three things are necessarie to the obtaining of forgiveness of sinnes. But if it behooveth vs to know any thing at all in all our religion, this truly belongeth vs most of all, I meane to understand and knowe well by what meane, with what lawe, upon what condition, with what easenfull or hardnesse the forgiveness of sinnes is obtained. If this knowledge stande not plaine and certain, the conscience shall have no rest at all, no peace with God, no confidence or assurednes, but continually trembleth, waucreth, is troubled, is tormented, is vexed, horrible dreadeth, hateh and fleeth the light of God. But if the forgiveness of sinnes hang upon those conditions to which they doe binde it, then nothing is more miserable, nothing in more lamentable case than wee. They make Contrition the fift part of obtaining pardon, and they require that to bee a true Contrition, that is to say perfect and full: but in the meanesse time they doe not determine when a man may bee assured, that he hath to the full measure perfectly performed this contrition. True it is that euery man ought diligently and earnestly to enforce himselfe, with bitterly weeping for his sinnes, to what himselfe more and more to a loathing and hatred of them. For this is a sorrow not to bee repent, that breede repentance.

We should never attain to any qualities of minde if that which the Schoolemen have taught concerning contrition were true.
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unto faluation. But when there is such a bitternes of forrow required as may pro-
portionally answer the greatnes of the faults, and such as may in balance counterpois-
with the weight of pardon, here the poor conffences are maruellously tormented and troubled: when they fee themselves charged with a due contrition of sins, and
do not to attain the measure of that due, that they can determine with themselves,
that they have duly performed so much as they duly ought. If they fay that we must
do as much as lyeth in us, then come we still to the fame point that we are at before:
for how dare any man affure himfelfe that he hath employed all his force to bewail
his fins? So when the conffences having long wrappled with themselves, and long
beene exercised with battles, do at length finde no halen to reft in, yet somewhat to
safe themselves, they enforce themselves to a forrow, and wring out teares to make
perfect their contrition.

But if they fay that I flannder them: Let them come forth and fhow any one
man, that by fuch doctrine of contrition hath not either beene driven to difpaire, or
hath not fet for his defence a counterfaffing of forrow infeede of true forrow, again-
the judgement of God. We have also our felves faid in one place, that forouenes
of fannes never commeth without repentance, because none but the afflifted and
wounded with confience of fannes, can fincerely call upon the meric of God: but
we have therewith all further faid, that repentance is not the caufe of the forouenes
of fannes. As for thofe torments of foules, which they fay must be performed of duty,
we have taken them away: we have taught the finner not to looke vpon his owne
contrition nor his owne teares, but to fiften both his eyes vpon the onely meric of
God. We have onely put him in minde that Christ called the labouring and laden,
when he was fent to publifh glad tydings to the poore, to heale the contrite in hart,
to preache remiffion to captuves, to deluer prisoners, and to comfort them that
moune. From which I fhould be excluded both the Pharifees, that filled with their
owne righteoufnefs, do not acknowledge their owne pooretie, and alfo the defpifers
that careles of Gods wrath do fexe no remedie for their cauls. For fuch do not la-
bour, nor are laden, nor contrite in hart, nor bond, nor captuue. But there is great
difference betwenee teaching a man to deferue forouenes of fannes with due and full
contrition, which the finner can neuer performe: and informing him to hunger and
thift for the meric of God, that by the acknowledging of his owne infenie, by his
owne vniuenes, warines and caprichie, it may be fhewed him, where he ought to
seeke for reliefe, repit and libertie: and finally, he may be taught in the humbling of
himfelfe, to glifie glory to God.

Concerning confefion, there hath beene alwaies great strife betwenee the
Canoniftes and the Schoole diuines: while the one forte affume, that confefion is
commanded by the speciall commandement of God, and the other forte deny it
and fay, that it is commanded onely by the Ecclefiasticall confufitions. But in this
contention hath appeared the notable fhameleffice of the diuines, that have cor-
rupped and violently wretfted as many places of Scripture, as they alleaged for their
purpose. And when they fay that they could not fo obtain that which they required,
they which would be thought more little than the refcape away with this shift,
that confefion came from the lawe of God, in refpect of the substance of it, but
afterward received forme of the lawe Poftitute. Even as the fooliffheft fort among
the lawyers do fay, that Citations came from the lawe of God, because it is fake: Adam
where art thou? And likewife Exceptions, because Adam anfwered as it were
by way of exception faying: The wife that thou gaveft me, &c. But that both citati-
ons & exceptions received from given them by the Civil law. But let vs fee by what
arguments they prooue this confefion, either Formed or Unformed to be the com-
mandements of God. The Lord (fay they) fent the leprous men to the Prieftes. But
what? Sent he them to confefion? Who euer heard it fpoken, that the Leuiticall
priestes
priestes were appointed to heare confessions? Therefore they flie to Allegories, Deut. 17. 8. And say: It was commanded by the Lawe of Moses, that the priestes should difference betweene leprose and leproie: sinne is a spiritual leprose: therefore it is the priestes office to pronounce upon it. Before that I anfwered them, I ask this by the way. If this place make them Judges of the spiritual leprose? why do they draw to them the knowledge of natural and fitly leprose? This foroouthe is not to mooke with the Scriptures. The lawe giuent to the Levitick Priestes the knowledge of the Leprofe, therefore let vs take it upon vs. Sinne is a spiritual leprose, therefore let vs also be examiners of sinne. Now I anfwered fith the priesthood was removed, it is necessarie that the Lawe be removed also. All priesthoodes are removed to Christ, and fulfilled and ended in him, therefore to him only all the right and honour of priesthood is also removed. If they loue fo well to follow allegories, let him set Christ before them for the onely priest, and heape upon his judgement the free jurisdiction of all things: this we can easily be contented to suffer. Moreover their allegorie is verie vnfit, that feteth among the ceremonies that lawe which is merelie policke. Why then did Christ send the leprose men to the Priestes? That the Priestes should not caull that he did brake the lawe that commanded that he be healed of the leprose, to be sheded before the Priest and purged with offering of sacrifice: therefore he commanded the leprose men being cleansed, to doe that which belonged to the lawe, Goet faith he and shewe your felowes to the Priest, and offer the gift that Moses hath commanded in the Lawe that it should be for a witness unto them. And truely this miracle should have beene a witness vn- to them, for they had pronounced them leprose, and now they pronounce them healed. Are they not whether they will or no compelled to become witnesses of Christs miracles? Christ leaueth to the his miracle to be examined, they cannot deny it. But because they fiell daily with it, therefore this worke is for a witness unto the. So in another place: This Gofpel shall be preached in all the world, for a witness to all nations. Againe: Ye shall be led before kings and governors, for a witness to them, that is: that in the judgmend of God they may be more strongly confuted. But if they had rather follow Chryfofiome: he alfo teacheth that Christ did this for the Jews take, that he should not be accounted a breaker of the Law. Albeit in fo clear a matter I am ashamed to allenge the witness of any man: whereas Christ pronounceth that he leaueth the right of the Priestes to the professed enemie of the Gofpell, which were alway bent to cast against it, if their mouth had not beene stopped. Wherefore that the popish sacrificing priestes may still keepe this profession, let them openly take parts with them which must of necessities be restrained by force, that they speake not ill against Christ. For this nothing belongeth to his true ministers.

8. They bring their second argument out of the fame fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrine. But let them be of force, if I do not prove that I can make a furer shew of them for my fide, then they can for theirs. They say, The Lord commanded his Disciples, that when Lazarus was raifed vp, they should vnbind and looie him from his bonds. Here be thef they lie: for it is no where read that the Lordes fide this to the Disciples: and it is much more likely that he fide to the Jews that fode by him, that the miracle might be made the more evident without fufpicion of fraud, and his power appeare the greater; that without any touching, with his onely word he raifed vp dead men. For thus I expound it: that the Lord, to take away all wrongfull opinion from the Jews, willed the to roll away the stone, to feele the ftnike, to behold allured tokens of death, to fee him rizing by the only power of his word, and then fift to feele him living. And this is the judgment of Chryfofiome. But let vs grant that this was fpoken to the Disciples: what will they get thereby? That the Lord gave his Apoifles power to...
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Of the manner how to receive
to loose. But how much more fitly and more handielly might these things be applied by way of allegorie, to say that by this signe the Lord meant to instruct his faithfull, to loose t hem that he had raised vp: that is, that they should not call into remembrance those finnes that he had forgotten: that they should not condemne them for finnes whom he had acquited: that they should not reproch men with those things that he had forgiv'n: that they should not be rigorous to punish, and lightly offended, where he is mercifull and easily entreated to spare? Truely, nothing ought to move vs more to readiness and forgivnesse, than the example of the Judge that threatned that he will be vnappeasable to them that be too rigorous and vngentle. Now let them go and boast of their allegories.

6 But now they joine more neere hand with vs, when they fight (as they thinke) with open sentences. They that came to John's baptisme, did confesse their finnes, and James willeth that we confesse our finnes one to another. No marueile if they that would be baptised did confesse their finnes, for it was said before that John preached the baptisme of repentance, and baptised in water into repentance. Whom should he then have baptiz'd, but them that had confesst themselves finnes? Baptisme is a token of the forguinesse of finnes: and who should be admitted to this token but finners, and they that acknowledge them selues to be such? Therefore they confesst their finnes, that they might be baptiz'd. And not without a caufe doth James bid vs confesse one to another. But if they did make what followeth next after, they would vnderstand, that this also maketh little for them. Confesse (faith he) one to another your finnes, and pray one for another. He joyneth together mutuall confesse and mutuall prayer. If we must confesse to priefts only, then must we also pray for priefts only. Yea, What and if it might follow of the words of James that onely priefts might confesse? for when he willeth that we should confesse one to another, he speaketh onely to them that may heare the confessions of other: his word is in Grecce Alelous, mutually, interchangeably, by turnes, or (if they so like belte to terme it) by way of reciprocation one to another. But so interchangeably none can confesse, but they that are meete to heare confessions. Which prerogative ish they vouchsafe to graunt only to priefts, we do also put over the office of confessting to them only. Therefore away with such triflings, and let vs take the very meaning of the Apostle which is simple and plain: that is, that we should lay our weaknesse one in anotheres boosome to receive mutuall counsell, mutuall compassion, and mutuall eftort one of another: then that we being naturally privy to the weaknes of our brethren, should pray for them to the Lord. Why do they then alledge James against vs: which do so earnestly require the confession of the mercy of God? but no man can confesse Gods mercy, vnlesse he haue first confesse his owne misterie. Yea we rather pronounce him accurs'd that doeth not before God, before his Angels, before the Church, yea and before all men confesse himself a sinner. For the Lord hath concluded all vnder finnes, that all mouthes might be stoped, and all flesh humbled before God, and he onely justified and exalted.

7 But I marueile with what face they dare affirme, that the confession whereof they speake, is of the lawe of God: the vse whereof we graunt in deed to be verie auncient, but such as we are able to prove in old time to haue bene a libertie. Truely eu'n their owne chronicles declare, that there was no certaine Lawe or constitution of it before the tyme of Innocent the third. Surely, if they had had a more ancient lawe, they would rather haue taken hold thereof, than haue bin contented with the decree of the counsell of Lateran, and so made themselues to be laughe at, eu'n of children. In other things they flicke not to make forgeft decrees, which they father upon the most auncient Counsellors, that they may with very reuerence of antiquitie dazle the eyes of the fimple. In this point, it came not in their minde to thrust in such a falfe pack. Therefore by their owne witnesse, there are not yet pass'd three hundred
the grace of Christ. Lib.3.

hundred yeeres since Innocent the third laide that share uppon men, and charged them with necessitie of Confession. But, to speake nothing of the time, the very barbarousnes of the wordes minimeth the credite of that lawe. For where these good fathers command every one of both kindes, male and female, once every yeare to confess all his sins to his own priest, pleasantr men do merily take exception, that in this commandement are contained onely Hermaphrodites, and saye that it belongeth not to such a one as is either male or female onely. Since that time, a more grossse beast-lineffe hath bewrayed itselfe in their schollers, that cannot expound what is meant by his owne priest. Whatsoever all the Popes hyred bablers do prate, we hold both that Christ was the author of this lawe, that compellid all men to reckon vp their sins, and also that there passed a thousand and two hundred yeeres from the resurrection of Christ before that any such lawe was made. And so, that this tyranny was then first brought in, when all godlineffe and learning beeing destroyed, the visors of Papists had without choice taken all licentiousnes uppon them. Moreover thare are euent testimonies both in histories and other ancient writers, which teache that this confession was a politike discipline redeemed by the Bishops, not a law made by Christ or his apostles. I will allege but one out of many, which shall be a plain proofe thereof. Sozomenus reporteth that this constitution of bishops was diligently kept in all the West Churches, but specially at Rome. Wherby he theweth that it was no vniversal ordinance of all churches. But he faith that there was one of the priests peculiarly appointed to itne for this office. Wherby he doth sufficiently confute that which these men doe falsely say of the keys given for this vniversal to the whole order of priesthood. For it was not the common office of all priests, but the speciall dutie of some one that was chosen thereunto by the Bisho. The famie is he, whom at this day in all cathedrall churches they call Penitentiaria, the examiner of-honour of sins, and such whereof the punishment pertaineth to good example. Then he faith immediately after, that this was also the manner at Constantinople, till a certaine woman faining that she came to confession, was found to have coloured vnder that pretence the vnhonest company that she vfed with a certaine Deacon. For this act, Nectarius a man notable in holinesse and learning, bishop of that Church, tooke away that custome of confessing. Here, here let these affees lift vp their cares. If auricular confessio were the law of God, how durst Nectarius repell and destroy it? Will they accuse for an heretike and schismaticke Nectarius a holy man of God, allowed by the contending voices of all the old fathers? But by the same sentence they must condemne the Church of Constantinople, in which Sozomenus affirmeth that the manner of confessing was not only let slip for a time, but also discontinued even till within time of his remembrance. Yet let them condemne of apostatie not only the Church of Constantinople, but also all the East Churches which have neglected that lawe, which (if they lay true) is insuable and commanded to all Christians.

8 This abrogation chrysestone, which was also bishop of Constantinople, was in so many places audacely refus'd, that it is manerfull that these dare mutter to the contrary. Tell (faith he) thy sins that thou hast done away, if thou be ashamed to tell any man the sins 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 sins upon thy bed, that thy conscience may daily recog-nize thee evil. Again: but new it is not necessarie to confess when witnesss be present: let the examination of thy sinnes be done with thy thought: let this judgment bee without witness: let only God see thee confessing. Again: I do not lead thee into a stage of thy fellow seruants, I do not compell thee to declerate thy sinnes to men, receaue and vter thy confessions before God. Shew thy wounds to the Lord the best surgon, and ask of him. Shew to him that will reprocus thee with...
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with nothing, but will most gently heal thee. Again: Tell not man, lest he reprocue thee, for neithier is it to be confessed to thy fellow servant, that may vter it abroad, but to the Lord. To the Lord shew thy wounds which hast care of thee, that is both gentle and a Philistian. Afterward he bringeth in God speaking thus: I compel thee not to come into the mids of a stage, and call manie witnesses, tell thy sinne to me alone privately, that I may heal thine pore. Shall we say that Chrysostome did so rashly, when he wrote this and other like things, that he would deliuer mens confessions from these bondes where with they be bound by the law of God? not so. But he dare not require that as of necessity, which he doth not understand to be commanded by the word of God.

But that the matter may be made the plainer and easier, first we will faithfully reheare, what kind of confession is taught by the word of God: and then we will also declare their intentions, but not all (for who could draw one such an infinite eas?) but only those wherein they comprehend the summe of their secret confession. Here I am loth to reheare how oft the old translator hath guien in translation this worde Confess in freeede of Praise: which the grossest vnlearned men commoune know: saying that it is good to have their presumptuousness bewrayed, that do giue away that which was written of the praises of God, to their owne tyrannicall commandement. To proue that confession auadeth to cheare the mindes they thruit in that place of the Psalm: In the voice of rejoicing and confession. But if such change may serue, then we shall haue what we lift, proued by what we lift. But seeing they are so become past shame, let the godly reader remember that by the iust vengeance of God they have bene cast into a reprobate minde, that their presumption should be the more detestable. But if we lift in the simple doctrine of the scripture, we shall not be in danger of any such deceit to begulle vs. For there is appointed one order of confessing, that as much as it is the Lorde that forgiveth, forgiveth, and putteth away sins, therefore we should confess our sins to him for to obtaine pardon, he is the Philistian, therefore let vs shewe our diseases vsnto him. It is he that is grieved and offended, therefore let vs seek peace at his hand. He is the knower of harts, and pruient to all thoughts, therefore let vs make haste to powre out our harts before him. Finally it is he that calleth sinners, therefore let vs not delay to come to him.

I haue (faith Davi'd) made my finne knowne vnto thee, and haue not hidden my vnrighteousnesse. I haue said, I will confess against me my vnrighteousnesse to the Lord, and thou hast forgiven the wickedness of my hart. Such is the other confession of Davi'd. Haue mercy vpon me O God, according to thy great mercy. And such is the confession of Daniel: We haue sinned, Lord we have done peruerfly, we haue committted iniquities, and haue beene rebellious in swaruing from thy commandements. And such are other confessions that are commonly found in Scripture, the hearthfall whereof would almoast fill a great volume. If we confesse our sinnes (faith John) the Lord is faithfull to forgive vs our sinnes. To whom should we confess? even to him: that is, if we fall downe with a troubled and humbled hart before him, if hartilly acusing and condemning our selues before him we pray to be acquited by his goodnes and mercy.

H ee that hartily and before God shall embrace this confession, shall undoubtedly haue both a tooong readie to confess, so oft as it shall be needfull for him to publish the merie of God before men, and not onely to whisper the secret of his hart to one man, and once and in his care: but oft and openly, and in the hearing of all the world simply to reheare both his owne shame and the magnificence & glory of God. After this manner when Davi'd was rebuked of Nathan, hee was pricked with the sting of conscience, and confessed his sinne before both God and man. I haue (faith he) sinned to the Lord, that is to say, now I alledge nothing for my excuse, I vse no fliestes, but that all men may judge me a sinner, and that the same thing which I
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would have had secret from the Lord, may be also open to men. Therefore a willing confession before men alway followeth the secret confession that is made to God, so oft as it is profitable for the glory of God or for the humbling of our souls. For this reason the Lorde in old time ordained in the people of Israel, that the priest should first speak the words, and the people saying after him should openly confess their iniquitie in the Church. For he foreknew that this help was necessary for them, that every man might be the better brought to a just reknowledging of himselfe. And meete it is, that with the confession of our owne inueterie we should among our selues, and before all the world glorifie the goodnes and mercie of our God.

11 And it is convenient that this kind of confession be both ordinary in the Church, and also extra ordinarily said in special maner, if it happen at any time the people to be guiltie of anie generall fault. Of this second kind we haue an example in that solemn confession which all the people vysed by the means and guiding of Esdras and of Nehemeus. For whereas that long baneith, the destruction of the City and Temple, the diffoluing of religion, was the punishiment of the common reuolting of them all: they could not acknowledge the benefit of dehance in such a sort as was meete, unless they did first condemnemselues. Neither maketh it matter, if in a whole Congregation some few sometyme be innocent. For such as be the members of a feele and diseased body, they ought not to boast of healthfullnesse. Yet it is not possible but they must also themselves gather some infection and beare part of the blame. Therefore so oft as we be afflicted, either with pestilence or war, or barrennesse or any other plague: if it be our dutie to flie to mourning, to fasting, and to other signes of guiltines: then confession itselfe, whereupon all these things do hang, is not to be neglected. As for the ordinary confession, beside that it is commanded by the Lords owne mouth, there is no wise man that considering the profit thereof, dare disallow it. For whereas in all holy assemblies we make our appearance in the light of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of unworthinesse? But that (some man will saie) is done by euerie prayer. For so oft as we pray for pardon, we thereby confess our sinnes. I grant. But if you consider how great is our carelesnesse, or doutinesse, or sloughishnesse, you will grant me that it should be a profitable ordinance, if by some solemn vs of confession, the Christian common people should be exercized to humbling themselfes. For though the ceremony that the Lord commanded the Izaclutes, was parcell of the nurture of the law, yet in some maner it also belonged to vs. And truly we see that this vs is in well ordered Churches profitably obtained, that euery Sunday 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 keie the gate to prayer is opened as well privately to euerie man, as visuellerly to all men.

12 Moreoever the Scripture alloweth two formes of private confession, one that is made for our owne sake, whereof that sayeing of James is spoken, that we shoule confesse our sinnes one to another, for his meaning is, that disclosing our wickednesse one to another, we should one help another, with mutuall counsell and comfort. The other forme that is to be vied for our neighbours sake, to appease him and reconcile him vnto vs, if he have in any thing beene offended by vs. Now in the first kinde of confession, although James in this hath assigned no man by name, into whose bolesome we should vnloose our selues, leaue 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 choose the Pastors, because they are for the most part in comparison of the other to be judged meetest. I say that they are meetest in comparision of the rest, because the Lord appoineth them by the vertue calling of their ministrie, at whose mouth we should be instructed to subdues & correct our sinnes, and also may receive comfort.

Cap. 4. Of the manner how to receive comfort by trust of pardon. For as the office of mutual admonishment and reproving is committed to all men, yet it is specially enjoyned to the ministers. So when as we all ought to comfort and confirm one another in confidence of God's mercy: yet we see that the ministers, to assure our consciences of the sureness of sinners, are ordained as it were witnesses and pledges thereof, in so much that they be made to forgive sinners and loose souls. When thou hearest this to be ascribed unto them, thinke that it is for thy profit. Therefore let every one of the faithful remember this to be his duty, if he be privately so vexed and troubled with the feeling of sinners that he cannot winde out himself without help of another, not to neglect the remedy that the Lord hath offered him: that is, for his reliefe to vise the private confession to his owne Pastor: and for his comfort to crave the private help of him, whose duty it is both publiquely and privately to comfort the people of God with the doctrine of the Gospel. But where this moderation is to be vised, where God appointed no certainty, not to binde consciences with a certaine yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those only, that shall understand themselves to have neede of it. Then that even they that vise it for their neede, should not be compelled by anie commandement, or trained by anie deceipt, to reckon up all their sinnes, but so farre as they thinke it behoefeful for them, that they may receive found fruit of comfort. Faithfull Pastors ought not only to leace this libertie to the churches, but also to maintain it, and stoutly stand in defence of it, if they will haue tyrannie absent from their ministerie and superstition from the people.

13 Of the other sort of confession Christ spakest in Matthew. If thou offer thy gift at the altar, and there remembrest that thy brother hath anie thing against thee, leave thy gift there, and go, and first be reconciled to thy brother, and then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging and craving pardon of the offence that we have committed. Under this kind is contained their confession that haue sinned even to the offending of the whole Church. For if Christ maketh so great a matter of the private offence of one man, to forbid from holie mysteries all them that haue sinned against their brother, till they be with just amends reconciled: how much greater reason is it, that he that hath offended the church with any vili example, should recover the favour of the church with acknowledging his fault? So was the Corinthian received againe to the communion, when he had yeelded himselfe obedient to correction. Also this forme of confession was vised in the old church, as Cyprian maketh mention. They do penance (faith he) in due time, and then they come to confession, and by laying on of the hands of the Bishop and the Cleargy, they receive leace to come to the communion. Any other order of forme of confessing, the Scripture vetryly knoweth not, and it is not our duty to bind consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bondage. But the meanest time I do so much not speake against it that the sheepe shoulde present themselves to their shepheard, when they doth declare his repentance: or when he that for the quietnesse of his conscience, doth neede helpe of the minister discloseth his weaknesses vnto him. But there are dierse waies of taking away of offence, because although thereby also the peace of conscience is provided for, yet the principal end is, that hatred should be taken away, and
and mens minde knit together with a bond of peace. But this we that I have spoken of is not to be despised, that we may the more willingly confesse our sinnes. For when the whole church standeth as it were before the judgement seat of God, confesseth it selfe guilty, and hath one only refuge vnto the mercie of God: it is no slender or light comfort to have there present Christ's embassador, having commandement of reconciliation, of whom it may haue abolution pronounced vnto it. Here the profitablenes of the keies is worthily commended, when this embalisme is performed rightly, and with such order and religiousnes as beforemeth it. Likewise when he that had in a maner estranged himselfe from the Church, receiued pardon, and is restored into brotherly vnitie: how great a benefit is it that hee vnderstandeth himselfe to be forgien by them, to whom Christ hath said: To whom soever ye forgie sinnes in earth, they shall be forgien in heauen. And of no lesse effectualnes and profit is private abolution, when it is asked by them that have need of speciall remedy to relieue their weaknesses. For it happeneth oftentimes, that he which heareth the generall promisses that are directed to the whole congregation of the faithfull, remainth nevertheless in some doubt, and hath still an vnquiet minde, as though he had not yet obtained pardoe: and the same man if he haue disclosed to his person the secret fore of his minde, and heareth peculiarly directed to himselfe, that saying of the Gospel, Thy sinnes are forgien thee, be of good hope, establisheth his minde vnto assurednes and is delivered from that trembling, wherewith he was before tormented. But when we speake of the keies, wee must take heed that we dreame not of a certaine power seuered from the preaching of the Gospel. In another place we shall haue occasion more fully to declare this matter againe, where we shall entreat of the government of the church: and there shall we see that all the power to binde and to loose, which Christ hath giuen to his Church, is bound to the worde. But this is most true in the mysterie of the keies, the whole force whereof standeth in this, that the grace of the Gospel be publicly and prouudely sealed vp in the hearts of the faithfull, by them whom the Lord hath ordained: which cannot be done but by onely preaching.

15 But what say the Romish divines? They decree that euery one of either kinde, is soone as they come to the yeeres of discretion, must yeerely once at the least confesse all their sinnes to their owne priest: and that their sins is not forgien, vnlesse they have firmely conceived an intent to confesse it: which intent if they performe not when occasion is offered an intent that they may do it, there is now no more entrie open for them into Paradise. And that the priest hath the power of the keies, wherewith he may bende & bind a sinner: because the word of Christ is not in vaine. Whatsoever ye bind, &c. About this power they stoutly fight among themselves. Some say, that there is but one keie in substance, that is the power to bind and loose, and as for knowledge, that it is indeed requisite for a good vs, but that it is only as an assistaunce & is not essentially joined with the other. Some other, because they sewe this to be too much an unbridled licence, have reckoned vp two keies, discretion & power. Other againe, when they saw the lead boldnes of priests to be restraine by this moderation, have forgien other keies, that is to say, authority, of discerning which they should vs in giuing determinate sentence: and power, which they should practis in executing of their sentence: and that knowledge standeth by as a counsellor, But they dare not simply expound this binding & looking to be forurgie & put away sinnes: because they heare the Lord crying out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israel. But they say it is the priests office to pronounce who be bound or loosed, and to declare whose sinnes are forgien or retained: and that the doth declare it, either by confession when he absolvethe and retaine sinnes, or by sentence when he excommunicateth and receiueth againe to partaking of the Sacraments. Finally, when they vnderstand that they bee not yet out of this doubt, but that it still may be obieict against them, that oftentimes their
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Priestes do binde and loose men vnworthie, which are not therefore bound or loosed in heauen: then (which is their last refuge) they anfwer that the gaining of the keyes must be confirmd with a limitation, that is to faie, that Chrift hath promis'd, that before his judgement faie fentence of the Priests shall be allowed as hath been juftly pronounced, according as the deftruyng of him that is bound or loosed, did require. Moreover, they faie, that these keyes are given by Chrift to al priests, and are delivered to them by their Bishops, at the time of their promoting to priefthood: but the free five of them remaineth onely with such as do exercise Ecclesiasticall offices: and that the excommunicate and suspended Priests have indeed the keyes, but rustie and bound vp. And they that faie these things may well feeme modest and sober in comparifon of the reft, which upon a newe anuell haue forged newe keyes with which they faie the treasure of the Church is locked vp. These keyes we shall heereafter try in place hit for it.

16 Now I will in fewe wordes anfwer to every one of these particularly. But at this prefent I speake not by what right or what wrong they binde the soules of the faithfull with their lawes, forasmuch as we will confider that when place conruth. But where they charge men with a law of reckoning vp all their finnes: where they faie that finne is not forgiven but vpon condition, if there bee an intent conceiued to confede it: where they babble that there remaineth no entrance into Paradife, if occaion of confeding be neglected: this is in no wised to be suffered. Must all finnes be reckoned vp? But David, (who as I thinke) had well studied vp the confeffion of his finnes, yet cried out: who shall vnderfand his errors? Lord cleane me from my secret finnes. And in another place. My iniquities haue passed aboue my head, and like a weightie burden haue waxed heauie aboue my strength. Truely he vnderstoode how great was the bottomlesse depth of our finnes: how many were the forts of our mifchiefous doings, how many heads this monfter Hydra did beare, and how long a tafe she drew after her. Therefore he went not about to reckone vp a regifter of them, but out of the depth of euils, he cried vnto the Lord: I am overcome, I am buried and choaked, the gates of hell haue compassed me, let thy hand draw me out, which I am drown'd in the great pit, and am fainting and ready to die. Who now may thinke upon the numbring of his finnes, when he feeth that David can make no number of his?

17 With this butcherie, the soules that haue been touched with any feeling of God, haue beene more cruelly vexed. First they called themselves to account: then they dividde finnes into aimes, into bowes, into braunches, and into twigges, according to these mens rules: then they weighed the qualities, quantities, and circumftances. And so the matter went a little forward. But when they had proceeded a little further, than was on each side skie, and on each sea, no hauen, no safe roade: the more that they had passed ouer, the greater heape alway did thrust it selfe into their fight, yea they rofe vp as high mountains, and there appeared no hope, not so much as after long compassings, any way to escape. And so they did fixke faft betweene the sacrifice and the ftone, and at last was found no other issue but deperation. Then these cruel butcheres, so eate the wounds that themselves had made, laid certaine gentle plasters, that every man should do as much as he could. But newe cares againe rofe vp, yea newe tormentes did flye the silly soules, as to thinke: I haue not employed time enough, I haue not endeauored my selfe with such diligence as I ought, I haue pass'd ouer many things by negligence, and the forgetfulness that commeth by negligence is not executable. Then were there miniftred other plasters to affwage such paines, as Repent thee of thy negligence: if it be not altogether careless, it shall be pardoned. But all these things cannot close vp the wound, and are not so much easement of the euil, as sayl proued with honie, that they should not with their bitterness offend the fault taste but enter into the bowels before that they be perceived. Therefore this
this terrible saying alway calleth vpon them and foundeth in their eares: Confeffe all thy fiennes. And this horrour can not be appeased but by assur'd comfort. Here let the readers confider, how possible it is to bring into account all the doings of a whole yeere, and to gather together what fiennes they haue done every day: for al such experience prooueth to every man, that when at euening he shall reckon vp the faults but of one daie, his memory is confounded therewith, so great a multitude and diuerfitie presenteth it selfe. For I speake not of grosse and blockish hypocrites that thinke they haue done sufficiently, if they haue noted three or foure of the greatest fiennes; but I speake of the true worshippers of God, which wher they fee themselues oppressed with the examination that they haue made, doe addde also this faying of John: If our owne hart doe accuse vs, God is greater than our hart: and so they quake for feare at the sight of that Judge, whose knowledge far liourneth our vnderstanding.

But whereas a great part of the world refled them vpon such flatteries, wherewith so deadly a poiyon was tempered, this came not fo to passe, because they beleaued that God was satisfied, or because they themselues were fully satisfied: but that the anchor cast as it were in the mid sea, should rest a little from failing, or as a way-faring man weary and fainting, should lie downe in the way. I labour not much in prouing this. For every man may bee witnesse to himselfe, I will in a short summe shew, what manner of Law this was. First simplest it is impossible, and therefore it can doe nothing but def扬州, damne, confound, and cast in ruine and desperation. And then when it hath led sinners from the true feeling of their fiennes, it maketh them hypocrites and ignorant of God and themselues. For while they are wholly busied in reckoning vp of their fiennes, in the mean time they forget the secret fiinne of vices, their hidden IniquitieS, and inward fleenes by knowledge whereof they should chiefly haue weighed their miserie. But this was a most certaine rule of conception, to acknowledge and confesse the bottomleffe depth of our euill, to be so great as paffeth our vnderstanding. After this rule we fee that the Publicanes conception was made, Lord be mercifull to me a sinner: as if he should say: All that ever I am, I am altogether a sinner, and I cannot attaine with wit or expresse toonng the greatnesse of my fiennes: let the bottomleffe depth of thy mercy swallow vp the bottomleffe depth of my fiinne. But then thou wilt say, what? are not all our fiennes to be confessed? is no conception acceptable to God, but that which is knitte vp in thefe two words, I am a sinner? No, but rather we must endeouer our selues as much as in vs lieth, to poure out our hart before the Lord, and not onely in oneword confesse our selues sinners, but also truely and hartily acknowledge our selues to be such: and with all our thought record, how great and diuere is our flith of fiennes, not one ly that we be vncleane, but what, how great, and in how many partes is our uncleanenesse: not onely that we be debtors, but with how great debts wee be laden, and how many waies charged: not onely that we be wounded, but also with how many and deadly strokes we be wounded. With this reknowledging when the sinner hath wholly poured out himselfe before God, let him earnestly and sincerely think, that yet there remaine moe fiennes, and that the secret corners of their euils are so deep, that they cannot be thoroughly disclosed. And he cryeth out with Duid: Who vnderstandeth his errors? Lord cleane me from my hidden fiennes. Now where they affirme that fiennes are not forgiuen but with an intent of confessing firmly conceived, and that the gate of Paradise is shut against him that neglegeth occasion offered when he may be confessed, God forbid that we should grant them that. For there is no other forgiueneffe of fiennes, than alwaies hath beene. It is not read that all they haue confessed their fiennes in the care of some Priest, that we read to haue obtained forgiueneffe of fiennes at Chritis hand. And truely they could not confesse, where there were neither any Priests confessors, nor any confessing at all. And in many ages after, this confession was vnheard of, at which time fiennes were...
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forgiven without this condition. But that we may not neede to dispute longer about this, as about a doubtfull matter, the worde of God is plaine, which abideth for ever: Whensoever 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 judgement cannot be gien but when the cause is heard, we have a solution in readinesse, that they doe prematurely take that uppon themselves, which haue made themselves Judges. And it is a maruell that they doe so boldly frame to themselves such principles, as no man in his right wit will grant. They boast that the office of Binding and Loosning is committed to them, as though it were a certaine jurisdiction ionned with Inquisition. Moreover their whole doctrine cryeth out, that this authoritie was vnknowne 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 never know whether the reckoning be just and perfect. So should there be no absolution but such as is restrained to his words that is to be judged. Moreover the whole order of Loosning standeth of Faith and Repentance, which two things are hidden from the knowledge of man, when sentence must be gien upon another man. It followeth therefore that the assurance of Binding and Loosning is not subject to the judgement of an earthlie Judge: because the minister of the word, when he doth his office, can not give absolution but conditionallly: but that this is spoken for the sinnes taken, Whole sinnes ye forgive, &c. that they should not doubt that the pardon which is promised by the Commandement and word of God, shall be ratified in Heauen.

19 Therefore it is no maruell, if we condemn and desire to have utterly taken away this Auricular confession, a thing so pestilent and so many wares hurtful to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to none, nor profite, and hath gien cause to so many wickednesse, sacrileges and errors, who will not thinke that it ought to be presently abolished? They doe indeede reckon vp some good vies, which they count upon as very profitable, but these either false or of no value at all. One onely they commend with a singular prerogative, that shame is a great punishment of him that confesseth, wherby the sinner boast is for a time to come made warer, and preventeth the punishment of God in punishing himselfe. As though we did not humble a man with shamefastneffe enough when we call him to that high judgement state of heauen, I mean to the hearing of God. It is forsooth very well profited, if for shame of one mans knowledge we cast it to fin, and be not ashamed to have God winnes of our euill conference. Although the very same is also most false, for it is to be seene that by nothing groweth greater confidence or licentiousneffe to sinne, than when men haueing made confession to a Priest, thinke that they may wipe their mouth and say, I did it not. And not only they are made all the yeer long the bolder to sinne, but all the rest of the yeer bearing themselves bold vp confession, they never figh unto God, they never returne to themselves, but heape sinnes vpon sinnes, till they vomit vp all at once as they thinke. And when they have once vomited them vp, they thinke them false discharged of their burden, and that they haue taken away from God the judgement that they haue gien to the Priest, and that they haue brought God in forgetfulness when they haue made the Priest prince. Moreover who doth merit see the daie of confession at hand? Who goeth to confession with a cheerefull heart, and commeth not to it rather against his will, and as it were drawing backwardes, like as if hee were taken by the necke and drawn to prifon? Vnlesse peraduentur be it the very Priests, that vse joyfully to delight themselves with mutuall rehearssals of their doings, as it were with merit tales? I will not defile much paper with monstrous abominations whereof auricular confession swarne the full. Onely this I say, If that holy man did not vnwisely, that for one rumor of ignoration tooke away confession
feiion out of the Church, yea out of the remembrance of his flocke: then we be
thereby put in minde what is needfull to be done at this day vpon infinite whore-
domes, adulteries, incests, and bawdries.

20 Where the Confessioners alledge for this purpose the power of the Keies,
and doe thereupon set the poupe and prore of their kingdom, as the proverbe is: 
it is to be scene how much they ought to aweile. Then (say they) are the Keies gi-
uen without cause? Is it said without cause. Whatacouer you loose vpon earth, shall
be also loossed in Heauen? Doe we then make the word of Christ voide? I answere
there was a weightie cause why the Keyes should be giuen, as both I have eu'n now
already declared, and shall more plainely shew againe when I come to entreate of
Excommunication. But what if I doe with one sword cut off the holde of all that
they require, that is, with saying, that sacrificing Priestes are not the vicars nor succe-
seffors of the Apostles? But this shal also be to be intreated of in an other place: but
now they raise vp an engine whereby they would most of all defend themselves, and
therby may all their buildings be overthrownen. For Christ did not giue his Apostles
the power to bind and loose, before that he gave them the holy Ghost. Therefore I
say, that none haue the power of the keyes that have not first receiued the holy Ghost.
I deny that any man can see the Keyes but haueing the holy Ghost going before, and
teaching him and informing him what is to be done. They trufling say, that they
haue the holy Ghost. But indeede they deny it, vnieste peradventure they faigne (as
they doe faigne indeede) the holy Ghost to be a vaine thing and a thing of nothing,
but therein they shall not be beleued. And by this engine they are vitterly over-
thrown, that of whatsoever doore they boast that they haue the Keye, a man may
alwaies aske them whether they haue the holy Ghost which is the Judge and gou-
ernour of the Keies. If they answere that they haue, then they may be asked againe,
whether the holy Ghost may erre. This they will not be glad to speake expressly,
although they crookedly viter the name by their doctrine. It is therefore to be gathered,
that no Priestes have power of the Keyes which doe commonly without considera-
tion loose those things that the Lord would haue to be bound, and bind those things
that the Lord commanded to be loosed.

21 Whereas they see themselves convinced by most clette experiments, that
they doe without choise loose and bind the worthie and unworthie, they viure a
power without knowledge. And though they dare not deny that knowledge is re-
quiste for a good use, yet they write that the very power is giuen to call dispofers of
it. But this is the power, whatsoever thou bindest or lookest in earth, shall be bound
or loossed in heaven. Either the promise of Christ must lie, or they that haue this pow-
ner doe well binde and loose. Neither may they dally and say, that the saying of Christ
is limited according to the deseruing of him that is bound or loossed. And we also
conseffe, that none can be bounde or loossed, but they that are worthie to bee
bound or loossed. 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 forgivendale of sinnes in Christ by Faire they
may proclaime damnation vnto all and vpon all that embrace not Christ. In this
worde the Church pronounceth that fornicators, adulterers, thoeres, manifley-
ers, conceous men, vniust men, have no part in the kingdom of God, and bindeth
such with most sure bonds. With the same worde the Church lookest them
whom it comforteth being repentant. But what power shal this be, to not to know
what is to be bounde or loossed, and not to be able to binde or loose without know-
ledge? Why then doe they say that they loose by auhoritie giuen vnto them,
when the loosing is vncertaine? Whay have we to doe with this imaginatue pow-
er, if there be no vse of it? But I haue it alreadie prooud that either there is no
vse of it, or so vncertaine an vse as may be accounted for none at all. For whereas they
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The uncertainties and absurdities of popish ab-,

22. If any man take exception and say, that the lawful ministers of Christ shall be no leffe doubtfull in their office, because the abolution that hangeth upon faith shall alwaie remaine doubtfull: and then that sinners shall haue either none or a cold comfort, because the minister himselfe which is no competent judge of their faith, cannot be assured of their abolution: we haue answeres thereunto in readiness. For they say that no sinnes are forgiven by the Priest, but such whereof himselfe hath bee the hearer: so by their opinion, the forgiveness hangeth upon the judgement of the Priest, and if he do not wisely discern who be worthie of pardon, the whole doing is void of and of no effect. Finally the power whereof they speake, is a jurisdiction adjoyned to examination, whereunto pardon and abolution is restrained. In this point is found no sure ground, but rather it is a bottomles depth. For where the confession is not found, the hope of pardon is also lorn, and then the Priest himselfe must needs fuckle in impence while he cannot tell, whether the sinner doe faithfully reckon vp all the evil deeds. Finally (such is the ignorance and rudenesse of priests) the most part are no sitter to doe this office, than a shomaker to plowe the ground, and the rest in a manner all ought worthy to suspect them selves. Hereupon therefore riseth the perplexitie and doubtsfullnesse of the Popes abolution, because they will haue it grounded upon the person of the Priest, and not only that, but also upon knowledge, that he may judge truly of things informed, examined and prooved. Now if a man should ask of these good doctors, whether a sinner be reconciled to God, when some sinnes are forgiven: I see not what they haue to answer, but that they shall be compellèd to confess that all is unprofitable, that the Priest prononceth of the forgiveness of those sinnes that he hath heard rehearsed; so long as the other sins are not deliltered from condemnation. On the behalfe of him that confesseth how hurtfull carefulnesse holdeth his conscience bound, appeareth hereby that when he refeth upon the priests discretion, as they call it, he can determine nothing certainly by the wordes of God. The doctrine that we teach is free and cleere from all these absurdities. For the abolution is conditional, that the sinner should trueth that God is mercifull vnto him, so that hee sincere ly seeketh the cleansing of his sinnes in the facienc of Christ, and obey the grace offered him. So he cannot erre, which according to the office of a preacher, proclameth that which is given him in instructions by the word of God. And the sinner may embrace a sure and cleere abolution, when that simple condition is annexed to the embracing the grace of Christ, according to that general doctrine of the matter himselfe. Be it done to thee according to thy faith, which hath been wickedly despised in the Papacie.

23 How foolishly they confonde those things that the Scripture teacheth of the power of the keies, I haue promised that I will speake in another place, and ther shall be a more convenient place for it, when I come to intreat of the government.

Mach. 9. 29.

Things spoken of the Gospell and of excommunication written so.
ment of the Church. But let the readers remember that those things are wrongfully wrested to Auricular and secret confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excommunication. Wherefore when they obiect that the power of loosing is given to the Apostles, which Priests may vie in forgiving sinnes acknowledged into them, it is plain that they take a false and fond principle, because the absolution that fureth Faith, is nothing else but a witness of pardon taken out of the free promis of the Gospell. As for the other confession, that hangeth upon the discipline of the Church, it pertaineth nothing to secrete sinnes but rather to example, that common offence of the Church may be taken away. But whereas they scrape together here and there testimonies, to prove that it sufficeth not to confess sinnes either to God only or to late men, yklike a Priest be the heade of them, their trauell therein is but lwed, and such as they may be ashamed of. For when the Auncient Fathers counsell sinners to vnburden themselves to their owne Paffour, it cannot be expounded of particular rehearefall which then was not in vfe. Then Lombard and such like (such was their finister dealing) seeme of let purpose to have giv'n themselves to fained books, by pretence wherof they might deceiue the simple. They doe indeed truely confess, that because absolution alway accompanieth Repentance, therefore there properly remayneth no bond when a man is touch'd with Repentance, although he have not yet confess'd, and therefore that then the Priest doth not so much forgive sinnes as pronounce and declare them forgiven. Albiet in the word of declaring they sleely bring in a profic eerror, thrusting a ceremony in stead of doctrine. But whereas they patch vnto it, that he is absolved in the face of the Church that had already obtained pardon before God: they doe inconvenience draw to the peculiar vfe of every particular man, that which wee have alreadie faide to be appointed for the common discipline, where the offence of a haminous and notorious fault is to be taken away. But by and by after, they deprave and corrupt moderation, adding an other manner of forgiving, with an enioying of penaltie and satisfaction, wherein they pretumpctuously claime to owne ownnes a power to part that in haffes, which God hath in all places promised vs whole together. For when he simply requireth Repentance and Faith, this partition or exception is a very robberie of God. For it is in effect as much as if the Priest takeing upon him the person of a Tribune, shou'd become interceffor to God and would not suffer God of his meere liberallitie to receive him into fauour, that hath liuen profcrate before the Tribunes seates and there hath been punished.

24. The whole summe commeth to this point, that if they wil make God the Author of this counterfaite confession, therein is their falsehoode condemned, as I have proued them false forgers in the fewe places that they alleagde. But sith it is cvident that it is a Law made by men, I say that it is both tyrannicall and made inu죌ously against God, who binding mens confences to his word, will have them free from the bondage of men. Now when for the obtaining of pardon, there is a neceffitie prescribed of that thing which the Lord would to be free, I say that this is a sacrilege not to be suffered, because there is nothing more properly belonging to God, than to forgive sinnes, wherein confessith salvation for vs. Moreover I have shewed that this tyrannie was first brought in, when the world was oppressed with filthy barbarousnefe. I have also taught that it is a pestilent law, that either throweth downe headlong into desperation the poore foules in whom foucer abideth a feare of God: or where there reigneth carleffnes, delighteth them with vain flatteries, and so maketh them duller. Last of all I have declared, that whatsoever mitigations they bring, tend to no other end, but to entangle, darken and depraye pure doctrine, and hide vngodlines with deceitfull colours.

25. The third place in Repentance they assigne to satisfaction, whereof all that ever they babble may be overthrown with one word. They say that it is not enough
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1. [Scripture citations]

The faith which holdeth Christ to be the propitiation for our sins cannot stand with the doctrine which teacheth satisfaction to be made by us for sins committed after baptism.

2 Cor. 5.19

1 Pet. 2:24

2 Tim. 1:9

1 John 2:2

2 & 12.

enough for him that repenteth, to abstinence from his former evils, and change his behaviour into better, unless he make satisfaction to God for those things that he hath done: And that there be many helps by which we may redeem our sins, as weepings, fastings, oblations and the works of charity. With these we must winne the Lord to be favorable, with these we must pay our debts to the righteousnesse of God, with these we must make amends for our faults, with these wee must defend pardon. For although by the largenes of his mercie he hath forgiven our fault, yet by the discipline of his justice he retaineth the paine, & that this is the paine that must be redeemed with satisfactions. But in effect all that they saie commeth to this point, that wee doe in deed obtaine pardon of our sinnes at the meritudinesse of God, but by means of the dispersing of our workes, by which the offence of our sinnes may be recompenced, that due satisfaction may be fully made to God's rightouesnesse.

Against such lies, I set the free forgiveness of sinnes, than which there is nothing more evidently spoken of in the Scripture. First, what is forgiveness, but a gift of meruc lliberalitie? For the creditor is not said to forgive, that acknowledgeth by acquittance that the money is paiute, but he that without any payement willingly of his owne libcraltie cancelleth the debtors bond. 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 satisfaction, that are stricken downe with so mightie a thundebolt? But what? when the Lord crieth out by Esiae, It is I, it is I, that do put away iniquities for mine owne sake, and will not be mindful of thy sinnes: doeth hee not openly declare that he fetcheth the caufe & foundation of forgiveness only from his own goodies? Moreover whereas the whole scripture beareth this witness of Christ, that forgiveness of sins is to be received by his name, doth it not thereby exclude all other names? How then do they teach that it is received by the name of satisfactions? Neither can they deny that they give this to satisfactions, although they say that the fame be visd as helps by way of meane. For whereas the scripture faith By the name of Christ, c'meane the that we bring nothing, we allege nothing of our owne, but rest upon the only commendation of Christ. As Paul, where he affirmeth that God is reconciling the world to himselfe in Christ, for his sake not imputing to men their sinnes, he immediatly sheweth the meane and manner how, because he that was without sinne, was made sinne for vs.

26 But (such is their persuasion:) they say that both forgiveness of sinnes and reconciliation are performed both at one time, when we are in Baptisme received into the favour of God by Christ: that after Baptisme we must rise againe by satisfactions, and that the blood of Christ preseth nothing, but so far as it is distributed by the keys of the Church. Neither do I speake of a doubtfull matter, forasmuch as they have in most euident writings bewrayed their owne filthines, and not one or two of them, but all the Schoolemen vniterfully. For their matter after that he had confesseth that Christ had paid the penalité of sinnes vpon the tree, according to the doctrine of Peter, immediately correcteth his saying with adding this exception, that in Baptisme all temporal penaliies of sinnes are released, but after Baptisme they are minimized by the helpe of penance, that so the crose of Christ and our penance may worke together. But John faith forre otherwise, if any sin, we have an advocate with the father, even Jesus Christ, which is the propitiation for our sinnes; I wrote unto you children, because your sinnes are forgiven you for his names sake. Truly, hee speaketh to the faithfull, to whom when he saith forth Christ to be the propitiation of sinnes, he sheweth that there is no other satisfaction, by which God being displeased, may be made fauourable and appeased. He doth not saye: God was once reconciled unto you by Christ, nowe seek you other meane, but hee maketh him a perpetuell advocate, alway to restore vs by his intercession into the favour of his father: a perpetuell propitiation, by which our sinnes may be cleansed away. For this
is ever true that the other John saith: Behold, the Lamb of God, behold him that taketh away the sins of the world. He taketh them away (both he) himselfe and none other, that is to say, forasmuch as he alone is the Lamb of God, he alone also is the oblation for sinnes, he alone the propitiatory sacrifice, he alone the satisfaction. For whereas the right and power to forgive belongeth properly to the father, in the respect that he is distinguished from the sonne, as we have alreadie seen: Christ is heere set in another degree, that taking upon him selfe the paine due vnto vs, he hath taken away our guiltieffe before the judgement of God. Whereupon followeth, that we shall no otherwise be partakers of the satisfaction made by Christ, unless the same honour remaine whole with him, which they do wrongfully take to themselves that go about to appease God with their owne recompenings.

27 And here it is good to consider two things: that Christ may haue his due honour kept vnto him whole and vitimished: and that the consistences being assured of the forgiuenesse of sinne, may haue peace with God. Esaie faith, that the father hath laide the iniquities of vs all vpon his sonne, that we should be healed by his stripes. Which thing Peter rehearsing in other wordes faith: that Christ did in his body beare our sinnes vpon the tree. Paul wrieth that sinne was condemned in his flesh, when he was made sin for vs. That is to say, that the force and curse of sin was sinne in his flesh, when he was given to be a sacrifice, vpon the whole heape of our sinnes with all their maldictiion and curse, with the dreadfull judgement of God, and condemnation of death should be cait. Heere those trullings are in no case to be heard, that after the first purging, every one of vs doth none otherwise feel the effectualnes 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. Nowesete before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgiuenesses of sinnes: that if we afterwaerde fall, to the obtaining of a second forgiuenesse our workes do worke with it. If these things may haue place, do these things that are heere before alligned to Christ remaine safe vnto him? It is a marvellous great difference, betwixt this that our iniquities are laid vpon Christ, that they should be cleansed in him, and this that they are cleansed by our owne workes: between this that Christ is the procuring of mercy, and this that God must be made mercifull by workes. But if we speake of pacifying the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redeemed by satisfactions? When shall he certainly know the measure of his satisfaction? Therefore he shall alway doubt whether he haue God mercifull or no, he shall alwaie bee vexed, & alway quafe for fear. For they that reft vpon light pettie satisfactions, do too contemnouly finde the judgement of God, and doe little consider how great is the greatness of sinne, as we shall declare in another place. But although we grant them to redeem some sinnes with just satisfaction: yet what will they do when they are oppressed with so many sinnes, for satisfaction whereof in hundred lies although they were wholly applied thereunto cannot suffice? Beside that, all the places wherein the forgiuenesse of sinnes is affirmed, do not belong to younglings, but to the already regenerate children of God, and them that have beene long nourished in the botome of the Church. That embassage which Paul so honourably extolleth, I beseech you in the name of God, be ye reconciled vnto God, is not directed to strangers, but to them that had bin already regenerate. But he, bidding satisfactions farewel, fendeth them to the croffe of Christ. So when he wrieth to the Colossians, that Christ by the bloud of the croffe hath pacified all things in heaven or in earth, he restrained not this to the onely moment wherein we are received into the church, but extendeth it to our whole course. Which easly appeareth by the proccesse of the text, where he faith, that the faithfull have a redemption by the bloud of Christ, that is forgiuenesses of sinnes. Albeit it is superfluous to heape together more places, that readily
readily offer themselves to be found.

28 Here they flee to the sanctuary of the foolish distinction, that some sins are venial, and some deadly: that for deadly sins there is great satisfaction due, that venial sins are purged with more easie remedies, as with saying of the Lords prayer, with springling of holy water, with absolution at the masse. So they mocke and tafle with God. But whereas they alwaye have in their mouth veniall and deadly sinne, yet they could not deeme the one from the other, seeing they make vngodlines and vnccleanness of harte veniall sinne. But we (as the Scripture the rule of right and wrong teacheth vs) doe pronounce, that the reward of sinne is death, and that the foule that sinneth is worthy of death. But that the sinnes of the faithfull are veniall, not for that they do not deserve death, but because by the mercie of God there is no condemnation to them that are in Christ Jesus, because they are not imputed: because they are taken away by pardon. I knowe how vnitly they flander this our doctrine. For they say, that it is the Stoiks strange conclusion, concerning the equallitie of sinnes. But they shall easily be convinced by their owne mouth. For I demand of them, whether among the very same sinnes that they confess to be deadly, they doe not acknowledge one to bee greater than another. It doth not therefore immediately followe, that sinnes are equall, because they are altogether deadly. When the Scripture definitively saith, that the reward of sinne is death, that the obedience of the Law is the way of life, and that the transgression of the lawe is death, they cannot escape this sentence. What ende of satisfying then will they finde in so great a heap of sinnes? If the satisfaction of one day be the satisfaction of one sin, while they are about that one satisfaction, they wrap them selves in many sins, Sith the infeste man paffeth no day wherein he faileth not many times. Nowe when they shall prepare themselves to make satisfaction for the sinnes, they shall have vp great numbers, yea rather innumerable. Then the hope of satisfying being cut off, what do they stay upon? how dare they still scarce of satisfying?

29 They goe about to winde out themselves: but (as the proverbe is) the water still cleauneth vp them. They forge a distinction of fault and penalty. They confesse that the fault is forgien by the mercie of God, but that when the fault is forgien, the penalty remaineth which the righteousnes of God requirith to be paied; and that satisfactions doe properly belong to the releafe of the penalty. Good God, what a skipping lightnes is this? now they confesse that the forgivenes of the fault lieth freely open for men which sometime they teach men to defence with praiers and weepings, and all other kinds of preparations But yet still all that is taught vs in the scripture concerning the forgivenes of sinnes, doth directly fight against this distinction. Which although I think not that I have alreadie more then sufficiently confirmed, yet I will add some other testimonies wherewith these winding shakes may be holden so fast, that they shall not be able once to solde in the toppe of their tail. This is the new Testament which the Lorde hath convened with vs in Christ, that he will not remember our iniquities. What he meant by these wordes, we learn by another Prophet, where the Lord faith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesse. If the wicked depart from his wickednesse, I will not remember all his iniquities. Whereas he faith that he will not remember their righteousnesse, that is as much to say, that he will have no regard of them in respect to reward them. Therefore not to remember sinnes, is as much as not to call them to punishment. The same thing is called in another place to cast it behind 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 speeche the holy Ghost doth plainly express his meaning vnto vs, if we would apply vnto him willing cares to learne. Truely, if God do punish sinnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to judgement, he doth not hide them: if he examine
examine them: he doth not cast them behind his backe: if he looke upon them, he hath not wiped them away like a cloud: if he lift them, he hath not cast them into the bottome of the sea. And in this manner doth Augustine expound it in plaine wordeis. If God have covered finnes, then he would not looke upon them: if he would not looke upon them, then he would not marke them: if he would not marke them, then he would not punish them: he would not knowe them, he had rather pardon them. Why therefore did he say that finnes were covered, that they should not bee seen? What was meant by this that God did see finnes, but that he did punish them? But let vs heare also out of another place of the prophet, vpon what conditions the Lord for- gueth finnes. If (faith he) your finnes be as scarlet, they shall be made white as snowe: if they be red like crimson, they shall be as wooll. And in Jeremiy we read thus: In that day the iniquity of Iacob shall be fught for, and shall not be found: the finne of Iudah, and it shall not be. Because I will be fauourable to the remnantts that I shall preferue. Wilt thou briefly understand what is the meaning of those wordeis? Weigh on the other side what is meant by these speeches: that the Lord doth binde vp iniquities in a sacke, doth gather them into a bundell and lay them vp, and doth graue them with an yron pointell in an adamant stone. If they signifie (as it is out of doubt) that vengeance shall be given for recompence, then is it also not to be doubted, but that by contrarie sentences the Lord affirmeth, that hee remitteth all recompensing of vengeance. Here I must beseech the Reader not to harken to my glosses, but onely that they will suffer the word of God to take some place.

What, I pray you, had Christ done for vs, if we should still be compelled to suffer paine for finnes? For when we say that he did bear all our finnes in his bodie vpon the tree, we meane nothing else thereby, but that he suffered all the paine and punishment that was due unto our finnes. And the same hath Esay more luyly declared where he faith: the chastisement (or correction) of our peace, was vpon him. What is the correction of our peace but the paine due to finnes: and which we should have suffered before that we could be reconciled to God, vnillese hee had entred into our stead? Lo, thou seest plainly, that Christ suffered the finnes of finnes, to deliver them that he is from them. And lo oft as Paul maketh mention of the redemption performed by Christ, he vtheth to call it in Greeke Apotatorfin, whereby he meaneth not redemption, as it is commonly taken, but the verie price and satisfaction of redemption. After which manner he writeth, that Christ gave him selfe Antiltron, a price of ransome for vs. What propitiation is there with the Lord (faith Augustine), but satisfaction? And what satisfaction is there, but that which is offered for vs in the death in Christ? But that which is appointed in the law of Moses for cleansing the offences of finnes, miniftreth vs a strong battell rammme. For the Lord doth not there appoint this or that manner of satisfying, but requireth the wholserecompence in sacrifices. Whereas yet in other things, he doth most diligently and in most exact oder let out all the ceremonies of expiation, Howe commeth it to passe, that he commandeth to recompence faules committed, with no worke at all, but requireth onely sacrifices for satisfaction, but because his will is to declare, that there is onely one kind of satisfaction, whereby his judgement is appeased? For the sacrifices that the Israelites did then offer, were not weighed by the worke of men, but were effected by their truth, that is to faie, by the onely sacrifice of Christ. But what manner of recompence the Lorde receueth of vs, after hath verie well exprest in few words. They shall (faith he) take away iniquitie, O God. Loe, here is forgiveness of finnes. And we shall pay thee the calues of our lippes: Loe, here is satisfaction. I knowe that they doe subtly slippe away, when they make distinction betweene euylasftng paine, and temporall paines. But when they teach that temporall paine is any kind of punishment that God taketh as well of the bodie as of the soule, except onely euylasftng death, this restraining of it doth little helpe them. For the places that
we have above recited, do expresslie meaneth this, that God receiueth vs into favour with this condicion, that in pardoning the fault, he pardoneth all the paine whatsoever we had thereby defered. And so oft as David or the other Prophets doe crave pardon of vsines, they doe alio therewithall pray to be released of the paine. Yea, the very feeling of Gods judgement doth drive them thereof. Again, when they promise mercy at the Lords hand, they do in manner alwaye of purpose preach of the paines and the forgiveneesse thereof. Truely, when the Lord in Ezekiel pronounceth that he will make an end of the exile in Babylon, and that for his owne sake, not for the fewes sake, he doth sufficientlie shew that both are of free gift. Finally, if we be delivered by Christ from guiltines of fault, the paines that come thereof, must needs cease.

31 But forasmuch as they do also arme themselves with testimonies of Scripture, let vs see what manner of arguments those be that they allege. David (say they) being rebuked by Nathan the Prophet of adulterie and manslaughter, received pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotte by that adulterie. We are taught to redeeme with satisfactions such paines as were to be extended after forgiveneesse of the fault. For Daniel aduised Nebuchadnezer to redeeme his sinnes with almes. And Solomon writeth that for equity and godlineesse, iniquities are forguen. And in another place, that with charitie the multitude of vsines is covered. Which sentence Peter also confirmeth. Again, in Luke the Lord saith, this was a woman, that many sinnes are forguen her, because she hath loved much. How peruerse and wrongfully they euer whey the doings of God, But if they had marked (as they should not have overpassed it) that there are two kindes of Gods judgement, they would have seene in this rebuking of David, a farre other maner of punishment,than such as might be thought to tend to reuenge. But because, it is not a little behooueth vs all to vnderstand whereunto the chastisements have respect, wherewith 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 judgement, the judgement of reuenge, the other of Chastisement. It is to be understood, that God so pursueth his enemies with the judgement 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 joyned with his indignation: with the judgement of chastisement he dealeth not so cruelly, as to be angry, nor pursueth to destroy, nor setteth downe his lightening to kill. Therefore it is not properly punishment or vengeance, but correction and admonishment. The one is the dooming of a ludge, the other of a Father. For the ludge when he pursueth an euill doer, he hath regard to the offence, and pursueth the very fault: when the father somewhat rigorously correceth his childe, he doth it not to be reuenged on him, or to punish him, but rather to teach him, and make him warier in time to come. Chastisement in a certaine place vseth a similitude somewhat differing from this, but yet it commeth to the same point. The sonne (say he) is beaten, and the servant also is beaten: but the one is punished as a bondervaine, because he hath offended, and the other is chastised as a free man and as a sonne, needing correction. To the one this correction sheweth for proofe and amendment, to the other for a scourge and punishment.

32 But that we may haue the whole matter shortly and in a ready summe, let this be the first of two distinctions. Wherefoer punishment is to reuenge, there sheweth itselfe the curse and wrath of God, which he alway withholdeth from the faithful. Contrariwise, Chastisement both is a blessing of God, and beareth a testimonie of his love, as the Scripture teacheth. This difference is commonly euyery where sufficiently
sufficiently expressed in the word of God. For whatsoever afflictions the wicked suffer in this present life, therein is painted out unto vs as it were a certain picture of hell, from whence they do already see a farre off their eternal damnation: and they are so farre from being amended or taking any profit thereby, that rather by such beginnings they are prepared to the most cruel hell that at length abideth for them. But the Lord chastising chastiseth his servants, but he doth not put them to death. Therefore they confess that to be beaten with his rodde, was good for them vs true instruction. But as we read every where that the holy ones suffer such punishments with quiet minde, so they have alway praied to escape the first kind of scourges. Chastise me Lord (faith Jeremio) but in thy judgement, not in thy wrath, lest thou destroy me. Pour out thy wrath vpon the nations that have not knowne thee, and vpon the kingdoms that have not called vpon thy name. And David faith: Lord 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 Esay: I will confesse to thee O Lord, because thou hast been angry with me: thy wrath is turned, and thou haue comforted me. Againse Abaca. Thou that hast beene angry shall remember mercy. And Miche: I will bear the wrath of the Lord, because I haue sinned against him. Where he putteth vs in minde that not onely they that are unjustly punished, nothing preuaile with murmuring against him, but alio that the faithfull haue afferwage of their sorrow, in considering the purpose of God. For after the same manner it is saide that he doth desile his owne inheritance, which yet (as we knowe) he will never desile. But that is spoken not in respect of the purpose or meaning of God that punisheth, but of the vehement feeling of sorrow which they feele that suffer any of his feueritie whatsoever it be. But he not onely pricketh his faithfull with no small rigour, but sometimes do woundeth them, that they thinke themselves not farre from the damnation of hell. So he testifieth that they haue deferred his wrath, and so it behoueth that they shoulde loue themselves in their euils, and bee touched with the greater care to appease God, and carefully make haste to crave pardon. But even in the very same dooing he sheweth a more evident testimonie of his favourable kindnesse than of his wrath. For the covenant continueth that was made with vs in our true Solomon: the truth whereof he that cannot decerne, hath affirmed, that it shall never bee made voide. If (faith he) his children forsake my lawe, and walke not in my judgement: if they defile my statutes, and keepe not my commandements; I will visite their sinnes with a rodde and with stripes: but I will not take away my mercie from him. Of which mercy to make vs assured, he faith, that the rodde wherewith hee will correct the poffetties of Solomon, shall be of men, and stripes of the children of men: by which claues when he meaneth moderation and lenity, he therewithall secretly declareth, that they cannot but he confounded with extreme and deadly honours, that feele the hand of God to be against them. How great regard he hath of this lenity in chastising his Israel, hee sheweth in the Prophet: I haue purged thee (faith he) in fire: But not as Siluer; for then thou shouldst haue beene all consumed. Albeit he teacheth that chastisements servue him for to cleene him, but he further faith, that hee vseth the same so temperately, that hee be not too much consumed by them. And that is needfull. For the more that every man reverently feareth God, and gieuth himselfe to follow godlines, so much the tenderer he is to beare his wrath, for the reprobate, although they goe under his scourges, yet for that they weigh not the cause, but rather turne their backe both to their owne sinnes & to the judgement of God, by that outwidsnesse they gather a hardnesse: or because they murmur and kicke against him, and doe make an vprote against their judge, that furious sudden rage afflieth them with madness and furor. But the faithfull being admonished by his correction, by and by descend to consider their sinnes, and being staken with
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with dread and horror, they flee in humble wise to pray to him for pardon, unless the Lord did allwaie these sorrows wherewith the poore soules torment themselves, they would faint a hundred times even in small tokens of his wrath.

33 Then let this be the second distinction, that when the reprobate are stricken with the scourges of God, they do already after a certaine maner begin to suffer pains by his judgement, and though they shall not escape unpunished, for that they have not taken heede to such tokens of the wrath of God, yet they are not punished to this end, to make them come to a better minde: but only that, to their great hurt, they should prove God to be a judge and reuenger. But children are beaten with rods, not that they should thereby be punished of God for their sinnes, but that they should thereby profit to amendment. Therefore we take it that they rather have respect to the time to come, then to the time past. This I had rather express in Chrysostomes words than mine owne. For this (faith he) God doth lay paine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And to faith Augustine: That which thou suffrest, that for which thou lamentest, is a medicine to thee and no paine, a chastisement and no damnation. But not away the scourge, if thou wilt not be put away from the inheritance, &c. Knowe ye brethren that all this miferie of mankinde when the world groweth in medicine all sorrow, and not a penall sentence, &c. These sentences I have therefore thought good to alleage, that the manner of speech that I have aboue written, should not seeme to any man new and strange. And hereunto serue all the complaints full of indignation wherein the Lord oftentimes doth expostulate of the vnkindnesse of the people, for that they stiffly despise all punishments. In Esay he faith: To what purpose should I strike you any more: from the sole of the foote to the crowne of the head, there is no whole place. But because the Prophets are full of such sayings, it shall be sufficient to have briefly flowed that God doth punish his Church for none other intent, but that it should be tamed and amend. Therefore when he did cast Saul out of the kingsdome, he punished him to reuengement: When he tooke from David his yong inne, hee corrected him to amendment. According to this meaning is that to be taken which Paul faith, we are judged of the Lord, we are corrected that we should not be damned with this world: That is, when we that be the children of God are afflicted with the hand of our heavenly father, this is no paine wherewith we should be confounded, but only a chastisement wherewith we should be instructed. In which point Augustine is plainly on our side. For he teacheth that the paines wherewith men are alike chastised by God, are diversely to be considered: because to the holy ones they are battels and exercices after the forgiveness of their sinnes, to the reprobate they are without forgiveness paines of wickednesse. In which place he rehearseth how paines were laide upon David and other godly men, and faith, that the same tended to this ende, that their godlinesse should by such humbling of them, be exercised and provoked. And where Esay faith, that the Jewish people had their iniquitie forgiven them, because they had received full chastisement at the Lords hande: this prooueth not that the pardon of sinnes hangeth vpon the full payment of the paine: but it is in effect as much as if he had faide: Because ye haue already suffered paines enough, and by the greeuousnesse and multitude thereof haue beene now pined away with long mourning and sorrow, therefore it is now time that receiuing the tidings of full mercie, your harts should rejoyce and feele me to be your father. For there God did take vpon him the person of a father, which repenteith him euyn of his just feuerite, when he was compelled sharply to correct his sonne.

34 With these thoughts it is necessarie that the faithfull be furnished in bitternesse of afflictions. It is time that the judgement began at the house of the Lorde, in which his name is called vpon. What should the children of God doe, if they did beleue the feuerite of God that they feele to be his vengeance? For he that being striken
stricken by the hand of God, imagineth God a punishing judge; cannot conceive him but angry and enimic vs to him, and detest the verie scourge of God as a curse and damnation. Finally, he can never be perswaded that God loueth him, that shall think him so minded toward him, that he is still minded to punish him. But he only profesteth under the rod of God, that thinketh him to be angry with his sinnes, but mercifully and loving to himselfe. For otherwise that must necesse happen, which the Prophet complaineth that he, where, Faith. Why wrathes, O God have paffed over me; thy terror hath opprest me. Also that which Moses writeth, because we have faunted in thy wrath: and we have beene troubled in thy indignation, thou haft set our iniquities in thy sight, and our secrets in the light of thy countenance: because all our dayes are done away in thy wrath: our yeeres are consumed as the word that is paffed out of a mouth. On the other side David faith thus of his fatherly chaffements, to teach that the faithfull are rather holpen than opprest thereby: Blessed is the man whom thou hast corrected: O Lord, and hast instrued in thy law, to give him quiet from cuill dayes, while a pit is digged for the sinner. Truly it is a hard tentation, when God sparing the vnbelieuers and winking at their faults, feeth more rigorous against them that be his. Therefore he gaueth them a cause of comfort, the admonishment of the law, whereby they should learne, that it is done to provide for their saluation when they are called againe into the way, and the wicked are caried headlong into their errors, whose end is the pit. And it is no difference whether the paine be everlafting or during for a time. For as well warre, famine, pestilence, and ficknes, as the judgement of eternall death are the curfes of God: when they are laid vpon men to this end, to be instruments of the Lords wrath and vengeance against the reprobate.

35 Now (as I thynke) all men do perceiue whereby tended that chaffement of the Lord vpon David: even to be an instruccion that God is greuously displeased with manslaughter and adulterie, against which he had swewed so great indignation in his beloved and faithfull seruant: that David should be taught to be no more so bold to do the like deed: and not to be a sinner whereby he should make a certaine recompence to God. And so is to be judged of the other kind of correction, whereby the Lord punished his people with a fore pestilence, for Davids disobedience whereinto he was fallen in numbring the people. For he did in deed freely forgive to David the guiltlesse of his sinner: but because it pertainned both to the publicke examples of all ages, and also to the humbling of David, that such a hainous offence should not remaine unpunished: therefore he most sharply chastised him with his rod. Which marke alio we ought to haue before our eyes in the vniuerfall course of mankind. For whereas after pardon obtained, we do all yet suffer the miseries that were laid vpon our first parent for sinnen we perceiue our felues by such exercitie to be admonished, how greuously God is displeased with the transgression of his law: that being throwne downe and humbled with knowledge in confience of our owne miserable estate, we may the more seuerely aspire to the blessednes. But he shall be most foolish that shall thinke, that the calamities of this present life are laid vpon vs for the guiltines of sinne. And that I thynke was the meaning of Chrysfone when he wrote thus. If God do therefore lay paines vpon vs, that he should call vs, persecuering in euils to repentance, then wher repentance is once swewed, the paine shall be superfluous. Therefore as he knoweth it to be expedient for every mans nature, so he handleth one man more roughly, and another with more lenye tenderenes. Therefore where he mindeth to teach that he is not vnmeasurable in taking punishments, he reproocheth to the hard hearted and obstinate people that being straken yet they make not an end of sinning. In this meaning he complaineth, that Ephraim was a cake scorched on the one side, and raw on the other, because the corrections did not pearce into their minde, that the people hauing their vices boilded.
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boiled out, might be made meere to receive pardon. Truely he that so speaketh, fieweth, that to soone as a man hath repented, he will by and by become appeasable; and that by our stifnes he is enforced to that rigour in chastifing of faults, which should have bene prevented with willing amendment. Yet forasmuch as we all are of such hardnesse and rudenesse, as vnloisfully needeth chastisement: it seemed good to him being a most wise Father, to exercise all without exception with a common scourage all our life long. But it is mereuellous why they so call their eyes upon the only example of David, and are not moued with so many examples, in which they might have beholde free forgiveness of sinnes. It is read that the Publicane went out of the Temple justified. There followed no paine. *Peter* obtained pardon of his offence, his tears we reade (fr. Ambrose) his satisfaction we reade not. And the man sike of the Palsie heard it spoken to him: Rize: thy sinnes are forgiven thee. There was no paine layd upon him. All the absolutions that are rehearded in the Scripture, are set out as giuen freely. Out of this great number of examples a rule should rather have beene gathered, than of that only example that containeth in it a certaine speciall matter.

36 Daniel in his exhortation wherein he counselleth Nabuchadnezzer to redeem his sinnes with righteounes, and his inquiries with pitying of the poore: his meaning was not to lay, that righteounesse and mercy are satisfactorie appeasements of God, and redemption of penances (for God forbid that there were ever any redemption lacking only the blood of Christ) but to referre this word Redeeming rather to men than to God, as if he had sayd: O king, thou haft vised an vnrighteous and violent government, thou haft oppressed the humble, thou haft spoile the poore, thou haft hardlie and vniustlie handled thy people: for thy vniust exactions, for thy violence and oppression, now render to them mercy and righteounes. Likewise *Salomon* faith, that with charitie the multitude of sinnes is covered: not before God, but among men themeselves. For thus is the whole verse: Hadred raffeth vp contentions, but charitie couereth all iniquite. In which verse, as his manner is, he doth by way of comparison of contraries, compare the evils that grow of hatreds, with the fruits of charitie: in this meaning, they that hate together, do one bite, barke at, reproch and raile at an other, and turne all things to the worst, but they that love together, do dissemble many things among themeselves, do winke at many things, and pardon many things one to the other: not that the one alloweth the others faults, but beareth with them, and helpeth them with admonishing, rather than galleth them with reproaching them. And it is not to be doubted that *Peter* alleageth this place in the same sentence, vnlke we will accuse him of depraving and wrongfully wresting the scripture. But whereas he teacheth that sin is purged with mercifulnes and liberalitie, he doth not meane that recompence is therewith made for sin before the face of the Lord, so that God being appeased by such satisfaction doth release the paine that otherwise he would have laid upon them, but after the accustomed manner of the Scripture he declareth that they shall finde him mercifull unto them that leaue their former vices and iniquities, doe turne to him by godlines and truth: as if he should saie, that the wrath of God doth cease and his judgement rest, when we cease from our enill doings. Neither doth he there describe the cause of pardon, but rather the manner of true conversion. As manytimes the Prophets do declare that Hypocrites do in vaine pester God with forged ceremonious visages in stead of repentence, whereas it is vprightnesse of life with the duties of charitie that delighteth him. As alfo the author of the Epistle to the Hebreues commending liberalitie and gentlenesse, teacheth that such sacrifices please God. And when Christ, taunting the Pharises that giving heed to only to cleansing of dishes, they neglected the cleane-

of cleanness pleasest God. Of which kind of speech we have intreated in another place.

37 As touching the place of Luke, no man that hath with sound judgement read the parable that the Lord did there recite, will make vs any controversy thereupon. The Pharisee thought with himselfe, that the Lord did not know the woman which he had so easily received into his presence. For he thought that Christ would not have received her, if he had known her such a sinner as she was. And thereby he gathered, that Christ was not a Prophet that might in such sort be deceived. The Lord, to frewe that she was no sinner to whom her sinnes was alreadie forgiven, did put out this parable. There were two dotters to one creditor upon visita; the one ought fifty, the other ought five hundred, both had their debts forgiven them. Whether oweth more thanke? the Pharisee answeres: he to whom most is forgiven. The Lord replied: learne hereby that this woman's sinnes are forgiven her, because she hath loued much. In which words (as you see) he maketh not her loue the cause, but the proofe of the forgiveness of her sinnes. For they are derived upon a similitude of that debtor, to whom five hundred was forgiven, to whom he did not say that therefore it was forgiven, because he had much loued: but therefore much loued, because it was forgiven. And hereunto must that similitude be applied in this sort: Thou thinkest this woman to be a sinner: but thou oughtest to know that she is none such, for as much as her sinnes be forgiven her. And that her sinnes be forgiven her, her loue ought to prooue vnto thee, whereby the rendereth thankes for this benefit. It is an argument gathered of the following effecte, whereby any thing is produc'd by signes enuining. By what meanes she obtained forgiveness of sinnes, the Lord openly testifieth: Thy faith, faith he, hath fauced thee. Therefore we obtaine forgiveness by faith: By charitie we give thankes, and testifie the bountifullness of the Lord.

38 As for those things that are commonly found in the booke of olde writers concerning satisfaction, they little moue me. I see indeed that many of them, (I will speake plainly) in a manner all whose booke remaine, have either erred in this point, or spoken too crabbly and hardly: but I will not graunt that they were so rude and viscultul as to have written those things in that fense that the new Satisfactioners do read them. Chrysostome in one place writeth thus: where mercie is required, examination ceaseth: where mercie is asked, judgement is not rigorous: where mercie is craued, there is no place for paine: where is mercie, there is no inquisition. Where is mercie, the answer is pardoned. Which words howsoever they be wrested, yet they can never be made to agree with the schoolemens doctrines. In the booke of Ecclesiasticall doctrines, which is gathered vpon Augustine, is read thus: Satisfaction of repentance is, to cut off the causes of sinnes, and not to graunt an entrie to their suggestions. Whereby appeareth that the doctrine of satisfaction that was faide to be giv'n in recompence of sinnes committed, was even in those times laughted to scorn: forasmuch as they referre all satisfaction to a holy inuine in abstaining from sinnes in time to come. I will not allege that which the fame Chrysostome faith, that he requireth of vs no more, but that we should confess our sinnes vnto him with teares (though such sentences are manie times found in his writings and others. Augustine in deede in some places calleth the workes of mercie, remedies to obtaine forgiveness of sinnes: but because no man should stumble at that little word, he himselfe preuenteth it in another place. The fleth of Christ (faith he) the true and onely sacrifice for sinnes, not onely these sinnes that are wholly put away in baptism, but also these that afterward crepe in by weakesnes: for which the whole Church crieth out at this day, forgive us our trespasses. And they are forgiven by that singular sacrifice.

39 They have for the most part called satisfaction, not a recompence to be
Defenders of Popish satisfactions not much holpen by the writings of the ancient Fathers.

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rendred to God, but an open declaration whereby they that had bin excommunicate when they would be received againe to the communion, did atertaine the Church of their repentance. For there were joined unto them when they did repent certaine fastings and other things, whereby they might perswade men that they were truly and heartily weane of their former life, or rather blot out the remembrance of their former doings: and so they were faide to make satisfaction not to God, but to the Church. Which is also expressed of Augustine in these words in his Enchiridion to Laurence: Out of that ancient custome the confessions and satisfactions that are at this day used, took their beginning. Truely vnder vnderstanding the which is brought to palle, that there remaineth not so much as a shadow of that better forme, I know that the old writers do sometime speake somewhat hardly, and as I said even now, I do not deny that peraduenture they erred herein. But those things that were beprinkled with a fewe spots, when they are once handled with these mens unwa
ded hands, are altogether defiled. And if we muft contend with the authority of old writers: good God, what old writers do they thrust vnto vs? A good part of those wherewith Peter Lombard their champion hath boathed vp his patched Sentences, is gathered out of the vnflorie dotages of certaine Monkes that are carried about vnder the name of Ambrose, Hierome, Augustine and Christifme. As about this present question he taketh in a manner all out of Augustines booke of repentance, which is foolishly boathed of good and bad by some feraper togethe. It bareth indeede the name of Augustine, but such a booke as no man being but meanely learned, would vouchsafe to acknowledge for his. But whereas I doe not so narrowly examine their follies, let the readers pardon me whom I would ease of that tediousnes. For to me it should not be vrie labourfome, and yet vrie plaufile to bewray to their great shame those things that they have hetherfoere boasted vpon as mysteries, but because my purpose is to teach fruitfully, therefore I palle them over.

The v. Chapter.

Of the supplyings which they adde to satisfactions, as pardons and purgatorie.

O Vt of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfactor, is supplie by these pardons. And they run so furthe into madnesse, that they define them to be the distribution of the merits of Chrift and of the Martyres, which the Pope dealeth abroad by his bulles. But although they have more neede of Hellesborus to purge their fretfull braine, then argumentes to asswirve them, so that it is not much woor-thie the trauail to stende vpon confuting such trifling errours, which are alreadie shaken with many bateramnes, and of themselues growe into decayed age, and bende toward falling: yet because a short confutation of them shall be pro-fitale for some that be ignorant, I will not altogether omit it. As for this that pardons have so long stund safe, and have so long beene vnpunished, having beene vfed with so outrageous and furious licentiousnes: this may seue to teach vs in how darke a night of errours, men in certaine ages past haue beene drowned. They saw themselues to be openly and uncolouredly scorned of the Pope and his Bulbearers, gainful markets to be made of the saluation of their soules, the price of saluation to be vauued at a fewe pence, and nothing set out to be freely given: that by this colour they bee wiped of offerings to be filthily spent vpon brothels, bawds and bankruptings, that the greatest blowers abroad of pardons are the greatest delphers of them, that this monsiter doth daily more and more with greater licentiousnes overcome the whole, and growe into outrage, and that there is no ende, newe leade daily,
dayly brought, and new money gotten. Yet with his reverence they received, they worshipped and bought pardons, and such as among the rest few somewhat farther, yet thought them to be godly deceivers, whereby men might be beguiled with some profit: At the length, since the world suffered itself to be somewhat wiser, pardons waxe cold, and by little and little become frozen, till they utterly vanish away.

2. Forasmuch as many that see the filthie garments, the deceits, theftes, and robberies, wherewith the pardoners have herebefore mocked and beguiled vs, yet see not the very fountain of vngodliness from whence they spring: it is good to shew not onely of what sort pardons be, but also what they be, when they are wiped from all spots. They call the treasure of the Church, the merites of Christ and of the holy Apostles and Martyrs. The principal custodie of this barne (as I haue already touched) they faine to be deliuered to the Bishop of Rome, that he should haue the distribution of so great gifts, that he might both give them by himselfe, and also grantJurisdiction to other to give them. Hereupon proceede from the Pope sometime plenary pardons, sometime pardons for certaine yeeres: from the Cardinalls, pardons for a hundred daies: from Bishops, pardons for fourtie daies. But they be (as I may naturally descride them) the profaning of the blood of Christ, Sainctes moccari, to lead away the Christian people from the grace of God, from the life that is in Christ, and to turne them from the true way of salvation. For how could the blood of Christ be more filthily profaned, than when it is denied to suffice to the remission of finnes, to reconciliation and satisfaction, unlesse the want thereof as being withered and wafted, should be otherwise supplied and perfected? The law and all the Prophets (faith Peter) bare witnesse of Christ, that by him forgiuenesse of sin is to be receiued: Pardons gie remission of finnes by Peter, Paul and the Martyrs. The blood of Christ (faith John) cleanseth vs from sinne: Pardons doe make the blood of Martyrs the wafting away of finnes. Christ (faith Paul) which knew not sin, was made sin for vs, that is, the satisfaction of sin, that we might be made the righteousnes of God in him: Pardons doe set the satisfaction of finnes in the blood of Martyrs. Paul cried out and testified to the Corinthians, that onely Christ was crucified and died for them: the pardons prononce, that Paul and other died for vs. In an other place he saith that Christ purchased the Church with his blood: the pardons appoint an other price of purchase in the blood of Martyrs. The Apostle saith, that Christ with one oblation made perfect for ever them that were sanctified: the pardons cry out to the contrarie and say, that sanctification is made perfect by the Martyrs, which otherwise were not sufficient. John saith that all the Saintes washed their Gownes in the blood of the Lambe: the pardons teach men to wash their Gownes in blood of Saintes.

3. Leo Bishop of Rome, writeth notable well to the Palesstines against these sacrilege. Although (faith he) the death of many Saintes hath beene precious in the sight of the Lord, yet the killing of no innocent hath beene the propituation of the world. The righteous received, but gaue not crownes: and out of the valiantnesse of the faithfull are grauen examples of patience, not gifts of righteousness. For their deathes were every one singular to themselves, and none of them did by his end pay the debt of an other, forasmuch as there is one Lord Christ, in whom all are crucified, all are dead, buried, and raised vp againe. Which sentence (as it was worthie to be remembred) he repeated in an other place. There can nothing be required more plaine to destroy this wicked doctrine. Yet Augustine speaketh no leffe figly to the same effect. Though (faith he) we die brethren for brethren, yet the blood of no Martyrs is shed for the forgiuenesse of finnes. Which thing Christ hath done for vs, neither hath he therein done that for vs, that we should follow him, but hath giuen vs a thing to rejoice vpon. Again in an other place, As onely the Sonne of God was made the Sonne of Man, to make vs with him the Sonnes of God: so he alone

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for vs hath taken vpon him punishment without cull deferenings, that wee by him might without good deferenings, obtaine grace not due vnto vs. Truely whereas all their doctrine is patched together of horrible sacrifacies and blaphemies, yet this is a more monstrous blasphemie than all the other. Let them remember them selfes whether there be not their decrees: that the martyrs haue by their death done more to God, and defered more, than was needfull for themselfes: and that they had remaining so great a plenty of deferenings, as did also overflown vnto other: and that therefore, leaft so great goodnes shoule should be superfluous, their blood is mingled with the blood of Christ, & of both these blouds is made the treasur of the Church, for the remission and satisfaction of sins. And that fo is the saying of Paul to be taken: I supplie in my body those things that want of the sufferings of Christ for his body, which is the Church. What is this else, but to leave Christ onely his name, otherwife to make him but a common petie fame, that may scarcely among the multitude bee knowne from the rest? Hee onely, onely shoulde have beene preached, he onely forsooth, he onely named, he onely beene looked vnto, when the obtaining of forgiveness of sin, satisfaction, and sanctification are entreated of: But let vs heare their curtalled arguments: Leaft the blood of the Martyrs should be flipt in vaine, therefore let it be employed to the common benefite of the Church. Is it fo? was it no profite to glorifie God by their death? to subscribe to his truth with their bloud? by defying this present life, to testify that they fought for a better life? by their steadfastnesse to strengthen the faith of the Church, and overcome the stubbornnesse of the enimes? But this is the matter indeed: they acknowledge no profite of the Martyrs death, if Christ onely be the propitiator, if he onely died for our sins, if he onely was offered vp for our redemption. So (say they) Peter and Paul might needlesse have obtained the crowne of victorie, if they had died in their beds. And whereas they have fought euen to the shedding of their bloud, it woulde not agree with the justice of God to leave the fame barren and fruitlesse. As though God could not telhowe to increafe in his servants their glory, according to the measure of his gifts. But the church receiueth in common together profite enough, when it is by their triumphes encouraged to a zealous desire to fight.

4. But how maliciously doe they wret their place of Paul where he faith, that he supplie in his body those things that wanted of the sufferings of Christ? For bee referret hernot the default of supplying to the worke of redemption, satisfaction, and expiation: but to those afflications wherewith all the members of Christ, that is to saying, all the faithful must be exercised so long as they shall be in this flesh. Hee faith therefore, that this remaineth of the sufferings of Christ, that he daily sufferrith in his members the fame that he once sufferrith in himselfe. Christ vouchsafteth to doe vs so great honour, to reckon and account our afflictions his owne. Whereas Paul adde these words, For the Church, hee meaneth not for the redemption, for the reconciliation, for the satisfaction of the Church, but for the edifying and profite of the Church. As in another place he faith, that he sufferrith all things for the electe, that he may obteine the saluation which is in Christ Iesus. And he wrote to the Corinthians, that he sufferrith all the troubles that he sufferrith, for their comfort and saluation. And immediately in the same place expoundeth himselfe, when hee saith further, that he was made a minister of the Church, not for redemption, but according to the dispensation that was committed vnto him, to preach the Gospell of Christ. If they yet require another expostor, let them heare Augustine. The sufferings of Christ (faith he) are in Christ onely as in the head: and both in Christ & the Church, as in the whole bodie. Whereby Paul being one member faith, I supplie in my body that which wanteth in the sufferings of Christ. Therefore if thou whatsoever thou be that hearest this, art one of the members of Christ, whatsoever thou sufferrist of them that are not the members of Christ, that same wanteth in the sufferings.
sufferings of Christ. But wherunto the sufferings of the Apostles taken for the Church of Christ do tend, he expoundeth in an other place where he saith: Christ is to me the gate vnto you: because ye are the sheepe of Christ bought with his blood: acknowledge your price, which is not gien of me, but preached by me. Then he addeth, As he hath gien his soule, so ought we to giue our soules for our brethren, to edifie peace, and conforme faith. These are Augustines words. But God forbid, that Paul Rom.5.15. should have thought that any thing wanted in the sufferings of Christ, as concerning all fulnes of righteousness, salvation and life, or that he meant to add any thing thereunto, which is plainly and honorably preacheth, that the abundance of grace was so largely powerd out by Christ, that it farre surmounted all the force of sinne. By it alone all the Saints have bene saued, and not by the merite of their own life or death as Peter expressly testified: so that he should be laufherso against God and Christ, that should repose the worthines of any Sainthe any where else than in the one ly merite of God. But why doe I carry hereupon any longer, as upon a matter yet doubtfull, sith the very bewraying of such monstrous errors is a sufficient conflagration of them?

5. Now (to passe over such abominations) who taught the Pope to encloure in lead and parchement the grace of Iesus Christ, which the Lord willed to be distribut ed by the worde of the Gospell? Truely either the Gospell of God must be false, or their pardons false. For, that Christ is offered vs in the Gospell, with all abundance of heavenly benifites, with all his merites, with all his righteousness, wife dome and grace, without any exception, Paul wittnelefeth where he saith, that the word of reconciliation was deluiered to the minifters, whereby they might vfe this forme of meffage as it were Christ giuing exhortation by them: we befech you, be ye so reconciled to God. He hath made him that knew no sinne, to be made sin for vs, that we might be made the righteousnes of God in him. And the faithfull know of what value is that common par-taking of Christ, which (as the fame Apostle wittnelefeth) is offered vs to be enjoyed in the Gospell. Contrariwise the pardons doe bring out of the storehouse of the Pope, a certaine pittance of grace, and fasten it to lead parchement, yea and to a certaine place, and feuer it from the worde of God. If a man should aske whence this abuse tooke beginning: it seemeth to have proceeded hereof, that when in time past penitentes were charged with more rigorous satisfactions than all could bare, they which felt themselves about measure oppressed with penance enjoyned them, required of the Church a release. The mitigation that was granted to such, was called an indulgence or pardon. But when they turned satisfactions from the Church to God, and said that they were recompenes whereby men may redeem themselves from the judgement of God, then they therewithall did also draw these indulgences or pardons to be propitiatory remedies, to deluier vs from defcerpt punishements. As for these blasphemers that we have recited, they forged them so shamelesly, that they can have no colour at all.

6. Now let them no more trouble vs with their purgation, because it is with this axe already broken, hewed downe, and overthrown from the vnc foundations. For I doe not agree to some men, that thinke best to desire in this point, and make no mention at all of Purgatorio, whereupon (as they say) great conten tions doe arife, but small edification is gotten. Truely I my selfe would also thinke such tafles worthie to be negligently passed over, if they did not account them earnest matters. But forasmuch as Purgatorio is builded of many blasphemers, and is daily vpholden with new blasphemers, and raiseth vp many and grievous offences, truly it is not to be winked at. This peradventure might after a while have been dissimuled for a time, that it was invented by curious and bold rauine without the worde of God: that men beleued of it by I wot not: what revelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wrested.

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Albeit the Lord giueth not leave to mans presumptuousnes so to breake into the secret places of his judgements, and hath seuerely forbidden men to enquire for truth at dead men, neglecting his worde, and permitted not his worde to be so vnreurently defiled. But let vs grant, that all those things might for a while haue bene borne with, as things of no great importence. But when the cleansing of sins is fought else where than in the blood of Christ, when satisfaction is giuen away to any other thing, then it is most perillous not to speake of it. Therefore we must criue out not onely with vehement stretching of our voice, but also of our throte and sides: that Purgatorio is the damnable deceit of Satan, that it maketh voide the Cross of Christ, that it layeth an intollerable slander upon the mercie of God, that it freebleth and overthroweth our faith. For what else is Purgatorio among them, but the satisfaction that the foules of men departed do pay after their death? So that overthrowing the opinion of satisfaction, Purgatorio is immediately out heauen by the vorie rootes. But if in our former discourse it is more than evident that the blood of Christ is the onely satisfaction, propitiatory sacrifice, and cleansing for the sins of the faithfull: what remaineth but that Purgatorio is a meere and horrible blasphemie against Christ? I passe over the robberies of God wherewith it is daily defended, the offences that it breedeth in religion, and other things innumerable, which we feete to have come out of the same spring of vngodines.

But it is good to wring out of their handes such places as they haue falsly and wrongfully taken out of the Scripture. When (say they) the Lorde affirmeth that the sinne against the holy Ghost should not be forgiven in this world, nor in the world to come, thereby he tellueth that there is a forgiveness of some sinnes in the world to come. But who seeth not that the Lorde there speaketh of the fault of sinne? Now if it be so, what is that to their purgatorio for as much as by their opinion the pain is there fluxed of those sinnes, whereof they deny not the fault to be forgiven in this present life? But that they may no more carpe against vs, they shall haue yet a plainer solution. When the Lord meant to cut off all hope of pardon from loo haunous wickednes, he thought it not ynot to say that it should never be forgiven, but the more to amplifie it, he vned a diuision, wherein he comprehended both the judgement that every mans conscience feelith in this life, & the last judgement that shall be openly pronounced at the resurrection: as though he should haue said: Beware ye of malicious rebellion, as of most present damnation. For he that of set purpose hath endeauoured to quench the light of the holy Ghost, shall not obtaine pardon, neither in this life which is giuen to sinners for their conversion, nor in the last day when the lambs shall be feathered by the Angels of God from the goates, and the kingdom of heaven shall be cleansed from all offinches. Then they bring forth that parable out of Matthew: Agree with thine adversary, leaft he deluere thee to the Judge, and the Judge to the Sargeant, & the Sargeant to the prison, from whence thou shalt not get our, vnntill thou haue paied the uttermost farthing. If in this place the judge do signifie God, and the adversary plainly the duell, the Sargeant the Angell, and the prison purgatorio, I will gladly yeele them. But if it be evident to all men, that Christ meant there to shew into how many dangers and mischieues they cast themselues, that had rather obstatibly pursue the extremitie of the law, than deale according to equity and good right, to the end to exhort his discipels the more earnestly to agreement with equity: where then I pray you shall Purgatorio be found?

They fetch an argument out of the saying of Paul, where he affirmeth, that the knees of things in heaven, earth, and hells, shall bow to Christ. For they take it as confesse, that hells cannot there be meant of those that are adjudged to eternall damnation. Therefore it remaineth that it must be the soules lying in paine in Purgatorio. They did not reason verie eulke, if the Apostle did by kneeling meane the true godly worshipping. But if he teacheth onely, that there is dominion giuen to Christ.
Christ, whereby all creatures are to be subdued, what proof is there to the contrary, but that we may by holy understatand the Devils, that shall bee brought before the judgment of God, to acknowledge him their judge with feare and trembling? Like as Paul himselfe expounded the same prophecy in another place. All (faith he) shall be brought before the judgement seate of Christ. For it is written. So truly as I live, every knee shall bow to me, &c. But we may not so expound that which is in the Revelation: I have heard all creatures, both these things that are in heauen, and those that are upon the earth, and these that are under the earth, and those that are in the sea, and all those that are in them. I have heard them all say to hym that sitteth on the throne, and to the Lamb, Blessing, and honor, and glory, and power for ever & ever.

That I do in deed easily grant, but what creatures do they thinke to be here rehearsed? For it is most certain, that there are contained creatures both without reason, & without sense. Whereby is affirmed nothing else, but that all the parts of the worlde, from the highest top of the heauens to the very middle point of the earth, do in their manner declare the glory of their creator. As for that which they allege out of the history of the Machabees, I will not vouchsafe to answere it, least I should seeme to reckon that worke in the number of the holy bookes. But Augustine received it for Canonicall. But first, of what sure credit did he receiue it? The Jews (faith he) esteem not the writing of the Machabees as they do the Law, the Prophets, and the Pfalmes, of which the Lord himselfe hath witnesed as of his witnesses, saying: It was necessary that all things should be fulfilled that were written in the Law, & the Pfalmes, and Prophets concerning me. But it hath beene receiued of the Church not unprofitable, if it be soberly read or heard. And Hierome teacheth without any doubting that the authority thereof is of no force to prooving of doctrines. And it evidently appeareth by that old booke, which is entitled under the name of Cyprian, concerning the exposition of the Creed, that it had no place at all in the old Church. But why doe I heere fitte without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, when in the end he crafteth pardon, if he have spoken any thing not well. Truely he that confection his writings to neede pardon, faith plainly that they are not the oracles of the holy Ghost. Beside that, the godlines of Indus is praised for none other cause, but for that hee had an assured hope of the last resurrection, when he sent an offering for the dead to Hierusalem. Neither doth the writer of that historie referre that which Indus did to be a price of redemption, but that they might be partakers of the eternal life, with the other faithfull, that had died for their country and religion. This doing was in deed not without superition and preposterous zede, but they are more than foole, that draw a sacrifice of the lawe so far as unto vs: forasmuch as we knowe that things do cease by the coming of Christ, that them were in vfe.

But they have an inuincible bulwarke in Paul, which cannot so easily be battred. If any man (faith he) build upon this foundation, gold, silver, precious stones, timber, heyestubble, the Lord shall shewe every mans work; what it is: because it shall be revealed in fire, and the fire shall trie every mans worke what it is. If any mans worke do burne, it shall suffer losse, but he shall be safe, but as through the fire. What fire (say they) can that be, but the fire of purgatorio? by which the filthyines of sinne are clened away, that we may enter pure into the kingdom of God? But the most part of the olde writers thought it to bee another fire, that is to say, Trouble or the crose, by which the Lord trieth them that be his, that they should not rest in the filthyines of the flesh; and that is much more probable, than in faining purgatorio. Albeit I doe neither agree with these men, because I thinke I have attained a certaine and much plainer understanding of that place. But before that I utter it, I would have them answere me, whether the Apostles and all the Saints must have gone through this fire of Purgatory? I know they will say, nay. For it were too much inconvenient.
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that they must have needed to be purged, whose merits they dreamed to overflower above measure to all the members of the Church. But the Apostle affirmeth it. For he doth not say that the works of some shall be proved, but the works of all. Neither is this my argument, but Augustine, which so confuteth that exposition. And (which is more absurd) he doth not say, that they shall pass through the fire for all works: but if they have faithfully built the Church, they shall receive reward when their works in examined with fire. Fuft, we see that the Apostle vied a Metaphore, when he called the doctrines invented by man's brains, wood, hay, and stubble. And the Metaphore hath an apparent refuge: that as wood so stone as it is put in the fire, containeth and wasteth, so cannot those doctrines continue when they come to be examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to follow the true cause of his Metaphore, and match the partes together with just relation, he called the trial of the holy Ghost, fire. For even as the nearer that gold and silver are put to the fire, so much the finerproved they have of their goodnes and fineness: so the Lords truths, the more exactly it is wed with spiritual examination, so much the greater confirmation of credite it receiveth. As hay, wood, and stubble put to the fire, are brought to sudden consuming, so the inventions of men, not established by the word of God, cannot bear the trial of the holy Ghost, but they by and by fall away and perish. Finally, if forged doctrines be compared to wood, hay, and stubble, because like wood, hay, and stubble, they are burned with fire & destroyed; but they are not destroyed or drawn away but by the spirit of the Lord: it followeth that the holy Ghost is the fire wherewith they shall be proved, whose proofs Paul, according to the common view of the scripture, calleth The day of the Lord. For it is called, the day of the Lord, when every he doth any way shew his presence to men. But then his face principally shineth, when his truth shineth upon vs. Now he have were proved, that Paul meaneth no other fire, but the trial of the holy Ghost. But how are they sauced by the fire, that suffer losse of their works? That shall not be hard to understand, if we consider of what kinde of men he speaketh. For he toucheth those builders of the Church, that keeping the true foundation, do build disagreeing matter upon it, that is to say, they that not swearing from the chief and necessary articles of faith, do err in points that be smaller and less perillous, mingling their own deuises with the word of God, such I say, must suffer losse of their work, having their deuises destroyed. But themselves are sauced, but as by the fire, that is to say, not that their ignorance and error is allowable before the Lorde, but because they are cleansed from it by the grace and power of the holy Ghost. Therefore, whosoever have defiled the golden fineness of God's words with this dung of purgatorie, they must needs suffer losse of their works.

10 But they will say, it hath beene an ancient usage of the Church. Paul answered this objection when he comprehended his owne time in that sentence, where he saith, that all they must suffer losse of their work; that in the building of the church, do lay any thing upon the foundation that agreeth not with it. Therefore when the aduersaries objected against me, that it hath beene vied above a thousand and three hundred yeeres, to have prayers made for the dead: I ask them againe, by what word of God, by what revelation, by what example it was done. For here do they not only want testimonies of Scripture but also all the examples of holy men that there are read, do they not such thing. Of the mourning and order of funerals there are somtimes found many and long tales: but of prayers you cannot see one title. But of the greater weight that the matter is, the more it ought to have beene expressly spoken. But the very old fathers themselves that prayed for the dead, did see that herein they wanted both commandement of God, and lawfull example. Why then durst they do so? In this I say, they did suffer somewhat as men, and therefore I affirm, that that which they did, ought not to be drawn into example. For whereas the faithful ought
ought to enterprize the doing of nothing, but upon assured confidence, as Paul teacheth: this assuredness is principally required in prayer. But it is likely that they were led by some reason into it: they sought some comfort to relieve their sorrow: and it seemed unnatural not to shew before God some testimony of their love toward the dead. How man's wit is inclined to this affection, all men know by experience. Also the received custom was like a burning brand to set many men's minds on fire. We know that with all nations and in all ages there were funerals done for the dead, and their souls were yearly purged. For though Satan beguiled foolish men with these deceits: yet he took occasion so to beguile by a true principle: that death is not a destruction, but a passage out of this life into another. And it is no doubt, but that even very superstition condemneth the Gentiles before the judgment seat of God, for neglecting the care of the life to come, which they professed themselves to believe. Now Christians, because they would not be worse than Heathen men, were ashamed to do nothing for the dead, as though they were utterly destroyed. Hereupon came that indulgent diligence: because if they were slow in looking to the funerals, in bankettings and offerings, they thought that they had put themselves in danger of a great reproach. And that which first proceeded from a wrongfull following of the Heathens example, was so multiplied by often new encreases, that now it is the principal holiness of Papistry, to help the dead in distress. But the Scripture ministreth another much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lord. And it addeth a reason: because from thenceforth they rest from their labors. And we ought not so much tenderly to follow our own affection of love, to set up a wrongfull manner of praying in the Church. Truly he that hath but meane wisdom, doute soone perceive that all that is read hereof in the old writers, was done to beare with the common vflage, and the ignorance of the people. They themselves also, I grant, were carried away into error even as unadvised lightnes of belief is wont to rob mens wits of judgement. But in the meantime the verie reading of the doth shew, how doubtingly they commend prayers for the dead. Augustine in his booke of confessions, reporteth that Monica his mother did earnestly desire, that she might be remembered in celebrating the ministers at the Altar. An old viues request, which the sonne neuer examined by the rule of the scripture, but according to his affection of nature, would have it allowed of other. As for the booke that he made of care for the dead, containeth so many doubtings, that of right it ought with the coldnes thereof to quench the heathe of a foolish zeal: if any man desire to be a proctor for dead men, truely with cold likelihoodes it will bring them out of care that were before carefull. For this is one pillar of it, that this doing is not to be despised, because it is a custome growen in vfe, that the dead should be prayed for. But though I grant to the old writers of the church, that it is a charitable vfe to help the dead: yet we must still hold one rule which cannot deceive: that it is not lawfull for vs in our prayers to vse any thing of our owne; but our requests must be made subject to the word of God: because it is in his will to appoint what he will have to be asked. Now where as the whole law and the Gospel do not so much as in one syllable give libertie to pray for the dead, it is a prophanne abuse of the innocution of God to attempt more than he commandeth vs. But that our adversaries may not boast that they have the ancient church companion of their error: I say there is great difference betweene them and it. They vfed a memorial of the dead, leaft they should seeme to have cast away all care of them: but they did therewith confesse that they doubted of their state. As for purgatorie, they so affirmed nothing that they held it for a thing uncertaine. These men require to have that which they have dreamed of purgatorie, to be holde without question for an article of faith. They flenderly and oneely to passe it lightly over, did in the communion of the holy supper commend their dead to God: Thence do continually call upon the care of the dead, and
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and with importunate praising it, doe make it to be preferred above all dutifull works of charitie. Yea, and it were not hard for vs to bring fouerth some testimonies of the old writers, that do manifetly overthow all those prayers for the dead, which then were vfed. As this of Augustine, when he teacheth that all men looke for the resurrection of the flesh and the eternall glory, and that every man then receive the rest that followeth after death, if he be woorthie when he dieth. And therefore he teffteth, that all the godly doe immediately after death enjoy the blessed rest as well as the Prophets, Apostles, and Martyrs. If their estate be such, what I beseech you shal our prayers avail them? I passe over the grofser superstitions, wherewith they have bewitched the minds of the simple: which yet are so innumerable and the most part so monstrous, that they can have no honest colour to excuse them. Also I let passe those most filthy buyings and sellings that they have vfed, while the world was in much grosse senseleffe ignorance. For both I should never make an end, and also the rea- 
ders shall without any rehearfall of them, haue here sufficient, whereupon they may flabilit their conscienties.

The vj. Chapter.

Of the life of a Christian mans: And first, by what arguments the Scripture exhorteth vs thereunto.

We haue alreadie said, that the marke whereunto regeneration tendeth is that in the life of the faithfull there should appeare an agreement and consent betweene the righteouffe of God and their obedience: and that to they should con-

tsine the adoption, whereby they are receuied to be children. But although his lawe containe in it selfe that newneffe, whereby the image of God is restored in vs, yet because our durne hath neede both of many prickings forwarde and helps,there-fore it shall be profitable to gather out of divers places of the Scripture an order of framing of life, that they that have a desirous mind of amendment, may not wander out of the way in their endeavir. Now when I take upon me the framing of a Chris-

tians mans life, I am not ignorant that I enter into a manifolde and plentious argu-

ment, and such as may with the greatneffe thereof fill a long volum; if I would ab- 

solutely entreate of it in all pointes. For we see into what great length are strecth 

the exhortatori orations of old writers, made onely every one of one feueral vertue, 

And that is not done with too much idle babbling. For whatsoever vertue a man pur- 

pose to set out in oration, the stile runneth of it selfe into such largenesse with plente 
of matter, that a man cannot seeme to have discoursed well of it, unless he haue spoken much. But my minde is not to stretch so farre the institution of life, which I pro-

mise to teach, as peculiarly to go through euery speciall vertue, and wander abroad into exhortations. Let such things be fetched out of other mens writings, and special-ly out of the Homilies of the olde fathers. It shall be enough for me to shew an orderly trade, whereby a godly man may be guided to a right marke of framing his life, and shortly to appoint out a certaine vnuerfall rule, by which he may well trie what be his duties. There shall peraduenture at some other season be a fit time to make de-
clarations, or I will leave that to other, which I my selfe am not meete to doe. I doe naturally loue shortnesse, and peraduenture if I would speake more at large; it would not frame well with me. And if a longer maner of teaching were neuer so much pleasing, yet I would scarce haue mind to put it in proofe. But the course of this pre-

sent worke requireth to knit vp a simple doctrine with as great shortnesse as I may. As the Philosophers haue their certaine ends of right and honestie, from which they de- 

riue particular duties and all the company of vertues: so the Scripture is not with- 

out her order in this matter: but holdeth a most godly well ordered disposition, and much more certaine than all the Philosophers orders. This onely is the difference,
that they (as they were vain-glorying men) have diligently endeavored to attain an exquisite plainness of order, to show forth the ready aptness of their wit. But the Spirit of God, because he taught without curious affection, hath not so exactly nor continually kept an orderly trade: which yet when he sometime voucheth, he doth sufficiently declare, that it is not to be neglected of vs.

2 This instruction that the Scripture teacheth, whereof of we now speake, standeth chiefly upon two parts. The first, that there be powerd and brought into our minde a love of righteousness, to which otherwise we are of nature nothing enjoined. The second, that there be a rule set out vnto vs, that may not suffer vs to go out of the way in following righteousness. In commendation of righteousness it hath both very many and very good reasons: of which we have here before in divers places spoken of some, and other some, wherein we shall in this place briefly touch. At what foundation may it better begin than when it putteth vs in mind that we must be holy, because our God is holy? For when we were scattered abroad like straying sheep, and dispersed abroad in the maze of the world, he gathereth vs together againe, to joyn vs in one flocke he calls us. When we hear mention made of our joyning with God, let vs remember that holyneff must be the bond thereof. Not that by the meaning of holyneffe we come into common with him: (whereas rather we must first cleave vnto him, that being endued with his holyneffe, we may follow whither he calleth) but because it greatly pertaineth to his glory, that he have no fellowship with wickedneffe and uncleanneffe. Therefore also it teacheth, that this is the end of our calling, which we ought alway to have respect vnto, if we will answer God that calleth vs. For to what purpose was it, that we should be drawn out of the wickedneffe and filthineffe of the world, if we give our selves leave all our life long to wallow in them still? Moreover it also admonisheth vs that to the end we may be reckned among the people of God, we must dwell in the holy city Hierusalem. Which as he hath hallowed to himselfe, so is it vnlawfull that it be vnholyly prophaned by the uncleanneffe of the inhabitants. From hence came these sayings, that Psal. 139. 9. they shall have a place in the tabernacle of God that walke without spot, and study to follow righteousness, &c. Because it is not meete that the Sanctuary whereon he dwelleth, should be like a stable full of filthineffe.

3 And the better to awake us it sheweth that God the father, as he hath joyned vs to himselfe in Christ, so hath printed an image for vs in him, after which he would have vs to be fashioned. Now let them finde me a better order among the Philosophers, that thinke that the philosophie concerning manners, is in them only orderly framed. They when they will excellently well exhorte vs to virtue, bring nothing els but that we should live agreeably to nature. But the Scripture bringeth here exhortation from the true wellspring, when it not only teacheth vs to referre our life to God, the author of it, to whom it is bond: but also when the hath taught that we arewaue out of kinde from the true original and state of our creation, the immediately adds, that Christ by whom we came againe into favour with God, is set before vs for an example, that we should express the forme thereof in our life. What may a man require more effectual than this one thing? Yea, what may a man require more than this one thing? For if the Lord hath by adoption made us children with this condition, that our life should resemble Christ the bond of our adoption; if we do not give and shew our selves to righteousnes, we doe not only with most wicked: breach of allegiance depart from our creator, but also we falslye him to be our Saviour. Then the Scripture taketh matter of exhortation out of all the benefits of God, which he rehearseth vnto vs, and all the parts of our salvation. And sheweth that if God hath shewed himselfe a father vnto vs, we are worthy to be condemned of extreme unthankfulness, if we do not Likewise in our behalfe shew our selves children vnto him. Sith Christ hath cleansed vs with the washing of his blood.}

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**The first entrance into newness of life is the love of holiness, where-with we ensame us we are taught that God is holy.**

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**Another motive unto holiness is Christ his holiness which God hath set to be our pattern.**

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**Another motive unto holiness is Christ his holiness which God hath set to be our pattern.**
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blood, and hath made vs partakers of this cleansing by baptism, it is not seemly that we should be spotted with new filthiness. Sith he hath graffed vs into his body, we must carefully take heed that we sprinkle not any spot or blot upon vs that are his members. Sith he himselfe that is our head, is ascended into heaven, it behoeth vs that laying away earthly affection, we doe with all our hart aspire to heavenward; Sith the holy Ghost hath dedicated vs temples to God, we must endeavour that Gods glory may be honourably set out by vs, and must not doe any thing whereby we may be profaned with filthiness of sinne. Sith both our soule and our body are ordained to heavenly incorruption and an uncorruptable crown, we must diligently travaile, that the same may be kept pure and uncorrupted vnto the day of the Lord. These (I say) be the best laide foundations to build a mans life, and such as the like are not to be founde among the Philosophers, which in commendation of vertue doe never climb above the naturall dignite of man.

4 And here is a fit place to speake vnto them, that hauing nothing but the title and badge of Christ, yet would be named Christians. But with what face doe they boast of his holy name: Sith none have any fellowship with Christ, but they that haue received 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 olde man which is corrupted according to the desires of errour, and haue not put on Christ. Therefore it is pronouced that they falsely, yea and wrongfully pretend the knowledge of Christ, although they can eloquently and roundly talk of the Gospell. For it is not a doctrine of tongue, but of life: and is not conceiued as other learnings be, with only understanding and memorie, but is then onely receiued when it poffefsth the whole soule, and findereth a seat and place to hold it in the most inward affection of the hart. Therefore either let them cease, to the flaunder of God, to boast of that which they are not, or let them shew themselues not vnworthy schollers for Christ their maister. We have given the first place to the doctrine wherein our religion is contained, because our saluation beginneth at it: but the same must be pouer into our hart, and passe into our manners, yea and transforme vs vnto it, that it be not vnfruitfull vnto vs. If the Philosophers doe soouily chafe against them, and doe with flamefull reproche drue them from their companie, that proffing an arte that ought to be Schoolmaisters of life, doe turne it into a Sophistical babling: with how much better reason shall we deteste these triffling Sophisters, that are contented to role the Gospell vpon the top of their tongues, the effectuall working where of ought to pearce into the inmost affections of the hart, to rest in the soule, and to alter the whole man an hundred times more, than the cold exhortation of Philosophers?

5 Yet doe I not require that the manners of a Christian man fauour of nothing but the absolute Gospell: which nevertheless both were to be wished and we must indevoure vs toward it. But I doe not so souerely require a gospelllike perfection, that I would not acknowledge him for a Christian that hath not yet attained vnto it. For so should all men be excluded from the Church, Sith there is no man founde that is not by a great space distant from it, and many have hitherto but a little way proceeded toward it, who yet should be vniouly caste away. What then? let that be seet for the mark before our eies, to which alone all our endeouer may be directed. Let that be appointed the goal for vs to run and travaile vnto. For it is not lawful for thee to make partition with God, to take upon thee part of these things that are commanded thee in his word, and to leave part at thine owne choice. For first of all heuerie where commendeth integrity as the cheefe part of worshipping him: by which word he meaneth a pure simplicitie of minde that is without all deceitfull colour and faining: against which a double hart is set as contrary: as if it should be said, that the beginning of liuing vpwhite is spirituall, when the inward affection of the minde

Though Christians be far from arresting unto, yet they ought to be earnestly in following after the perfect righteousness which is set before them in the Gospell.
mind is without faining dedicate to God to obserue holiness and righteousness.

But because no man in this earthly prison of the bodie hath soe great strength to haft with such freenes of running, as he perfectely ought to do, and the greater number are so feeble, that with staggering and halting, yea and creeping upon the ground, they avance but slowly forward. Let vs exercie one goe according to the measure of his little power, and proceede on our journey begun. No man shall goe soe vntowardly, but he shall every day get some ground, though it be but little. Therefore let vs not cease to travell soe, that we may continually proceede somewhat in the way of the Lord. And let vs not despaine vpon the slendernes of our going forward, for howsoever the sucesse of our actions are not our desire, yet we have no lost our labour when this day pafteth yesterday soe: that with pure limplicity we looke vnto our marke, and long toward the end of our course, not loothingly flattering our selves, nor tenderly bearing with our owne eules, but with continuall endeavoure trauelling to this, that we may still become better than our selves, till we attaine to goodnes it selfe: which in deed we seeke for and follow all our life long: but we shall then only attaine it, when being unclerked of the weakenes of the flesh, we shall be received into the full fellowship thereof.

The viij. Chapter.

The summe of a Christian life: wherein is intreated of the forlaking of our selves.

Albeit that the law of the Lord have a most aptly wel disposed order to frame a mans life, yet it seemed good to the heavenly schoolemaister to instruct men yet with a more exacte trade to the same rule that he had sett forth in his law. And the beginning of that trade is this: that it is the duty of the faithfull to yeeld their bodies to God a living, holy and acceptable sacrifice vnto him: and that therein standeth the true worshipping of him. Hereupon is gathered occasion to exhorte men, that they do not apply themselves to the fashion of this world, but be transformed in renewing of their mind, that they may prove what the will of God is. Now this is a great thing that we be consecrate and dedicate to God: that we should from thence forth thinke, speake, imagine, or do nothing but to his glory. For the thing that is consecrate, cannot be applied to unholy vses, without great wrong done vnto him. If we be not our owne, but the Lords, it appear eth what errour is to be avoided, and wherunto all the doings of our life are to be directed. We are not our owne: therefore let neither our owne reason nor our owne will bee rule in our counsels and doings. We are not our owne: therefore let vs not make this the end for vs to tend vnto, to seeke that which may be expedient for vs according to the flesh. We are not our owne: therefore so much as we may, let vs forget our selves, and all things that are our owne. On the other side, we are Gods: therefore let vs live and die to him. We are Gods: therefore let vs his wisdome and will goevere all our doings. We are Gods: therefore let all the parts of our life tend toward him as their only lawfull end. Oh how much hath he profited, that having learned that himselfe is not his owne, hath taken from himselfe the rule and government of himselfe to give it to God? For as this is the most strong working persuance to destroy men, that they obey themselves: Rom.14.8. so it is the onely hauen of liars, neither to know nor will any thing by himselfe, but only to follow God going before him. Let this therefore be the first step, that man depart from himselfe, that he may apply all the force of his wit to the obeying of the Lord. Obeying 1 call not only that which standeth in obedience of the word, but that whereby the mind of man, void from his owne sensualitie of flesh, bendeth it Ephes.4:23. selfe wholly to the will of Gods spirit. Of this transformation (which Paul calleth renewing of the mind) whereas it is the first entrée into life, all the Philosophers were ignorant.
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ignorant. For they make onely Reafon the gouernesse of man; they thynke the one-
ly ought to be heard : finally to her onely they gve and affigne the rule of manners,
but the Christian Philosophie biddeth her to gue place, and to yeeld and be subiect
to the holy Ghost: so that man now may not lue himselfe, but bære Christ huing
and reigning in him.

The next degree of rigneousnes to
seeke those things that are of God
sincerely for them
feales not in anie
side respect of our
owne.

2 Hereupon followeth also this other point, that we seeke not the things that be
our owne, but those things that be according to the will of the Lorde, and that make
to the aduancement of his glory. This is also a prooe of great profiting, that in a
maner forgetting our fulues, and altogether leaving the regard of our fulues, we trau-
ell to employ our studie to God and his commandements. For when the Scripture
biddeth vs to leave privie regard of our fulues, it doth not onelie race out of our
mindes the countoulines of hauing the greede secking for power and fauour of men:
but also rooteth out ambition and all desire of worldly glory, and other more secret
petitions. Truely a Christian man must be so fathioned and disposed, to thinke
throughout all his life, that he hath to do with God. In this fort, as he shall examine
all his doings by Gods will and judgement: so he shall reverently direct vs to
all the earnestly bent diligence of his minde. For he that hath learned to looke vpon
God in all things that he hath to doe, is therewithall turned away from all vaine
thoughts. This is that forsaking of our fulues, which Christ euken from their first be-
inning of instruction to earnestly gauie in charge to his discipules: when it oncethath
bitten pooffion in the hart leaueth no place at all, first neither for pride,
nor disdainfulnes, nor vain glorious boasting, then neither for cautife, nor filthie
lust, nor riottousnes, nor unregard, nor for other evils that are engendered of the lone
of our fulues. Contrariwise, where ouer it reigneth not, there either most filthy vices
do rage 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 vnlesse he haue forsaken him-
selfe according to the commandement of the Lorde, will of his owne free will vse
goodnes among men. For all they that have not been pooffed with this feeling, if
they have followed vertue, they have done it at the least for praises fake. And all the
Philosophers that ever most of all affirmed that vertue was to be defined for it selfes
fake, were puffed vp with so great pride, that it appereed that they desired vertue for
no other thing, but that they might haue matter to be proud vpon. But God is so nothing
at all delighted, neither with those gapers for the peoples breath, nor with those swel-
lung beaftes, that he pronounceth that they have alreadie receiued their rewarde in
the worlde, and maketh harlots and Publicanes nearer to the kingdom of heauen,
than them. And yet we haue not thoroughly declared with how many and how great
flaues man is hindered from that which is right, so long as he hath not forsaken him-
selfe. For it was truly laid in times past, that there is a worlde of vices hidden in the
foule of man. And thou canst finde no other remedies but denying thy selfe, and lea-
uing regard of thy selfe, to bend thy minde to seeke those things that the Lorde re-
quireth of thee, and to seeke them therefore onely because they please him.

3 In another place the same Paul doth more plainly, although shortly, goe
through all the parts of a well ordered life, saying: The grace of God that bringeth
saluation vnto all men, hath apperead and teacheth vs, that we shoule denie all vngod-
lineffe, and worldly lustes, and that we shoule live soberly, righteously and
godly in this present world, looking for the bleffed hope and glorious appeaung of
the mightie God, and of our Saviour Iefus Christ, which gave himselfe for vs to re-
deeme us from all vngodlieufnes, and to purge vs a peculiar people vnto himliue
frequently giuen vnto good works. For after that he hath fet forth the grace of God
to encourage them, to make ready the way for vs to worship God, he taketh awaie
two stoppes that doe moft hinder vs, that is to say, vngodlineffe, whereunto wee
are naturally too much inclined, and Worldly desires, which extende further. And
under
under the name of godliness, he not only meaneth superstitious, but also comprehendeth all that diagreeeth with the earnest fear of God. And worldly lustes are in effect as much as the affections of the flesh. Therefore he commandeth vs in respect of both the tables of the lawe, to put of our owne wit, and to forfakke all that our owne reason and will informeth vs. And all the doings of our life he bringeth into three parts, sobriety, righteounesse, and godliness: of which sobriety without doubt signifieth as well chaste and temperance, as a pure and measurable sparing of temporal things, and a patient sufferrance of pouertie. Righteounesse containeth all the duties of equitie, to gue every man his owne. The third is Godliness, that seuereth vs from the defilings of the world, and with true holinesse joyneth vs to God. These things, when they be knit together with an vnseparable knott, make a full perfection. But for as much as nothing is more hard, than forfaking the reafon of the flesh, yea subduing and renouncing her desires, to give our selues to God and our brethren, and to studie for an Angelike life in the filthie rate of the earth: therefore Paul, to loose our mindes from all snares, calleth us backe to the hope of blessed immortalitie, admonishing vs not to strue in vaine: because as Christ hath once appeared the redeemer, so at his last comming, he shall shew the fruit of the saluation that he hath purchased. And thus he dureth away the entiements that blinde vs, and make vs not to aspire as we ought, to the heavenly glorie; yea and he teacheth that we must travell as men being from home in this world, that the heavenly inheritance be not lost or fall away from vs.

Now in these words we perceiue, that the forfaking of our selues hath partly respect to men, and partly, yea chiefly to God. For whereas the Scripture biddeth vs to behaue our selues with men, that we preferre them before vs in honour, that we faithfully employ our selues wholly to procure their commoditie: therefore it giveth such commandements as our minde is not able to receive, but first being made void of natural sense. For (with such blindnesse wee runne all into love of our selues) every man thinketh himselfe to have a just cause to advance himselfe, and to despise all other in comparison of himselfe. If God have giuen vs any good gift, by and by bearing our selues bold thereof, we lift vp our courage, and not onely swel, but in a manner 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 gifts, which we praiie in our selues, or better doe appeare in other, least we should be compelled to give place to them, we doe with our enviousnesse deface them and finde fault with them. If there be any faults in them, we are not contented stouterly and sharplie to mark it, but we also odiously amplifie it. Hereupon growth that insolencie, that every one of vs, as though he were pruifiled from the common estate, would be higher than the rest, and carelesslie and proudlie sit light by every man, or despise them as inferiour. The poore yeeld to the rich, hafe people to gentlemen, servants to their masters, unlearned to the learned: but there is no man that doth not nourish within himselfe some opinion of excellencie. So every man in flattering himselfe, beareth a certaine kingdom in his brest. For presumptuounely taking vpou them somewhat whereby to please themselvese, they judge vpou the wits and manners of other men. But if they come to contention, there busseth out their poiyon. For many doe make a sheue of great meeknesse, so long as they finde all things gentle and lovely; but how many a one is there that keepeth that continuall course of modestie, when he is picked and stirred to anger? And there is no remedie herof, but that the most hartfull pestilence of loue, of soueraigne and selfe loue be rooted out of the bottome of their hartes, as it is rooted out by the doctrine of the Scripture. For there we are so taught, that we must remember that the good gifts that God hath giuen vs, are not our owne good things, but the free gifts of God, whereof if any be proud, they bewray their
Cap. 7. Of the maner how to receive their owne vnthankfulnesse. Who maketh thee to excell? Paul faith, if thou hast received all things, why doest thou boast, as if they were not given thee? Then, that we must with continual reknowledging of our faultes, call our selues backe to humilitie. So shall there remaine in vs nothing to be proude vnpon, but there shall be much matter to abase our selues. Againe, we are commanded, whatsoeuer giftes of God we see in other men, so to reuerence and esteeme those giftes, that we also honour those men in whom they be. For it were a great Lewndenesse for vs, to take from them that honor, that God hath vouchsafed to giue them. As for their faultes, we are taught to winke at them, not to cherishe them with flattering, but that we should not by reason of those faultes triumph against them, to whom we ought to beare good will and honour. So shall it come to passe, that with what man soever we haue to doe, we shall behave our selues not onely temperately and modestly, but also gently and friendely. As a man shall never come any other way to true meekenesse, but if he have a heart endued with abasing of himselfe, and reuerencing of other.

5. Now how hard is it, for thee to doe thy dutie in seeking the profit of thy neighbour? Thou shalt herein labour in vaine, vnlesse thou depart from regard of thy selfe, and in a maner put off thy selfe. For how canst thou performe these things that Paul teacheth to be the workes of charity, vnlesse thou forfayke thy selfe, to gie thy selfe wholly to other? Charity (faith he) is patient and gentle, not proud, not disdainfull, envie not, vnlesse he not, seeketh not her owne, is not angrie, &c. If this one thing be required, that we seeke not the things that are our owne, we shall doe no small violence to nature, which so bendeth vs to the onely loue of our selues, that it doth not easily suffer vs negligently to passe over our selues and our owne things, to watch for other mens commoditie, yea to depart with our owne right to refigne it to another. But the Scripture, to leade vs thither as it were by the hand, warneth vs that whatsoever gracious giftes wee obtaine 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 use of all Gods graces is a liberall and bountiefull communicating of them to other. There can be no certaine rule, nor more forceable exhortation could be deuided for the keeping of the same, than when we be taught that all the good giftes that we haue, are things of God deliered, committed to our truitt vpon this condition, that they should be disposed to the benefit of our neighbours. But the Scripture goeth yet further, when it comparreth them to the powers where-with the members of mans body are endued. No member hath his power for himselfe, nor applieth it to his owne private use: but poureth it abroade into the other members of the same bodie, and taketh no profit therto, but such as proceedeth from the common commoditie of the whole bodie. So whatsoever a godly man is able to doe, he ought to be able to doe it for his brethren, in prouding none othertwffe priviately for himselfe, but so that his mind be bent to the common edification of the Church. Let this therefore be our order for kindnesse and doing good: that whatsoever God hath bestowed vpon vs, whereby we may helpe our neighbour, we are the Bailifes thereof, and bound to render account 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 onely joyne the travell 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 receive of God, he hath in the old time set the same lawe even in the smalles giftes of his liberaltie. For he commanded the first fruits of the currant to be offered vnto him, by which the people might testifie that it was unlawfull for them to take any fruit of the goodes 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 hand dedicated them to the author thereof, it is evident that it is an vntrue abuse thereof that doth not favou

Exod. 22.29, 23.19.
of such dedication. But it shall bee vaine for thee to goe about to enrich the Lorde with communicating to him of thy things. Therefore such thy liberalitie cannot extend vnto him, as the Prophet saith, thou must vs it towarde his Saints that are in earth. Therefore almes are compared to holy obligations, that they may now be correspondent to these of the law.

6 But that we should not be wearie with doing good (which otherwise must needs come quickly to passe) that other thing must be adiowned which the Apostle speakeh of; that charitie is patient & not moved to anger. The Lord commandeth to do good to all vniversally, of whom a great part are most vnworthie, if they be considered by their owne deserving. But heere the Scripture helpeth with a verie good meane, when it teacheth that we must not have respect what men desyre of themselues, but that the image of God is to be considered in all men, to which we owe all honor and loue. But the same is most diligently to be marked in them of the houshold of faith, in so much as it is in them renewed and restored by the spirite of Chrift. Therefore whatsoever man thou light vpon, that needeth thy helpe, thou haft no cause to withdraw thy selfe from doing him good. If thou say that he is a stranger: but the Lorde hath given him a marke, that ought to be familiar vnto thee, by the reason that hee forbidde thee to despise thine owne flesh. If thou say that he is base and naughtie: but the Lorde sheweth him to be such a one, to whom he hath vouchsafed to give the beauty of his image. If thou say that thou owste him nothing for anie 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 & so great benefits wherewith he hath bound thee vnto him. If thou saye that hee is vnworthie that thou shouldest labour any thing at all for his sake: but the image of God whereby he is commended vnto thee, is worthy that thou shouldest giue thy selfe and all that thou haft vnto it. But if hee haue not onely deferred no good at thy hande, but also provoked thee with wronges and cull doings: even this is no just cause why thou shouldest ceaze both to loue him & to do for him the dutifull worke of loue. Thou wilt say, he hath farre otherwise deferred of me. But what hath the Lorde deferred? Which when hee commandeth thee to forgive al wherein he hath offended thee, truly he willeth the same to be imputed to himselfe. Truly this is that only way to com to that which is vertelie against the nature of man, much more is it hard for man, I meane, to love them that hate vs, to recompence cull with doing good, to rendr blessings for reproches: if we remember that we must not consider the malice of men, but looke vpon the image of God in them, which defacing and blotting out their faultes, doth with the beautie and dignitie of it selfe allure vs to embrace it.

7 Therefore this Mortification shal then onely take place in vs, when wee performe the duties of charitie. But it is not hee that performeth them, that onely doth all the dutifull worke of charitie, although he leave none of them undone, but he doth them of a syncre affection of loue. For it may happen, that a man may fully performe to all men all that he oweth, so much as concerneth outwarde duties: and yet he may be farre from the true performing of it. For you may see some that wouldt seeme verie liberal, which yet doe giue nothing but either with pride of looke, or with churlishnes of wordes they upbraid it. And we be come to such wretchednesse in this vnhappy world, that almost no almes are giuen of any men, or at least of the most part of men, without reproching. Which penitfenesse shoulde not haue beene tolerable among the verie heathen. For of Christians is somewhat more required then to shew a cheerefulnesse in courtenance, and make their doings lonely with gentlenes of words. First they must take vpon them the personage of him whom they see to neede their helpe, and then to pitie their cafe, as if themselfes did feel and suffer it: so that they may be carried with feeling of mercie and gentlenes, even as they woulde be to helpe themselfes. He that shall come so minded to helpe

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**Text from page 185 of the document**

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**References**

- Phil. 16:14, 18:35
- Heb. 13:16
- 1 Cor. 13:4
- Gal. 6:10
- Eph. 5:7
- Matt. 6:14–18:35
- Luk. 17:3
- Math. 5:44

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**To doe the worke of Charitie is no thing, except they be done charitably.**
Cap. 7. Of the maner how to receive

his brethren, will not onely not defile his doings with any arrogancy or upbraiding, but alio neither will despit his brother to whom he doth good as one needing his help, nor treate him vnderfoot as one bound vnto him: no more then we vvere to reproach a sick member, for eating whereof the whole bodie laboureth, or to think it specially bound to the other members, because it hath drawn more helpe vnto it than it hath recompened. For it is thought that the common interparting of duties between members of one bodie, hath no free kind of gift, but rather that it is a payment of that which being due by the law of nature it were monstrous to denie. And by this reason it shall follow, that he may not think himselfe discharged that hath performed one kinde of dutie, as it is commonly vied, that when a rich man hath giuen any thing of his owne, he leaueth other charges to others, as not belonging to him. But rather every man shall think thus with himselfe, that he is altogether debtor to his neighbours, and that he must determine none other end of vng his liberalitty, but when able to sayleth, which how large soever it be, must be measured by the rule of charitat, vol. 3.

Nowe let vs more fully declare the principall part of forsaking our selves, which wee faile to have respect to God. We have made much of it at alreadie, which it was superfuous to rehearse againe: it shall be sufficient to entreat of it so farre as it frameth vs to quietenesse of minde and sufferance. First therefore in secking the commodite or quietenesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our things to the Lords will, we would yeeld vnto him the affections of our heart to be tamed and subdued. To couet wealth and honors, to compass authority, to heap vp riches, to gather together all such sollicites as serve for royalitie and pompe, our hunte is outrageous, and our greediness infinite. On the other side of povertie, ignobilitty, and base estate, we have a maruellous fear and maruellous hatred, that moove vs to trauell by all means to eschew them. Hereby a man may see, how vanquet a minde they have, how many fiastes they attempt, vs what studeys they wearie their life, that frame their life after their owne deuide: to attain those things that their affection of ambition or courtousnesse requireth, and on the other side to escape poverty and basenesse. Therefore the godly must keepe this way, that they be not enangled with such snare. First let them not either desire, or hope for, or think vpon any other meanes of prospering, than by the blessing of the Lord: and therefore let them freely and boldly refle themselues vpon it. For howsoeuer the flesh think it felte sufficient of her selues, when the other trauelleth by her owne diligence, or eneourageth with her owne studie, as is holpen by the favour of men, to the attainyng of honour and wealth: yet it is certaine, that all these things are nothing, and that we shall nothing preuaile with wit or trauell but so much as the Lord hal prosper both. But on the other side his onely blessing findeth a way through all stops, to make all things proceeds vs to a topfull and luckie end. Then howsoever we may most of all obtaine any glorie or wealth without it (as we dayly fee the witch to get heapes of great honors & riches) yet forasmuch as they upon whom resteth the curie, doe feele no parcel of felicitie, wee can obtaine nothing without his blessing that shall not turne vs to evil. And it is not at all to be courted, that maketh men more miserable.

He which knoweth himselfe and his owne depend wholy vpon the blessing of God will neither seeke to advance himselfe by ryll meanes, nor immoderately desire to be advanced, nor impatiently murmer at any thing which happeneth.
the grace of Christ.  Lib.3.  .186

craftie meanes, or extortion with doing: injurie to our neighbours, but shall one
follow those fortunes that may not leade vs from innocencie. For who may hope
for the helpe of Gods blessing among fraudes, extortions, and other little meanes of
wickednesse? For as Gods blessing folleweth no man but him that thinketh purely,
and doth righte, so it calleth backe all them of whom it is desired, from crooked
thoughtes, and corrupt dooings. Then we shall be bridled that we burne not with
unnecessary desire of growing rich, nor ambitiously gape for honors. For with
what face may a man strive to be holpen of God, to obtaine those things that he de-
sireth against his word? For God forbid that God should give the helpe of his
blessing to that which he curseth with his owne mouth. Last of all, if it succeede not ac-
\nting to our wish & hope; yet we shall be restrained fro impatience, and fro cutting
our estate whatsoever it be; because we know that that is to murmur against God, at
\n whose will riches and poverty, baze ande ande honors are disposed. Briefly, he that
\n refleth himselfe in such fort as is aforefaid vpon the blessing of God, neither will by
\n euill sitteitas hunt for those things that men are wont outragiously to court, by
\n which craftie meanes he thinketh that he shall nothing preuaile: nor if any thing
\n happen prosperously will impute it to himselfe, and to his owne diligence, ende-
\n nuous or to fortune, but will alligne it to God the Author. But if while other mens
estates doe flourishe, he goe but slenderlie forward, yea or slide backward, yet he will
\n bear his ill fortune with greater quietnesse and moderation of minde, than a pro-
\n phane man will beare a meanely good successse, which is not altogether so good as
\n he defined: because he hath a comfort wherin he may more quietly rest, than vpon
\n the highest top of wealth and authoritie: because he accounteth that his things are
\n ordered by God as is available for his salvation. So we see that David was minded,
\n and yeeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weaned
child, and that he walketh not in hugh things or manfullous aboue himselfe.

16 And the godly minde ought to haue that quietnesse and suffrance not only
consisting in this behalfe: but also must extend to all chunces whereunto our
present life is subject. Therefore no man hath rightly forsaken himselfe, but he hath
so resigned himself vp wholly to the Lord, that he suffereth all the partes of his life
to be governed by his will. He that is so framed in minde, whatsoever happen, will
neither think himselfe miserable, nor will with censure ande against God complain of
his fortune. How necessarie this affections is, shall hereby appeare, if you con-
der to how many chunces we be subject. Diverse kindes of diseases doe trouble vs,
sometyme the peaticence cruelly reigneth, sometyme we are sharply vexed with calam-
itites of warre, sometime frost or hale detaining the hope of the yeare, bringeth
barrenesse, that drueth vs to death: sometime our wife, parents, children or kins-
folkes are taken away by death, our house is consumed with fire: these be the things
at frustrating whereof men curse their life, detest the day of their birth, hate Heauen
and Light in excreation, murmur against God, and (as they be eloquent in blaspheme-
\ics) accuse him of vnjustice and crueltie: But a faithful man must even in these
chances behold the mercifull kindnesse and fatherly tendernesse of God. Therefore
whether he see his house destroyed, his kinsfolke slaine, yet he will not therefore
ceaze to praife God, but rather will turne himselfe to this thought: Yet the Grace of
the Lord that dwelleth in my house will not leave it desolate. Or if when his corn is
blasted or bitten, or consumed with frostes, or beaten downe with hale, he see famine
at hand, yet he will not despair, nor speake hatefully of God, but will remaine in this
confidence, We are yet in the Lords protection, and heep brought vp in his pastures: Psa.79.13.
he therefor will finde vs fooded euie in extremest barrenesse. Or if he be trou-
bled with sickenesse, euie then he will not bee discouraged with bitterness of
forrowe, to burst out into impatience and quarter thus with God: but confide-
ning the righteoufnesse and lenitie in Gods correction, he will call himselfe backe to

Bb 2  patience.
Cap. 8. Of the manner how to receive patience. Finally whatsoever shall happen, because he knoweth it ordained by the hand of God, he will take it with a well pleased and thankful minde, lest he should stubbornly resist his authoritative, in whose power he hath yielded 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 minds against adversities, did impute the same to fortune, with whom they counted it foolish to be angry, because she was blind and vnadvised, that blindly wounded both the deferving and vndeferving. For contrariwise this is the rule of godlines, that the only hand of God is the judge and gouernesse of both fortunes, and that it runneth not forward with vnadvised sudden rage, but with most orderly justice dealeth among vs both good things and euell.

The viij. Chapter.

Of the bearing of the crosse, which is a part of the forsa
king of our felues.

He which forsa-keth himselfe must arm himselfe to endure a trauel-some estate of life, whereas there is none the less limiting this comfort we go no other way than Christ himselfe hath troden before us. Mar. 16.24. Mat. 3.17. & 17.5. Rom. 8.2. A&. 14.11. Phil. 3.10.

Affliction necess-arie for us not onely as for Christ to reftifie our obedi-ence unto God, but further also to bring us to a sen-sible feeling of our owne infubmis-ion and weakeenesse.

Becaused a godly minde must yet climbe vp higher, even to that whereunto Christ called his disciples, that every one take vp his crosse. For all whom the Lord hath chosen & vouchsafed to receive into one company, must prepare themselfes to a hard, trouesome and vnquiet life, and full of many and divers kinds of incoommodities. So it is the will of the heavenly father, to exercise them in such sort, that he may have a true proofe of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloved sonne above the rest, and in whom the fathers minde was fully pleased, yet we see how he was not tenderly and dammely handeled: so that it may be truly said, that he was not onely exercised with a perpetuall crosse so long as he dwelled in earth, but that all his life was nothing else but a kind of continuall crosse. The Apostle therefore the crosse thereof to be, that he behoulded that he should learn obedience by those things that he suffered. Why then should we priviledge our selves from that estate, whereunto it behould Christ our head to be subject, specially fish he became subject therunto for our sake, to shew vs an example of patience in himselfe? Therefore the Apostle faith that this is the appointed ende of all the children of God, to be fashioned like vnto him. Whereupon also in hard and sharp chancese, which are reckoned aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the sufferings of Christ: that as he endured out of a maze of all troubles into the heauenly glory, so we may by divers tribulations be brought into the same glory. For so faith Paul himselfe, that when we learne the communicating of his afflictions, we do also conceiue the power of his resurrection: and when we are fannahed like vnto death, we are so prepared to the fellowship of his glorious rising againe. How much may this example to affwage all the painfullnes of the crosse, that the more we are afflicted with aduersities, so much the more sure is our fellowship with Christ confirmed? by communicating whereof, our sufferings are not onely made blessed vnto vs, but also do much helpe vs to the furtherance of our saluation.

2. Beside that, our Lord had no neede to take upon him to beare the crosse, but to restifie and procure his obedience to his father: but we for divers causes have need to lead our life vnder a continuall crosse. First (as we be naturally bent to atributive all things to our felue) vnlesse our weakenes bee shewed vs as it were before our eies, we do easily esteem our owne strength above due measure, and doubt not that whatsoever happen, it will continue unbrokene and vnovercume against all hard aflaultes. Whereby we are carried into a foolish and vaine confidence of felie, and then trusting therupon, we stubbornly waxe proud against God himselfe, as though our owne powers without his grace did suffice vs. This arrogancy he can no way better beate.
beate downe, than when he prooueth vnto you by experience, not onely how feeble, but also how fraille we be. Therefore he afflicteth you either with shame, or povertie, or losse of children, or sicknesses, or other calamities, which we being vnable to bære in respect of our felues, doe by and by fake downe vnder them. Being so humbled we learne to call vpon his stregthe, which onely maketh you to stand vp right vnder the heauie burden of afflictions. Yea the most holy, how well souer you know that they stand by the grace of God and not by their owne force, yet are too much aflured of their owne strength and confancie, vnlesse by the triall of the croffe, he bring them into a more inward knowledge of themselves. The flothfulness crept into David: I said in my repit, I shall never be moued, Lord, thou hast established in thy good pleasure a strength to my hill, thou hiddest away thy face, I was striken. For he confesseth that with sluggishnes in prosperitie his senses were dulled, that not regarding the grace of God, vpon which he should have hanged, he leaned vnto himselfe, to prooue himselfe perpetuall continuance. If this chaunce to do great a Prophet: which of vs ought not to be searefull, that we may be heedefull? Therefore whereas in prosperitie they flatter themselves with opinion of a greater constancie and patience, when they are once humbled with adversitie, they learne that their former opinion was but hypocrisse. The faithfull (I say) being admonished by such examples of their diseases, doe thereby prooue to humilite, that being vnclad of the wrongfull confidence of the flesh, they may reftort to the grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherein is abundantly sufficient succour for them.

3 And this is it that Paul teacheth, that by troubles is engendred patience, by patience proofe. For whereas God hath promis'd the faithfull that he will be present with them in troubles, they feele the fame to be true, when they stand patiently being vpholder by his hand, which by their owne stregthe they were not able to do. Patience therefore bringeth a proofe by experience to the holy ones, that God when need requireth, will indeed performe the helpe that he hath promis'd. And thereby also their hope is confirmed: forasmuch as it were too much vnthankfulnesse not to looke for in time to come, the fame truth of God that they had already by experience prooued to be constant and sure. We see now how many good things doe come vnto you in one knot by the croffe. For outherthrowing the opinion that we falsly presume of our owne strength, and discloefing our hypocrisse that delighteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth vs being so humbled, to rest vpon God onely, by which it commeth to passe, that we neither be oppressed nor fall downe. And after victorie followeth hope, incometh as the Lord in performing that which he hath promis'd, establisheth the credite of his truth for time to come. Truely, although there were noe reaons but these, it appeareth how much the exercize of the croffe is necessarie for vs. For it is a matter of no small importance, to hauue the blinde loue of thy felfe wiped away, that thou maist well know thine owne weaknesses. To feele thine owne weaknesses, that thou maist learne to disftrust thy felfe: to disftrust thy felfe, that thou maist remove thy confidence from thy felfe vnto God, to rest with confidence of hert vpon God, that being vpholder by his helpe, thou maist continue vnto vndercome to the last end: to stand fast by his grace, that thou maist understand that he is true in his promis'es: to know by proofe the truth of his promis'es, that thy hope may be strengthened thereby.

4 The Lord hath also an other end of affliction his, to trie their patience, and instruct vs to obedience. Not that they can vsee any obedience toward him, other than the fame that he giueth them: but so it pleaseth him by open examples to make approoued by wuncesse, and to set forth the graces that he hath bestowed vpon his holy ones, that they should not be idly hid within them. And therefore in bringing foorth into open the strength of sufferrance and confancie, wherewith he hath
furnished his servants, it is said that he trieth their patience. And from hence came the se fayings: that God tempted Abraham, and had procured of his godliness, by this that he refused not to offer vp in sacrifice his own and only sonne. Therefore Peter teacheth that our faith is so proved in troubles, as gold is tried in a furnace. And who can say that it is not expedient, that the most noble gift of patience, which a faithful man hath received of his God, should be brought forth into vfe, that it may be made certainly known and manifest? For otherwise men will not esteem it as it is worthie. Now if God himself doth righteously when he ministrith matter to stir vp the virtues that he hath given to his faithful, that they should not lie hidden, yea lie unprofitable and perishing: then is there good reason of the afflictions of the holy ones, without which their patience should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to live not after their owne will, but after the will of God. Truly if all things should flow into them after their owne will, they would not know what it were to follow God. And Seneca rehearseth that this was an old Proverbe, when they exhorted any man to suffer adversitie, to follow God. By which they declared, that then only a man truly entered under the yoke of God, when he yielded his hand and backe to Gods correction. Now if it be most righteous, that we should shew our selves in all things obedient to the heavenly father, then we ought not to refuse, that he should by all means accustome vs to yield obedience vnto him.

5 But yet we perceive not how necessary this obedience is for vs, vnlesse we do also consider, how wanton our flesh is to take off the yoke of God, so loone as it hath beene but a little while daintily and tenderly handecl. The same happeneth vnto it, that chaunceth to stubborn horsefes, which if they be a fewe days pampered idly, they cannot afterward for the same disposal be tamed, neither doe know the rider, to whose government they somewhat before obedient. And this is continuall in vs that God complaineth to have beene in the people of Israel, that being well fed and couered with fatenesse, we kicke against him that fed and nourishes vs. The liberalitie of God should indeed have allureth vs to consider and love his goodnes, but for as much as our evil nature is such, that we are alway corrupted with his tender vnage, it is more than necessary for vs, to be restrained by some discipline, that we run not ouragiously into such a stubborn wantonnesse. So that we should not growe fierce with vnmeasurable abundance of riches, 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, bodie, or fortune, the Lord himselfe, as he forseeth it to be expedient, preuenteth it, and with the remedie of the crosse suffiueth and bridleth the fiercenes of our flesh, and that divers waises, so much as is healthfull for euery man. For all are not alike sicke of all one disease, or do alike need of hard healing. And thereupon is to be feene how some are exercised with one kind of crosse, and some with another. But whereas the heavenly Phisitton handeleth some more genly, and purgeth some with sharper remedies, when he meaneth to provide for the health of all: yet he leaueth none free or vn touched, because he knoweth all without exception to be diseased.

6 Moreover, the most mercifull father needeth not onely to prevent our weaknes, but many times to correct our past offences. Therefore so oft as we are afflicted, the remembrance of our forepast life ought by and by to enter into our mind: so without doubt we shall finde that we have done somewhat worthy of chastisement. Yet we ought not chiefly to ground our exhortation to patience upon the acknowledging of sinne. For the Scripture ministrith vs a farre better consideration, when it faith, that the Lord correcteth vs with adversitie, that we should not bee damned with this world. Therefore we ought even in the very sharpest of tribulations to acknowledge the kindnes & goodness of our father toward vs, so as much as we then he
ceafeth not to further our salvation. For he doth afflict, not to destroy or kill vs, but rather to deliver vs from the damnation of the world. That thought shall lead vs to that, which the Scripture teacheth in another place: My sonne, refuse not the Lords correction, nor be weary when thou shalt be rebuked of him. For whom the Lord loveth, he correcteth, and embrace him as a father doth his child. When we know his rod to be the rod of a father, is it not our duty rather to shew ourselves obedient children and willing to learne, than with obstinacie to doe like desperate men, that are hardened with cruel doings? The Lord leefeth vs, vnlesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrews rightly faith that we are bastards, and not children if we be out of correction. Therefore we are most froward, if we cannot suffer him when he declareth his good will and the care that he hath for our salvation. This the Scripture teacheth to be the difference betweene the vnbelievers and the faithful, that the vnbelievers as the bondslaves of a rooted and hardened wickednes, are made the woore and more obfinate with whipping: the faithful, like children having an honest freedome of nature, do thereby profit to repentance. Nowe must thou choose of whether number thou wilt be. But because I have spoken of this matter in another place, I am content to touch it briefly, and so will make an end.

7 Moreover it is a singular comfort, when we suffer persectution for righteousnesses. For then we ought to thinke, how great an honor God vouchfaith to grant vs, that he so garnisheth vs with the peculiar mark of his souldiers. I mean that they suffer persecution for righteousness, not onely that suffer for defense of the Gospell, but also that are troubled for any defence of righteousness. Whether therefore in maintaining the truth of God against the lies of Satan, or in taking in hand the defense of good men and innocents against the wrongs of the wicked, we be driven to runne into the displeasure and hatred of the world, whereby our life or goods, or estimacion may come in danger: let it not be greevous or loathsome vnto vs to employ our felues for God, or let vs not thinke our selues miserable in these things in which hee hath with his owne mouth pronounced vs blessed. Poueticke indeed, if it be considered in it selfe, is miserable: likewise banishment, contemptuous eftate, imprisonement, shame: Finally, death is the uttermost of all calamities. But when the favor of our God breatheth vpon vs, there is none of all these things, but it turneth to our felicitie. Therefore let vs rather be content with the testimonie of Christ, than with the false estimation of the flesh. So shall it come to passe, that we shall rejoice as the Apostles did, when God shall account vs worthy to suffer reproch for his name. For why? If we being innocent, and knowing our selues cleere in our consciences, are by the naughtie dealing of wicked men spoyled of our goods: we are indeede brought to pouerie thereby among men, but so riches truly growe do vnto vs in heauen before God. If we be throut of our houses, we are the more inwardly receiued into the household of God. If we be vexed and despised, we take so much the deeper rootes in Christ. If we be noted with reproches and shame, we are in so much the more honorable place in the kingdome of God. If we be slaine, so is the entrie made open for vs vnto blessed life. Let vs be ashamed to esteeme lesse these things, vpon which the Lord hath set so great a price, than shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with thefe and like admonitions giue sufficient comfort for the shames or calamities, that we suffer for defense of righteousnesse, we are too much vnthankfull if we do not gladly and cheerfully receive them at the Lords hand, specially Sith this is the kinde of crose, most proprely belonging to the faithful, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more greevous to gentle natures to suffer shame then a hundred deaths: therefore Paul expressly admonisheth that we shall not onely suffer persectutions, but also reproches because wee truft in the living God. As in another place hee teacheth vs after his
example to walke through slaunder and good report. Yet there is not required of vs such a chearsfulnesse as may take away all feeling of bitterness and sorrow, or else the patience of the holy ones in the crosse were no patience, unless they should be both tormentd with sorrow and vexed with grieve. If there were no hardnes in po-

osity, no paine in sicknes, no grieve in shame, no horrour in death, what valiantnes or temperance were it to bear them indifferently? But when every one of these doth with the natural bitterness thereof the hearts of vs all, herein doth the valiantnes of a faithfull man shew itselfe, if being afflicted with the feeling of such bitterness, how grievously heer he be troubled with it, yet with valiantly refitting he overcommeth it, his patience wittereth itselfe herein, if being sharply provoked, he is yet so bridled with the fear of God, that he butteth not out into any distemper. His chearsfulness appeareth herein, if being wounded with sadnes and sorrow, he resteth upon the spirituall comfort of God.

9 This conflict, which the faithfull do sustaine against the natural feeling of sorrow, while they study for patience and temperance, Paul hath very well descrited in these words, We are put to distresse in all things, but we are not made forow-

full: we labour, but we are not left destitute: we suffer perfection, but we are not forfaken in it: we are thrown downe, but we perish not. You see how to bear the crosse patiently, is not to be altogether astonisht, and without all feeling of sorrow: as the Stoikes in old time did foolishly describe a valiant harted man, to be such a one, as putting off all nature of man, was aske moued in prosperity and in adversity, in forowful and joyfull state, yea such a one as to be as a stone was moued with nothing: and what have they profited with this high wisedome? Forsooth they have painted out such an image of wisedome as never was found, and never can hereafter be a-

mong men: But rather while they coueten to have too exact and precise a patience, they have taken away all the use of patience out of mans life. And at this day also a-

mong Christians there are new Stoikes, that reckon it a fault not only to groane and wepe, but also to be sad and carefull. But these strange conclusions do commonly proceed from idle men, which burying themselves rather in speculation than doing, can do nothing but breede vs such new found doctrines. But we have nothing to do with that stony Philosophie, which our master 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 world (faith he) shall renioyce, but you shall mourn and wepe. And because no man should finde fault therewith, by his open proclamation, he hath pronounced them blessed that mourne. And no manuill. For if all weeping be blamed, what shall we judge of the Lord himselfe, out of whose body dropped bloody teares? If every feare be noted of insidicy, what shall we judge of that qua-

king feare, wherewith we read that he was not slenderly striken? If all sadnes be misli-

ked, how shall we lkie this, that he confesseth his soule to be sad euon to the death?

10 This I thought good to speake to this end, to call godly minds from despair, that they should not therefore altogether forsake the study of patience, because they can not putt off the natural affection of sorrow: which must needs happen to them, that make of patience a fenestlese dulnes, and of a valiant and constant man, a flock. For the Scripture giuteth to the holy ones the praise of patience, when they are so troubled with hardnes of adversities, that yet they be not overcome nor thrown downe with it; when they be so pricked with bitterness, that they be also delighted with spirituall joy: when they be so distresse with grieve, that yet they receive cou-

rage againe being cheared with the comfort of God. Yet in the meane time that re-
pugnance abideth stil in their hearts, that natural bittenece fheweth and dreaddeth those things that it knoweth to be against it: but the affection of godlynesse travaileth euon through all those difficulties to the obeying of Gods will. This repugnance the Lord exprest when he said thus to Peter: When thou waft yong thou didst gud thy felse
the grace of Christ. Lib. 3. p. 189

false and didst walke whither thou wouldest: But when thou art old, an other shall gird thee and leade thee whither thou shalt not be willing. Neither is it likely that Peter, when the time was that he must glorifie God by his death, was drawn unwillingly and resifting vnto it. Else his martyrdom should haue but small praise. But howsoever he did with great cheerfulness of heart obey the ordinance of God, yet because he had not put off the nature of man, he was doubly strained with two sorts of wils. For when he did by himselfe consider the bloudy death that he should suffer, being striken with horror thereof, he would gladly have escaped it. On the other side, when it came in his minde, that he was called vnto it by the commandement of God, then conquering and treading downe feare, he gladly, yea and cheerfully tooke it vpon him. This therefore we must indueour if we will be the Disciples of Christ, that our minds be inwardly filled with so great a reverence and obedience to God, as may tame and subdue to his ordinance all contrary afflictions. So shall it come to passe, that with whatsoever kind of crosse we be vexed, euene in the greatest anguishes of minde, we shall constantly keepe patience. For adversities shall have their sharpnes, wherewith we shall be bitten: so when we are afflicted with sicknes, we shall both groane and be disquieted and desire health; so being pressed with povertie, we shall be pricked with the stinges of carefullnesse and sorrow: so shall we be striken with griefe of shame, contempt and injury: so shall we yeeld due tears to nature at the burial of our friends: but this alwaye shall be the conclusion. But the Lord willed so. Therefore let vs follow his will. Yea euene in the middest of the prickings of sorrow, in the middest of mourning and teares this thought must needs come betweene, to encline our heart to take cheerfully the very same things, by reason whereof it is so mowed.

The difference between Christian and Philosophical patience.

11 But forasmuch as we have taken the chief cause of bearing the crosse, out of the consideration of the will of God, we must in few words define what difference is betweene Philosophical and Christian patience. Truely very few of the Philosophers climbed to so high a reason, to understand that the hand of God doth exercise vs by afflictions, and to thinke that God is in this behalfe to be obeyed. But they bring no other reason, but because we must do of necessity. What is this else, but to say that thou must yeeld vnto God, because thou shalt travaile in vaine to wrestle against him? For if we obey God, only because we so must of necessity: then if we might escape, we would cease to obey. But the Scripture biddeth vs to consider a farre other thing in the will of God, that is to say, just iustice and equitie, then the care of our saluation. Therefore be the Christian exhortations to patience, whether povertie, or banishment, or imprisonement, or shame, or sicknesse, or losse of parents, or children, or any other like thing do grieue vs, we must thinke that none of these things doeth happen, but by the will and providence of God, and that he doth nothing but by most just order: For why? do not our innumerable and daily offences deserveth to be chastised more sharplie: and with more grieuous correction, than such as the mercifull kindnesse of God lateth vpon vs? Is it not most great equitie, that our flesh be tamed, and as it were made acquainted with the yoke, that she do not wantonly growe wilde according to her nature? Is not the righteousness and truth of God worthy, that we should take paine for it? But if there appeare an undoubted righteousness in our afflictions, we cannot without virighteousnes either murmur or wrestle against it. We are not now that cold singe: We must give place, because we so must of necessity, but we haue a lively leeffon and full of effectualnes, We must obey, because it is veryfull to resift: we must suffer patiently, because impatience is a stubbornnes against the righteousness of God. But now, because that thing onely is worthy to be soued off vs, which we know to be to our safety & benefit, the good father doth this way also comfort vs, when he affirmeth that euene in this that he afflicteth vs with the crosse, he provideth for our safety. But if it be certain that troubles
The ix. Chapter.

Of the meditation of the life to come.

But what soever kind of trouble we be distreased, 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 how much we be by nature inclined to the beastly loue of this world, he vther a most fit meane to drawe vs backe, and to shake off our fluggishnesse, that we should not sticke too long in that loue. There is none of vs that desireth not to vse the world, and endeavour all their life long to heavenly immortalitie. For we are ashamed to excelle brutte beastes in nothing: whose state should be nothing inferior to ours, vnlesse there remaine to vs a hope of eternitie after death. But if you examine the deuises, studies and doings of every man, you shall finde nothing therein but earth. Hereupon growth that senflesnesse, that our minde being daefeled with vaine glittering of riches, power and honors, is so dulled that it cannot see farre. Our hart also being possessioned with couetousnesse, ambition and lust, is so weighed downe, that it cannot rise vp higher. Finally all our soule entangled with entemptions of the flesh seeketh her felicitie in earth. The Lorde to remedie this euill, doth with continual examples of miseries teach this of the vanitie of this present life. Therefore that they should not promisse themselves in this life a founde and quiet peace, he suffereth them to be many times disquieted and troubled either with warres, or vprores, or robberies, or other injuries. That they should not with too much greedinesse, gape for fraile and transthorstic riches, or rest in the riches that they alreadie possessed, sometime with basitishment, sometime with barrennesse of the earth, sometime with fire, sometime by other meanes he bringeth them to pouerietie, or at leaft holdeth them in measure. That they should not with too much care take pleasure in the benefits of Marriage, he either maketh them to be vexed with the frowardnesse of their wives, or plucketh them downe with ill children, or punishment them with want of issue. But if in all these things he tenderly beareth with them, yet least they should either dwell with foolish glorie, or immeaturably rejoice with vaine confidence, he doth by diseases and dangers set before their eyes, how vnstable, and vanishing be all the goodes that are subject to mortalitie. Then onely therefore we rightly profit in the discipline of the crosse when we learne that this life, when it is considered in it selfe, is vnquiet, troublsome and innumerable waies miserable and in no point fully blessed: and that all those that are reckoned the good things thereof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we doe determine, that here is nothing to be fought or hoped for but strive: and 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 never truly raised to the desire and meditation of the life to come, vnlesse it have first conceived a contempt of this present life.

2. For betwene these two there is no meane, the earth must either become vile
vile in our sight, or hold vs bound with intemperate loue of it. Therefore if we have any care of eternitie, we must diligently indoe to loose our selues from these fet-ters. Now because this present life hath many flattering pleasures wherewith to allure vs, a great shew of pleasingmesse, grace and sweetnesse, whereewith to delight vs: it is much behoouefull for vs to be now and then called away, that we be not be-witched with such allurements. For what, I pray you, would be done, if we did here enjoy a continuall concourse of good things & delicatit, sith we cannot with continuall spures of euils be sufficiently awaked to consider the miserie thereof? Not only the learned do know, but also the common people haue no Proverbe more common than this, that man life is like a smoke or shadow: and because they sawe it to be a thing very profitable to be knowne, they haue set it out with many notable sentences. But there is nothing that we do either more negligently consider, or leffe remember. For we goe about all things, as though we would frame to our selues an immortalitie in earth. If there be a corpes caried to buriall, or if we walke among graves, then,because there is an image of death before our eyes, I grant we do marvellously well discouer like Philosophers vpon the vanitie of this life. Albeit we do not that continuall, for many times all these things do nothing moue vs. But when it happeneth our Philosophy lafteth but a while, which so soon as we turne our backs, vanishteth away, and leaueth no step at all of remembrance behind it: finally, it passeth away as clapping of hands vpon a fstage at any pleasant sight. And we forgetting not only death, but also that we be subject to death, as though we had neuer heard any report thereof, fall to a careless affuirednes of earthly immortallitie. If any man in the meane time tell vs of the Proverbe, that man is a creature of a daies continuance, we grant it indeede: but so heedlesly, that still the thought of everlafting continuance refieth in our mind. Who therefore can denie, that it is a great profite to vs all, not only to be admonished in words, but by all the examples of experience that may be, to be convinced of the miserable estate of earthly life? forasmuch as euen when we are convinced, we scarcely cease to stand amased with peruerse and foolish admiration of it, as though it contained the vertemost end of good things. But if it be necessary that God instruct vs, it is our dutie lietwise on our behalfe to harken to him when he calleth and awaketh our dulnesse, that despising the world we may with all our hearts endeavouer to the meditation of the life to come.

3 But let the faithfull accoumte themselues to such a deising of present life, as may neither engender a hatred thereof, nor any vnhankfulness toward God. For this life, howsoever it is full of infinite miseries, is yet worthily reckoned among the not slender blessings of God. Therefore if we acknowledge no benefite of God in it, we are guilty of no small vnhankfulnes toward God himselfe. But specially it ought to be to the faithfull a testimonie of Gods good will, forasmuch as it is wholly directed to the furtherance of their salvation. For before that he openly deliuer vnto vs the inheritance of eternall glory, his will is to shew himselfe a Father vnto vs by smaller examples: and there be the benefits that are daily bestowed vpon vs. Sith therefore this life serueth vs to understand the goodnes of God, shall we disdain it as though it had not a rum of goodnes in it? We must therefore put on this feeling and affection, to reckone it among the gifts of goodnesse that are not to be refused. For though there waite testimonies of scripture, of which there are both many moft evident, very nature it selfe doth exhort vs to give thanks to the Lord, for that he hath brought vs into the light of it, that he granteath vs the vie of it, that he giuenth vs all necessarie succours for the prestation of it. And this is a much greater reason, if we consider that we are in it after a certaine manner prepared to the glorie of the heavenly kingdom. For so the Lord had ordained that they which in time to come shall be crowned in heaven, must fight certaine batells in earth, that they should not triumph, till they had overcame the hard adventures of the battell, and obtained the.
Cap. 9. Of the manner how to receive
the victorie. Then an other reason is, that we doe by diuerse benefites begin therein

to taste the sweetnes of Gods liberalitie, that our hope and deire should be whetteth
too long for the reveiling thereof. When this is determined, that it is a gift of Gods
clemencie, that we lioe this earthly life, for which as we be bound vnto him, so we
ought to be mindfull and thankfull: then we shal fall in fit order come to consider the
most miserable estate thereof, to this ende that we may be delivered from too much
greedinesse of it, whereunto as I haue before saide, we are of our selues na-
urally inclined.

This life is not sim-
pie to be lomted
but in comparison
of the life to come.

4. Now whatsoever is taken from the wrongfull deire of this life, ought to be
added to the desire of a better life. I graunt indeed that they thought truely, that
thought it beft not to be borne, and the next, to die quickly. For what could they
being destitute of the light of God and true religion, see therein but vn happie and
miserable? And they did not without reason, that mourning and wept at the births
of their frendes, and solemnly rejoied at their burials, but they did it without
proflite, because being without the right doctrine of Faith, they did not see how that
may turne to good to the godly, which is of it selfe neither blessed nor to be desired:
and so they ended their judgement with desperation. Let this therefore be the marke
of the faithfull in judging of mortall life, that when they vnderstand it to be of it
selfe nothing but miserie, they may return wholly the more feerely and readie to the
eternal life to come. When we come to this comparison, then this present life may
not onely be safely neglected, but also utterly despised and loathed in comparison of
the other. For if Heauen be our Countrie, what is the earth else but a place of ba-
nishment? 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 delievered from the body is to be fet in perfect libertie, what is the body else but
a prison? If to enjoy the presence of God is the highest summe of felicitie, is it not
miserable to lacke it? But till we be escaped out of the world, we wander abroad from
the Lord. Therefore if the earthly life be compared with the heavenly life, doubles
it ought to be despised and troden vnderfoote. But it is never to be hated, but in re-
spect that it holdeth vs in subjection to sin, and yet that hatred is not properly to be
laid vpon our life. But howsoeuer it be, yet we must be so mooved either with wea-
rines or hatred of it, that desiring the ende of it, we may be also ready at the will of
the Lord to abide in it, so that our wearines may be far from all grudging and impa-
tience. For it is like a place in battell array, wherein the Lord hath placed vs, which
we ought to keepe till he calle us away. Paul indeed lamenteth his state that he is ho-
den bound in the bonds of the bodie longer than he wished, and fighed with feruent
desire of his redemption: neuerthelesse to obey the Commandement of the Lord, he
proffessed himselfe ready to both, because he acknowledgeth himselfe to owe this
unto God, to glorifie his name, either by death or life: and that it is in God to de-
termine what is most expedient for his glory. Therefore if we must live and die to
the Lord, let vs leauie to his will the time of our life and death, but so that we be still
feruent in desire of death, and be continually occupied in meditation thereof, and
despise this life in comparision of the immortalitie to come, and wish to forsake it
when it shall please the Lord because of the bondage of sinne.

5. But this is monstrous, that instede of that desire of death, many that boute
themselves to be Christianes, are so afraid of it, that they tremble at every mention
of it, as of a thing betokening vnluckely and vn happie. Truely it is no manuell, if na-

turall senfæ in vs doe quake for feare when we heare of the disolluing of vs. But this
is in no wise tolerable, that there be not in a Christian mans breast the light of god-
lineffe, that should with greater comfort overcome and suppreffe that feare, how
great soever it bee. For if we consider that this vnstedfaft, faultie, corruptible,
fraille, withering, and rotten tabernacle of our body, is therefore disolleued, that it may
afterward
afterwarde be restored againe into a stedfast, perfect, vncorruptible and heavenly glorie: shall not faith compel vs fervently to desire that which nature feareth? If we consider that by death we are called home out of banishment, to inhabit our countrey, as a heavenly country, shall we obtaine no comfort thereby? but there is nothing that desireth not to abide continually. I grant, and therefore I affirme, that we ought to looke vnto the immortality to come, where we may attaine a stedfast estate that no where appeareth in earth. For Paul doth very well teach, that the faithfull ought to goe cheerfully to death: not because they would bee vnclad, but because they desire to be newly clothed. Shall brute beasts, yea and liuellie creatures, euene stockes and stones, knowing their present vanitie, be earneftly bent to looking for the last day of the resurrection, that they may with the children of God be delivered from vanitie, and shall we that are endued with the light of wis, and aboue wit enlightened with the spirite of God, when it standeth vpon our being, not lift vp our mindes beyonde this rottennesse of earth? But it pertaint not to my present purpose, not to this place, to speake against this peruersenesse. And in the beginning I have already professed, that I would not here take vpon me the large handling of common places. I woulde counsell such fearefull mindes to reade Cyprians booke of mortality, vnlesse they were meete to be sent to the Philosophers, that they may begin to be ashamed when they see the contempt of death that those doe shewe. But this let vs holde for certainly determined, that no man hath well profited in Christ his schoole, but he that doth joyfully looke for the day both of death and of the last resurrection. For both Paul describeth all the faithfull by this marke, and alio it is common in the Scripture, to call vs thither as oft as it will set forth a ground of perfect gladnesse. Reioice (faie the Lord) and lift vp your heads, for your redemption commeth near at hand. Is it reasonable I pray you, that the thing which he willed to bee of so great force to raise vp joy and cheerfulnesse in vs, should breede nothing but sorrow and discouragement? If it bee so, why doe we thinke of him as of our schoolmaster? Let vs therefore get a sounder minde, and how other the blinde and senselesse desire of the flesh doth offend it, let vs not doubt to wish for the coming of the Lord, not onely with willing, but alio with groning & sighing, as a thing most happy of all other. For he shall come a redeemer to vs, to drawe vs out of the infinite gulfe of euals and miseries, and to lead vs into that blessed inheritance of his life and glorie.

6 This is certainly true: all the nations of the faithfull, so long as they dwell in earth, must be as theye appointed to slaugeth, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnlesse they had their mindes raised vp into heaven, and surmounted all that is in the world, and passed over the present face of things. Contrariwise when they have once lifted their heads above all earthly things, although they see the wealth and honors of the wicked flourishing, if they see them enjoying quiet peace, if they see them proud in gorgiousnes and lump-woones of all things, if they see them to flow in plentifull store of all delights, beside that if they be spoiled by their wickednes, if they sustaine reproochful dealings at their pride, if they be robbed by their courousnesse, if they be vexed by any other outrage of theirs: they will caste vp holde themselves in such aduereties. For that day shall before their eyes, when the Lord shall receive his faithfull into the quiet of his kingdom, when he shall wipe all teares from their eyes, when he shall cloth them with the robe of glorie and gladnes, when he shall feed them with the unspeakable sweetenes of his dainties, when he shall advance them to the fellowship of his high estate, finally when he shall vouchsafe to interpret his felicitie with them. But these wicked ones that have flourished in the earth, hee shall throwe into extreme shame, hee shall change their delights into torments, their laughing and myrth into weeping and gnashing of teeth, hee shall disquiet their peace with terrible torments of conscience.
Cap. 10. Of the manner how to receive

conscience, he shall punish their deceitfulness with vnquenchable fire, and shall put their heads in subjection to those godly men, whose patience they have abused. For this is righteousnes (as Paul testifieth) to give release to the miserable and to them that are vnjustly afflicted, and to render affliction to the wicked that doe afflict the godly, when the Lord leifieth shall be revealed from heaven. This truely is our only comfort, which if it be taken away, we must of necessity either despair, or flatteringely delight our selves with the vain comforts of the world, to our own destruction. For even the Prophet confesieth that his feet staggered, when he taried too long upon considering the present prosperity of the wicked; and that he could not otherwise stand steadfast, but when he enterd into the sanctuary of God, and bended his eyes to the last end of the godly and the wicked. To conclude in one word then onely the corsse of Christ triumpheth in the harts of the faithfull upon the Diuell, flesh, sinne, and the wicked, when our eyes are turned to the power of the resurrection.

Thee. Chapter.

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

By such introductions the Scripture doth also well informe vs what is the right vs of earthly benefits: which is a thing not to be neglected in framing an order of life. For if we must liue we must also vs the necessarie helps of life: neither can we eschew even those things that seeme rather to serve for delight then for necessity. Therefore we must keep a measure that we may vs them with a pure conscience, either for necessity or for delight. That measure the Lord appointeth by his worde, when he teacheth that this life is to them that be his, a certaine journey through a strange country, by which they trauell toward the kingdome of heaven. If we mist but paue through the earth, doubtlesse we ought to fare to vs the good things of the earth, as they may rather further then hinder our journey. Therefore Paul doth not vnprofitable counsell vs so to vs this world, as though we vsed it not: and to buy possessions with such a minde as they vs be folde. But because this place is slippery, and so slope on both sides, that it quickly maketh vs to fall, let vs labour to attain to our souere, where we may stand safely. For there haue bene some, that otherwise were good & holy men, which when they saw intemperance & riot continually to range with vnbridled lust, yielde it be harply restrained, and were desirous to correct it great mischief, they could finde none other way, but suffered man to vs the benefits of the earth, so farre as necessitie required. This was indeed a godly counsell, but they were too sower. For (which is a very perillous thing) they did put streeter bonds vpon conscience, than those wherewith they were bounde by the worde of God. And they expound necessitie, to abstaine from all things that a man may bee without. And so by their opinion, a man might scarcely take any more food than brede and water. And some be yet more sower: as it is read of Crates the Theban, that did throw his goods into the sea, because if they were not deftroied, he thought that he should be deftroied by them. Many at this day, while they seeke a pretence whereby the intemperance of the flesh in vs of outward things 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 grant them, that this libertie is not to be restrained with any limitation of measure, but that it is to bee left to every mans conscience vse as much as he seeth to be lawfull for him. Truly I confesse that conscience neither ought nor can in this point bee bounde by certaine and precise formes of lawes. But forasmuch as the Scripture teacheth generall rules of lawfull vs, we must surely measure the vs according to these rules.

Lett this bee a principle: that the vs of Gods gifts sheweth not out of the way; when it is referred to that ende, whereunto the author himselfe hath created and
and appointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can keepe a tighter way than he that shall diligently looke into this end. Now if we consider to what end he hath created meat, we shall finde that he meant to make provision not only for necessitie, but also for delight and pleasure. So in apparell, beside necessitie hee appointed another ende, which is comelineffe and honestie. In herbs, trees, and frutes, beside dwers profitable vses, there is also a pleafanmmalle of fight, and sweetenesse of smell. For if this were not true, the Prophet would not reckon among the benefites of God that wine maketh glad the hart of man, and that oile maketh his face to shine, the Scripture would not encrease. And the very narturall qualitie of things doe sufficiently shew, to what ende and how faire we may vse them. Shall the Lord have fet in flowers so great a beautie, as presenteth it selfe to our eies: shall he have giuen so great a sweetenesse of faviour as naturally floweth into our smeling: and shall it be vnuallfull either for our eies to take the vfe of that beautie, or for our smeling to feele that sweetenesse of faviour? What? Hath he not so made difference of colours, that he hath made some more acceptable than other? What? Hath hee not giuen to golde and filver, to inorie and marble, a speciall grace whereby they might be made more precious than other mettals or stones? Finally, hath he not made many things commendable vnto vs without necessitie vse?

3 Therefore away with that unnaturall Philofophie, which in graunting vs of the creatures no vse but of necessitie, not only doth negligently because vs of the lawfull vse of Gods liberalitie, but also cannot take place, ynlesse it first have spoiled man of all his senses and made him a blocke. But on the other side we must with no lesse diligence provide a flay for the flut of the flie, which if it be not brought into order, overflown without measure: and it hath (as I have said) defenders of it, which vnder pretence of allowed libertie doe graunt vnto it all things. First there is one bridile put in the mouth of it, if this be determined, that all things are created for vs to this end, that we should know the author of them, and giue him thanks for his tender kindness toward vs. Where is thy thankes giuing, if thou so gluttonously fill thy felle with daintie meates or with wine, that thou either be made fentiflee, or vnfit to doe the duties of godlineffe and of thy calling? Where is the reknowledging of God, if thy fleshe by too great abundance boiling in filthie dufft, doth with her vncleneffe infect thy minde, that thou canst not see any thing that is right or honest? In apparell, where is thankfulneffe to God, if with costly gorgeous nefte thereof we both fall in admiratio of our felues and didaine other? If with the triumfhee and cleanlineffe of it, we prepare our felues to vncharitie? Where is the reknowledging of God, if our minde be fixed vpon the gayneffe of our apparell? For many so glue all their fenses to bodily delights, that the minde lieth outwhelmed. Many are so delighted with marble, gold and paintings, that they become as it were men made of marble, that they be as it were turned into images, and be like unto painted images. The fmeell of the kitchin, or sweetenesse of faviour to dulleth some, that they can finell nothing that is spiritual. And the fame is also to be toene in the ref. Therefore it is certain that hereby the licentiousneffe of abusing is somewhat restrained, and that rule of Paul confirmed, that we be not too carefull of the fleshe, for the lustes thereof, to which if we graunt too much, they boile out aboue measure and temper.

4 But there is no furer nor readie way than that which is made vs by the commette of this present life, and the meditation of heavenly immortallitie. For thereupon follow two rules: the one, that they which vs this world, should be so minded as though they vsed it not, they that marry wines, as though they did not marry: they that buy, as though they did not buy, as Paul teacheth. The other, that they should learne, as well to beare pouerous, quietly and patiently, as abundance moderately.
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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 meate and drinke, and too much deinti-
nelle, sumptuounesse, pride, hautineffe, and niceness, in fare, building, and apparell,
but alfo all care and affections that may either withdraw thee or hinder thee from
thinking of the heavenly life, or from studie to garnish thy soule. But this was long ago truly
laid of Cato: that there is great carefulness of trimming our bodie, and great care-
leffene of vertue. And it is an olde prouerbe, that they which are much bulled in care
of their body are commonly careleff of their soule. Therefore, although the liberric
of the faithfull in outward things is not to be restrained to a certaine forme, yet truly
it must be subject to this lawe, to beare very little with their owne affections, but contrariwise still call vpon themselues with continually bent minde, to cut off all stuffe of
superfluous plentie, much more to restraine riotous excesses, and to take diligent heed,
that they doe not of helpers make to themselves hindrances.

5 The other rule shall be, that they that have but small and slender riches, may
lerne to lache patiently, that they be not carefulllly moued with immeasurable desire
of them: which patience they that keepe, have not a little profited in the Lords
toole: as he that hath not at least somewhat profited in this behalfe, can scarcely
have any thing whereby to procure himselfe the choller of Christ. For beforde this that
the most part of other vices doe accompanie the desire of the earthly things, he that
beareth pouerlie impatiently, doth for the most part bewray the contrarie disease in
abundance. I meane hereby that he which will be ashamed of a poore coate, will be
proud of a costly coate: he that will not be content with a hungrie supper, will bee
disquieted with desire of a daintier, and would also intemperately abuse those dain-
ties if he had them: he that hardly and vnquietly beareth a private and bafe estate,
will not abstaine from pride if he climbe to honours. Therefore let all them that
have an unslain zeal of godlinesse, endeavour to learne by the Apostles example,
to be full and hungrie, to haue store, and suffer want. The Scripture hath also a third
rule, whereby it tempereth the vse of earthly things, of which we haue spoken some-
what when we entreated of the precepts of charitie. For the Scripture decreeth that
all earthly things are so gien vs by the bountifulnesse of God, and appointed for our
commodity, that they may be as things deliuered vs to keepe, whereof we must one
day yeeld an accout. We must therefore so dispose them, that this laying may con-
tinually found in our cares, yeeld an accout of thy bailiwick. Therewhile let this
also come in our minde. Who it is that asketh such an accout, euen he that hath so
much commended abstinence, sobrietie, honest sparing, and modestie, and abhorreth
riotous sumptuounesse, pride, ostentation, and vanitie, which alloweth no other dis-
posing of goodes, but such as is joined with charitie: which hath already with his
owne mouth condemned all those delightfull things that doe withdraw a mans mind
from chafltie and cleansesse, or doe still his wit with darkennesse.

6 Last of all, this is to be noted, that the Lord biddeth every one of vs in all the
doings of his life, to haue an eie to his calling. For he knoweth with how great un-
quietenesse mans wit boyleth, with how skipping lightnesse it is caried hither and thil-
ther, how greedi his ambition is to holde divers things at once. Therefore that all
things should not be confounded with our follie and raillation, he hath appointed to
every man his dutie in severall kinds of life. And that no man rashly run beyond
his bounds, he hath named all such kindes of life, vocations. Therefore everie mans
severall kinde of life is vnto him as it were his standing appointed him by God, that
they should not all their life vncertainly wander about. And this dutie is so necessi-
fate, that all our doings are measure thereby in his sight, and oftentimes contrarie
to the judgement of mans reaon and Philosophie. There is no deede accounted
more noble, euen among the Philosophers, than for a man to deliver his country fro

Oyranyny: but by the voice of Gods judgement the private man is openly condemned

the grace of Christ. Lib. 3. 193

that layeth hand upon a tyrant. But I will not tarry upon rehearsing of examples. It is sufficient if we know that the calling of the Lorde is in every thing the beginning & foundation of well doing: to which hee that doth not direct himselfe, shall never keepe a right way in his doings. He may peradventure sometime do somewhat seeming worthie of praise: but whatsoever that be in the sight of men, before the throne of God it shall be rejected: moreover there shall be no convenient agreement in the parts of his life. Therefore our life shall then be best framed, when it shall be directed to this marke: For then, no man caried with his owne righteousnesse will attempt more than his calling may beare, because he knoweth that it is not lawfull to passe beyond his bounds. He that shall be a man of base estate, shall contentedly live a private life, left he should for sake the degree wherein God hath placed him. Against this shall be no small relief to cares, labours, griefes and other burdens, when a man shall knowe that in all these things, God is his guide. The more willingly the magistrate will execute his office: the housholder will bind his selfe to his dutie: every man in his kind of life will beare and passe through the discomforts, cares, tediousnes, and anguishes thereof: when they are persuaded that every man's burden is laide vpon him by God. Hereupon also he shall grow singular comfort, forasmuch as there shall be no worke so filthy and vile, (if it be such a one as thou obey thy calling in it) but it shineth and is most precious in the sight of God.

The xj. Chapter.

Of the iustification of Faith, and first of the definition of the name and of the thing.

I thinke I have alreadie sufficiently declared before, how there remaineth for men The master of iustification, the chiefest stain whereby religion is upheld, being accursed by the lawe one onely helpe to recover salvation: againe, what Faith is, and what benefits of God it beftoweth vpon man, and what fruits it bringeth forth in him. The summe of all was this, that Christ is giuen vs by the goodness of God, and conceiued and possest of vs by faith, by partaking of whom we receive principally two graces: the first, that being reconciled to God by his innocencie, we may now in stead of a judge have a mercifull father in heaven: the second, that being sanctified by his spirit, we may give our selves to innocencie, and purenes of life. As for regeneration, which is the second grace, we have already spoken of it as much as seemed to be sufficient. The manner of iustification was therefore lesse touched, because it serued well for our purpose, first to understande both howe the Faith by which alone we receive freely giuen righteousnesse by the mercie of God, is not idle from good worke: and also what be the good worke of the holy ones, whereupon part of this question entreateth. Therefore they are first to be thoroughly discoursed, & so discoursed that we must remember that this is the chiefest staye of upholding religion, that we may be the more carefull and heedfull about it. For vnlesse thou first knowe, in what state thou art with God, and what his judgement is of thee: as thou haft no grounde to stablish thy salvation, so haft thou also none to raise thy reverent feare towards God. But the necessitie of this knowledge shall better appeare by knowledge it selfe.

2 But that we stumble not at the first entrie, (which we should do if we should enter quizzation of a thing vnknown) let vs first declare what is ment by these speeches, Man to be iustified before God, To be iustified by faith or by worke. He is said to be iustified before God, that is pronounced by the judgement of God both lust & accepted for his owne rightouinesse sake. For as wickednesse is abominable before God, so a sinner cannot finde favour in his eyes, in respect that he is a sinner, or so long as he is accounted such a one. Therefore wherefoever sinner is, there also appeareth the wrath and vengeance of God. He is iustified that is not accounted in
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place of a sinner but of a just man, and by reason thereof he standeth fast before the judgement seat of God when all sinners fall. As if an innocent be brought to be arraigned before the seat of a righteous judge, when judgement is given according to his innocencie, he is faide to be justified before the judge: so he is justified before God that being exempt out of the number of sinners hath God a witness and affirmer of his righteousness. Therefore after the same manner a man shall be faid to be justified by works, in whose life there is found such cleanliness and holines, as may declare the testimonie of righteousness before the throne of God; or he that with the vprightnesse of his workes is able to answer and satisfie Gods judgement. Contrariwise he shall be faid to be justified by faith that being excluded from the righteousness of workes, doth by faith take hold of the righteousness of Christ: wherewith when he is clothed, he appeareth in the fight of God, not as a sinner, but as righteous. So we simply expound justification to be an acceptance, whereby God receiveth us into favour taketh vs for righteous. And we say that the same consisteth in forgiveness of sins, and imputation of the righteousness of Christ.

Proofs that justification is taken for Gods acquitting men from his imputing unto them the righteousness which is in Christ.

Luk. 7 21.
Luk. 7 37.

Luk. 17 15.


Gal. 3 8.
Rom. 3 26.
Rom 8 33.
not righteous in our selves. So in the 13. Chapter of the Acts, in Paulus sermon: by Acts. 13. 38. him is forgiveness of sins preached unto you, and every one that believeth in him is justified from all those things, from which you could not be justified in the Law of Moses. You see that after forgiveness of sins, justification is added in place of an exposition. You see plainly that it is taken for abolution, you see that it is taken away from the works of the Law, you see that it is the mere benefitall gift of Christ, you see that it is received by faith. Finally, you see that there is a satisfaction spoken of where he faith that we are justified from sins by Christ. So when it is said that the Publican came justified out of the Temple, we cannot say that he obtained righteousness by any deferving of works. This therefore is said, that after pardon of his sins obtained, he was counted for righteous before God. He was therefore righteous, not by approoving of works, but by Gods free abolution. Wherefore Ambrose layeth very well, that calleth the confession of sins a lawfull justificaction.

4. But to leave straining about the word: If you look upon the thing itself, as it is described vnto vs, there shall remaine no more doubt. For truly Paul doth express the justification by the name of acceptance, when he saith (Eph. 1. 5.) we are appointed vnto adoption by Christ, according to the good pleasure of God, vnto the praise of his glorious favour, whereby he hath accounted vs acceptable or in favour. For the same is meant by it that is faide in another place, that God doeth freely justifie.

In the 4. Chapter to the Romans, he first calleth it an imputation of righteousness, and flieth not to say that it consisteth in forgiveness of sins. That man (said he) is called of David a blessed man, to whom God accounteth or imputeth righteousness without works, as it is written: Blessed are they whose iniquities are forgiven, &c. Truely he there doth intend not of one part of justification, but of all justification wholly. And he testifieth that David in that place maketh a definition of justification, when he pronounceth that they are blessed to whom is given free forgiveness of sins. Whereby appeareth that this righteousness whereof he speaketh, is in comparison simply set as contrary to guiltinesse. But for this purpose, that is the best place where he teacheth that this is the simme of the message of the Gospel, that we should be reconciled to God: because it is his will to receive vs into favour through Christ, in not imputing sins vnto vs. Let the Readers diligently weigh at the whole procee of the text. For by and by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to express the manner of reconciliation, doubtlesse he meaneth nothing else by the word reconciling but justifying. And that which he saith in another place, that we are made righteous by the obedience of Christ, could not stand together, unless we be accounted righteous before God, in him, and without our selves.

5. But where as Osundre hath brought in, I wote not what monster of essentiel righteousness, whereby, although his will was not to destroy free righteousness, yet he hath wrapped it within such a mist, as darkenth godly minde, and bereareth them of the earnest feeling of the grace of Christ: therefore ere I passe further to other things, it is worth the labor to confute this doting error. First this speculation is but of meere and hungry curiositie. He doth in deed heape together many testimonies of Scripture, to prove that Christ is one with vs, and we one with him, which needeth no proove: but because he keepeth not this bond of vnitie, he inareth himselfe. But we which hold that we are made all one with Christ by the power of his spirit, may easly vdoe all his knots. He had conceived a certaine thing, very neere to the opinion of Manichees, to desire to convey the substance of God into men. Hereupon risingeth the opinion of that Adam was fashioned after the Image of God, because even before the fall Christ was ordained the paterne of the nature of man. But because I would be short, I will tarry vp to the matter that I have presently in hand. Hec faith that we are one with Christ. We grant. But we deny that the substance
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of Christ is mingled with ours. Moreover we say that this principle, that Christ is righteous instead of us, because he is an eternall God, the fountaine of righteousness and the verie felfe righteousness of God, is wrongfully drawn to defende his deceites. Therefore all pardon me, if I do now but touch these things that the order of teaching required to be deferred unto another place. But although he excuse himselfe from meaning nothing else by the name of essentia righteousettiee, but to refite this opinion that we are accounted righteous for Christes sake: yet he plainly expresseth that he is not contented with that righteousettiee that is purchased for vs by the obedience and sacrifice of Christ, but gaineth that we are substantially righteous in God, as well by substance as by qualitie powred into vs. For this is the reason why he doth earnestly affirmeth, that no one Christ, but also the Father and the holy Ghost doe dwell in vs. Which although I graunt to be true, yet I say that hee wrongfully wretiteth it. For he should have considered the manner of dwelling, that is, that the father and the holy Ghost are in Christ, and as the fulniffe of the Godhead dwel-steth in him, so do wee possesse whole God in him. Therefore all that he faith feuerally of the father and the holy Ghost, tendeth to no other end but to draw the simple from Christ. And then hee througheth in a mixture of substances, whereby God powring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almost a matter of nothing, that it is wrought by the power of the holy Ghost, that we grove into one with Christ, and that he is our head and wee his members, vnisces his very substance be mingled with vs. But in the father and the holy Ghost (as I have said) he doth more openly bewray what he thinkest, even this, that we be justifiecd not by the onely grace of the Mediator, and that righteousettiee is not simply or perfectly offered vs in his person, but that we are made partakers of the righteousettiee of God, when God is eternally made one with vs.

6 If he did say no more, but that Christ in justifying vs, is by essentia conoiyning made ours: and that not oneye he is our head, in that he is man, but also that the substance of the divine nature is powred into vs: He should with lefhe hurt feele himselfe daintily, and peradventurc to great a contention should not have beenrai

fied for this doing error. But fith this beginning is like a cistle that with casting out of blacke and thicke blood hidcheth her many tailes, we must needs earnestly refit vnlesse we will wittingly and willingly suffer that righteousettiee to be taken from vs, which onely bringeth vs confidence to glorie of salvation. For in all this discourse, the name of righteousettiee, and this word justifying, extend to two parts: that to be justifiecd is not only to be reconciled to God with free pardon, but also to be made righteous, that righteousettiee is not a free imputations but a holy, felfe and vprighteousettiee, which the substance of God remaining in vs doth breath into vs. Then hee stoutly denyet, that Christ is our righteousettiee in respect that being a priest he did with satisfactorily purging fannes appeasse his father toward vs, but in respect that he is eternall God and life. To prooove that first point, that God doeth justifie not onely by forgiving but also by regenerating, hee asketh whether God doeth leave them whom he dooth justifie such as they were by nature, chaunging nothing of their vices. The answere hereof is verie cattie: that as Christ cannot be borne in partes, so those two things which we together and joyntly receive in him, that is to say righteousettiee and faancification, are inseparable. Therefore, whomsoever God receiueth into faavour, he doth also therewithall give them the spirit of adoption, by the power whereof he newly fashioneth them after his image. But if the brightenesse of the sunne cannot bee feared from the heat thereof, shall we therefore say that the earth is warmed with the light, and enlightened with the heat? There is nothing more fit for this purpose, than this similitude. The sunne with his heate giueth life and fruitfulenesse to the earth, with his beames he giueth light and brightenesse. Here is a mutual and inseparable conoiyning: yet reason forbiddeth to convey to the one
that which is peculiar to the other. Like absurdity is in this confusion of two forces of graces, that Osiander trutheth in. For because God doth in deceased renew them to the obtaining of righteousness whom he freely accounteth for righteous, therefore Osiander confoundeth that gift of regeneration with this free acceptance, and affirmeth that they be all one, and the self same thing. But the Scripture saying them both together, yet doth distinctly reckon them, that the manifolde grace of God may the better appeare vnto vs. For that saying of Paul is not superfluous, that Christ was given vnto righteousness and sanctification. And whensoever he reasoneth to prooue by the salvation purchased for vs by the fatherly love of God, and by the grace of Christ, that we are called to holiness and cleanliness, he plainly declareth, that it is one thing to be justified, and another to be made newe creatures.  

But when Osiander commeth to the Scripture, he corrupteth as many places as he allegeth. Where Paul faith that Faith is accounted for righteousness vnto him that worketh not, but beleueth in him that justifieth the wicked man, he expoundeth it to make righteous. With like rashnesse, he depraucheth all the fourth Chapter to the Romines, and sticketh not with like false colour to corrupt that place which I euene now allledged, Who shal accuse the electes of God? it is God that justifieth: where it is plain that he speaketh simply of guiltines and acquiting, and the meaning of the Apostle hangeth vpon a comparing of contraries. Therefore Osiander is found too fond a babbler, as well in that reason as in alllegend the testimonies of Scripture. And no more rightly doth he speake of the name of righteounesse, in saying that Faith was accounted to Abraham for righteounesse, after that embracing Christ (which is the righteounesse of God and God himselfe) he excelled in singular vertues, whereby appeareth that of two whole places he hath wrongfully made one corrupt place. For the righteounesse that is there mentioned, pertaineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of Abraham were singularly excellent, 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. Whereupon followed, that in justificacion there is noe place for works, as Paul very well affirmeth. 

7 As forthis that Osiander objecteth, that the power of justifying is not in Faith of it selfe, but in respect that it receiued Christ, I willingly grant it. For if Faith did justifie of it selfe, or by inward force, as they call it, and as it is alway feele and unperfect it could not worke justificacion but in part, so should the justificacion be mayned, that should give vs but a piece of justificacion. As for vs, we imagine no such thing, but in proper speaking doe say that God onely justifieth: and then we give the same to Christ, because he was given vnto righteounesse: and Faith vs compare as it were to a vessel. For except we came emprie with open mouth of our Soule to craue the grace of Christ, we cannot be able to receive Christ. Whereupon we gather that we do not take from Christ the power of justifying, when we teach that he is first receiued by Faith, before that his righteounesse be receiued. But yet I doe not admit the crooked figures of this Sophister, when he sayeth that Faith is Christ: as if an earthen pot were a creature, because gold is hidden in it. For the reason is not unlike, but that Faith although it be by it selfe of no worthieffe or price, may justifie vs in bringing Christ, as a pot full of money maketh a man rich. Therefore I say that Faith, which is onely the instrument to receive righteounesse, is unstly mingled with Christ which is the materall cause and both Author and Minister of so great a benefit. Now is this doubt also dissolued. How this word Faith ought to be understond when we treat of justificacion. 

8 In the receiuing of Christ he goeth further: for he sayeth, that the inward word is receiued by the ministration of the outward word, thereby to drawe vs from the priesthood of Christ and the person of the Mediatour to his outward Godhead.
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As for us, we divide not Christ, but we say that he is the same eternall word of God, which reconciling vs to God in his flesh, gave vs righteousnes: and we confesse that otherwise he could not have fulfilled the office of Mediator, and purchased vs righteousnes, vniuffle he had beene eternall God. But this is Ofsanders doctrine, where as Christ is both God and man, that he was made righteousnes to vs, in respect of his nature of Godhead, and not of manhood. But if this properly belong to the Godhead, then it shall not be peculiar to Christ, but common with the father and the holy ghost, for as much as there is not one righteousnes of the one, and another of the other. Moreover, that which was naturally from eternitie, could not be conveniently said to be made to vs. But although we grant this, that God was made righteousnes for vs: how shall it agree that that which is set betwene, is made of God? Truly that properly belongeth to the person of the Mediator: which though he containe in himselfe the nature of Godhead, yet here he is specially signified by his proper title, by which he is feuerely discerned from the father and the holy Ghost. But he foolishly triumpheth in that one word of Hieremie, where he promiseth that the Lord Ichoua shall be our righteousnes, but out of that hee shall gather nothing, but that Christ which is righteousnes, is God openly shewed in the flesh. In another place we have rehearsed out of Pauls sermon, that God purchased to himselfe the Church with his blood, if any man gather thereupon, that the blood wherewith sins were purged was divine, and of the nature of Godhead, who can abide to sole an error? But Ofsander thinketh that with this so childlith a caulation he hath gotten all things he swelleth, he leareth for joy, and stufeth so many leues full with his bigge words: when ye further is a plaine and reade solution for it in saying that the word Ichoua indeed when he is made the issue of David shall be the righteousnes of the godly: But Efay teacheth in what fene, saying: My justerant shall with knowledge of himselfe instrue many. Let vs note that the father speaketh: that he giueth to the son the office of instructing: he addeth a cause, for that he is just, and setteth the maner or meanes, as they call it in the doctrine whereby Christ is known. For it is a more commodious exposition to take this word Ichoua knowledge passively. Hereupon I gather first that Christ was made righteousnes when he did put on the forme of a servant: secondly, that he did instruct vs in respect that he shewed himselfe obedient to his father: and that therefore hee doth not this for vs according to his nature of Godhead, but according to the office of dispensation committed unto him. For although God alone is the fountain of righteousnes, and we be made righteous by no other meanes but by the partaking of him: yet because we are by vnhappy disagreement estranged from his righteousnes we must needs come downe to this lower remedy, that Christ may instruct vs with the force of his death and resurrection.

9. If he object that this is a worke of such excellencie, that it is above the nature of man, and therefore cannot be ascribbed but to the nature of God, the first I say: but in the second I say that he is unwisely deceived. For although Christ could neither cleanse our soules with his blood, nor appease his father with his sacrifise, nor acquire vs from guiltiness, nor do the office of a priest, vnisse he had beene true God, because the strength of the flesh had beene too weake for so great a burden: yet it is certaine that he perforemed all these things according to his nature of manhood. For if it be demanded how we be instructed, Paul answereth, by the obedience of Christ. But did he any otherwise obey than by taking upon him the shape of a servant? whereupon we gather that righteousnes was gien vs in his flesh, Likewise in the other words (which I manuell that Ofsander is not ashamed to alleage so often) hee appointeth the fountain of righteousnes nothing else but in the flesh of Christ. Him that knewe no sinne hee made sinne for vs, that we might be the righteousnesse of God in him. Ofsander with full mouth advanceth the righteousnesse of God, and triumpheth as though he had grounded that it is his imaginative ghost.
the grace of Christ. Lib. 3. 196

ghost of essential righteousness: when the words sound far otherwise, that we be righteous by the cleansing made by Christ. Very young beginners should not have been ignorant that the righteousness of God is taken for the righteousness that God alloweth, as in John, where the glory of God is compared with the glory of men. I know that sometime it is called the righteousness of God, whereof God is the author and which God giveth us: but though I say nothing, the Readers that have their sound wit, do perceive that nothing else is meant in this place, but that we stande upright before the judgement-seat of God, being vpholden by the cleansing sacrifice of Christ's death. And there is not so great importance in the word, so that if we agree with us in this point that we are justified in Christ, in this respect that he was made a propitiatory sacrifice for us, which cannot agree with his nature of Godhead. After which sort, when Christ meaneth to seal the righteousness and salvation that he hath brought us, he setteth before us an assur'd pledge thereof in his flesh. He doth in deed call himselfe the luyse bread, but expressing the manner here, he addeth that his flesh is verily meate, and his blood is verily drinke. Which manner of teaching is seen in the sacraments, which although they direct our faith to whole Christ, and not to half Christ, yet they doe therewithall teach that the matter of righteousness and salvation remaineth in his flesh: Not in that that he is onely man, he either inustifie or quickeneth of himselfe, but because it pleased God to shewe openly in the mediatour that which was hidden and incomprehensible in himselfe. Whereupon we are wont to say, that Christ is as it were a fountain set open for vs, out of which we may draw that which otherwise should without fruit be hid in that close and deep spring that riseth vp vnto vs in the person of the mediatour. In this manner & meaning, I do not deny that Christ as he is God & man doth inustifie vs, and that this is also the workes of the Father and the holy Ghost as well as his. Finally, that the righteousness whereof Christ maketh vs partakers, is the eternal righteousness of the eternall God, so that he yeeldeth to the sure and plaine reasons that I have alledged.

10 Now that he should not with his caullations deceiue the vnskilfull, I grant that we want this incomparably benefite, till Christ be made ours. Therefore wee see that conioyning of the head and the members, the dwelling of Christ in our hartes, and that mystical union, in the highest degree: that Christ being made ours, may make vs partakers of the gifts wherewith he is endued. Therefore we do not behold him a farre off of our selves, that righteousness may be imputed vnto vs, but because we have put on him, and are graffed into his body: finallly because hee hath vouchsafed to make vs one with him, therefore we glorifie that we have a fellowship of righteousness with him. So is Ofanders flanderous caullation confuted, where hee faith that we count faith righteousness, as though we spoile Christ of his right, when we say that we come by faith empry to him, to give roume to his grace, that he onely may fill vs. But Ofander refusing this spirituall conioyning, enforceth a groffe mingling with the faithfull, and therefore he odiously calleth them Zwingiants that subscribe not to his fantastical error, concerning essentiaal righteousness: because they do not thinke that Christ is substantially eaten in the Lords supper. As for me, I count it a great glory to be so reprochd of a proud man and given to his owne errors. Albeit he touched not me onely, but also other writers well known to the world, whom he ought to haue modestly reverenced. It moueth me nothing, which meddle not with mine owne private cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Whereas therefore he so importunately requirith essentiaal righteousness, and the essentiaal dwelling of Christ in vs, it tendeth to this ende: first that God should with a groffe mixture pour himselfe into vs, as hee faineth a fleshely eating of Christ in the supper: secondly that God should breath his righteousness into vs, whereby we may be really righteous with him: for by his opinion, this
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this righteousness as well God himselfe, as the goodness or holiness, or pureneffe of God. I will not spend much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heavenly life to this present state. Through Christ (as faith Peter) are given vs the precious and most great promises, that we should be made partakers of the nature of God: As though we were now such as the Gospel promised that we shall be at the last coming of Christ: yea, John testifieth vs, that we shall then see God as he is, because we shall be like unto him. Only I thought good to give a small taste to the readers, that I do of purpose passe over these trifles: not for that it is hard to confute them, but because I will not be tedious in a superfluous worke.

But in the second point lurketh more poison, where he teacheth that we are righteous together with God. I think I have already sufficiently proved, that although this doctrine were not so pestilent yet because it is colde and frustsle, and of it felle to vaine that it melthe away, it ought worthy to be vnfaourire to sound and godly Readers. But this is an intolerable wickednesse, under pretence of double righteousness, to enenble the earnest assurance of salvation, and to carie vs above the cloudes, that we should not embrace by faith the grace of propition, and call upon God with quiet mindes. Ofander scorneth them, that teach that this word Justifying is a true term: because we must be righteous indeede. And he abhorreth nothing more than to say, that we be justified by free imputation. But if God do not impute vs by acquiting and pardoning, what meaneth that saying of Paul, God was in Christ reconciling the world to himselfe, not imputing to men their sinnes? For, him that had done no sinne, he made sinne for vs, that we might be the righteousness of God in him. First I winne thus much, that they be judged righteous that be reconciled to God. The manner how is declared, for that God justifieth by forgiving, as in another place justification is set as contrarie to accusation, which comparith of them as contraries, doth clearly shew that it is a phrase borrowed from the vie of the lawe. And there is no man being but meanely practiced in the Hebrew tongue, if he have a sober braine, that is ignorant that this phrase came from thence, and wherunto it tendeth, and what it meaneth. Now where Paul faith that David described the righteousness without worke. in these words, Blessed are those whose sinnes are forgiven: Let Ofander anfwere me whether this be a full definition or but halfe a one. Truly Paul bringeth not in the Prophet for a witness, as though he taught that forgivenesse of sinnes is but a part of righteousness, or a thing that joyneth with other to the justifying of man. But he includeth whole righteousness in free forgivenesse, pronouncing the man blessed, whose sinnes are covered, to whom God hath forgiven infiniquities, and to whom he imputeth no transgressions. He both measure and judge such a mans felicitie thereby, because he is not this way righteous indeede, but by imputation. Ofander taketh exercise and faith, that this should be flamboyant to God, and contrarie to his nature, if he should justifie them that in deed remaine still wicked. But we must remember, as I have already faide, that the grace of justifying is not feared from regeneration although they be seuerall things. But because it is more than sufficiently knowne by experience, that there abide alwayes in the righteous some remnantes of sinne, it must needs be that they be forre otherwise justified than they be reformed into newnesse of life. For this latter point of reformation, God do beginneth in his elect, and throughout the whole course of their life, by little and little, and sometime slowly proceedeth in it, that they be alway before his face in danger of the judgement of death. But he justifieth them not by partnecale, but to that they may freely, as clothed with the pureneffe of Christ, appear in heaven. For no portion of righteousness could appease our conscience, till they be satisfied that God is fully pleased with vs, because we be righteous in his sight without exception. Whereupon followeth, that the doctrine of justification is
miscarried, yea, overturned from the very foundation, whè doubting is cast into men's minds, when the affiance of satisfaction is shaken, when the free and dreadful invocation is hindered, yea when quiet and tranquility with spiritual joy is not established. Whereupon Paul gathereth an argument by contraries, to prove, that the inheritance is not by the law. For by this mean faith should be made void, which if it have respect to works, is overthrown, because none of the most holy shall there-in finde whereupon to trust. This difference of justifying and regenerating (which two things Osander confounding together, calleth two sorts of righteousness is very well expressed by Paul: for speaking of his real righteousness in deed, or of the vprighteousness wherewith he was ended (which Osander nameth essential righteousness) he lamentably cryeth out: Wretch that I am: who shall deliver me from the body of this death? But flying to the righteousness which is grounded upon the Rom.8.39.

only mercie of God, he gloriously triumpheth over both life, death, reproaches, hunger, sword, and all adversities. Who shall accuse the elects of God whom he justifieth? For I am fully persuaded, that nothing shall sever us from his love in Christ. He plainly publisheth, that he hath the righteousness which alone fully sufficeth to salvation before God, so that the wretched bondage which he knowing to be in himselfe, did a little before bewaile his estate, may not minish nor any way hinder his boldnes to glorie. This dureouritie is sufficiently known, and so familiar to all the holy ones, that gone under the burden of iniquities, and yet with victorious confidence, do mount vp above all feares. As for this that Osander objecteth, that it disagreeith with the nature of God, it falleth vpon himselfe. For although he clotheth the holy ones with a double righteousness as it were with a furred garment, yet he is compelled to confesse that without forgiveness of sinnes they never pleased God. If that be true, then at least let him grant, that they which are not righteous in deed, are accounted righteous according to the appointed proportion of imputation, as they call it. But how farre shall a sinner extend this free acceptation that is put in place of righteousness? shall he measure it by the pound or by the ounce? Truly he shall hang doubtfull and wavering to this side and that side, because he may not take vnto him so much righteousness as he alwaies needeth to stabill confidence. It is happie that he that would binde God to a lawe, is not judge of this cause. But this shall stand readie, that thou maist be infulled in thy sayings and overcome when thou art judged. But how great presumption is it to condemn the chiefe judge when he freely acquireth, that this aunswered may not be inforce, I will have mercie vpon whom I will have mercie. And yet the intercession of Moses which God did put to silence with this saying, tended not to this end that he should spare none, but that he should acquite altogether, taking away their condemnation although they were guilty of offence. And we do say that they which were left have their sinnes burdened, and are justifieth before God: because, as God hateth sinne, so he can love none but them whom he justifieth. But this is a marvellous manner of justifying, that they being covered with the rightouenes of Christ stand not in feare of the judgement which they have deferred, and when they worthy condemn themselves are accounted righteous without themselves.

12 But the readers are to be warned, that they take good heed to the mystical which he braggeth that he will not hide from them. For after that he hath long and largely travented to prove that we do not obtaine favour with God by the only impuation of the righteousness of Christ, because this should be impossible for him to count them for righteous that are not righteous, (albeit his owne words) at length he concludes that Christ was given vnto righteousness, not in respect of his nature of manhood but of his nature of Godhead: and that although this righteousness cannot be found but in the person of the Mediator, yet it is the righteousness not of man but of God, he doeth now binde vp his rope made of two righteousnesses, but
he plainly taketh away the office of justifying from Christ: his nature of manhood. But it is good to see how he disagreeeth. It is saide in the same place, that Christ was made vnto vs wisedome, which belongeth to none but to the eternall wordes. Therefore Christ in that he is man is not wisedome. I answer that the onely begotten sonne of God was in deed his eternall wisedome, but in Paul's writings that name is given him in duers wise, because all the treasures of wisedome and knowledge are laid vp in him. That therefore which he had with his father, he disclosed vnto vs: and so that which Paul faith is not vnto the essence of the sonne of God, but to our vs, and is rightly applied to Christes nature of manhood: because although he shined a light in darkness, before that he did put on flesh, yet it was a hidden light till the same Christ came foorth in the nature of man, the shining sonne of righteousness, which therefore calleth himselfe the light of the world. Also it is foolishly objected of him, that the power of justifying is farre above both Angels and men: for so much as this hangeth not upon the wondrous of any creature, but vpon the ordinance of God. If Angels wil take vp them to satisfy God, they can nothing preuaile, because they are not appointed thereunto. But this singularly belonged to Christ being man, which was made subject to the law, to redeeme vs from the curse of the law. Also he doth flaunderously cauall, that they which deny that Christ is our righteousness according to his nature of Godhead, doe leave but one part of Christ, and (which is worse) doe make two Gods, because although they confesse, that God dwelleth in vs, yet they lay againe that we are not righteous by the righteousness of God. For although we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we doe not by and by take away that honor from whole Christ as he was openly showed God in the flesh, but we only make a distinction how the righteousness of God is conuerted vnto vs, that we may enjoy it. In which point of ander hath too fowly erred. Neither doe we deny that that which is openly giuen vs in Christ, proceedeth from the secret grace and power of God: and we strive not against this, that the righteousness which Christ gaueth vs is the righteousness of God that proceedeth from God: but we hold this fidedafly, that we have righteousness and life in the death and resurrection of Christ. I ouerpaife that heaping together of places whereof he may we be ashamed, wherewith he hath sediously combed the readers without choise and without common reason, to proue that wherefore is made mention of righteousness, there ought to be understood this essentia1 righteousness. As where David calleth upon the righteousness of God to helpe him: whereas he doth in summe above an hundred times, of ander sticketh not to corrupt to many sentences. And nothing stronger is the other objection, that that is properly and rightly called righteousness, whereby we be moued to doe rightly, but that God onely worketh in vs both to will and to performe. For we doe alio not deny, but that God reformeth vs with his spirit vnto holinesse of life and righteousness: but wee must stift see whether he doe this by himselfe and immediately, or by the hand of his sonne, with whom he hath left all the fulnesse of his holy spirit, that with his abundant store he should supply the neede of his members. Moreover, although righteousness come vnto vs out of the secret fountain of the Godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteous vnto vs according to his nature of Godhead. No leffe fonde is that which he faith, that Christ himselfe was righteous by the righteousness of God. Because unless the will of his father had moued him, he coulde not himselfe have satisfied the office committed vnto him. For though we haue in another place saide, that all the devisings of Christ himselfe doe proceed from the meer good wil of God, yet that makest nothing to that fantastical thing, wherewith of ander bewitcheth both his owne and simple mens eies. For who would suffer a man to gather this conclusion, that because God is the fountain and beginning of our righteousness, therefore we be essentially righteous, & the essence
the grace of Christ.

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Essence of God's righteousness dwelleth in us? In redeeming the church (faith Esay 12, 15),

Esa. 59. 17.

God did put on his righteousness as a harness: but did he so to pay Christ of his armor which he had given him, to make him to be no perfect redeemer? But the Prophet meant nothing else but that God borrowed nothing out of himselfe, nor was holpen by any aide to redeem vs. Which thing Paul briefly expresst in other words, saying, that he gave vs salvation to the shewing of his righteousness. But this is, Rom. 3. 23.

doe th not overthow that which he teacheth in another place, that we are righteous by the obedience of one man. Finally whoceuer wappeth vp a double righteousness, that poore soules may not rest in the meere onely merie of God, he doeth in a mocr-

Rom. 5. 19.

erie crowne Christ with thornes.

But forasmuch as a great part of men, imagineth righteousness to be made of faith and works, let vs first shew this also, that the righteousness of faith and works do so differ, that when the one is stablifhed, the other must needs be overthwen. The Apostle faith that he esteemed all things as doing, that he might winne Christ, Rom. 10. 3.

and finde in him the righteousness that is of God by faith, counting not his righteousness that is by the lawe, but that which is by the faith of Jesus Christ. You see that here is also a comparison of contraries, and that here is declared that he which will obtaine the righteousness of Christ, must forfake his owne righteousness. Therefore in another place he faith, that this was the caufe of fall to the Jews, that Rom. 10. 3-

going about to stablifh their owne righteousness, they were not subjed to the righteousnesse of God. If in stablifhing our owne righteousness we shake away the righteousnesse of God, therefore to obtaine Gods righteousness our owne must be utterly abolished. And he sheweth the fame thing, when he faith, that our glorying is not excluded by the lawe, but by faith. Whereupon followeth that so long as there remaineth any righteousness of works, how little soever it be, there still remaineth to vs some matter to glorie vpon. Now if faith exclude all glorying, then the righteousness of works can no wife be coupled with the righteousness of faith. To this effect he speaketh so plainly in the fourth Chapter to the Romans, that he taught no roume for caullations or shifts: If faith he) Abraham was justified by works, he hath glorie. And immeditely he addeth: but he hath no glorie in the light of God. It followeth therefore that he was not justified by works. Then he bringeth an other argument by contraries, when reward is rendered to works, that is done of debt and not of grace. Therefore it is not of the deservings of works. Wherefore far well their dreame, that imagine a righteousness made of faith and workes mingled together.

Rom. 4. 5.

14 The Sophisters thinke that they have a little shift, that make to themselves sport and pastime with wretshing of Scripture and with vaine caullations. For they expound workes in that place to be those which men not yet regenerate do only literally and by the endeouer of free will without the grace of Christ: and do say that it belongeth not to spiritual workes. So by their opinion a man is justified both by faith and by workes. So that the workes be not his owne, but the gifts of Christ and fruits of regeneration. For they say that Paul speake so for none other cause, but to convince the Jewes, trusting vp on their owne workes, that they did foolishly presume to claime righteousness to themselves, sith the onely spirit of Christ doeth give it vs, and not any indenour by our owne motion of nature. But they do not marke that in the comparision of the righteousness of the law and the righteousness of the Gospel, which Paul bringeth in in another place, all workes are excluded with what title soever they be adored. For he teacheth that this is the righteousness of the law, that he should obtaine salvation that hath perfommed that which the law commandeth: and that this is the righteousness of faith, if we beleue that Christ died and is risen a-gaine. Moreover wee shall hereafter shew in place fit for it, that sanctification and righteousness are feuerall benefices of Christ. Whereupon followeth that the veste spiritual workes come not into the account when the power of justifying is ascribed.
Cap. 11. Of the manner how to receive to Faith. And where Paul denieth (as I even now allledged) that Abraham had any thing wherupon to glory before God, because he was not made righteous by works: this ought not to be restrained to the literall and outward kinds of virtues, or to the endearment of free will. But although the life of the Patriarch Abraham were spiritual and in manner angelike, yet he had not sufficient deservings of works to purchase him rightouenes before God.

15 The Schoolemen reach a little more grossly that mingle their preparations but these doe leffe infect the simple and unskillfull with corrupt doctrine, vnder pretence of Spritue and grace hiding the mercie of GOD which onely is able to appease trembling conferences. But we confesse with Paul that the doers of the Lawe are justyfied before God: but because we are all farre from the keeping of the Lawe, hereupon we gather, that the works which should most of all have attailed to rightouenes, doe nothing helpe vs because we lacke them. As for the common Papites or Schoolemen, they are in this point doubly deceived: both because they call Faith an affiurednes of confience in looking for reward at the hand of God for deservings, and also because they expound the grace of God not to be a free imputation of rightouenes, but the holy Ghoft helping to the endeuer of holines. They read in the Apostle that he which commeth to God, must first believe that there is a God, and then that he is a renderer of reward to them that feke him. But they mark not what is the manner of seeking. And that they are deceived in the name of grace, is plainly proued by their owne writings. For Lombard expoundeth, that justyfication by Christ is gien vs two waies, Firft (faith he) the death of Christ doth justyfee vs, when by it charitie is stirred vp in our hartes, by which we are made rightoues. Secondly, that by the same death sinne is destroyed, whereby Satan held vs captive, so that now he hath not whereby to condemn vs. You see he considereth the grace of God principally in justyfication to be fo far as we are directed to good works by the grace of the holy Ghoft. He would forsooth have followed the opinion of Augustine: but he followeth him a far off and goeth far out of the way from rightly following him: because if Augustine have spoken any thing plainly he darkeneth it: if there be any thing in Augustine not very vnapure, he corrupteth it. The Schoolemen have still straied from wooffe to wooffe, till with headlong fall at length they be rolled downe into a Pelagian error. And the very sentence of Augustine, or at least his manner of speaking is not altogether to be receyved. For though he singularly well taketh it to man al praise of rightouenes, and aligneth it wholly to the grace of God, yet he referreth grace to sanctification, whereby we are renewed into newenes of life by the holy Ghoft.

16 But the Scripture, when it speakes of the rightouenesse of Faith, leadeth vs to a far other end, that is to say, that turning away from the looking vpon our owne workes, we should onely looke vnto the mercie of God and perfection of Christ. For it teacheth this order of justyfication, that first God vouchsaufheth to embrace man being a sinner with his mercie and free goodnes, confidering nothing in him but mercy whereby he may be moued to mercy, forasmuch as he feeth him altogether naked and void of good workes, fetcheth from himselfe the cause to do him good: then, that he moueth the sinner himselfe with feeling of his goodnes, which desparing vp vpon his owne workes caufeth all the summe of his salvation vpon Gods mercy. This is the feeling of Faith, by which the sinner commeth into possession of his salvation, when he acknowledge by the doctrine of the Gospell that he is reconciled to God: that obtaining foruengenes of sinnes by meanes of the rightouenes of Christ, he is justyfied: and although he be regenerate by the Spirite of God, he thinketh vpon continual rightoueness laid vp for him not in the good workes to which he applieth himselfe, but in the onely rightouennes of Christ. When these things shall be every one particularly wuced, they shall give a perfect declaration of our sentence. Albeit they might be better disposed in another order than they are fet forth. But it maketh little
little matter, so that they hang together in such sort that we may have the whole matter truly declared andsurely proved.

17 Here it is good to remember the relation that we have before saide to be betwene faith and the Gospel: because it is saide for this cause that faith includeth, for that it receiveth and embraceth the righteounesse offered in the Gospel. And whereas it is saide to be offered by the Gospel, tbery all consideration of works is excluded. Which thing Paul doth declare many times elsewhere, but most plainly in two places. For, to the Romans, comparing the lawe and the Gospel together he faith: the righteounesse: that is by the law is thus, The man that doth these things shall live in them. But the righteounesse that is of faith offereth salvation, if thou belieue in thy hart and confesse with thy mouth the Lord Iesus, and 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 righteounesse to works, and the Gospel giueth free righteounesse without helpe of works? it is a notable place, and that may deliver vs out of many hard doubts, if we understande that the same righteounesse 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 seeming of contrarietie set the promise by way of opposition against the law, as if the inheritance be of the lawe, then is it not of the promise: and all the rest in the same chapter to the same effect. Truly the law it selfe hath aloher promises. Therefore there must needs be in the promises of the Gospel, something distinct and divers from the promises of the lawe, vnlesse we will confesse that the comparision is very fond. But what diuersitie shall this be, vnlesse it be that they are freely giuen, and vpHolden by the one mercie of God, whereas the promises of the lawe hang upon the condition of works? Neither let any man here carpe against me, and say, that in this place the righteounesse is rejected which men of their owne force and free will would compell God to receiue? for as much as Paul without exception teacheth that the lawe in commanding proficeth nothing: because there is none notouly of the common multitude, but also of the perfectest, that fulfilleth it. Loewe doubtlesly is the chiefe point of the lawe: when the spirit of God frameth vs vnto it, why is it not to vs a cause of righteounes, but for that euin in the hole ones it is vnperfect, and therefore of it selfe defequeth no reward.

18 The second place is this. It is manifest that no man is iustified by the law before God: Because the righteous man shall live by faith. But the law is not of faith: but the man that doth these things shall live in them. Howe could this argument otherwise stand together, vnlesse we agree upon this point, that works come not into the account of faith, but are vterly to be feuered from it? The law (faith he) differeth from faith. Why so? because works are required to the righteounes thereof. Therefore it followeth that works are not required to the righteounes of faith. By this relation it appeareth that they which are iustified by faith are iustified beside the deseruing of works, yea without the deseruing of works, because faith receiveth that righteounes which the Gospel giueth. And the Gospel differeth from the lawe in this point, that it bindeth not righteounes to works, but setteth it in the onely mercy of God. Like hereunto is that which he affirmeth to the Romans, that Abraham had nothing to glory vpon, because faith was imputed to him vnto righteounes, and he addeth a confirmation, because then there is place for the righteounes of faith, when there are no works to which a reward is due. Where he workes (faith he) due reward is rendred vnto them: that which is giuen to faith is freely giuen. For the very meaning of the words that he saith in that place iust to proue the same. Whereas he addeth within a little after, that therefore we obtaine the inheritance by faith as according to grace, hee addeth the condition that the inheritance is of free gift, because it is receiued by faith: and how commeth that, but because faith without any helpe of works leaneth wholly vpon the mercy of God? And in the same meaning without:
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without doubt he teacheth in another place, that the righteousness of God was openly shewed without the law, although it hath witness borne of it by the law and the Prophets: because excluding the law, he faith that it is not holpen by works, and that we obtain it not by working, but come emipte that we may receive it.

19 By this time the Reader perceiveth with what equitie the Sophisters doe at this day caull at our doctrine, when we faie, that man is justified by faith only. They dare not deny that man is justified by faith because it is so often found in Scripture: but because this word, Onely, is never expressed, they cannot abide to have such an addition made. Is it so? But what will they answer to these wordes of Paul, where he affirmeth that righteousness is not of faith except it be freely gien? How can free gift agree with works? And with what caullations will they mock out, that which he faith in another place, that the righteousness of God is manifestly shewed in the Gospel? If righteousness be manifestly shewed in the Gospel, surely therein is containd not a tume or halfe righteousness, but full and perfect. Therefore the lawe hath no place therein. And they stande upon not onely a false but also a foolish shift about this exclusive word, Onely. Doth not he perfectly enough gie all things to onehe faith, that taketh all things from works? What, I pray you mean these sayings, that righteousness was manifestly shewed without the law: that man is justified freche and y without the works of the law? Heere they haue a wittie shift to escape withall, which although they deme it not themselues, but borrowed it of Origen and certaine of the olde writers, yetes were foolish. They prate that the ceremoniall works of law, not the morall, are excluded. They professe with continuall brawling, that they know not the verie first rules of Logike. Doe they thinke that the Apostile doth when he alledged these places to proove his sayings? The man that shall doe these things shall live in them: and, Cursed is every one that fulfilleth not all things that are written in the volume of the law. Vnlesse they be madde, they will not say that life was promised to the keepers of Ceremonies, or curse threatened onely to the breakers of them. If these places bee to bee vnderstanded of the morall lawe, it is no doubt that the morall works also are excluded from the power of justifying.

To the same purpose serue these arguments that he vslie: because the knowledge of finne was by the law, therefore righteousness is not by the law. Because the lawe worketh wrath, therefore it worketh not righteousness. Because the lawe cannot make confidence assurued, therefore also it cannot giue righteousness. Because faith is imputed vnto righteousness, therefore righteousness is not a rewarde of works, but is gien being not due. Because we are justified by faith, therefore glorying is cut off. If there had bin a law gien that might giue life, then righteousness were truly by the law: but God hath shut vp all vnder finne that the promis mighte be giVEN to the beleeuers. Let them now fondly say if they dare, that these things are spoked of ceremonies and not of maners: but very children woulde hiffe out so great flammeleshe. Therefore let vs hold this for certaine, that the whole lawe is spoken of, when the power of justifying is taken away from the law.

20 But if any man maruaile why the Apostile vseth such an addition, not being content with onely naming works: the reason is readie to be shewed for it. For, although works be so highly esteemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of anie righteousness of works, but that which he hath allowed? Who dare claim anie reward as due vnto them, but such as he hath promised? They have therefore this of the bountifullnes of God, that they are counted worthie both of the name & reward of righteousness: and they be of value onely for this cause, when the purpose of him that doth them is by them to shew his obedience to God. Wherefore the Apostile in another place, to proove that Abraham could not be justified by works, alageeth that the law was gien, almost foure hundred and thirty yeres after the covenante made.

Unlearned
Unlearned men would laugh at such an argument, because there might be righteous works before the publishing of the law. But because he knew that there was no such value in works but by the testimony and vouchsaying of God, therefore he taketh it as a thing confessed, that before the law they had no power to justify. We understand why he namely expresseth the worke of the law, when he meaneth to take away justification from any works because contrary may be moued of those and none other. Albeit sometime he excepteth all works without any addition, as when he faith that by the testimonie of David blessednes is assignd to that man, to whom the Lord imputeth righteousnesse without works. Therefore they can with no caullations bring to passe, but that we shall get this general exclusion only. And they do in vain seeke that trifling suttlet, that we are justified by that only faith which worketh by loue, so that righteousnesse must stand vpon loue. We graunt in deed with Paul, that no other faith justifieth, but that which is effectually working with charitie: but that faith taketh not her power of justifying from that effectuallnesse of charitie. Ye it doth by no other meanes but loue, because it bringeth vs into the communicatie of the righteousnesse of Christ. Or else all that which the Apostle so earnestly prescibeth, should fall to nought. To him that worketh faith he the reward is not reckoned according to grace, but according to deed. And to him that worketh not, but beleeueth in him that justifieth the unrighteous, his faith is imputed vnto righteousnesse. Could he speake more evidently then in this saying? that there is no righteousnesse of faith but where there are no works to which any reward is due: and that only then faith is imputed vnto righteousnesse, when righteousnesse is given by grace that is not due.

21 Now let vs examine how true that is, which is said in the definition, that the righteousnesse of faith is the reconciliation with God, which consisteth upon the onely forgivenesse of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all men, so long as they continue to be sinners. That hath I say excellently well lett out in these words: The hand of the Lord is not shortned, that he is not able to save: nor his ear dulled that he cannot heare: but your iniquities haue made disagreement betweene you and your God, and your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwixt man and God, and the turning away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing from his righteousnesse to haue any fellowship with sinne. Wherefore the Apostle teacheth that man is enemic to God till he be restored into favour by Christ. Whome therefore the Lord receiueth into ioyning with him, him he is said to justifie: because he can neither receive him into favour nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say, that this is done by the forgivenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their works, they shall be found still sinners in deede, yet must be free and cleane from sinne. It is certaine therefore that they whom God imbrace, are no otherwhise made righteous, but because they are cleansed by haung the spots of their sinnes wiped away by forgivenesse, that suche righteousness may in one word be called the forgivenesse of sinnes.

22 Both these are most cleare to be seene by these words of T.aul, which I haue already allsaged: God was in Christ reconciling the world to himselfe, not imputing their sinnes to man, and it hath left with vs the worde of reconciliation. And then he addeth the surname of his meffer, that him which knew no sinne he made sinner for vs, that we might be made the rightconfitte of God in him. Here he nameth righteousness and reconciliation without difference: that we may perceive that the one is mutuallly contained under the other. And he teacheth the manner to attaine this rightconfitte to be when our sinnes are not imputed vnto vs. Wherefore doubt thou not hereafter how God doth justifie vs, when thou hearest he doth reconcile vs to himselfe, by not imputing sinnes. So to the Romans he prooueth by the testimonie.
Of the maner how to receiue testimonie of David, that righteousnesse is imputed to man without works, because David pronounceth the man blefled whose iniquities are forgiuen, whose finnes are couered, to whom the Lord hath not imputed his offences. Without doubt by blef- 

denedesse he there meane the righteousnesse. As fith he affirrneth the fame to stand in the forgiuenesse of finnes, there is no caufe why we should otherwife define it. Ther-

fore Zacharie the father of John the Baptist fingeth that the knowledge of saluation conffiteth in the forgiuenesse of finnes. Which rule Paul following in his Sermon which he made to the Antiochians concerning the fumne of saluation, as Luke report- 
teth it, concluded in this maner: By him forgiuenesse of finnes is preached vnto you, and euerie one that belcuceth in him is forfiuen from all these things, from which ye could not be forfiuen, in the lawe of Mofes. The Apostle do knitteth the forgiu-

enesse of finnes with righteousnes, that he sheweth that they be both all one. Whereupon he rightfully reafoneth that the righteousnesse is freely giuen vnto vs, which we 
obtaine by the louing kindnesse of God. Neither ought it to seeme a strange vnufed 
speech, that the faithfull are righteous before God, not by works, but by free accep-
tation: fith both it is fo oft found in the Scripture, and the old authors also doe some-
time to speake. For Augustine faith thus in one place: The righteousnesse of the finns in this worlde standeth rather in forgiuenesse of finnes, than in perfection of ver-
tues. Wherewith agreeeth the notable fentence of Bernard: Not to finnes is the righ-
teousnesse of God: but the righteousnesse of man is the mercifull kindnesse of God. 

He had before afhrnet that Chrift is to vs righteousnesse in abolution, and there-
fore that they onely are righteous that have obtained pardon by merce. 

The righteousnesse of Chrift imputed vnto vs makes vs righteous. 

2. Cor. 5. 21. 

Rom. 8. 3. 

Rom. 6. 19. 

Lib. 2. de Iac. & vita beata.
The grace of Christ. Lib. 3. 201

of Christ our elder brother, that we may get a testimonie of righteousnesse in the sight of God. The words of Ambrose are these. Whereas Isaac smelt the savour of the garments, peradventire this is meant thereby, that we are not justified by works, but by faith: because fleshly weaknesses hindreth works, but the brightness of faith which merits forgivenenes of sins, overshadoweth the errour of deeds. And truly so it is. For, that we may appeere before the face of God unto salvation, it is necessary for us to smell sweetly with his odour, and to have our faults covered and barred with his perfection.

The xij. Chapter.

That to the end we may be fully persuaded of the free justification, we must lift up our minds to the judgement seat of God.

Although it appeareth by most evident testimonies, that all these things are true, yet we shall not cleerely perceiue how necessarie they be, vnless we have set before our eyes those things that ought to be the groundes of all this disputation. First therefore let vs remember this, that we purpose not to speake of the righteousness of a worldly judiciale court, but of the heavenly judgement seat: that we should not measure by our owne small portion, by what vrightnesse of works Gods judgements may be satisfied. But it is maruellous to see with what rashnesse and boldnes it is commonly debated. Yea and it is to be seene how none doe more boldly or with fuller mouthes (as the saying is) prate of the righteousness of works, than they that are either monstrosely sick of open outward diseases, or be ready to burst with inward vices. That commeth to passe because they thinke not upon the righteousness of God, whereas if they had sooner felt the little feeling, they would sooner make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowledged to be such and so perfect that nothing be imputed unto it but every way whole and absolutely, and declifed with no uncleanness: such as noer was and never shall be able to be found in man. It is indeed unsafe and ready for every man in Schooles to talke vainely upon the worthines of works to instruct men: But when they come into the sight of God, such dalliance must auoide, because there is earnest dooing vned, and no trifling strife about words. To this, to this I say, we must apply our mind, if we wil profitable enquire of true righteousnesse, how may we answer the heavenly judge where he calleth vs to account. Let vs thinke him to be a judge, not such a one as our owne understandings do of themelus imagine, but such a one as he is painted out in the scripture, with whose brightness the stars shall be darkned, by whose strength the hills do melt away, by whose wrath the earth is shaken, by whose wisdom the wife are taken in their subtletie, by whose purenes all things are prooued vntrue, whose righteousness the Angels are not able to bear, which maketh the innocent not innocent, whose vengeance when it is once kindled pearcheth to the bottome of hell. If hee ( I faie ) fit to examine mens dooings, who shall appeare allured before his throne? who shall dwell with a deouer fire? faith the Prophet. Who shall abide with continuall burnings he that walketh in righteousnesse & speakest the truth, &c. But let such a one come foorth, whatsoeuer he be. But that answer maketh that none cometh foorth. For this terrible sayeing foundeth to the contrarie: Lorde if thou marke iniquities, Lord, who shall abide it? truly all must needs immediately perish, as it is written in another place: Shall man be justified if he be compared with God, or shall he be purer then his maker? Beholde they that feene him are not faultfull, and he hath founde peruerfenesse in his Angels. How much more shall they that dwell in house of chaste and that have an earthly foundation, be consumed with mothes? they shall be cut downe from the morning to the evening. Behold among his Saints there is none faultfull, and the heavens are not clean in his sight: howe much more
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is man abominable and unprofitable, which drinketh iniquity as water? I grant indeed that in the books of Job, as mention made of a righteousness that is higher than the keeping of the law. And it is good to understand this distinction: because although a man did satisfy the law, yet he could not so stand to the trial of that righteousness that passeth all fenses. Therefore although Job be cleare in his owne conscience, yet he is amazed, and not able to speake because he feeth that very angellike holmes cannot appease God, if he extely weigh their works. But I therefore will at this time outstrip that righteousness which I have spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the written law, we are more than sensible: if so many curses wherewith the Lord hath willed vs to be awaked do not torment vs with horrible feare, and among other this general curse, Cursed is every one that doth not abide in all the things that are written in the booke. Finally all this discourse shall be but vanity and cold, vnlike euerie man yield himselfe guiltie before the heauenly judge, and willingly throw downe and abase himselfe, being carefull how he may be acquitted.

2 To this, to this I say, we should have lifted vp our eies, to learn rather to tremble for feare, than vaine to rejoic. It is indeed easie, so long as the companion extendeth no further than men, for every man to thinke himselfe to have somewhat which other ought not to despise. But when we raise vp to have respect vnto God, then suddenly that confidence fallen to the ground and commeth to nought. And in the same case altogether is our soule in respect of God, as mans bodie is in respect of the heauen. For the sight of the eie, so long as it continueth in viewing things that liue not to it, doth shew of what pearing force it is, but if it be once directed vp to the sunne, then being dafeled and dulled with the too great brightness thereof, it feeth no leffe feeblenes of it selfe in beholding of the sunne, than it perced no strength in beholding inferior things. Therefore let vs not deceive our selves with vaine confidence, although we count our selves either equal or superior to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wildnes cannot be tamed with these admonitions, he will answer vs as he said to the Pharisees: you be they that justifie your selves before men: but that which is high to men is abominable to God. Now go thy way & proudly boast of thy righteousness among men, while God from heauen abhorreth it. But what say the seruants of God that are truly instructed with his Spirit? Enter not into judgement with thy seruant, because euerie living man shall not be justified in thy sight. Another faith, although in somewhat divers meaning: Man cannot be righteous with God: if he will contend with him, he shall not be able to answer one for a thousand. Here we now plainly heare what is the righteousness of God, even such as can be satisfied with no worke of men, to whom when it examineth vs of a thousand offences, we cannot purge our selves of one. Such righteousness had that same chosen instrument of God Paul conceived, when he professed that he knew himselfe guiltie in nothing, but that he was not thereby justified.

3 And not only such examples are in the holy Scriptures, but also all godly writers do shew that they were alway of this minde. So Augustine faith, All the godly that groane under this burden of corruptible flesh, and in this weaknesses of life have this onely hope that we have one Mediator Iesus Christ the righteous, and he is the appeasement for our sines. What faith he? If this be their only hope, where is the confidence of workes? For when he calleth it non, he leaveth none other. And Bernard faith, And indeed where is safe and stable rest and surenhes for the weak, but in the wounds of our Saviour? and so much the furer I dwell therein as he is mightier to finde. The world rageth, the bodie burdeneth, the dewe lighest, in waie: I fall not, because I am builded upon the sure rocke: I have finned a gratuitous sinne, my conscience is troubled, but it shall not be ouettouled, because I shall remember the.
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the woundes of the Lord. And hereupon afterward he concludeth, Therefore my merite is the Lords taking of mercy, I am not vitally without merite, so long as he is not without merites. But if the merites of the Lord be many, then I also have as many merites. Shall I sing mine owne righteousness? Lord I will remember onely thy righteousnesses. For that is also my righteousnesses, for he is made vnto me righteousnesses of God. Againe in an other place, This is the whole merite of man, if he put his whole hope in him that saueth whole man. Likewise where retaining peace to himselfe he leaueth the glory to God, To thee (faith he) let glory remaine uniminished: it shall be well with me, if I haue peace, I forswear glory altogether, least if I wrongfully take vpon me that which is not mine owne. I loose also that which is offered me. And more plainly in an other place hee faith: Why should the Church be carefull of merites, which hath a surer and safer wyay to glory vpon the purpose of God? So there is no cause why thou shouldst aske, by what merites we hope for good things, specially when thou hearest in the Prophet, I will doe it, not for your sakes, but for mine owne sake, faith the Lord. It sufficeth for merite, to know what merites suffice not. But as it sufficeth for merite not to presume of merites, so to be without merites sufficeth to judgement. Whereas he freely vseth this worde Merites for good workes, we must therein beare with the custome. But in the ende his purpose was to make hypocrites afraid, that wildly range with licenciousnesse of sinning against the grace of God. As afterward he expoundeth himselfe, saying: Happy is the Church that neither wanteth merites without presumption, nor presumption without merites. It haeth whereupon to presume, but not merites. It hath merites, but to deferre, not to presume. Is not the very not presuming a defcrue? Therefore it presumeth so much the more boldly, because it presumeth not, having large matter to glory vpon, euen the many merites of the Lord.

4 This is the truth. The exercised consciences perceive this to be the onely sanctuarie of saftie, wherein the may safely rest themselves when they have to doe with the judgement of God. For if the Starres that seamed most bright in the night seasion, doe loose their brightnes, with sight of the Sunne, what thinke we shall be come euen of the rarest innocencie of man, when it shall be compared with the purenesse of God? For that shall be a most seuer examination, that shall pierce into the most hidden thoughtes of the hart, and (as Paul faith) shall reuell the secrets of darkenes, and disclofe the hidden things of the hart, which shall compell the lurking and vnwillinge conscience to vter all things that now are fallen out of remembrance. The dwell euell accuser will preffe vs, which is prudie to all the wicked deeds that he hath moued vs to doe. There the outward pomponous shewes of good workes which now onely are esteemed, shall nothing profite vs. Onely the purenesse of will shall be required. Wherefore the hypocriste, not onely whereby every man knowing himselfe guilie before God desireth to boaste himselfe before men, but also whereby every man deuiceth himselfe before God (as we be all inclined to stroke and flattere our selues) shall fall downe confounded, howsoever it now be proude, with more than drunken boldnes. They that bend not their wit to such a fight, may indeede for a short time sweetly and pleasanfly frame a righteousnes to themselves, but it is such a righteousnes as shall be by and by shaken away from them at the judgement of God: like as great riches heaped vp in a dreame doe vanish away from men when they awake. But they that shall earnestly as it were in the sight of God, enquire of the true rule of righteousnes, shall certainly finde that all the workes of men, if they be judged by their owne worthines, are nothing but delusions and filthines: that that which among the common people is accounted righteousnes, is before God meere wickednes: that that which is judged purtie, is vnleannes: that that which is reckoned glorie, is but shame.

5 From this beholding of the perfection of God, let it not grievce vs to descend
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That partial and blinde affection which becaufe we bear unto our felues when we are our owne judges, maketh us fonde to imagine that such as we shall feme also when God judgeth us must be shaken off.

No. 21. 2. & 16. 2.

Iob. 15. 16.
Iob. 14. 4.
Iob. 9. 20.

Elay. 53. 6.

1. Pet. 5. 5.

We can neither be righteous till we be humble, nor humble as long as we make any reckoning or account at all of our owne righteousness.

Phal. 18. 28.

Zeph. 3. 11.

To looke upon our felues without flatterie or blinde affection of love. For it is no marueil if we be all so blind in this behalfe, forasmuch as none of vs doth beware of the pestilent tenderness toward himfelfe, which (as the Scripture crieth out) naturally sticketh fast in vs al. To every man (faith Solomon) his owne way is right in his owne eyes. Again. All the ways of man feme cleane in his owne eyes. But what? Is he acquited by this blindnes? No, but (as he further faith in the fame place) the Lord weigheth the hearts, that is to fay, while man fattereth himfelfe by reafon of the outward visor or righteousness that he beareth in reftance, in the mean time the Lord with his balance examineth the hidden vncleneanes of the heart. Therefore fith we fo nothing proft with fuch flatteries, let vs not wilfully mocke our felues to our owne destruction. But that we may trie our felues rightlie, we must necelary call bacce our conscience to the judgement fcat of God. For we do aliogether neede his light to disclofe the fecret foldings of our perturberies, which otherwise lie too deeply hidden. For then and never till then, we shall cleere ly perceive what is meant hereby: that man being rottenfalle and a worme, abominable and vaine, which drinketh wickednesse as water is far from being justifie before God. For who should make that cleane that is conceited of vncleneanes? not one man. Then fhall we alfo finde that by experience, which Iob faide of himfelfe? If I will goe about to shew my felle innocent, mine owne mouth fhall condemn me: If I will shew my felle rightlieous: it will proue me wicked. For that is not meane of one age onely, but of all ages, which the Prophet in old time complained of Israel, that all went alwaye like sheepe, that every one turned aside to his owne way. For he there comprehended all them, to whom the grace of redemption should come. And the rigorousnes of this examination ought to proceed fo far, till it subdue vs, fo that we be fully thrown downe withall, and by that meane prepare vs to receiue the grace of Christ. For he is deceived that thinketh himfelfe able to receiue the enjoying of this grace, vntill he have first thrown downe all hauines of minde. This is a knownefying: that God confoundeth the proud, and gueseth grace to the humble.

6 But what way is there to humble our felues, but that we being aliogether needie and emptie, should give place to the mercie of God? For I do not cal it humblenes, if we thinke that we have any thing remaining with vs. And hither they have taught a very hurtfull hypocrisy that have joyned these two things together, that we must thinke humble of our felues before God, and that we must make some account of our owne righteousnesse. For if we confesse to God contrary to our owne thinking, wee do wickedly lie vnto him: but we cannot thinke as we ought, but that by and by all that seemeth glorious in vs must betedron vnder foote. Therefore when thou hearest in the Prophet, that there is prepared salvation for the humble people, and abatement for the eyes of the wicked: If thinke, that there is no carriage open to salvation, vntill thou have had away all pride and taken to thee perfect humblenes: then, that the fame humblenes is not a certaine modestie whereby thou gueft over to the Lord a haue beade to thine owne right, as they are called humble before men that do neither presupptuously advance themfelles, nor re-prochfully triumph over other; although they stand vpon some estimate of their owne excellencie: but an vnfained submission of a minde thrown downe with feeding of his owne infenie and needineffe. For it is so enfore describ'd in the word of God. When the Lord faith thus in Zephaniah: I will take away out of thee him that outrageously rejoyceth, and I will leave in the mids of thee the afflicted man and the poore man, and they shall trust in the Lord; doth he not there plainely fhew who be humble? even they that he afflicted with knowledge of their owne pouretie. On the other side he calleth the proud, outrageous rejoycers, because men joyning in prosperousitie are wont to rejoice without measure. But to the humble whom he purpocheth to hate, hee leaueth nothing but to trust in the Lord. And likewife it is faide
Therefore.

In [Esaie]: Whom shall I make to burn, but to the poor and contrite in spirit, and him that cleareth my words? Again: The high and excellent, that inhabiteth eternity, his name is holy, that dwelleth on high, 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 dost cleareth the name of contrition, understand thereby the wound of the heart, that suffereth not a man thrown down on the ground to rise again. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of God be advanced with the humble: If that be not done, thou shalt be brought low with the mightie hand of God to thy shame and disgrace.

7. And our best Schoolemaister thinking it not enough to shew it out in words, hath also set it out vs in a parable the image of true humility as in a painted table. For he bringeth forth a Publicane that standing a farre off, not daring to lift vp his eyes to Heaven, with much knocking his breast, prayeth in this wise: Lord be merciful to me a sinner. Let vs not think there to be tokens of stained modestie, that he dare not looke vp to Heaven, nor to come neerer, that with knocking his breast he confesseth himselfe a sinner: but let vs know that they be testimonies of inward affliction. On the other side he setteth the Pharisee which thanketh God that he is not of the common sort of men, either an oppressor, or an vnrighteous man, or an adulterer, because he fasted twice on the Sabboth, and gave tithes of all that he possessed. Hee doth with open confession acknowledge that the righteousness which he hath is the gift of God: but because he standeth in confidence that he is righteous, he depareth from God unsavoured and in hatred. The Publicane by acknowledging of his owne wickednes is justified. Hereby we may see, how great is the estimation of our humbling vs before God: so that the hart cannot be open to receive his mercy, vnlesse it be first void of all opinion of his owne worthines. When this opinion hath possett the place, it shutteth vp the way for Gods mercy to enter. And that no man should doubt hereof, Christ was sent of his Father into the earth with this commision, to bring glad tidings to the poor, to heal the contrite in hart, to preach liberty to the captives, and deliverance to them that were shut vp in prison, and to comfort them that mourn: to give them glory for althes, oyle for mourning, the robe of praise for the spirit of sorrow. According to this commision, he calleth none but them that labor and are laden to take part of his liberalitie. And in an other place he faith: I came not to call the righteous, but sinners.

8. Therefore if we will give place to the calling of Christ, let all arroganie and carelesenes depart far away from vs. Arroganie growth of a foolish perswation of our owne righteounes, when a man thinketh himselfe to have somewhat, as the defearing whereof he may be commended before God, carelesnes may be even without any perswation of works. For many sinners, because being dronke with fweetnes of vices they think not upon the judgement of God, as it were senselessly amazed with a diseale of drounines, that they aspire not to the mercy offered them. But we must no lesse flanke off such dull thinkings, than we must cast away all vaine confidence of our felues, that we may without encombrance hasten to Christ, that we being empty and hungry may be filled with his good things. For we shall never sufficiently have trust in him, vnles we utterly distrust of our felues, we shall never sufficiently raise vp our courages in him, vnlesse they be first throwne downe in our felues. We shall never sufficiently have consolation in him, vnlesse we be first desolate in our selues. Therefore we be then meete to take hold of and obtain the favour of God, calling away all trust of our felues, but trusting upon the only assurednesse of his goodnesse, when (as Augustine faith) forgetting our owne descreunges, we embrace the gittes of Christ. Because if he sought descruinges in vs, we should not come to his gittes. Wherewith Bernard very well accordeth, comparing proud men to vnfaithfull servantes, that arrogantly claim any thing be it neuer so little to their own descruinges:
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defering: because they do wrongfully keepe to themselves the praise of grace passing by them, as if a wall would say that it bringeth forth the sunbeame which it receieth through a window. But, not to rake longer hereupon, let vs take a short but a general and sure rule, that he is prepared to take part of the fruits of Gods mercy, that hath utterly emptied himselfe, I will not say of righteousness, which is none at all, but of the vaine and windie image of righteousness. Because every man so much hindereth his receiuing of the liberalitie of God as he resiteth in himselfe.

The xiiij. Chapter.
That there are two things to be marked in free justification.

And here are alwyes two things to be principally looked unto: that is to say, that there may remaine to the Lord his glory unmindered, and as it were wholly and perfectly maintained, and to our consciences an untroubled quietnes and tranquillitie before his judgement. We see how oft and how earnestly the Scripture exhorteth vs, to give owne to God a confession of praise, when we entreat of righteousness. And the Apostle teftifieth, that this was the Lords principall purpose of giving vs righteousness in Christ, that he might shew his owne righteousness. And what a shewing that should be, he declareth immediately after: that is, if he alone be known to be righteous, and that justified him that is of the faith of Iesus Christ. Thou seest that the righteousness of God is not sufficiently set out, vnlesse he alone be accounted righteous, & do communicate the grace of righteousness to them that defere it not. By this meanes he will have every mouth to be stopped, and the whole world to be made subject to him. For while man hath any thing to speake in his owne defence, so long there is somwhat taken away from the glory of God. So in Ezekiel he teacheth how much we glorifie his name by reknowling of our owne wickednes. You shall remember (faith he) the waies and all the wicked doings whereby ye have beene defiled. And ye shall be displeased with your selues in your owne sight, in all the cuils that ye haue committed. And ye shall know that I am the Lorde, when I shall doe good to you for mine owne names sake, and not according to your owne wicked offfences. If these things be contained in the true knowledge of God, that we being broofed with knowledge of our owne iniquitie, should consider that he doth good to vs whereas we be vnworthy thereof: why then do we to our great hurt attempt to steale away from the Lord any parcel be it never so small of the praise of his free goodness? Likewise Jeremie whch he crieth out. Let not the wise man glory in his wisdom, the rich man in his riches, or the strong man in his strength, but let him that glorifieth, glory in the Lord: doth he not there declare that somwhat is diminishe from Gods glory, if man glory in himselfe? To this purpose truly doth Paul apply those words, when he teacheth that all the parts of our salvation are repos'd in Christ, that wee should not glory but in the Lord. For his meaning is that he riseth vp against God and darketh his glory, whooeuer thinketh that he hath any thing be it never so little of his owne.

What is it not to glory in our selues.
Rom. 2. 29. 
Ezay 45. 25.
This is the truth, we never truely glory in him, vnlesse we be utterly put from our owne glory. On the other side, this is to be holden for a catholike principle, that all they glory against God that glory in themselues. For Paul indigeth that only by this meanes the world is made subject to God, when all matter to glory upon is utterly taken from men. Therefore Ezay, when he declareth that Israel shall have their justification in God, faith also that they shall there also have their praise: as though he should say, that the Lord to this ende sufficeth the elect that they should glory in him and in nothing else. But how we ought to be prais'd in the Lord, he hath taught in the vses next before: that is, that we should say we that our righteousness and strengthe are in the Lord. Note that there is not required a bare confession, but confirmed
confirmed with an oath, that a man should not thinke that hee shall bee discharged
with I want not what fained humilitie. And let no man heere allege for excuse that he
doth not glory when without arrogancie heereknowledgeh his own righteousnes: for
there can be no such estimation but it engendreth confidence not confidence but it
breedeth glorie. Therefore let vs remember that in all the disputation of righteous-
nes we must have regard to this end, that the praise thereof remaine with the Lorde
whole and perfect. Forasmuch as for declaration of his righteousnes (as the Apostle
telliseth) he hath powred out his grace vpon vs, that he might be lust and justifying
him that is of the faith of Christ. Wherefore in another place, when hee had taught
that the Lord gaue vs saluation, to set out the glorie of his name, afterward as it were
repeating the same thing he addeth: ye are fained by grace, and by the gift of God, not
by worke, that none should glory. And when Peter tellleth that we are called vnto
hope of saluation that we should declare the powers of him that hath called vs out of
darknes into his maruellous light, without doubt his meaning is so to make the one-
ly praises of God to sound in the ears of the faithfull, that they should with deepesi-
ence oppresse all arrogancie of the fleth. In a sum, man cannot without robbere of
God challenge to himselfe any one crum of righteousnes; because even so much is
plucked and taken away from the glorie of Gods righteousnes.

3 Now if we aske by what meanes the conscience may be quieted before God,
we shall finde no other meanes but if free righteousnes be given vs by the gift of God.
Let vs alway thinke vpon this saying of Salomon, Who shall say, I haue clensed my
harte, I am made cleane from my sinne? Truely there is no man that shall not be ove-
whelmed with infinite fithines. Therefore let euery perfect man descend into
his owne conscience, and call his doings to account: what end shall he haue? Shall
he sweetely rest as though all things were in good order betwene him and God and
shall he not rather be vexed with terrible tormentes, when hee feele matter of dam-
nation abiding in himselfe if he be judged according to his works? The conscience if
it looke vpon God, must of necessitie either haue allured peace with his judgement,
or be besieged with the terrorres of hell. Therefore we profite nothing in disputing of righ-
teousnes vnlesse we establish such a righteousnes, with the steadfastnesse whereof our
soule may be staid in the judgement of God. When our soule shall haue whereby it
may both without feare appeare before the face of God, and receive his judgement,
vnhaken, then and not till then let vs know that we haue founde an vnfained righ-
teousnesse. Therefore not without cause the Apostle standeth so much vpon this
point, with whose words I had rather expresse it than with mine owne. If (faith he)
the promife of inheritance be off the law, faith is made voide, the promife is made
abolished. He first inferreth that faith is disanulled and made voide if the promife of
righteousnes have respect to the deffernings of our works, or do hang vpon the keep-
ing of the law. For so could never any man affuredly rest in it: because it could never
come to passe that any man might assuredly determine with himselfe that hee
had satisfied the law, as indeed never any man doth by worke fullie fatisfiue it.
Whereof that we should not neede to feake farre for testimonies to produce it, crie
man may be a witness to himselfe that will with a right eie behold himselfe. And
hereby appeareth, in howe deepe and darke corners hypocrisy buryed the mindes
of men, while they so carfully heare with themselves, that they sticke not to set
their owne flatteries against the judgement of God, as though they would binde to
false his judgment proceeding. But the faithfull that doe sincerely examine them-
selves, are grieved and tormented with a farre other manner of carefulnesse. There-
fore there should so enter into all mindes a doubting, and at length a very despaire
where each man for himselfe should make account, with howe great a burden of
debt he is still ouexpressed, & how far he is from the condition wherewith he is char-
ged, Lo, how faith is by this mean already expressed & extinguished. For to waue, to

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varie, to be carried up and downe, to stick fast in doubting, to be holden in suspense, to stagger, and at length to despair, is not to trust: but to strengthen thy mind with constant certainty and perfect assurance, and to have whereupon to rest and fasten thy foot.

4. He adjoyneth also another thing, that is, that the promise shall thereby be made of no effect and voide. For if the fulfilling thereof do hang upon our departing, when shall we come thus far as to secure the bountifulnes of God? Also this second point hangeth upon the former: For the promise shall not be fulfilled but to them that believe it. Therefore if faith be fallen, there shall remaine no force of the promise. Therefore the inheritance is of faith, that it may be according to grace, to establish the promise. For it is abundantly well established when it resteth upon the onlie mercie of God: because his mercie and truth are with a perpetuall knotyned together, that is to say, whatsoever God mercifully promiseth, he also faithfully performeth. So _David_ before that he required saluation by the word of God first determineth the cause thereof to be in his mercy. Let thy mercies (faith he) come vnto me, thy saluation according to thy word. And rightfully: because God is by no other meanes perswaded to make the promise but of his owne meere mercie. Therefore we must herein stay, and deeply fasten all our hope and not to looke to our owne works, to seeke any help of them. And that you should not thinke that I herein speake any new thing: _Augustine_ doth also teach that we ought so to do. Christ (faith he) shall reign forever in his seruants, God hath promiseth, God hath said it, and if that be not enough, God hath sworn it. Therefore so much as the promise is established, not according to our persuasions, but according to his mercy, no man ought to speake fearfully of that of which he can not doubt. _Bernard_ also faith: The disciples of Christ say, Who can be saue? But he answered, this is impossible with men, but it is not impossible with God. This is all our confidence, this is our onlie comfort, this is the whole ground of our hope, but being assured of the possibilitie, what saith we of his will? Who knoweth whether he be worthy of love or hated? Who hath knowen the Lords meaning? Or who hath seen his counsellor? Here now faith must of necessitie help vs, here must his truest succour vs, that that which is hidden from vs in the heart of the father, may be revealed by the Spirite, and his Spirite testifying it may perswade our hearts, that we are the sons of God. And it may perswade vs by calling and justifying vs freely by faith, in which things there is as it were a certaine meanes passage from the sartneall predetermination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the promises of God are not establishd, vnshe can be taken hold of with assured affiance of confidence: and wherefore there is any doubting or uncertainty, it pronouns that they be voide. Againe it pronoynceth that they do nothing but stagger and waire, if they rest upon our owne works. Therefore we must needs either loose righteounesse, or we must not consider our owne works, but only faith must take place, whose nature is this, to lift vp her cares and shut her eyes, that is to say, to be heedfully bent to the promise only, and to turne away her thought from all mans worthinesse orperswating. So is that notable prophesie of _Zacharie_ fulfilled, that when the wickednes of the land shall be done away, a man shall call his friend vnder his vine and under his figge tree, where the Prophet declareth that the faithfull do otherwise enjoy true peace but after obtaining of the forgiveness of sinnes. For this calulation is to be remembered in the Prophets, that when they speak of the kingdom of Christ, they set out the outward blessings of God as figures of the spiritual things. Whereupon Christ is called both the king of peace and our peace, because he appeareth all the troublesome motions of confidence. If we seke by what meanes he doth it, we must needs come to the sacrifie by which God is appeare. For he shall never cease to tremble for fear that shall not determine that God is appeare by the
the grace of Christ. Lib.3. 205

But why do we so darke a testimonie? Paul every where denieth that there is peace or quiet joy left to confciences, vnlesse it be determined that we be justified by faith. And he therewithall declareth whence that assured issuance commeth, namely when the loue of God is poured into our hearts by the holy Ghost: as if he had said, that our confciences cannot otherwise be quieted, vnlesse we be certainly persuaded that we please God. Whereupon also in another place he exclaimeth out in the person of all the godlie, Who shall fcrue vs from the loue of God, which is in Christ? because we shall tremble even at every little breath, till we be arrived into the haven: but we shall be without care even in the darkness of death, so long as the Lord shall shew himselfe a pastor to vs. Therefore whosoever prate that we are justified by faith, because being regenerate we are in the looke of our life, they are neuer tasted of the sweetness of grace, to consider that God will be mercifull unto them. Whereupon also followeth, that they do no more know the manner of praying rightly, than Turks and whatsouer other prophane Nations. For (as Paul witts) it is no true faith vnlesse it teach and put vs in mind of that most sweene name of Father, yea vnlesse it opent our mouth freely to cry out Abba Father: Which in another place he more plainly expresseth, where he faith that in Christ we haue boldnes and entrie in confidence by the faith of him. Truely this commeth not to passe by the gift of regeneration: which as it is always vnperfect in the flesh, so it containeth in itselfe manifold matter of doubting. Wherefore we must of necessitye come to this remedie, that the faithful should determine that they may by no other right, hope for the inheritance of the heavenly kingdom, but because being graffed into the body of Christ, they are freely accounted righteous. For as touching iustification, faith is a thing meere passiu, bringing nothing of our owne to the recovering of the favour of God, but receiving of Christ that which we want.

The xiiiij. Chapter.
What is the beginning of iustification, and the continuall proceedings thereof.

That the matter may be made more plaine, let vs search, what may be the righ-
teousnesse of man in the whole course of his life: and let vs make foure degrees thereof. For men either being endued with no knowledge of God, are drowned inindolatry: or being entred into profession by sacraments, denying God with vncleanesse of life, whom they confesse with mouth, they are Chriiftes no further than in name: or they be hypocrites, which cover the wickednesse of their hearts, with vaine deceitfull colours: or being regenerate by the spirit of God, they endeavour themselves to truely holiness. Specially when they are to be judged by their natural gifts, from the crowne of their head to the sole of their foote, there shall not be found one spark of goodness, vnlesse peraduenture we will accuse the Scripture of falsehood, when it seteth out all the sons of Adam with these titles that they be of froward and stubborn heart, that all the imagination of their heart is cull from their infancy, that their thoughts be vaine, that they have not the fear of God before their eyes, that none of them understandeth or seeketh God, briefly that they be fleshy, by which word are understood all those works which Paul calleth fleshe, fornication, vncleanesse, vnicertainesse, riotousnesse, worshipping of idoles, witcherias, enmitie, contenctions, calumnyes, anger, dilufions, [etces, envyes, man-slaughters, & whatsoever filthineesse and abomination may be denieth. This fleshy is the worstinesse, with confidence whereof they must be proued. But if any among them excell with such honestie of manners as may have some shew of holinesse among men: yet because we know

knowe that God regardeth not the outward glistening, we must search the very fountain of works if we will have them to auail any thing to righteousness. We must (I say) thoroughly looke into them, from what affection of hart these works proceed. But although here lieth open a most large field to discourse in, yet because the matter may be declared in very few wordes, I will follow as much as I may a briefeneffe in teaching.

2. Firft I deny not that whatsoever excellent gifts appeare in the vnbelieuers, they are the gifts of God. Neither doe I so differ from common judgement, that I would affirm that there is no difference betwene the justice, temperance and equitie of Titus and Traiana, and the rage, intemperance, and cruelty of Caligula, or Nero, or Domitian: betwene the filthie lustes of Tiberius, and in this behalfe the continencie of Vespasian: and (that we may nottarry upon some speciall vertues or vices) betwene the obseruing and the despising of right and lawes. For there is so great difference of right and wrong, that it appeareth euen in the dead image thereof. For what thing shall there remaine well ordered in the world, if we confound these together? Therefore such a difference betwene honest and vnhotest doings, the Lorde hath not onely engrauen in the minde of all men, but also doth oft confirm it with the dispensation of his providence. For we see how he extendeth many blessings of this present life to them that among men doe follow vertue. Not because that outward image of vertue deterueth so much as the least benefite of his: but so it pleaseth him to declare by proofe how much true righteousnesse pleaseth him, when he sufferers euen outward and fained righteousnesse not to be without rewardes. Whereupon followeth that which we euen now confessed, that these vertues such as they are, or rather images of vertues are the gifts of God, for as much as there is nothing in any wise praise worthie, which proceedeth not from him.

3. But neuerthelie, it is true which Augustine writeth, that all they that are strangers from the true religion of the one God, howsoever they be accounted woorthie of admiration for opinion of vertue, are not onely woorthie of no reward, but rather are woorthie of punishment, because they doe with desiling of their hart, bespot the pure good things of God. For though they be the instrumens of God to preface the fellowship of men with justice, continencie, temperance of minde, valiantinesse, and wisedome: yet they doe very euilly execute these good works of God: because they are restrained from euill doing, not by sincerely loue of goodnesse, but either by onely ambition, or by loue of themselues, or by some other crooked affection. Whereas therefore they are corrupt by the very vncleneffe of hart, as by their beginning, they are no more to be reckoned among vertues, than those vices which are woont to deceie by reafon of neereneffe and likeneffe of vertue. Finally when we remember, that the end of that which is right, euer is that God be seru'd: whatsoever tendeth to any other end, soothwith worthily lootheth the name of right. Because therefore they have not respect to the marke which the wisdome of God appointeth: although the thing that they doe, seeme good in doing, yet by a wrongfull end it is sinne. He concludes therefore that all the Fabricy, Scipiones, and Catores, 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 have applied them: and that for that cause true righteousnesse was not in them: for as much as duties are not weighed by the doings, but by the ends.

4. Moreover if it be true which John faith, that there is no life without the sone of God: who so have no part in Christ, what manner of men soever they be, whatsoever they doe or go about, yet they run forward with their whole course into destruction and the judgement of eternall death. After this reason, is that said of Augustine. Our religion discerneth the righteous from the vunrighteous, not by lawe of works: but by the very lawe of faith, without which, those that seeme good works are turned
into sinners. Wherefore the same Augustine saith very well in another place, when he compareth the endeavours of such men to running out of the way. For how much faster a man runneth out of the way, so much further he is from the mark, 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 certain that they are evil trees, forasmuch as without the communication of Christ there is no sanctification. They may therefore beare faire fruits and beaumiful to the eye, yea and sweetes in taffe, but in no wise good fruits. Hereby we easily perceive that whatsoever man thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not only of no value to righteousness, but of certaine deferuing to damnation. And why dispute we hereof as of a doubfull thing, Sith it is already proved by the witness of the Apostle, that it is impossible that any man may please God without faith?

5 But there shall at length appeare a plainer proofe, if the grace of God be in comparison, directly set against the natural state of man. For the Scripture crieth out every where, that God findeth nothing in man whereby he may be provoked to do good to him, but with his owne free goodness preuenceth him. For what can a dead man do to attaine life? But when he lighteth vs with the knowledge of himselfe, he is said to raise vs from death, and to make vs a new creature. For we see that oftentimes, specially of the Apostle, the goodness of God is set forth vnto vs by this title, God (saith he) which is rich in mercy, for the great love wherewith he loued vs, even when we were dead by sinnes, hath made vs alive together in Christ, &c. In another place, where under the title of Abraham he entreateth of the generall calling of the faithfull, he faith: it is God that giveth life to the dead, and calleth those things that are not, as though they were. If we be nothing, what (I beseech you) can we do? Wherefore the Lord strongly entreateth downe this arrogancie, in the historie of Job, in these words: who preuenteth me, and I shall render it him? for all things are mine. Which sentence Paul expounding applyeth it to this, that we should not thinke that we bring any thing to the Lord but mere shame of neediness and emptinesse. Wherefore in the place above cited, to prove that we are come into the hope of salvation by his grace alone, not by works, he allegateh that we are his creatures because we are new begotten in Christ Jesus, to the good works which he hath prepared, that we should walke in them. As if he had said: which of vs may boast that he hath with his righteousness provoked God, Sith our first power to do good proceeded out of regeneration? For as we are made by nature, why should sooner be wronged out of a stone, than a good workes out of vs. Truly it is wonderful if man being condemned 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 works, but according to his purpose and grace: and that the kindness & love of God our favour towards vs hath appeared, because he hath sauen vs, not by the works of righteousness which we have done, but according to his owne mercie: that being justified by his grace, we might be made the heirs of eternall life. By this confession we dispoise man of all righteousness eu to the least little piece thereof, till he be by only mercie regenerate into hope of eternall life: forasmuch as if the righteousness of works do bring any thing toward the justifying of vs, it is falsely said that we are justified by grace. Truly the Apostle had not forgotten himselfe, when he affirmed justification to be of free gift, which in another place calleth that grace is now not grace, if works do any thing auable. And what other thing doth the Lord meane, when he saith, that he came not to call righteous men, but sinners? If only sinners are received, why seeketh he an entrie by fained righteousnesse? God unfaught vs, why should vs seeketh as of more love, and doth not require such.
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prophets a redemption, which we by our own works may obtain in Christ, but by faith we are grafted into Christ by whose blood being so ingrafted we are redeemed.

Esa. 56. 1, 5.
Osee. 2. 17.

Rom. 5. 6.
Colo. 1. 2.

Osee. 14. 15.

1. Cor. 6. 11.
1. Pet. 1. 2.

The second and third sort of men mentioned Sect. 1. having not faith, cannot have righteousness such as Christ fasteth them to use.

such as unless be most strictly thrust out of place, it never yeldeth to God that which is his, I am compelled to tarry somewhat the longer upon it. Yet forasmuch as the Scripture is clear enough in this matter, I will in the tender rather use the words thereof than mine owne. For, when he hath described the utter fall of mankind, doth immediately after very ftdy adioine the order of restoring. The Lord hath scene, and it seemed euill in his eyes. And he say that there is no man: and he maruellied that there is none that offereth himselfe: and he hath for salvation in his owne armes, and hath strengthened himselfe with his owne righteousness. Where are our righteousnesses if it be true which the Prophet saith: That there is no man that helpeth the Lord in recovering his salvation? So an other Prophet, where he bringeth in the Lord, discounting of the reconciling of sinners to himselfe, faith: I will espouse thee to me for ever, in righteousness, judgement, grace and mercy. I will say to her that hath not obtained mercy, thou hast obtained mercie. If such a covenant, which it is certaine to be the first conioyning that we have with God, standeth upon the mercy of God, there is left no foundation of our own righteousness. And I would faine learne of those men which faine that man meteth God with some righteousness of works, whether they think that there is any righteousness at all, but that which is acceptable to God. If it be madness to thinke so, what acceptable thing to God can proceed from his enemies, whom he wholly abhorreth with all their doings? That all we, I say, are the deadly and professed enemies of our God, the truth it felse itself, till being justified, we are received into friendship. If justification be the beginning of loue, what righteousness of works shall goe before it? So John to turn away that pestilent arroganie, doth diligently put in mind how we did not first loue him. And the felse same thing the Lord had long before taught by his Prophet: I will loue them faith he, with a free loue, because mine anger is turned. Certainly his loie is not prouoked by works: if it hath of his owne accord inclined itselfe vnto vs. But the rude common sort of men thinke it to be nothing else, but that no man hath deserued that Christ should performe our redemption: yet that to the entire in the possession of redemption, we be holpen by our own works. Yea, but howsoever we be redeemed of Christ, yet till we be by the calling of the Father grafted into the communion of him, we are both heires of darkenenes and death, and the enemies of God. For Paul teacheth that we are not cleansed and wafted from our uncleannesse 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 is auleth vs into obedience and the sprinkling of the blood of Christ. If we be by the Spirit sprinkled with the blood 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, that the beginning of our salvation is as it were a certaine resurrection from death to life; Because when for Christes sake it is given to vs to beleue in him, then we first begin to passe from death into life.

7. Under this sort are comprehended they which have in the division above for beene noted for the second and third sort of men. For the vncompass of confidence prooueth that both of them are not yet regenerate by the Spirit of God. And againe, whereas there is no regeneration in them, this prooueth the want of Faith. Whereby appereth that they are not yet reconciled to God, nor yet justified in his sight: for as much as these good things are not attained to, but by Faith. What can sinners being estranged from God bring forth, but that which is accuses in his judgement? With this foolish boldenes in deed, both all wicked men are puffed vp, and specially hypocrites, because howsoever they know that their whole hart swarmeth full of filthinesse, yet if they doe any works that have a strow of goodnes, they thinke them worthy that God should not despise them. Hereof growth that pernicious error, that being proved guilty of a wicked & mischieuous mind, yet they cannot
be driven to confess themselves void of righteousnesse: but even when they acknowledge themselves unrighteous, because they cannot deny it, yet they arrogantly claim some righteousness into them. This vanity the Lord excellently well confute by the Prophet, Ask (saith he) the prieftes, saying: if a man carie sanctified flesh in the hem of his garment, and putteth to it bread or other meate, shall it be sanctified? The prieftes answered: No. And Haggai saith, If a defiled man in soule touch any of such these things, shall it be desiled? The prieftes answered, it shall be desiled. Hag.2,12.

8. The same matter he excellently well handleth in Esaie, Offer not (saith he) sacrifice in vain: incense is abomination to me: my soule hateth your Calends & solemnities. They are become tedious to me, and I haue beene wearie with bearing them: when you shall hold vp your hands I will turne away mine eyes from you: when you shall multiply prayer I will not heare: for your hands are full of bloud. Be washed, be cleane, take away the cull of your thoughts. What meaneth this that the Lord so loatheth the obeying of his own law? Yea, but he here refuseth nothing that is of the natural observance of the law, the beginning whereof hee every where teacheth to be the unfaied feare of his name. That is, when he is shewen, whatsoever things are offered him are not onely trufles, but stinking and abominaable filthines. Now let the hypocrisies go, and keeping pervertines wrapped vp in their hart, endeavour to defeute the favour of God with works. But by this meanes, they shall more and more prouoke him to wrath. For to him the sacrifices of the wicked are abominable, and the onlie prayer of vpright men pleath him. Therefore wee holde that out of doubt, which ought to be most commonly known to him, that is even but meanly exercised in the Scriptures, that euym those works that glister most gloriously in men not yet truely sanctified, are so farre from rightoufnesse in the light of the Lord, that they be judged sins. And therefore they haue said most truly that haue taught that favoure with God is not procured to any person by works: but contrariwise that works do then please, & never till then, when the person hath first found grace in the light of God. And this order is religiously to be kept, to which the scripture leadeth vs by the hande. Mofes Gen.4,4. wraueth that the Lord had respect to Abel & to his works. See you not how he declareth that God is favourables to the men, before that hee hath respect to their works? Wherefore the cleansing of the hart must goe before, that the works which come from vs, may be louingly receiued of God, because this laying of Jeremie is alway in force, that the works of God haue respect vnto truth. And that it is onely faith by which the hartes of men are cleene, the holy Ghost hath affirmed by the mouth of Peter: whereby it is certaine, that the first foundation is in true and louely faith.
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9 Now let vs looke what righteousness they have, whom wee haue set in the fourth degree. We grant that when God by the meanes of the righteousness of Christ, reconcileth vs to himselfe, and giving vs free forgiveness of sinnes, accounteth vs for righteous, with such mercy is also cojoined that his beneficial doing, that by his holy Spirit he dwelleth in vs, by the power whereof the lusts of our flesh are daile more and more mortified, but we are sanctified: that is to say, hallowed to the Lord unto true purenesse of life, when our harts are framed to the obedience of the law: that this may be our chiefe will, to serue his will, and by all means to advance onely his glo-rie. But even while by the guiding of the holy Ghost wee walke in the wares of the Lorde, leaft we yet forgettynge our selues should waxe proud, there are left certaine remnants of imperfection, which may minifter vs matter of humiliation. There is none righteous, (faith the Scripture) that doth good and sinneth not. What maner of righteousnes therefore will they yet get by their worke? First, I say, that the best worke that can be brought forthe of them, is yet alway sprinkled and corrupted with some vnkleanne of the flesh, and hath as it were some dregs mingled with it. I say, let a holy servant of God choose of all his life the most excellent thing that hee shall thinke that he hath done in the whole course thereof, and let him well consider all the parts of it, without doubt hee shall finde somewhere somewhat favouring of the rottennesse of the flesh, forasmuch as to doing well our cheerefull quickenenesse is never such as it ought to be, but in slacking our course our weaknesses is much. Although we see that there are evident foule blots wherewith the works of the holy are blemished, yet graunt that they be nothing but most little spots: shall they nothing offende the eies of God, before whom even the stars 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 judged in it selfe, defraueth not just reward of fame.

10 Secondly I say, that if it were possible that we should haue some thoroughlie pure and perfect worke, yet one sinne is enough to blot out and quench all the remembrance of the former righteousness, as the Prophet saith, With whom also James agreeth: He that offendeth (faith he) in one, is made guiltie of all. Now with this mortall life is never pure or void from sin, whatsoever righteousness we should purchase, being from time to time with sinnes following corrupted, oppressed and lost, it should not come into the sight of God, nor be accounted to vs for righteousness. Finally when the righteousness of worke be entreated of, we must not have respect to the worke of the law, but to the commandement. Therefore if we seeke righteousness by the lawe, we shall in vaine bring forth one or two works: but a perpetuall obedience of the law is there necessarie. Wherefore the Lord doth not but once (as many foolishly thinke) impute to vs for righteousness that same forgiveness of sins whereof we have spoken, that having once obtained pardon of our life past, we should afterwards seeke righteousness in the law, because he should do nothing els but bring vs into a fals hope, & mocke and laugh vs to death. For if no perfection could come to vs so long as we are cloathed with this flesh, and fis the lawe threateneth death and judgement to all them that performe not full righteousness in worke: it shall alway haue whereof it may accuse and condemne vs, vnlesse the mercie of God on the other side did withstanding it, to acquire vs from time to time with continuall forgiveness of sins. Wherefore this standeth alway certaine which we said at the beginning, that if we be weighed by our owne worthines, whatsoever we purpose or go about, yet we with all our travailes and endeours are worthie of death and defitution.

11 Upon these two points we must stronly stand fast: that there was neuer any work of a godlie man, which if it were examined by the seueres judgment 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 sins, wherewith it is certaine that the doer of it is louted, it loogeth the grace. And this is the chiefe point of our disputation.
For about the beginning of justification there is no strife betwenee us and the soun-
der sort of Schoolemen, but that a sinner being freely deliuetered from damnation ob-
taineth righteousness, and that by the forgiveness of sinnes: sayling that they under
the word of justification comprehend the renewing wherewith we are newly formed
by the spirit of God into the obedience of the lawe, and they thus describe the righ-
teousness of a man regenerate, that man being once reconciled to God by the faith
of Christ, is by good works judged righteous before God, and by their desirings is
accepted. But the Lord contrariwise pronounceth that he imputer to Abraham faith
for righteousness, not at the time when he yet serued idols, but when he had already
many yeeres excelled in holiness of life. Therefore Abraham had long worshipped
God from a pure hart, and had performed the obedience of the lawe which may be
performed of a mortall man, yet he hath righteousness repose in faith. Whereupon
we gather, according to the argument of Paul, that it was not of works. Likewise
when it is saide in the Prophet: The righteous man shall live by faith, it is not spo-
ken of wicked and prophanemen, whom the Lord justifieth by converting them to
the faith, but the speech is directed to the faithfull, and to them is promised life by
faith. Paul also taketh away all doubt, when for confirming of that sentencce, he tak-
eth this verse of David: Blessed are they whole iniquities are forgiven. But it is cer-
taine, that David speaketh not of the wicked, but of the faithfull, such as himselfe was:
beace he spake out of the feeling of his owne conscience. Therefore this blessednes
we must not have once in our life, but hold it throughout al our life. Laft of al he tefti-
fieth that the embassage concerning the free recockilation with God is not published
for one or two daies, but is perpetuall in the Church. Therefore the faithfull have
euen to the end of their life no other righteousness than that which is there set forth.
For Christ everlastingly remainth the Mediatour to reconcile the father to vs, and
the effectuallie of his death is everlasting: namely washing, satisfaction, expiation,
finally perfect obedience, wherewith our iniquities are covered. Neither doth Paul
to the Ephesians say, that we haue the beginning of salvation out of grace, but that we
are saved by grace, not of works, that no man shoulde glorie.

12 The starting holes which the Schoolemen doe here seek to escape by, doe
not deliver them. They say that good works are not by inward worthinesse in them-
selves of so great value, that they be sufficient to purchase righteousness, but this, that
they be of so great value, is of grace accepting them. Then, because they are diuert
conaffe that the righteousness of works is in this life alwaies imperfect, they grant
that we, so long as we live, doe neede forgiveness of sinnes, whereby the want of
works may be supplied: but that the defaults which are committed, are recompenséd
with works of supererogation. For I answere, that the accepting grace as they call it,
is none other than is free goodness whereby the father embrace us in Christ,
when he clothe us with the innocence of Christ, and accounteth the same ours,
that by the beneficiall meane thereof he may take vs for holy, pure, and innocent. For,
the righteousness of Christ (which it onely is perfect, so onely can abide the sight
of God) must be set in our stead, and be presented at the barre as a suretie. Herewith
we being furnish'd, doe obtaine continuall forgiveness of sinnes in faith. With the
perfection hereof our filthinesse and veniallness of imperfections being cover'd are
not imputed: but are hidden, as if they were buried, that they may not come into
the judgement of God, vntill the hower come, when the olde man being flame and
utterly destroied in vs, the goodnes of God shall receive vs into blessed peace with the
new Adam, where let vs looke for the day of the Lord in which in reuenging in cor-
tumt bodies, we shall be remoued into the glorie of the heavenlyl kingdom.

13 If these things be true, verily no works of ours can of themselves make vs
acceptable and pleasing to God: neither can the works themselves please, but in
respect that man being cover'd with the righteousness of Christ, pleaseth God, and
obtaineth
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obtaineth forgivenes of his finnes. For God hath not promised the reward of eternall
life to some certaine works, but onely pronounseth that he which doth these things
shall live: setting the notable curse against all them that continue not in all things.
Whereby the dueise of righteousnesse in part is largely confusd, Sith no other right-
eousnesse is admitted into heaven, but a whole obseruing of the lawe. And no whit
founder is that which they are wont to babble of suppyling of recompence by works
of Supererogation. For why? Do they not still returne to the same place from whence
they are alreadie shut out: that he which keepeth the law in part, is by works to fare
righteous? That which no man of sound judgement will graunt them, they doe too
shamefully take for confessed. So oft the Lord teacheth that he acknowledgeth no
righteousnesse of works, but in the perfect obseruing of his lawe. What obstinacie is
it, that we when we are destitute of that obseruing, least we should seeme spoyle of
all glorie, that is, to have altogether givne place to God, doe boaste our felues of wot
not what small peces of a few works, and go about by satisfactions to redeeme that
which wanteth. Satisfactions have already before been sufficiently overthrown, that
we ought not now so much as to dreame of them. Onely this lay, that they which
so play the fools, doe not wyse how detestable a thing sinne is before God: for truly
they should understand that the whole righteousnes of men being laid vpon a heape,
is not sufficient to make recompence for one sinne. For we fee that man was by one
offence fo cast away and abandoned of God, that he therewithall lost all meanes to
recover saluation. Therefore the power of satisfaction is taken away, wherewith they
flatter themselves, but there shall never satisfie God, to whom nothing is pleasant or
acceptable that proceedeth from his enemies. And his enemies are all they to whom
he purposeth to impute sinnes. Therefore our sinnes must be covered and forgiven,
before that the Lord haue respect to any worke of ours. Whereupon followeth that
the forgivenesse of sinnes is of free grace which they doe wickedly blampheme that
trust in any satisfactions. Let vs therefore, after the example of the Apostile, forget-
ting those things that are behindes vs, and hastning forward to those things that are be-
fore vs, run in our race endeuouring to the price of the high calling.

14. But how doth the boasting of the works of supererogation agree with that
rule which is taught vs, that when we have done all things that are commanded vs,
we should say that we are vnprofitable servants, & that we have don no more than we
ought? To lay before God, is not to faine or to lie, but to determine with thy felowe,
that which thou art assured of. The Lord therefore commanded vs vnfainedly to
thinke and consider with our felues, that we doe not any free beneficall doings to
him, but to render due service. And worthily. For we are servants indented in so many
services, as we are not able to discharge, although all our thoughts and all our mem-
ers, were turned into dutifull deedes of the law. And therefore that which he faith,
When ye have done all things that are commanded you, &c. is as much in effect, as
if the rightuousnesse of one man were more than all the righteousnesse of men. How
therefore may wee (of whom there is none that is not most farre distant from this
marke) be so bold as to boaste that we have added a heape to the full measure? Nei-
ther is there any cause why any man may take exception and say, that nothing with-
standeth but that his endeoure may proceede beyonde necessarie duties, which in
some behalfe causeth those that be from necessarie. For this we must altogether hold,
that we can imagine nothing that saileth either to the worship or the loue of God,
which is not comprehended vnder the lawe of God. If it be a part of the lawe, let vs
not boaste of voluntarie liberaltie, where we are bound to necessarie.

15. And for this purpose that glorying of Paulis out of seacon alleged: That
among the Corinthians he did of his owne wil yeeld of his right, which otherwise he
might haue vied if he had woulde, and that he hath employed vpon them not onely
so much as he ought of dutie, but also haue given them his free trauell beyonde the
bounds of duties. But they should have marked the reason there expressed, that he did this lest he should be an offence to the weak. For false and deceitfull works, men did boast themselves with this alluring shew of liberalitie, whereby they might both procure favour to their poisonous doctrines, and raise vp hatred to the Gospell, so that Paul was driuen of necessitie 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 thing, to run into offence, when he may fraine it, than I grant that the Apostle did something of supererogation for the Lorde. But if this were by right required of a wife distributor of the Gospell, then I say that he did that which was his dutie to doe. Finally, although there appeare no such cause, yet this saying of Chrysostome is alwaie true, that all our things are in the same case wherein are the proper postitions of bondmen, which it is certaine by the law to be due to their Lorde. And Christ hath vtttered the same in the parable. For he asked what thankes we will give to a bond-servant when having been all the day travailed with sundry labors he returneth home to vs in the evening. But it is possible, that hee hath laboured with greater diligence than we durst have required. Be it so: yet he hath done nothing but that which by his state of bondage he ought, for he with his whole abilitie is ours. I speake not of what sort their Supererogations are which these men will boast of to God: for they be trifles, such as he neither hath at any time commanded, nor doth approove them, nor will allow them when account shall be made before him. In this signification onelie we will grant that they are works of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in another place spoken of these things: Wherefore do ye weye your siluer and not in bread? Ye spend your labour and not in being satisfied. It is in deede not verie hard for these idle Rabbines to dispute vnder the shadowe in a soft chair: but when the soueraine judge shall sit in his judgement seat, such windie decrees shal of necessitie vanish away. This, this was to be sought what affiance of defence we may bring to his judgement seat, not what we may talke of in schooles and corners.

16 In this behalfe there are chiefly two prelubes to bee driuen out of our mindes: that we put no affiance in the righteousnes of works. And that we ascribe no part of glorie to them. The Scriptures do everywhere thus direct vs from all manner of affiance, when they teach that our righteousnesses do stinke in the sight of God, vndele they receive no favour from the innocencie of Christ, and that they do nothing but provoke the vengeancel of God, vndele they be suffetned by the tender- nesse of his mercy. Moreover they do leave nothing to vs, but that wee should e crave the mercy of our judge with that confession of David, that none shall be justified before him, if he require account of his servants. But where Job faith: If I have done wickedly, woe to me: but if I do righteously, yet will I not so lift vp my head: though he meane of that most high righteousnes of God, whereunto the very Angels antwere not: yet he therewithall theweth that when they come to the judgement of God, there remauneth nothing for all mortall men, but to holde their peace as dumbe. For it tendeth not onely to this purpose that he had rather willingly yeeld in dangerously struie with the rigourousnes of God: but he meaneth that he felt no other righteousnesse in himselfe, than such as at the first moment should fall before the sight of God. When affiance is driuen away, all glorying must also necessarily depart. For who can give the praise of righteousness to these works, the affiance whereof trembleth before the sight of God? We must therefore come whither Psalme calleth vs, that all the seede of Israel may bee praised and glory in God: because it is most true which he faith in another place, that we are the planting of the glorie of God. Our minde therefore shall then rightlie be purified, when it shall neither in anie behalfe repone upon the confidence of works, nor rejoice in the glory of them. But this errorre encouraged foolish men to the puffing vp of this false and lying affiance, that
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they alway set the cause of their saluation in works.

17 But if we looke to the foure kinds of causes, which the Philosophers teach us to consider in the effect of things, we shall finde that none of them doth accord with works in the stablising of our saluation. For the scripture doth euerie where report, that the cause of procuring the eternall life to vs, is the mercie of the heauenly Father and his free love towards vs: that mannerall cause is Christ with his obedience, by which he purchased righteoufnesse for vs. What also shall we say to be the formall or instrumentall cause but faith? And these three causes John comprehended together in one sentence, when he faith. God so loved the world, that he gave his one ly begotten sonne, that euerie one which believeth in him may not perish, but may have everlasting life. Nowe the small cause the Apostle refueth to bee both the shewing of the righteoufnesse of God and the praise of his goodnesse: where he rehearseth also the other three in expresse wordes. For he faith thus to the Romans: all have sinned and doo neede the glorie of God: but they are justified freely by his grace. Here thou hast the head and first fountaine, namely that God embraced vs with his free mercy. Then foloweth: by the redemption which is in Christ Iefu. Here thou hast as it were the matter whereof righteouines is made for vs through faith in his blood. Here is shewed the instrumentall cause, whereby the righteoufnesse of Christ is applied to vs. Last of all he joyneth the ende, when he faith, unto the shewing of his righteoufnesse that he may be righteous and the righteousmaker of him that is of the faith of Christ. And (to touch by the wyse that this righteoufnesse standeth of reconciliation) he feteth expressly by name, that Christ was gien to vs for reconciliation. So in the first chapter alfo to the Ephesians he teacheth that we are received of God into favour by meere mercie: that the fame is wrought, by the interceffion of Christ: received by faith: all to this ende, that the glorie of the goodnesse of God may fully shine. When we see that all the partes of our saluation are so without vs, what cause is there that we should now either haue affiance or glorie in works? Neither can euens the most wyse enemies of the grace of God moue any controuerse with vs about the efficient or small cause, vnlesse they will denie the whole Scripture. In the Materiaall and formall cause they caste a false colour, as though our works have a halie place with faith & the righteouines of Christ. But this also they teach, the Scripture cryinge out against them, which simply affirmeth both that Christ is to vs for righteouines and life, and that this benefit of righteouines is possesse by onely faith.

18 But whereas the holy men do oftimes strenthen and comfort themselves with remembrance of their owne innocencie and uprighenesse, and sometime also forbear not to report of it with praiie, that is done to two waryes: either that in comparing their good cause with the euill cause of the wicked, they conceive thereby aspired trufl of victorie, not so much for commending of their owne righteoufnesse, as for the just and deferved condemning of their aduersaries: or that euerywithout comparison other, while they record themselves before God, the purenesse of their owne conscience bringeth to them both some comfort and affiance. Of the first of these two waryes, we shall see hereafter: Now let vs briefly declare of the latter, how it agree with that which we haue aboute, that in the judgement of God wee must rest upon no affiance of works, and glorie upon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding & stablising of their saluation, do without respect of workees bend their eyes to the onely goodnesse of God. And they do not onely bend themselves to it afore all things as to the beginning of blessednesse, but doe rest therein as in the fulfilling of it. A conscience so founded, raised and stablised, is also stablised with consideration of workees: namely so farre as they are the winneings of God dwelling and reigneing in vs. Sith therefore this affiance of workees hath no place, vnlesse thou haue first call the whole.
affiance of thy minde vpon the mercie of God: it ought not to seeme contrary to that whereupon it hangeth. Wherefore when we exclude the affiance of worke, we meane only this that a Christian minde may not bow to the merit of worke as to the succour of saluation, but should throughly rest in the free promise of righteousnes. But we forbid it not vnderprop & strengthen this faith with the signes of the good wil of God toward it selfe. For if all the good giues which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine manner as it were beames of the face of God, by which we are enlightened to behold that soueraine light of goodnes: much more is the grace of good worke, which sheweth that the Spirite of adoption is giuen vs.

11 When therefore the holy ones doe by innocencie of conscience confirme their Faith, and gather matter of rejoicing, they doe nothing, but call to minde by the fruite of their calling, that they are adopted of the Lord into the place of children. This therefore is that taught by Salomon, that in the feare of the Lord is fasted affuredness: and this that sometime the holy ones vse this protestation, to the intent that they may be heard of the Lord, that they have walked before his face in uprighness and simplicitie: have no place in laying the foundation of establishinge of conscience: but are then only of value, if they be taken of the enuing effect: because both that feare is no where which may establish a full affuredness, and the holy ones are private in their conscience of such an uprighness, wherewith are yet mingled many remanences of the flesh. But forasmuch as of the fruite of regeneration they gather an argument of the holy Ghost dwelling in them, they doe thereby not feuerly strengthen themselves to looke for the helpe of God in all their necessitie, when they by experience finde them their Fathers in so great a matter. And even this also they cannot doe, vnslee they have not conceited the goodness of God, sealed with no other affuredness, than of the promise. For if they begin to wey it by good works, nothing shal be more uncertaine nor more weake: forasmuch as if works be considered by themselves, they shall not be by their impecunio the prooffe of the wrath of God, than they doe with howsoever imperfect puritie tachifie his good wil. Finally they doe so set out the beneftes of God, that yet they turne not away from the free fauour of God, in which Paul teftifieth that there is the length, breadth, deepth, and height of them: as he should say: Whither focuer the sentences of the godly doe turne themselves, how high focuer they climb, how farre and wide focuer they extend them, yet they ought not to goe out of the loue of Christ, but hold themselves wholly in the meditation thereof, because it comprehendeth all kinde of measures in it. And therefore he faith that it excellith and surmounteth aboue all knowledge: and that when we acknowledge how much Christ hath loued vs, we are fulfilled into all the fulnes of God. As in another place, wher he glorifieth that all the godly are vanquishers in battell, he by and by addeth a reason, because of him that loued vs.

20 We see now that there is not in the holy ones that affiance of worke, which either gueeth any thing to the merite of them (forasmuch as they regard them none otherwise than as the giues of God, whereby they reknowledged his goodness none otherwisse than assignes of their calling, whereby they may thinke upon their election) or which withdraweth not any thing from the free righteousness which we obtaine in Christ, forasmuch as it hangeth vpon it, and standeth not without it. The same thing doth Augustine in fewe words, but very well set out where he writeth, I do not say to the Lord, despite not the works of my hands, or I have sought the Lord with my handes and have not beene deceived. But I doe not commend the works of my handes: for I feare, least when thou hast looked vpon them, thou shalt finde more sins than Merites. Only this I say, this I ask, this I desire, despite not the works of thy handes, behold in me thy worke, not mine. For if thou beholdest mine, thou damnest me: if thou beholdest thine, thou crownest me. For also whatsoever good worke I haue
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heau, they are of thee. He setteth two caufes, why he daire not boast of his works to God, because if he have any good works, he feeth therein nothing his owne: secondly, because the fame is also overwhelmed with multitude of sinnes. Whereupon cometh to passe that the confidence feeth thereby more feare and dismaying then assurednes. Therefore he would haue God no other wife to looke on his well doings, than that reknowing in them the grace of his calling, he may make an end of the worke which he hath begun.

In what sense the good which we do, is learned a caufe of that good which God doth unto vs.

Rom. 8. 30.

Rom. 6. 13.

21 But furthermore whereas the scripture sheweth that the good worke of the faithfull, are caufes why the Lord doth good to them, that is so to be understood, that that which we haue before fet may stand unthaken, that the effect of our saluation consisteth in the love of God the Fater: the matter, in the obedience of the Son: the instrument, in the enlightening of the holy Ghost, that is to say, in faith: that the end is the glorie of the so great kindness of God. These things withfaint and not, but that the Lord may embrace works as inferiour caufes. But whence commeth that? Namely whom the Lord of his mercy hath appointed to the inheritance of eternal life, them with his ordinary dispensation he doth by good works bring into the pretention thereof. That which goeth before in order of dispensation, he calleth the cause of that which followeth. After this maner he sometime deriyeth eternal life from works: not for that it is to be ascribbed to them: but because whom he hath chosen, them he doth justifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which followeth, after a certain maner the cause of it. But so oft as he hath occasion to assigne the true cause, he biddeth vs not to flee to works, but holdeth vs in the only thinking vpon the mercy of God. For what maner of thing is this which he teacheareth the Apostle: The reward of sin is death: the grace of the Lord, is life everlasting? Why doth he not fet righteousness in comparision against sin, as he setteth life against death? Why doth he not make righteousness the cause of life, as he maketh sin the cause of death? For so should the comparision of contraries haue stand well together, which is much broken by this turning. But the Apostle meant by this comparision to expressse that which was trueth, that death is due to the deseruings of men: that life is repoed in the only mercy of God. Finally in these maners of speaking is rather expresed the order then the cause: because God in heaping graces vpon graces, taketh cause of the first to ad the second, that he may leaue nothing undone to the enriching of his servants: and he so continually extendeneth his liberalitie, that yet he would have vs alway to looke vnto the free election which is the fountain and beginning of it. For although he loueth the gifts which he daily giueth, in so much as they spring out of that fountain: yet it is our part to hold fast that free acceptance, which alone is able to uphold our soules: as for such gifts of his Spirit as he afterward giueth vs, to so adioyne them to the first cause, that they minish nothing of it.

The xv. Chapter.

That those things that are commonly boasted concerning the merits of worke, doe overthrow as well the proue of God in gaining of righteousness, as also the assurednesse of salvation.

Whether worke thoust not as justifying may not withstand merite.
which seem to give to works some merite in the sight of God: as though the justif-ication of \textit{ works} were fully wonne, if it be once proued that they be of any value with God. But we have abowe plainly shewed that the right enough of works consisteth only in the perfect keeping of the Law. Whereupon followeth that no man is justified by works, but he that haung climbed vp to the highest top of perfection cannot be proued guilty of any offence be it never so little. Therefore it is another and a severall question: How factor\textit{ works} suffice not to justify a man, whether yet doe they not deserve favor with God?

2 First of the name of Merite I must needs lay this afores hand, that who soever first applied it to works of men compared to the judgement of God, he did very ill provide for the purenes of Faith. Truely I doe by my good will abstaine from fruie about wordes, but I would that this sobietye had alway beene vfe among Christian writers, that they would not haue found in their harts to vie words strange from the Scriptures, which ingendered much offence and no fruite. For whereeto, I beseech you, was it needesfull to haue the name of Merite brought in, when the pric of good works might be fittly expresed by another name without offence? But how much offence that word containeth in it, is evident with the great hurt of the world. Surely as it is most proud e it doe nothing but darken the grace of God, and fill men with sour pride. The old writers of the Church, I graunt, haue commonly vfe it, and I would to God they had not with the abusing of one little word gien to posteritie matter of error. Howbeit they themselves also doe in many places estifie, how in no cafe they meant to give any prejudice against the truth. For thus faith \textit{Augustine} in one place. Let Merites of Men here hold their peace, which have perished by \textit{Adam:} and let the grace of Godaigne, by Iesus Christ. Againse, the Saints gue nothing to their owne \textit{ Merites:} they will giue all to none but to thy mercy, O God. In another place, When man seeth that whatsoever good he hath, he hath it not from himselfe, but from his God, he seeth that all that is praised in him, is not of his owne \textit{ Merites,} but of the mercy of God. You see how taking from men the power of doing well, he also throweth downe the dignite of Merite. And \textit{chrysfotome} faith, Our works, if there be any, which follow the free calling of God, are repayment and debt: but the gifts of God are grace and bountifulnes and the greatness of liberall giving. But leaving the name, let vs rather looke vpon the thing I have verily before alleaged a sentence out of \textit{Bernard.} As is sufficeth to merite, not to presume of \textit{ Merites:} so to want Merites, sufficeth to judgement. But by adding fouth with an expostition, he sufficiently mitigateth the hardnes of the word, where he faith: Therefore care thou to haue Merites: when thou haft them, know that they are gien hope for fruite, the mercy of God: and so thou haft escaped all danger, of pouerity, unthankfulnes, and presumption. Happy is the Church which neither wanteth merites without presumption, nor presumption without merites. And a little before he had largely shewed, how godly a meaning he vfe. For of Merites (faith he) why should the Church be carefull, which hath a ftedfaster and surer cause to glory of the purpose of God? God cannot deny himselfe, he will doe that which he hath promised. If there be no cause why thou shouldest ask, by what Merites may we hope for good things? specially fis thou hearest it said, Not for your fakes, but for my fakes: it sufficeth to Merite, to know that Merites suffice not.

3 What all our \textit{ works} deuere, the Scripture sheweth when it faith that they cannot abide the sight of God, because they are full of vnicleanesse: then, what the perfect observance of the law (if any such could be found) that deuere, when it teacheth that we shoulde think our infelues vnprouitable servants, when we have done all things that are commaunded vs? because we shal have gien nothing freely to the Lord, but onely have performed our due seruices, to which there is no thanke to be giuen. But those good \textit{ works} which he himselfe hath giuen vs, the Lord both calleth

\begin{center}
\textit{Ece 3:22.}
\end{center}

\begin{center}
\textit{Our worke shall have reward, they do not.}
\end{center}

\begin{center}
\textit{Luk 17:10.}
\end{center}
libertine is he that is free by manumition, not by birth.

Testimonies abused for proofe of merites, whereas the doctrine of scripture doth declare the cleave contrarie, that our good works dose deserve nothing at the hands of God, either in this life or in the hereafter. Eccle. 16. 14. Hebr. 13. 6.

Cap. 15. Of the maner how to receiue good works last well and acceptable to men.

ours and testifie, that they are not onely acceptable to him, but also that they shall have reward. It is our duty againe for our part, to be encouraged with so great a promise, and to gather up our hearts, that we be not wearied with well doing, and to yeeld true thankfulness to so great bountifull act of God. It is vndoubted that it is the grace of God whatsoever there is in works that deserve praise: that there is not one droppe, which we ought properly to ascribe to our felow. This if we doe truely and earnestly acknowledge, there vallith away not onely all affiance but also opinion of Merite. We (I say) doe not parte the praise of good works (as the Sophisters doe) betweene God and man: but we referre it whole, perfect, and unminished to the Lord. Only this wee assigne to man, that euen the selfe same works that were good hee by his vncleanesse corrupted and defiled. For nothing commeth out of man, how perfect soever hee bee, that is not defiled with some spotte. Therefore, let the Lorde call into judgement euen these things that are best in the workes of men: hee shall verily eftie in them. his own righteousnesse, but mans dishoneste and shame. Good workes therefore doe please God and are not unprofitable to the doers of them, but rather they receiue for reward the most large benefits of God: not because they doe deserve, but because the goodnesse of God hath of it selfe appointed this price vnto them. But what filthieenes is this, that men not contented with that liberalitie of God, which giueth vndue rewards to workes that deserves no such thing, doe with ambition full of sacriledge endeavour further, that that which is wholly of the liberalitie of God, may seeme to bee rendered to the merites of men. Here I appeale to the common judgement of every man. If any man that hath a taking of profit in a piece of grounde by another mans liberal grant, do also claime to him selfe the title of proprietie dothe not by such vnthankfulnesse deserve to loose the verie selfe possission which he had? Likewise, if a bondflawe being made free of his Lord, doe hide the barenes of the estate of a Libertine, and boast him selfe to be a free man borne: is he not worthie to be brought backe into his former bondage? For this is the right vs of enjoying a benefit, if we neither claime to our shutes more than is given, nor doe defraude the author of the benefit of his praise: but rather do so behave our felowes, that that which he hath gien from himselfe to vs, may seeme after a certaine maner to remayne with him. If this moderation be to be kept toward men, let all men looke and consider what maner of moderation is due to God.

4 I know that the Sophisters doe abuse certaine places, to proove thereby that name of Merite toward God is found in the Scriptures. They allege a sentence out of Ecclesiasticus, Merite shall make place to every man, according to the Merite 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 refuting the authoritie of Ecclesiasticus, I do now release it. Yet I deny that they faithfully allege that which Ecclesiasticus, whatsoever writer ye were, hath written. For the Greek copie is thus: πιθανον ελευθερων ποιητες πεπη, εγχειρετο καθε το εργον ανουσων ευποριας. He shall make place to every mercy, and every man shall finde according to his workes. And that this is the true text, which is corrupted in the Latine translation, appeareth both by the framing of these words, and by a longer signifying so as to the sentence going before. In the Epistle to the Hebrues, there is no cause why they should spare vs in one little worde, when in the Greek worde of the Apostle is nothing else but that such sacrifices dulpicate and are acceptable to God. This alone ought largely to suffice to subdue and beate downe the outragiousnesse of our pride, that we faine not any worthines to workes beyond the rule of Scripture. Now the doctrine of the Scripture is, that all our good workes are continually beprinckled with many filthie spots, wherewith God may be worthily offended & be angry with vs: so far is it off, that they be able to win him to vs, or to provoke his.
his liberalitie toward vs: Yet because he of his tender kindnesse doth not examine them by extremitie of lawe, he taketh them as if they were most pure, and therefore though without merite, he rewardeth them with infinite benefits both of this present life and of the life to come. For I doe not allowe the distinction set by men otherwise learned and godly: that good works deserve the graces that are giuen vs in this life, & that eternall life is the reward of faith alone. For the Lord doth commonly alwaies set in heaven the reward of labours and the crowne of battell. Against, to give it to the merite of works, that it be taken away from grace, that the Lord heareth vs with graces upon graces, is against the doctrine of the Scripture. For though Christ faith that to him that hath, thou shalt bee giuen, and that the faithfull and good servant which hath shewed himself faithfull in fewe things, shall bee set over many: yet he also sheweth in another place, that the encreases of the faithfull are the gifts of his free goodnes. All yee that thirst faith come to the waters: and yee that have not, come and buy milke and hony without money & without any exchange. Whatsoever therefore is now giuen to the faithfull for helpe of salvation, yea and bleffednes it self, is the meer liberalitie of God: yet both in this and in thole he testifieth that he hath consideration of works: because to refiect the greatnesse of his loue toward vs, he vouchfaeth to grant such honour not onely to vs, but also to the gifts which he had giuen vs.

5 If these things had in the ages past beene handled and disposed in such order as they ought to have beene, there had never risen so many troubles and dissensions. Paul faith that in the building of Christian doctrine, we must keepe full that foundation which he had laid among the Corinthians, beside which no other can be laide: and that the same foundation is Iesus Christ. What manner of foundation have we in Christ? is it that he was to vs the beginning of salvation: that the fulfilling thereof should follow of our selves? and hath he but onely opened the way, by which we should go forward of our owne strength? Not to: but, as he said a little before, when we acknowledge him, he is to vs righteousnes. No man therefore is well founded in Christ, but he that hath full righteousness in him: forasmuch as the Apostle faith not that he was sent to helpe vs to obtaine righteousness, but that he himselfe might be our righteousness. Namely, that we are chosen in him from eternitie before the making of the worlde, by no defending of ours, but according to the purpose of the good pleasure of God: that by his death we are redeemed from the damnation of death, and delivered from destruction: that in him we are adopted of the heauenlie father into children and heirs: that by his bloud we are reconciled to the Father: that being giuen to him: to be kept we are delivered from perill of perishing and of being lost: that being so engrafted in him, we are alreadie after a certaine manner partakers of eternall life, being entred into the kingdom of God by hope: and yet more: that having obtained such partaking of him, howsoever we be yet foole in our felues, he is wisefull for vs before God: howsoever we be sinners, he is righteous for vs: howsoever we be unclean, he is cleane for vs: howsoever we be weary, howsoever we be weake: howsoever we be armed & lying open in danger of Sathan, yet ours is the power which is giuen him in heauen and earth, whereby he may tred downe Sathan for vs, and braketh the gates of hells: howsoever we still carie about with vs the body of death, yet he is life for vs: briefly that all his things are ours, and we in him have all things, in our felues nothing. Upon this foundation, I say, it behoueth that we be builded, if we will encrease into a holy temple to the Lord.

6 But the world hath a long time beene otherwise taught. For there hath beene found out I wot not what morall good works, by which men may be made acceptable to God before that they be graffed in Christ. As though the Scripture did, when it faith, that they are all in death which have not possessed the Sonne. If they be in death, how should they bring forth matter of life? As though it were of no more force.
force, that whatsoever is done without faith, is sinne: as though there may be good fruites of an euiil tree. But what have they most pesulent Sophists left to Christ wherein he may shew forth his power? They say that he hath conferred for us the first grace, namely the occasion of deserving: that it is now our part not to fail the occasion offered. O desperate shamelesnesse of vngodlinesse. Who would have thought that men professing the name of Christ, durst so litle naked of power, and in a manner tread him vnder foote? This testimonie is ech where spoken of him, that all they are infallible that believe in him: these fellows teach, that there commeth from him no other benefite, but this, that the way is opened to every mans unjustifiable himselfe. But I would to God they taught what these sayings meant: that all they have life that have the Sonne of God: that whosoever believeth, is already pasted from death into life, that we are justified by his grace, that we might be made heires of eternall life: that the stairfull haue Christ abiding in them, by whom they are cleansed to God: that they which are partakers of his life, do so with him in heavenely places: that they are transplanted into the kingdom of God, and have obtained salvation and innumerable other such. For they do not declare, that there commeth by the faith of Christ nothing but the power to obtaine righteousnesse or salvation, but that they are both given to vs. Therefore so soon as thou art by faith engrossed into Christ, thou art already made the sonne of God, the heire of heaven, partaker of righteousnesse, possessor of life, and (that their lies may be better confounded) thou haft not obtained the fit ability to deere, but even all the deservings of Christ: for they are communica to thee.

7 So the Sorbonicall schoole, the mothers of all errors, have taken from vs the justification of faith which is the summe of all godliness. They grant verily in word, that man is justified by formed faith: but they afterward expound, because good works haue of faith this that they auail to righteousness: that they feeme in a manner to name faith in mockage, faith without great enuiousnesse it could not be passed over in silence, seeing it is so oft repeated of the Scripture. And not yet content, they do in the praise of good works prudely feale from God sometyme to give away to man. Because they fee that good works little auail to advance man, and that they cannot be properly called Merits, if they be accounted the fruits of the grace of God: they picke them out of the strength of free will, sole forlooth of a stone. And they doe not in deede that the principal cause of them is in grace; but they affirm that thereby is not excluded free will, by which is all merite. And this not onlie the latter Sophists doe teach, but also their Pythagorast, Lombard: whom if you compare with these men, you may say to be found wittted and sober. It was truly a point of marvellous blindness, that when they had Augustine so oft in their mouth, they sawe not with how great carefulnesse that man proued that no piece of the glory of good workes were it neuer so little, should be conveyed to men. Here before where we entreated of free will, we recetct certaine testimonies of his to this purpose, of which, sart there are oftentimes founde manie like in his writings, as when he forbiddeth vs that we should now where boast of our merits, because even they also are the gifts of God: And when he wrieth that all our merite is only of grace, that it is not gotten by our sufficiency, but is all made by grace, &c. It is no maruell that Lombard was blind at the light of the Scripture, in which it appeareth that he was not so well practised. Yet nothing could be desired more plaine against him and his discipules, than this word of the Apostle. For when he forbiddeth Christians all glorying, he adoineth a reason why it is not lawfull to glory: because we are that handwark of God, created to all good works, that we should walk in them. Sith therefore there commeth 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 claim to our selves one ounce in good workes. Finally whereas
whereas they continually call upon good works, in the meantime they so instruct confinences, that they never dare have affiance, that they have God well pleased and favourable to their works. But contrariwise we, without making mention of any Mente, do yet by our doctrine raise up the courages of the faithfull with singular comfort, when we teach them that in their works they please God, and are un-doubtedly accepted vnto him. Yea and also here we require that no man attempt or go about any worke without faith, that is to saie, vnlesse he do first with assured confidence of mind determine that he shall please God.

8 Wherefore let vs not suffer our felues to be led so much as one haire breadth away from this onely foundation: which being laid, wise builders do afterward well and orderly build vpon it. For if there be neede of doctrine and exhortation, they put men in mind, that the sonne of God hath appeared to this end, that he might destroy the worke of the diuell: that they should not sin which are of God, that the time past is enough for the fulfilling of the desires of the Gentiles: that the elect of God are vessel of mercy chosen out vnto honour, which ought to be made cleane from all filthnese. But all is spoken at once, when it is shewed that Christ will have such disciples, which forsaking themselves, and taking vp their crosse, doe followe him. He that hath forsaken himselfe, hath cut off the roote of all evils, that he may no more feele those things that are his owne. He that hath taken vp his crosse, hath framed himselfe to all patience and muddness. But the example of Christ contei-neth both these and all other duties of godlines and holinesse. He theyed himselfe obedient to his father, even to the death: he was wholly occupied in doing the works of God: he with his whole heart breathed out the glory of his father: he gave his soule for his brethren: he both did well and wished good to his enemies. If there be need of comfort, these will bring maruells of comfort, that we be in affliction, but we are not made carefull: that we labour, but we are not forsaken: we are brought low, but we are not confounded: we are thrown downe, but we do 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 lye together with him: that we be so fashioned like to his sufferings, till we attaine to the likeness of his resurrection: For as much as the Father hath predilecte these to be fashioned like the image of his sonne, whom, 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 fever vs from the love of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Lo, we do not suffifie a man by works before God: but we lay, that all they that are of God, are regenerate and made a new creature, that they may paie out of the kingdome of sinne into the kingdome of righteousnes, and that by this testimonie they make their calling certaine, and are judged as trees by the fruiites.

The xvi. Chapter.

A confutation of the flanders, whereby the Tropis go about to bring this doctrine into hatred.

With this one word may the shamelesnesse of certaine vn godlie men be confuddled, which slander vs with saying that we destroy good works, and doe draw men away from the following of them, when we say that they are not suffified by works: nor doe defense saluation: and againe, that we make too easie a way to righteousnesse, when we teach that it lieth in the free forgivennesse of finnes, and that we doe by this enticement allure men to sinne, which are of their owne will too much inclined thereto alreadye. These flanders (I say) are with that one word sufficiently
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sufficiently confuted: yet I will briefly answe to them both. They allege that by
the justification of faith, good works are destroied. I leave vsspoken, what manner of
men be these zealous louers of good works which doe so backbite vs. Let them
hau licence as freely to raile as they doe licentiouly infect the whole world with
the filthinesse of their life. They faine that they be greeued, that when faith is so
gloriously aduanced, works are druen downe out of their place. What if they be
more raised vp, and stabllied? For neither doe we dreame of a faith voide of good
works, nor a justification that is without them. This onely is the difference, that
when we contesfe that faith and good works doe neceffarily hang together, yet we
set justification in faith not in works. For what reason we doe so, we have in readi-
nesse easily to declare, if we doe but turne to Christ vnto whom our faith is directe,
and from whom it receiueth her whole strength. Why therefore are we justiyed by
faith? because 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 thou must
also therewithall take holde of sanctification. For he was giuen to vs, for righteous-
nesse, wisdome, sanctification, and redemption. Therefore Christ justiyed none
whom he doth not also sanctifie. For these benefits are coupled together with a per-
petuall and vnseparable knot, that whom he enlightneth with his wisdome, them he
redeemeth: whom he redeemeth, he justiyeth: whom he justiyeth, he sanctifieth. But
for as much as our question is onely of righteousnesse and sanctifying, let us stay
upon these. We may put difference betweene them, yet Christ containeth them both
unseparably in himselfe. Wilt thou therefore obtaine righteousnesse in Christ? Thou
must first posseffe Christ: and thou canst not posseffe him, but that thou must be made
partaker of his sanctification: because he cannot be torne in peeces. Sith therefore
the Lord doth grant vs these benefits to be enjoyed none otherwith than in gii-
ing himselfe, he giuen them both together, the one neuer without the other. So
appeareth how true it is, that we are justified not without works, and yet not by
works: because in the partaking of Christ, whereby we are justified, is no leffe con-
tained sanctification than righteousnesse.

2. That also is most falle, that the mindes of men are withdrawn from
the affection of wellness, 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 me-
rite, as I shall afterwrad more plainly declare: namely, because they know not
this principle, that God is no leffe liberall when he assigneth reward to works than
when he giieth power to doe well. But this I had rather deferre to the place fit for
it. Now it shall be enough to touch how weake their obstection is: which shall be
done two waies. For first whereas they say that there shall be no care of well framing
of life, but when hope of reward is set before them: they erre quite from the truth. For
if this onely be intended when men ferue God, that they looke to reward or let out
to hire or fell their labours to him, they little preuaile: for God will be freely worshipp-
d, freely loued: he(If say) allooweth that worshipper, which when all hope of recei-
uing reward is cut off, yet ceafteth not to worship him. Moreover, if men be to be
pricked forward, no man can put sharper spurrets vnto them, than those that are taken
of the end of our redemption and calling: such as the worde of God spurrets men
withall, when it teacheth, that it is too wicked vnthankfulness, not mutually to love
him again: which first loued vs: that by the blood of Christ our confciences are cleri-
sed from dead works to ferue the living God: that it is a hainous faernlege, if being
once cleansed, wee defile our fules with newe filthinesse, and prophane that holy
blood: that we are deliuered from the handes of our enimies, that we may without
fear ferue him in holinesse and righteousness before him all the daies of our life;
that we are made free from finne, that we may with a free Spirite follow righteousness:
that our olde man is crucified, that we may rise againe into newnesse of life: againe,
the grace of Christ. Lib. 3. 214

again, that if we be dead with Christ (as becometh his members) we must serve Col. 3. 1. 
those things that are above, and must in the world be waifaring men from home,
that we may long toward heaven where is our treasure: that the grace of God hath
appeared to this end, that forsaking all vulgar lusts and worldly desires, we may
live soberly, holy, and godly in this world, looking for the blessed hope and the appear-
ing of the glory of the great God and Saviour: therefore that we are not ap-
pointed that we should stirre vp wrath to our selves, but that we may obtaine salva-
tion by Christ: that we are the temples of the holy Ghost, which it is not lawful to
be defiled: that we are not darknesse, but light in the Lord, which must walke as chil-
dren of light: that we are not called to vnleanness, but to holiness: because this is
the will of God, our sanctification, that we abstaine from vnlawfull desires: that our
calling is holie, that the same is not fulfilled but with pureneffe of life: that we are for
this purpose delivered from sinne, that we should obey to righteousnesse. Can we be
pricked forward to charitie with any more lively argument then that of John, that
we should mutually love one an other as God hath loved vs? that herein his chil-
dren do differ from the children of the Devil, the children of light from the children of
darknesse, because they abide in lue? Againe with that argument of Paul, that
we if we cleave to Christ, are the members of one bodie, which it is meete to be
holpen one of another with mutuall duties? Can we be more strongly prouoked to
holines than when we heare againe of John, that all they that have this hope, doe
sanctifie themselues, because their God is holie? Againe of the mouth of Paul, I that
having the promise of adoption, we should cleanse ourselves from all the defiling of
the flesh and spirit? then when we heare Christ setting forth himselfe for an ex-
ample unto vs that we shoul obay his steps?

3 And these few things I haue set forth for a teft: For if I shoul dare to goe
through all, I shoulde be drue to make a long volume. The Apostles are all full of en-
couragements, exhortations and rebukings, whereby they may instruct the man of
God to very good worke, and that without any mention of merite. But rather they
fetch their chiefe exhortations from this, that our saluation standeth upon the onlie
mercie of God and vpon no merite of ours. As Paul, after that he hath in a whole
Epistle discoursed that there is no hope of life for vs but in the righcourtes of Christ,
when he commeth downe to morall exhortations, he beseecheth them by that mer-
cie of God which he hath vouchsafed to extend to vs. And trulie this one cause
ought to haue bin sufficient, that God may be glorified in vs. But if anie be not so
vheemene moved with the glorie of God, yet the remembrance of his benefites
ought to haue bin most sufficient to stirre vp such men to doe well. But these men,
which do peradventure with thristing in ofmerites beare out some surnile and con-
strained obediences of the law, doe falsly feie that we have nothing whereby we
may exhort men to good worke, because we go not the same way to worke. As
though God were much delighted with such obediences which protesteth that he
loueth a cheerefull gierer, and forbidden anything to be giuen as it were of heau-
nesse or of necessitie. Neither do I speake this for that I doe either refuse or despise
that kinde of exhortation, which the Scripture oftentimes vseth, that it may leave
no meane vnattempted every way to stirre vp our mindees. For it rehearseth the re-
ward which God will render to euery man according to his worke. But I denie that
that is the onlie thing, yea or the chiefe among manie. And then I graunt not that
we ought to take beginning thereto. Moreover I affirme that it maketh nothing to the
setting vp of such merites as these men boast of, as we shall hereafter see. Left of
all I fay that is to no profitable use, vnlesse this doctrine haue first taken place,
that wee are justified by the onlie merite of Christ, which is conceived by faith
but by no merites of our workes, because none can bee fit to the endeavour of ho-
liness, vnlesse they haue first digested this doctrine. Which thing also the Prophet
vye
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Of the maner how to receive

very well signifieth, when he thus speaketh to God: With thee is mercie that thou maist be feared. For he sheweth that there is no worshipping of God, but when his mercie is acknowledged, upon which alone it is both founded and established. Which is verie worthie to be noted, that we may know not onely that the beginning of worshipping God aright is the affiance of his mercy, but also that the fear of God (which the Papists will have to be meritorious) cannot haue the name of merite, because it is grounded upon the pardon and forgiuenesse of sins.

4. But it is a most vaine flander, that men are allured to sinne, when we affirm the free forgiuenesse of sins, in which we say that righteousnes confisiteth. For, we say that it is of so great value, that it can with no good of ours be recompensed, and that therefore it should never be obtained, unlefe it were freely giuen. Moreover, that it is to vs indeeed freely giuen, but not so to Christ which bought it so deere, namely with his owne most holy bloode, beside which there was no price of value enough that might be pade to the judgement of God. When men are taught these things, they are put in minde that it is no thank to them that the same most holy blood is not used so oft as they sinne. Furthermore, we learne, that our filthines is such, as is never washed away but with the fountaine of this most pure blood. Ought not they then to heare these things, to conceive a greater honour of sinne, than if it were faid that it is wipeed away with the sprinkling of good worke? And if they have any thing of God, how can they but dread being once cleaned, to wallow themselves againe in the mire, as much as in them lieth to trouble and infect the purenes of this fountaine? I haue washid my feete (faith the faithfull soule in Salomon) how shall I againe defile them? Now it is evident, whether for do both more abate the forgiuenesse of sinnes, and doe more make vile the dignitie of righteousnes. They babble that God is appeased with their owne trifling satisfactions, that is, their doung: We affirm, that the gultines of sin is more grieuous than can be purged with so light trifles: that the displeasure of God is more heauie than can be releaved with these satisfactions of no value, and that therefore this is the prerogative of the onely blood of Christ. They say that righteousnes (if it faile at any time) is restorid and repaired by satisfactorie worke: wee thikke it more precious than that it can be matched with any recompence of worke, and that therefore for the restoring thereof we must flye to the onely mercie of God. As for the rest of those things, that pertaine to the forgiuenesse of sinnes, let them be fought out of the next Chapter.

The xvij. Chapter.

The agreement of the promises of the law and the Gospel.

Now let vs alfo go through the other arguments wherewith Satan by the soulers of his garde, goeth about either to overthrow or batter the iustification of faith. This I think we have alreadie wrang from the scroders, that they can no more chare vs as enemies of good worke. For, iustification is taken away from good worke, not that no good worke should be done, or that those which be done should be denied to be good, but that we should not put affiance in them, nor glorie in them, nor ascribe saluation vnto them. For this is our affiance, this is our glory, and the onely author of our salvation, that Christ the sonne of God is ours, and we likeye are in him the sonnes of God, and heirs of the heavenly kingdome, being called by the goodnesse of God, not by our owne worthinesse into the hope of eternall blessednesse. But because they do bide these affaires vs, as we haue faide, with other engines, goe to, let vs go forward in beating away these also. First they come backe to the promises of the law, which the Lorde did set forth to the keepers of his lawe: and they ask whether we will haue them to be utterly void of effectuall. Because
Because it were an absurdity and to be scorned to say that they are void, they take it for confessed that they are of some effectualnesse. Hereupon they reason that wee are not justified by onely faith. For thus faith the Lord: and it shall be, if thou shalt hear these commandments and judgements, and shalt keepe them and doe them, the Lord also shall keepe with thee his covenant and mercie which he hath sworn to thy fathers, he shall love thee and multiply thee, and blesse thee, &c. Again, if yee shall well direct your waies and your endeavours, if yee walke not after strange Gods; if yee doe judgement betweene man and man, and goe not backe into malice, I will Deut.11.26. walke in the midst of you. I will not recite a thousand peeces of the same fort, which fith they nothing differing in sense, shall be declared by the solution of these. In a fumme, Moses teareth that in the lawe is set forth blessing and curse, death and life. Thus therefore they reason, that either this blessing is made idle and fruitlesse, or that justification is not of faith alone. We have alreadye before shewed, how if wee stinke faft in the lawe, our vs being destitute of all blessing, hangeth only curse which is threatened to all transgressors. For the Lord promiseth nothing but to the perfect keepers of his lawe, such as there is none found. This therefore remaineth, that all mankinde is by the lawe accused, and subject to curse and the wrath of God: from which that they may be loosed, they must needs goe out of the power of the lawe, and be as it were brought into libertie from the bondage thereof: not that carnall libertie which should withdrawe vs from the keeping of the lawe, should allure vs to thinke all things lawfull and to suffer our lust, as it were the futes being broken and with loose reines to run at riot: but the spiritual libertie, which may comfort and raise vp a difmaied and overthrowen conscience, shewing it to be free from the curse and damnation wherewith the lawe holdeth it downe bound and fast. This deliverance from the subjection of the lawe, and Manumission (as I may call it) wee obataine when by faith we take holde of the mercie of God in Christ, whereby we are certifie and assur'd of the righteousnes of sinnes, with the feeling whereof the lawe did pricke and bite vs.

2 By this reason even the promises that were offer'd vs in the lawe should bee all vneffectual and void, unlesse the goodnesse of God by the Gospel did helpe. For this condition that we keepe the whole lawe, upon which the promises hang, and whereby alone they are to be performed, shall never be fulfilled. And the Lorde so helpeth, not by leaving part of righteousnes in our workes, and supplying part by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousness. For the Apostle, when he had before sayd that he and other Jews beleued in Iesus Christ, knowing that man is not justfied by the workes of the lawe, doth addeth a reason: not that they shoulde be holpen to fulfille of righteousness by the faith of Christ, but by it should be justified not by the works of the law. If the faithfull remoue from the lawe into faith, that they may in faith finde righteousnesse which they see to be absent from the lawe: truly they forfake the righteousnesse of the lawe. Therefore now let him that lift, amplify the rewarings which are faide to be prepared for the keeper of the lawe, so that he therewithall consider that it commeth to passe by our peruerstie, that we feel no fruite thereof till we have obtained an other righteousnesse of faith. So David when he made mention of the rewarings which the Lorde hath prepared for his fervants, by and by: descendeth to the reknowledging of sinnes, whereby that same rewarding is made void. Also in the xix. Psalm, he gloriously setteth forth the benefits of the lawe, but he by and by crieth out: Who shall understand his faults? Lord cleane me from my secret faults? Psal. 19.12. This place altogether agreeth with the place before, where when he had faide that all the wares of the Lord are goodnesse and truth thereunto he saith, he addeth: For thy names sake Lorde, thou shalt be mercifull to my peruersties, for it is much. So ought wee also to reknowledging, that there is indeed the good will of God set forth into
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3 How then? are they gien that they should vanish away without fruit? I have euene now already protesteth that the same is not my meaning. I laye verely that they vther not their effectuallnes toward vs, so long as they haue respect to the merite of works, and that therefore if they be considerd in them selves, they bee after a certaine maner abolisht. If the apostle teacheth that this noble promise: I haue gien you their commandements, which who so shal do shall live in them, is of no value if we stand still in it, and shall never a withe more profit then if it had not beene gien at all: because it belongeth not euene to the most holy seruants of God, which are all farre from the fulfilling of the law, but are compasshed about with manie transgressions. But when the promises of the Gospels are put in place of them, which doe offer free forgiveness of sins, they bring to passe that not onely wee our selves be acceptable to God, but that our works also have their thanke: and not this onely that the Lorde accepteth them, but also extendeth to them the blessings which were by covenante due to the keeping of the law. I grant therefore, that those things which the Lorde hath promiseth in his law to the followers of righteousness and holiness, are renderd to the works of the faithfull: but in this rendring the cause is alwaies to bee considered that powreth grace to works. Now caueth we fee that there be three. The first is, that God turning away his sight from the works of his seruants, which alwaies deserue rather preache than praise, embraceth them in Christ, and by the onely mean of faith reconcilith them to his inuillie without the meane of works. The second, that of his fatherly kindnes and tender mercifulnes, he lifteth vp works to so great honor, not weyng the worthines of them, that he accounteth them of some value. The third, that he receiueth the very same works with pardon, not imputing the imperfection, wherewith they bee desirous should otherwise be rather reckoned among sins than vertues. And hereby appereth how much the Sophisters haue bin deceived, which thought they had gaily elapped all absurdisties, when they faide that works do not of their owne inward goodnesse auable to deserue saluation, but by the forme of the couenant, because the Lorde hath of his liberalitie so much esteemed them. But in the meanetine they considered not, how farre those works which they would have to be meritorious, were from the condition of the promisses, unless there went before both justification grounded upon onely faith, and the forgiveness of sinnes, by which euen the good works themselves haue need to be wiped from spots. Therefore of three causes of Gods liberalitie, by which it is brought to passe that the works of the faithfull are acceptable, they noted but one one and suppressed two, yea and those the principall.

4 These alleage the laying of Peter, which Luke reheareth in the Acts: I finde in truth that God is not an acceptor of persons: but in euery nation he that doth righteousnesse is acceptable to him. And hereupon they gather that which feemeth to be undoubted, that if man doth by right endeavours ge himselfe the favour of God, it is not the beneficall gift of God alone that he obtayneth saluation: yea that God doth so of his mercy helpe a sinne, that he is by works bowed to mercy. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be inclined to mercie, but onelie miserie. If therefore it bee certaine that man is naked and neede of all goodnesse, and on the other full stuffed and loaden with all kindes of euils, when God first receiueth them for what quality, I praie you, shall we faie that he is worthy of the heavenly calling? Away therefor with the vaine imaginings of mericts, where God so evidently seteth out his free mercifulnesse. For, that which in the same place is faie by the voice of the Angels to Cornelius, that his prayers and almes had ascended into the sight of God, is by these men
men most lewdly wrested, that man by enduoure of good works is prepared to receive the grace of God. For it must needs be that cornelius was alreadie enlightened with the spirit of wisdome, Sith he was endued with true wisdome, namely with the fear of God: that he was sanctified with the same Spirit, Sith he was a follower of righteousness, which the Apostle teacheth to be a most certaine fruit thereof. All these things therefore which are said to have pleased God in him, he hath of his grace, so farre is it off that he did by his owne enduoure prepare himselfe to receive it. Truly there cannot one syllable of the scripture be brought forth, that agreeth not with this doctrine, that there is none other cause for God to accept man vnto him, but because he seeth that man should be every way lost, if he be left to himselfe: but because he will not haue him lost, he vieth his owne mercie in delivering him. Now see we how this accepting hath not regard to the righteousnesse of man, but is a meere token of the goodnesse of God toward men being miserable and most vnworthie of so great a benefite.

But after that the Lord hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace of adoption: because he hath never begotten him and newly formed him into a new life, he now embraceth him, as a new creature with the gifts of his Spirit. This is that accepting whereof Peter mentioneth, by which the faithfull are after their vocation allured of works: for the Lord cannot but loue & kisse those good things which he worketh in them by his Spirit. But this is alwaies to be remembred, that they are none otherwise acceptable to God in respect of works, but in as much as for their cause and for their takes, whatsoever good works he hath gitten them in increasong of his liberalitie, he also vouchsafeth to accept. For whence haue they good works, but because the Lord, as he hath chosen them for vessels vnto honoure, so will garnish them with true godlynesse? Whereby also are they accounted good, as though there were nothing wanting in them, but because the kinde Father tenderly gransent pardon to those defforiuties and spots that cleaue to them? Summarily, he signifieth nothing else in this place, but that to God his children are acceptable and lovely in whom hee seeth the marke and features of his owne face. For we haue in another place taught that regeneration is a repairing of the image of God in vs. For as much as there wherefore the Lord beholdeth his owne face, he both woorthily loueth it and hath it in honoure: it is not without cause faide, that the life of the faithfull being framed to holinesse and righteousness pleaseth him, but because the godly being clothed with mortall flesh, are yet finners, and their good works are but begun and favouring of the fauintnesse of the flesh: hee cannot bee favourable neither to those nor to these: vntil hee more embrace them in Christ then in themselues. After this manner are those places to be taken, which testifie that God is kinde and mercifull to the followers of righteousness. Moses saide to the Israelites, The Lord thy God keepeth covenant, to a thousand generations: which sentence was afterward vied of the people for a common manner of speech. So Solomon in his solemn prayer, faith, Lord God of Israel, which keepest covenant and mercie to thy seruants which walke before thee in their whole hart. The fame words are also repeated of Nehmias. For, as in all the covenants of his mercie, the Lord likewise on their behalfe requireth of his seruants uprightness and holiness of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaie rejoicing by reason thereof shoulde blesse his owne soule, walking in the meane time in the perusuance of his owne hart: so his will is by this way to keepe in their dutie them that are admitted into the communion of the covenent: yet nevertheless the covenent it selfe is both made at the beginning free, and perpetually remaineth such. After this manner David when hee gloried that there was rendered to him reward of the cleannesse of his handes, yet omitted not that fountain.
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fountaine which I have spoken of, that he was drawn out of the wombe, because God loved him; where he so fetteth out the goodnes of his caufe, that he abateth nothing from the free mercie which goeth before all gifts, whereof it is the beginning.

6 And here by the way it shall be profitable to touch what these forms of speaking doe differ from the promises of the lawe. I call promises of the lawe, not those which are eachwhere commonly written in the booke of Moses: (for as much as in them also are found many promises of the Gopell) but those which properly belong to the minifterie of the lawe. Such promises, by what name soever you lift to call them, doe declare that there is rewardes ready vpon condition, if thou doe that which is commanded thee. But when it is faide, that the Lord kepent the covenant of mercie to them which loue him, therein is rather shewed what manner of men be his servants which haue faithfully receiv'd his covenants, than the caufe is expressed why the Lord should doe good to them. Now this is the manner of shewing it. As the Lord vouchfaileth to grant vs the grace of eternal life, to this end that he should be loued, feared, and honored of vs: so whatsoever promises there are of his mercie in the Scriptures, they are rightfully directed to this end, that we should reverence and worship the author of the benefites. So oft therefore as we heare that he doth good to them that keepe his lawe, let vs remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we should honour him for our Father. Therefore least we should disherit our selues from the right adoption, we must alway endeavour to this whereunto our calling tendeth. But let vs againe keepe this in minde, that the accomplishment of the mercie of God hangeth not vpon the worke of the faithfull: but that he therefore fulfillit the promise of salvation to them which anfwere to their calling in vprightneffe of life, because in them he acknowledgeth the natural tokens of his children which are ruled with his spirite vnto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lord who shall dwell in thy tabernacle, and who shall rest in thy holy hill? The innocent in hands and of a cleane hart, &c. Againe in Ezaire, Who shall dwell with devouring fire? He that doth righteousnesse, he that speaketh righteous things, &c. For there is not defcribed the fay whereupon the faithfull may stand before the Lord, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because hee abhorreth finne, hee loueth righteousnesse, whom he ioyneth to himselfe, them he cleanseth with his spirite, that he may make them of like fashion to himselfe, and his kingdom. Therefore if the question be of the first caufe whereby the entrie is made open to the holy ones into the kingdom of God, from whence they haue that they may stande faft and abide in it, we haue this anfwere ready, because the Lord by his mercie both hath once adopted them, and perpetually defendeth them. But if the question be of the manner, then we must come downe to regeneration and the frutes thereof, which are rehearsed in that Psalme.

7 But there seemeth to be much more hardnesse in these places, which doe both garnish good worke with the title of righteousnesse, and affirme that man is suffici'd by them. Of the first fort there be very many places where the obferuations of the commandements are called righteousness or righteousneses. Of the other fort, that is an example which is in Moses. This shall be our righteousnesse, if we keepe all these commandements. And if thou take exception and say that this is a promise of the lawe, which being knit to a condition impossible, prooweth nothing. There be other of which you cannot make the same anfwere, as this: And that shall be to thee for righteousnesse before the Lord to redeem thee from the poore man his pledge, &c. Againe, that which the Prophet faith, that the zeale in reengeance the name of Israel, was imputed to Phinees for righteousnesse. Therefore the Pharifees of our time

The various actions of faithful men are assurances of their rewards, and tokens that they are in the favor of God, but no causes for the worthynesse whereof. God should favour them.

Eph. 3:16.

In what sense the commandements of God are called righteousnesse.

Deut. 6:25.

Deut. 2:13.

Psal. 106:30.
time thinke that here they have a large matter to triumph upon. For when we saie, that when the righteouines of faith is set vp, the iustification of works giueth place, by the same right they make this argument: if righteouines be of works, then it is faile that we are iustified by faith onely. Though I grant that the commandements of the law are called righteouines. It is no maruell: for they are so indeed. Howbeit we must warn the Readers that the Grecians haue not slyly translated the Hebrew word Huemi, Dikaiomata, righteouines for commandements. But for the wordes, I willingly release my quantell. For neither doe wee deny this to the lawe of God, that it conteneth perfect righteouines. For although, because we are debtors of all the things that it commandeth, therefore even when we have performed full obedience thereof, wee are vnprofitable servants; yet because the Lord vouchsafed to grant it the honour of righteouines, we take not away that which he hath given. Therefore we willingly confesse that the full obedience of the law is righteouines, that the keeping of euery commandement, is a part of righteouines, if so be that the whole summe of righteouines were had in the other partes also. But we deny that there is any where any such forme of righteouines. And therefore we take away the righteouines of the lawe, not for that it is mainned and vnperfect of it selfe, but for that by reason of the weakenes of our fleshe it is no where seene. But the Scripture not onely calleth simpyle the commandements of the Lorde righteouines; but it also giueth this name to the workes of the holy ones. As when it reporteth that Zacharias and his wife walked in the righteouines of the Lord; truely when it saith he weighteth workes rather by the nature of the lawe, than by their owne proper state. Howbeit here againe is that to be noted, which I euen now saie, that of the negligence of the Grecian translator is not a lawe to be made. But forasmuch as Luke woulde alter nothing in the received translation, I will alwayes signifie about it. For God hath commandeth these things that are in the lawe to men for righteouines: but this righteouines we perfoame not but in keeping the whole lawe: for euery transgression it is broken. Whereas therefore the lawe doth nothing but prescribe righteouines: if we haue respect to it, all the seuerall commandements thereof are righteouines: if we haue respect to men of whom they are done, they do not obtaine the praise of righteouines by one worke, being trespassters in many, and by that fame worke which is ever partly faultie by reason of imperfection.

8 But nowe I come to the second kinde, in which is the chief hardnesse. Paul hath nothing more strong to proue the righteouines of faith: than that which is written of Abraham, that his faith was imputed to him for righteouines. Sith therefore it is faide that the act done by Phinees was imputed to him for righteouines: what Paul affirmeth of faith, the same may we also conclude of workes. Whereupon our adversaries, as though they had wonne the victorie, determine that we are indeed not iustified without faith, but that we are alwayes not iustified by it alone, and that works accomplish our righteouines. Therefore here I beseech the godlie, that if they know that the true rule of righteouines is to be taken out of the Scripture onely, they will religiously and earnestly weigh with me, how the Scripture may without cauillations be rightly made to agree with it selfe. Forasmuch as Paul knew that the iustification of faith is the refuge for them that are defruine of their owne righteouines, he doth boldly conclude that all they that are iustified by faith, are excluded from the righteouines of workes. But Sith it is certaine that the iustification of faith is common to all the faithful, he doth thereof with like boldnesse conclude that no man is iustified by workes, but rather contrariwise that men are iustified without any helpe of workes. But it is one thing to dispute of what value workes are by themselves, and another thing what account is to be made of them after the stablishing of the righteouines of faith. If wee shall set a price upon workes according to their

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worthiness, we say that they are unworthy to come into the sight of God: and therefore that man hath no works whereof he may glory before God; then, that being spoiled of all helpe of works he is inflidshed by onely faith. Now we define righteousness thus, that a sinner being receiued into the communion of Christ is by his grace reconciled to God, when being cleansed with his blood he obtaieth forgiveness of sins, and being cloathed with his righteousness as with his owne, he standeth assured before the heavenly judgment seat. When the forgiveness of sins is set before, the good works which follow have now another valuation then after their owne deserving: because whatsoever is in them unperfect, is couered with the perfection of Christ: whatsoever spots or filthines there is, it is wiped away with his cleanness, that it may not come into the examination of the judgment of God. Therefore when the guiltines of all trespasses is blotted out, whereby men are hindered that they can bring forth nothing acceptable to God, and when the fault of imperfection is buried, which is wont also to desile good works: the good works which the faithfull do are counted righteous, or (which is all one) are imputed for righteousness.

9 Now if any man object this against me to take away the righteousness of faith, first I will ask whether a man be counted righteous for one or two holy works, being in the rest of the works of his life a trespasser of the law. This is more than an absurdity. Then I will ask if he be counted righteous for many good works, if he be in any part found guilty. This also he shall not be so bold to affirm, when the penall ordination of the law crieth out against it, and proclameth all them accursed which have not fulfilled all the commandments of the law to the uttermost. Moreover, I will goe further and ask, whether there be any works that deserveth to be accused of no uncleanenes or imperfection. And howe could there be any such before those eies, to whom even the verie flares are not cleane enough, nor the Angels righteous enough? So shall he be compelled to grant that there is no good work which is not bespotted with transgressions adjoyned with it, and with the corrupted fulfe, that it cannot haue the honoure of righteousness. Now if it be certaine that it procedeth from the righteousness of faith that works which are otherwise vnpuere, vncaene, and but halfe works, not worthe of the sight of God, much lesse of his loue, are imputed to righteousness, why do they with boaste of the righteousness of works destroie the justification of faith, whereas if this justification were not, they shoule in vaine boaste of that righteousness? Will they make a vipers birth? For there to tend the waying of the vnaughtly men. They cannot deny that the justification of faith is the beginning, foundation, cause, matter, and substance of the righteousness of works: yet they conelueth that man is not justified by faith, because good works also are accounted for righteousness. Therefore let vs passe these fallacies and confutte as the truth is, that if the righteousness of works of what sort soever it be accounted, hangeth upon the justification of faith, it is by this not only nothing minished but also confirmed, namely whereby the strength thereof appeareth more mightie. Neither yet let vs think that works are so commended after free justification, that they also afterward come into the place of justifying a man, or doe part the office betwene them and faith. For vnlesse the justification remaine alway whole, the uncleanes of works shall be vnotcouerd. And it is no absurdity, that a man is to justified by faith that not onely he himselfe is righteous, but also his works are esteemed righteous, above their worthines.

10 After this manner we will grant in works not onely a righteousness in part (as our adversaries themselves would haue) but also that it is allowed of God as it were a perfect and full righteousness. But if we remember upon what foundation it is vpholden, all the difficulty shall be dissolved. For then and not till then it beginneth to be an acceptable work, when it is receiued with pardon. Now whence commeth pardon, but because God beholdeth both vs and all our things in Christ? Therefore
Therefore as we, when we are grafted into Christ, doe therefore appear righteous before God, because our wickednesse are covered with his innocencie, so our works are and be taken for righteous, because whatsoever faultinesse is otherwise in them, being buried in the cleanses of Christ, it is not imputed. So we may rightfully say, that by onely Faith not onely we but also our works are justified. Now if this right- teousnesse of works of what sort soever it be, hangeth upon Faith and free justification, and is made of it: it ought to be included under it, and to be sett under it as the effect under the cause thereof, as I may so call it: so farre is it off that it ought to be raised vp either to destroy or darken it. So Paul to drive men to confesse that our blessednes consisteth of the mercie of God, not of works, chiefly enforcement that saying of David. Blessed are they whose iniquities are forgiven, and whose sinnes are covered. Blessed is he to whom the Lord hath not imputed sin. If any man doe thrust into the contrary innumerable sayings wherein blessednesse seemeth to be gonne to works, as are these: Blessed is the man which searcheth the Lord, which hath pity on the poore, which hath not walked in the counsell of the wicked, which beareth temptation: Blessed are they which kepe judgement, the undefiled, the poore in Spirit, the meek, the mercyfull, &c. They shall not make but that it shall be true which Paul sayeth, For because these things that there are commended are newe so in man, that he is therefore allowed of God, it followeth that man is alwaies miserable, vnlesse he be delivered from misery by forgiveness of sinnes. Forasmuch as therefore all the kinds of blessednesse which are extolled in the Scriptures, doe fall downe void, so that man receueth no benefit of none of them, till he have obtained blessednesse by forgiveness of sinnes, which may afterward make place for them: it followeth that this is not onely the highest and the chiefest but also the only blessednes: vnlesse peradventure you will have that it be weakened of those which consist in it alone. Now there is much lesse reason why the calling of men righteous should trouble vs, which is commonly given to the Faithfull. I grant verily that they are called righteous of the holines of life: but forasmuch as they rather endeavoure to the following of rightcounsies, than doe fulfill rightcounsies it selfe, it is meete that this rightcounsies such as it is, give place to the justification of Faith, from whence it hath that which it is.

But they say that we have yet more businesse with Iames, namely which with open voice fighteth against vs. For he teacheth both that Abraham was justified by works, and also that all we are justified by works, not by Faith onely. What then will they draw Paul to fight with Iames? If they hold Iames for a minifter of Christ, his saying must be so taken that it disagree not from Christ preaching by the mouth of Paul. The holy Ghost affirmeth by the mouth of Paul, that Abraham obtained rightcounsies by Faith, not by works: and we also doe teach that all are justified by Faith without the works of the law. The same holy Ghost teacheth by James that both Abraham rightcounsies and ours consisteth of works, not of onely Faith. It is certaine that the holy Ghost fighteth not with himselfe. What agreement is there be of these two? It is enough for the aduersaries, if they plucke the rightcounsies of Faith which we would have to be fastened with most deepe roots: but to render to confi- dences their quietnes, they have no great care. Whereby verily you may see that they grant the justification of Faith, but in the mean time doe appoint no marke of righ- tccounsies where confiendes may stay. Therefore let them triumph as they lift, so that they may boast of no other victorie than that they have taken away all certaine of rightcounsies. And this wretched victorie they shall obtaine, where the light of truth being quenched, the Lord shall suffer them to overspread the darkenes of lies. But whereoeuer the truth of God shall stand, they shall nothing preuaile. I denye therefore that the saying of Iames which they still continually holde vp against vs as it were the shield of Achilles doth any thing at all make for them. That this may be made plaine, first we must looke at the marke that the Apostle shooteth
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shooeth that: and then we must note where they be deceiued. Because there were then manie (which mischifes is worst to be continuall in the Church) which openly betrayed their insidellitie, in neglecting and omitting all the proper workes of the faithfull, and yet ceaseth not to boast of the false name of faith: James doth heere mocke the foolish boldnes of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shew how fondly those trifters did chalenge so much the vaine image of it, that being conteneth berewith they carelesly taine disolutely abroade into all licentiousnes of vices. This ground being conceiued, it shall be easie to perceiue where our aduersaries doe misse. For they fall into two de-
cuets in the worde, the one in the name of faith, the other in the worde of justifying.

Whereas the Apostle nameth faith a vaine opinion far distant from the truth of faith, it is spoken by way of granting, which is no derogation to the matter: which he sheweth at the beginning in these words. What profeth it, my brethren, if any man say that he hath faith, and hath no worke? Hee doth not say, if any haue faith without worke, but, If any man boaste. More plaine also he speakest a little after, where he in moccerie maketh it worke than the doubtfull knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleeuest (faith he) that there is a God. Truely if nothing be contained in this faith but to beleeue that there is a God, it is now no manuell if it do not justifie. And when this is taken from it, let vs not thinke that any thing is abated from the christian faith, the nature whereof is far otherwise. For after what maner doth true faith justifie vs, but when it coniugemeth vs with Christ, that being made one with him we may enjoy the partaking of his righteounes: It doth not therefore justifie vs by this that it containeth a knowledge of the being of God, but by this that it resteth upon the assured-

ces of the mercie of God.

Neither doth S.

Lames use the

word justificacion, as S.Paul dooth, but in a meaning far different: S. Paul meaning thereby the impu-
ratio of righteounes and S.Lames the declaration of that righteounes by worke, where without worke was imposed.

12 We haue not yet the worke, vnlesse we examine also the other deceipt in the word, forasmuch as Lames setteth part of justifiction in workes. If you will make Lames agreeing both with the rest of the Scriptures, and with himselves, you must of ne-
cessitie take the word of justifiction in another signification than it is taken in Paul: For Paul faith that we are justifie, when the remembrance of our vnrighteounes being blopted out, we are accounted righteous. If Lames had meant of that taking, he had wrongly allledged that out of Moses: Abraham beleue God, &c. For he thus fra-
meth it together. Abraham by worke obtained righteounes, because he stickeh not at the commandement of God, to offer vp his sonne. And so the scripture was fulfilled, which faith, that he beleued God, and it was imputeth to him for righteounes. If it be an abstrutie, that the effect is before his caufe, either Moses doth that place falsely testifie, that faith was imputeth to Abraham for righteounes: or he deluered not righteounes by that obedience which he shewed in offering vp of Isaac. Abra-
ham was justifie by his faith, When Isaac was not yet conceiued, which was now grown past childhood before that Isaac was borne. How therefore shall we say, that hee got to himselfe righteounes by obedience which followed long afterward? Wherefore either Lames did wrongly misurne the order (which it is a wicked-
neffe to thinke) or he meant not to say that he was justifie, as though he deluered to be accounted righteous. How then? Truely it appeareth that he speakeoth of the declara-
tion of righteounes and not the imputation: as if he had said: Wesho are right-
eous by true faith, they do proue their righteounes with obedience and good worke,
not with a bare and imagelike visor of faith. In a summme, he dupuneth not by what meane we are justifie, but he requireth of the faithfull a working righteounes. And as Paul affirmeth that men bee justifie without the helpe of worke: so Lames doeth here also for them to be accounted righteous which want good workes. The considering of this end,shall deluere vs out of all doubt. For our aduersaries are hereby chiefly de-
ceiued, that they thinke that Lames defineth the maner of justificking, whereas he travel-
the grace of Christ. Lib.3. 219

asileth about nothing but to overthrow their perverse carelesnesse, which did vainly pretend faith to excuse their defpising of good workes. Therefore into howe manie waies for ever they wrett the words of James, they shall wring out nothing but two sentences: that a vaine bodileffe shew of faith doth not justify, and that a faithfull man not contended with such an imaginatif shewe, doth declare his righteousness by good workes.

13 As for that which they allege out of Paul, the same meaning, that the doers of the law, not the hearers, are justified, it nothing helpeth them. I will not escape away with the solution of Ambrose, that that is therefore spoken because the fulfilling of the lawe is faith in Christ. For I see that it is but a meerely starting hole, which nothing needeth where there is abroad way open. There the Apostle throweth downe the lawes from foolish confidence, which boasted themselves of the only knowledge of the lawe, when in the mean time they were the greatest defpisers of it. Therefore that they should not stand so much in their own conceit for the bare knowledge of the lawe, he warneth them, that if righteousness be sought out of the lawe, not the knowledge but the obseruing of it is required. We verily make no doubt of this that the righteousness of the law standeth in works: not yet of this alfo, that the righteousness consisteth in the worthines and merites of workes. But it is not yet prooued, that we are justified by workes, vnslee the bring forth some man that hath fulfilled the law. And that Paul meant none other wise, the haging together of the text shal be a sufficient testimoine. After that he had generally condemned the Gentiles and the Iewes of vnrighteouines, then he descended to the particular shewing of it, and faith, that they which sinned without the Law, do perish without the Law: which is spoken of the Gentiles: but they which have sinned in the law, are judged by the law: which pertaineth to the Iewes. Now because they winking at their owne trefpassings proudly gloried of the onely lawe: hee adioyneth that which most fitly agreed, that the lawe was not therefore made, that men should be made righteous by onely hearing of the voice thereof: but then and not till then when they obeyed, as he should say: Seekest thou righteousness in the lawe: allege not the hearing of it, which of it selfe is of small importance, but bring workes, by which thou maist declare that the lawe was not set for thee in vaine. Of these workes because they were all desitute, it followed that they were spoiled of glorying of the lawe. Therefore we must of the meaning of Paul rather frame a contrarie argument. The righteousness of the lawe consisteth in the perfection of workes. No man can boast that he hath by workes satisfied the law. Therefore there is no righteousness by the lawe.

14 Now they allege also these places, wherein the faithfull doe boldly offer their righteousness to the judgement of God to be examin'd, and require that sentence be given of them according to it. Of which sort are these: Judge me O Lord according to my righteousness, and according to my innocencie, which are in me. Againe, Hear my righteousness, O God: Thou hast proued my heart, and hast visited it in the night, and there was no wickednes found in me. Againe, The Lord shall render to me according to my righteousness, and he shall recompence me according to the cleanness of my hands. Because I have kept the ways of the Lord, & have not wickedly departed from my God. And I shall be vnspotted, and shall keepe me from my iniquity. Again, Judge me, Lord, because I have walked in mine innocencie. I have not sat with lying men, I will not enter in with them that do wicked things. Destroy not my soule with the vngodly, my life with men of blood in whose handes are iniquities: whose right hand is filled with gifts. But I have walked innocently. I have aboue spoken of the affiance which the holy ones doe seeme simply to take to themselues of workes. As for these testimoines that we haue here alleged, they shall not much accombre us if they be understood according to their compass, or (as they commonly call it) their circumstance. Now the same is double. For nei-

The prestation which faithfull men do make of their innocencie in the sight of God, are no arguments that they suffred themselves thereby justified before him.

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ther would they have them to be wholly examined that they should be either condemned or acquitted according to the continual course of their whole life: but they bring into judgement a special cause to be debated. Neither do they claim to themselves righteousness in respect of the perfection of God, but by comparison of naughty and wicked men. First when the justifying of man is entreated of, it is not only required that he have a good cause in some particular matter, but a certain perpetual agreement of righteousness in his whole life. But the holy ones, when they call up the judgement of God to approve their impeccability, do not offer themselves free from all guiltines and in cuerie behalfe failifie: but verily when they have fastened their affiance of salvation in his goodness only, yet trusting that he is the reuenger of the poore afflicted against right and equitie, they commend to him the cause wherein the innocent are opprest. But when they let their adversaries with them before the judgement fear of God, they boast not of such an impeccability as shall answere to the purenesse of God if it be severely searched, but because in comparison of the malice, obstinacie, sullenlie and wickednes of their adversaries, they know that their plainnesse, righteousness, simplicity, and cleanness is known and pleasing to God: they feare not to call upon him to judge between themselves and them. So when David said to Saul: The Lord render to every man according to his righteousness and truth: he meant not that the Lord should examine by himselfe and reward every man according to his desertings, but he tooke the Lord to witness, how great his impeccability was in comparison of the wickednes of Saul. And Paul himselfe, when he boasteth with this glorying that he hath a good witness of conscience, that he hath travelled with simplicity and uprightness in the Church of God, meaneth not that he standeth upon such glorying before God, but being compell'd with the flanders of the wicked, he defendeth his faithfull and honest dealing, which he knew to be pleasing to the mercifull kindness of God, against all euil speaking of men whatsoever it be. For we see what he saith in another place, that he knoweth no euil by himselfe, but that he is not thereby justified, namely because he knewe that the judgement of God faire surmouneth the blae-eyed fight of men. Howsoever therefore the godly doe defend their impeccability against the hypocritie of the vngodly, by the witnesing and judgement of God: yet when they haue to do with God alone, they all cry out with one mouth: If thou marke iniquitie, Lorde, Lord who shall abide it? Enter not into judgement with thy seruants: because euery one that liueth shall not be justified in thy light: and distrustin they owne works, they gladly sing, Thy goodnes is better than life.

15 There are also other places not unlike to these before, in which a man may yet tarie. Salomon faith, that he which walketh in his uprightness, is righteous. Again: That in the path of righteousness is life, and that in the same is not death. After which manner Ezekiel reporteth that hee shall live life that doth judgement and righteousness. None of these doe we either deny or darken. But let there come forth one of the sons of Adam with such an uprightness. If there be none, either they must perish at the sight of God, or flee to the fantasterie of mercy. Neither do we in the mean time deny but that to the faithfull their uprightness, though it be but half and vnperrfect, is a steppe towards immortality. But whencesoever that but because whom the Lord hath taken into the covenant of grace, he searcheth not their works according to their desertings, but kisseth them with fatherly kindness? Whereby we do not only understand that which the schoolemen do teach, that works have their value of the accepting grace. For they mean that works which are otherwise insufficient to purchase righteousness by the covenant of the lawe, are by the accepting of God advanced to the value of equalitie. But I say that they being defiled both with other trespassings & with their owne sins, are of no other value at all, than insomuch as the Lord tenderly granteeth pardon to both: that is to say, giueth
free righteousness to man. Neither are here those prayers of the Apostle reasonably thrust in place, where he wilfully so great perfection to the faithful, that they may be faultless & unblamable in the day of the Lord. These words in deed the Celestines did in old time to unmoile, to affirm a perfection of righteousness in this life. But which we think to be sufficient, we answer briefly after Augustine, that all the godly ought in deed to endeavour towards this marker, that they may one day appeare spotless and faultless before the face of God: but because the best and most excellent manner of this life is nothing but a going forward, we shall then and not till then attaine to this marker, when being uncloathed of this flesh of sinnewee shall fully cleare to the Lorde. Yet will I not stilly strue with him which will give the title of perfection to the holy ones, so that he also limit the same with the wordes of Augustine himselfe. When (faith he) we will call the virtue of the holy ones perfect: to the same perfection also belongeth the acknowledging of imperfection both in truth and humilitie.

The xvij. Chapter.

That of the rewardes, the righteousnesse of works is ill gathered.

Now let vs passe ouer to those sayings which affirm, that God will render to every man according to his works: of which sort are these. Every man shall bear away that which he hath done in the body, either good or euill. Glorie and honour to him that worketh good: trouble and dishonour upon every soule of him that worketh euill. And they which have done good things, shall go into the resurrection of life: they which have done euill, into the resurrection of judgement. Come yee blessed of my father: I haue hungred, and yee gaue mee meate: I haue thirsted, and yee gaue me drink; &c. And with them let vs also ioyne these sayings, which call eternal life the reward of works. Of which sort are these. The rendering of the hands of a man shall be restored to him. He that feareth the commandements shall be rewarded. Be glad and rejoyce, behold, your reward is plentifull in heauen. Every man shall receive reward according to his labour. Where it is said that God shall render to every man according to his works, the same is easily asbyled. For that manner of speaking doth rather thewe the order of following, than the cause. But it is out of doubt, that the Lord doth accomplish our saluation by these degrees of his mercie, when those whom he hath chosen he calleth to him: those whom he hath called, he justifieth: those whom he hath justifieth, he glorifieth. Although therefore he do by his only mercie receive them that be into life, yet because he bringeth them into the possession thereof by the race of good works, that he may fulfill his worke in them by such order as he hath appointed: it is no maruell if it be faide that they bee crowned according to their works, by which without doubt they are prepared to receive the crowne of immortalitie. Yea and after this manner it is fitly faide that they worke their owne saluation, when in applying themselves to good worke, they pracie themselves toward eternal life: namely as in another place they are commanded to work the meate which perisheth not, when by beleevint in Christ they get to themselves life: and yet it is by and by afterwarde added: Which the sone of man shall give you. Whereby appeareth that the worde of Working is not set as contrary to grace, but is referred to endeuow: & therefore it followeth not, that either the faithful are themselves authors of their owne saluation, or that the same proceedeth from their works. How then? So sone as they are taken into the fellowship of Christ, by knowledge of the Gospel, & the enlightening of the holy Ghost, eternal life is begun in them. Now the same good worke which God hath begun in them, must also be made perfect vntill the date of the Lorde Iesus. And it is made perfect, when resemb-
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blinging the heavenly father in righteousness and holiness, they prove themselves to be
his children not swarne out of kinde.

2 There is no cause why we should of the name of reward gather an argument
that our works are the cause of salvation. First let this be determined in our hearts,
that the kingdom of heaven is not a reward of servants, but an inheritance of chil-
dren, which they only shall enjoy, that are adopted of the Lord to be his children:
and for no other cause, but for this adoption. For, the sonne of the bondwoman
shall not be heire, but the sonne of the free woman. And in the very same places,
in which the holy Ghost promiseth to worke eternall glorie for reward, in expressing
the inheritance by name, he sheweth that it commeth from elsewhere. So Christ
rehearseth works, which he repromiseth with the rewarding of heaven, when he
calleth the elect to the possession thereof: but he therewith all adiomyth that it must
be possessed by right of inheritance. So Paul biddeth servants, which do their dutie
faithfully, to hope for reward of the Lord: but he addeth, of inheritance. We see how
they do as it were by express words promise that we impire not eternall blessednes
works, but to the adoption of God. Why therefore do they therewithall together
make mention of works? This question shall be made plaine with one example of
Scripture. Before the birth of Isaac, there was promiseth to Abraham a seed in which
all the nations of the earth should be blessed: and a multiplying of his seele, which
should match the starrs of the skie, and the lands of the see, and other like. In many
yeres afterward, Abraham, as he was commandeth by the oracle, prepared himselfe
to offer vp his sonne in sacrifice. When he had performed this obedience, he receiv-
ed a promis. I haue swornep by my selfe (faith the Lord) because thou haft done
this thing, and haft spared thine owne only begotten sonne, I will blesse thee, and
multiply thy seele as the starrs of the skie, and the lands of the see: thy seele shall
possesse the gates of their enemies, and all the nations of the earth shall be blessed in
thy seele,because thou haft obeyed my voice. What hearte we? Hath Abraham by his
obedience deferte the blesseing, the promisse whereof he had receiveth before that
the commandement was given? Here verily we haue it without circumstances thowed,
that the Lorde rewarded the worke of the faithfull with those benefites
which he had alreadie given them before that the works were thought of, haung yet
no cause why he should do good to them but his owne mercie.

3 Yet doth the Lord not deceiue nor mock vs when he faith that he rendreth
for reward to worke the same thing which he had before worke freely given. For,
becaue he will haue vs to be exercized with good works, to thinke upon the deliverie or
enjoying (as I may so call it) of these things which he hath promiseth, and to runne
through them to the blessed hope set before vs in heauen, the fruites of the promiseth
also rightly assigned to them, to the ripeness whereof they do not bring vs. The Ap-
postle very sily expressed both these points, when he said that the Coloffians apply
themselves to the duties of charitie, for the hope which is laide vp for them in hea-
uen, of which they had before heard by the word of the true speaking Gospell. For
when he faith that they knew by the Gospell, that there was hope laid vp for them in
heauen, he declareth that the same is by Christ only, not vnderprophec with any
worke. Wherewith accordeth that saying of Peter, that the godly are kept by the
power of God, through faith, vnto the salvation which is readye to be manifesstly
thowed at the time appointed for it. When he faith that they labour for it, he signi-
fieth that the faithfull must runne all the time of their life, that they may attaine to it.
But least we should thinke that the reward which the Lord promiseth vs, is reduced
to the measure of merite, he did put forth a parable, in which he made himselfe a
houholder, which sent all them that he met, to the trimming of his vineyard, some
at the first hour of the day, some at the second, some at the third, yea and some also
at the 11. At evening he paide to every one equall wages. The expolation of which
parable,
parable, that same old writer whatsoever he was, whose booke is carried abroad under the name of, Ambrose of the calling of the Gentiles, hath briefly and truly set out. I will see rather his words than mine owne. The Lord (as it were) by the rule of this comparison hath established the dueritie of manyfold calling, belonging to one grace: where without doubt they which being let into the vineyard at the 11. hour, are made equall with them that had wrought the whole day, do represent the estate of them, whom for the aduauncing of the excellencie of grace, the tender kindnesse of the Lord hath rewarded at the waning of the day, and at the ending of their life: not paying wages for their labor, but pouring out the riches of his goodness upon them whom he hath chosen without works, that even they also which have swept in great labour, and have receiued no more than the last, may understand that they have receiued a gift of grace, not a reward of works. Last of all, this also is worthie to be noted in these places, where eternall life is called the reward of works, that it is not simply taken for the communicating which we haue with God to blessed immortallie, when he embraceth vs with fatherly good will in Christ: but for the possessing or enjoying (as they call it) of blessednes, as also the very words of Christ do found, In time to come life everlasting. And in another place, Come and possesse the kingdome, &c. After this manuer Paul calleth adoption, the receiuing of the adoption which shall be made in the resurrection: and afterward expoundeth it the redemption of our bodie. Otherwise as estranging from God is eternall death, so when man is receiued of God into favour, that he may enjoy the communicating of him and be made one with him, he is receiued from death to life: which is done by the beneficall means of adoption only. And if, as they are wont, they stily enforce the reward of works, we may turne against them that sayng of Peter, that eternall life is the reward of faith.

4. Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthines of our works, as if they deteruied such reward. For the Scripture leaueth nothing to vs, whereof we may be aduaunced in the sight of God: But rather it wholly endeauoureth to bate downe our arrogancies, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weaknesse is so succoured, which otherwise would by and by flie and 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 man to forsake and deny not only all his things, but also himselfe, let every man consider for himselfe. And yet with this introduction Christ traineth his schollers, that is, all the godly. Then throughout all their life he so instructeth them under the discipline of the cross, that they may not set their heart either to the desire or confidence of present good things. Briefely, he so handleth them for the most part, that which way foever they turne their eies throughout the whole widespread of the world, they haue on every side nothing but despaire present before them: so that Paul faith, that we are more miserable than all men if our hope be only in this world. That they should not faine in these so great distresses, the Lord is present with them, which putte them in mind to lift vp their head higher, to cast their eies further, that they find with him the blessednes which they see not in the world. This blessednes he calleth, reward, wages, recipomence, not weyng the merite of worke, but signifying that it is a recompensing to their troubles, sufferings, flanders, &c. Wherefore nothing withstandeth, but that we may after the example of the Scripture, call eternall life a reward, because in it the Lord receieth his from labours into rest, from affliction into prosperous and happy state, from sorrow into gladnes, from pouertie into flowing wealth, from shame into glorie, and changeth all the evils which they have suffered for greater good things. So it shall also be no inconuience, if we thinke holinesse of life to be a way, not which openeth an ontte into the glory of the heavenly kingdome, but whereby the elect are led of their God into the discloasing
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of it: for as much as this is his good will to glorifie them whom he hath sanctified. One ly let vs not imagine a correlation of merite and reward, wherein the Sophisters do fondly stick fast, because they consider not this end which we set forth. But how vnorderly is it, when the Lord calleth vs to one end, for vs to looke to another? Nothing is more evident, than that rewardes is promised to good works, to release the weakenesse of our flesh with some comfort, not to punie vp our minde with glorie. Whosoever therefore doth thereby gather the merite of works, or doth in one balance wey worke with reward, he erreth faire from the right marke of God.

Wherefore when the Scripture faith that God the just judge will one day render to his a crowne of righteousnesse: I doe not onely take exception with Augustine, and say: To whom should he being a just judge, render a crowne, if he had not being a mercifull father giuen grace? and how should there be righteousnesse, vnlesse grace went before which justifieth the vnrighteous? How should these due things be rendered, vnlesse these vnjuste things were first giuen? But also I adde another thing. How should he impute righteousnesse to our worke, vnlesse his tender mercifullnde did hide the vnrighteousnes that is in them? How should he judge them wordthie of reward, vnlesse he did by immeasurable bountifullnes take away that which is worthy of punishment? For he is wount to call eternall life, grace: because it is rendered to the free gifts of God when it is reaped to works. But the scripture doth further humble vs, and therewithall raise vs vp. For besides this that it forbiddeth vs to glory in works, because they are the free gifts of God; it there withall teacheth that they are alwaies defiled with some dregs, that they cannot satisfie God, if they be examined by the rule of his judgement: but least our courage should faint, it teacheth that they please by onely pardon. But although Augustine speaketh somewhat otherwise than we doe: yet that he doth not so disagree in the matter, shall appeare by his words in his third booke to Bonifice. Where when he had compared two men together, the one of a life euen miraculously holy and perfect, the other honest in deedde and of vncurrupt manners, but not so perfect but that much wanted in him: at the last hee concluded thus. Euen this man which in manners seemeth much inferior, by reason of the true faith in God whereof he loueth and according to which he accuseth himselfe in all his offences, in all his good works praifeth God, guing to himselfe the shame, and to him glorie, and taking from himselfe both the pardon of sinnes, and the loue of woldings, when he is to be deliuered out of this life, he paffeth into the fellowship of Christ. Wherefore, but because of faith? Which although it true no man without works, (for it is, which worketh by loue, not a reproue faith) yet by it also finnes are releaft, because the righteous man liueth of faith: but without it euen the same which seeme good worke are turned into finnes. Here verily he doth plainly confesse that which we so much tranell to prose, that the righteousnesse of good works hangeth hereupon, that they are by pardon allowed of God.

6 A very neere fentre to the places aboue recited, haue these: Make to your selues friends of the Mammon of wickednesse, that when you shall fail, they may receive you into everlasting tabernacles. Command the rich men of this world not to be truly minded, nor to trust in vnuncertaine riches but in the living God, to doe well, to become rich in good worke, to lay vp in store for themselues a good foundation against the time to come, that they may obtaine eternall life. For good worke are compared to the riches, which we may enjoy in the blessednesse of eternall life. I answer, that we shall neuer come to the true understanding of them, vnlesse we turne our eies to the marke whereunto the holy Ghost directeth his words. If it be true which Christ faith that our mind abideth there where our treasure is, as the children of the world are wound to be earnestly bent to the getting of those things which serue for the delights of this present life: so the faithful must looke Sith they have learned that this life shall by & by vanish away like a dreame, that they send those things which
which they would enjoy, thither where they shall have perfect life. We must therefore do as they do which purpose to remove into any place, where they have chosen to rest their whole life. They send their goods before, and do not discontentedly want them for a time: because they think themselves so much more happy, how much more goods they have where they shall tarie long. If we believe that heaven is our country, it behoveth vs rather to send away our riches, thither than to keep them here where we must loose them with sudden removing. But how shall we send them thither if we communicate to the necessities of the poore; so to whom whatsoever is given, the Lord accounteth it given to himself. Whereupon commeth that notable promise, He that giveth to the poore, lendeth for gaine to the Lord. Again, he that liberally soweth, shall liberally reapeth. For those things are delivered into the hand of the Lord to keep, which are bestowed upon our brethren by the duty of charity. He, as he is a faithful keeper of that which is delivered to him, will one day restore it with plentiful gaine. Are then our dutifull doings of so great value with God, that they be as riches laide vp in store for vs in his hand? Who shall feare so to say, when the scripture doth fo oft and plainly witnessed it? But if any man will leap from the meer goodnes of God to the worthines of workes, he shall be nothing holpen by these testimonies to the establishing of his error. For you can gather nothing rightly thereof but the meer inclination of Gods tendernes toward vs: For as much as to encourage vs to well doing although the fentiues which we do to him are not worthie of so much as his only looking upon them, yet he sufficeth none of them to be loft.

7 But they more enforce the words of the Apostle, which when he comforteth the Thessalonicans in troubles, teacheth that the same are sent to them, that they may be accounted worthie of the kingdom of God, for which they suffer. For (faith he) it is righteous with God, to render trouble to them that trouble you: but to you, rest with vs when the Lord Iesu shall be shewed from heauen. But the author of the Epistle to the Hebrues faith, God is not unrighteous, that he should forget your works, and the love which you have shewed in his name, for that you have ministered to the Saints. To the first place I answere, that there is no worthines of merits spoken of; but because God the father willeth that we whome he hath chosen to be his children, should be made like to Christ his first begotten sonne: as it behoveth that he should first suffer, and then enter into the glorie appointed for him: to must we also by many tribulations enter into the kingdom of heauen. Therefore when we suffer tribulations for the name of Christ, there are as it were certaine marks printed upon vs, wherewith God vfheth to make the siece of his flocke. After this manner therefore we are accounted worthie of the kingdom of God, because we bear in our body the marks of our Lord and master which are the signes of the children of God. To this purpose make these sayings. That we bear about in our body the mortification of Iesus Christ that his life may be shewed in vs. That we be fashioned like to his sufferings, that we may come to the likeenes of his resurrection from the dead. The reason which is adioyned thereto not to prove any worthines, but to conforme the hope of the kingdom of God: as if he had said, As it agreeeth with the just judgement of God to take vengeance of your enemies for the vexatious that they have done to you, so agree it also to give you release & rest from vexations. The other place, which teacheth that it to be committ the righteousness of God not to forget the obedience of the that he is, that it declareth it to be in a manner unrighteous if he should forget them, hath this meaning: God to quicken our组织生活, hath given us assurance that the labour shall not be vaine which we shall take for his glorie. Let vs alway remember that this promise, as all other should bring vs no profit, unless the free covenent of mercie went before, whereupon the whole assurance of our salvation should rest. But standing vpon that covenant, we ought assuredly to tryst, there shall also
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also not want reward of the liberality of God to our workes howsoever they be unworthie. The Apostle to confirme vs in that expectation, affirmeth that God is not vnaughtie, but will stande to his promis once made. Therefore this righteounnes is rather referred to the truth of Gods promis, than to his iustice of rending due. According to which meaning there is a notable sayings of Augustine, which as the holy man sitheth not to rehearse often as notable, so I think it not unworthie that we should continually remembre it. The Lord(faith he) is faithfull, which hath made himself detter to vs, not by receiuing any thing of vs, but by promisng all things to vs.

8 There are also allaged these sayings of Paul. If I have all faith, so that I remove mountains out of their place, but have not charitie, I am nothing. Again, Now there remaine hope, faith & charitie, but the greatest among these is charitie. Againe, Above all things have charitie, which is the bond of perfection. By the first two places our Pharifees affirm that we are rather iustified by charitie than by faith, namely by the cheefe vertue, as they say. But this fond argument is easilie wiped away. For we haue in another place alreadie declared, that those things which are spoken in the first place pertaine nothing to true faith. The other place wee also expounde of true faith, than which hee faith that charitie is greater: not that it is more mettiorous, but because it is more fruitfull, because it extendeth further, because it liberale, because it remaineth alway in force, whereas the vs of faith continueth but for a time. If we have regard to excellency, the loue of god should worthily have the cheefe place, of which Paul here speakest not. For hee enforceeth this thing only that wee should with mutuell charitie edifie one another in the Lorde, but let vs imagine that charitie doth every where excell faith: yet what man of sound judgement, yea, or of sound braine, will gather herof, that it doth more iustifie? The power of justifying which faith hath, consisteth not in the worthines of the work. Our iustification standeth upon the onely mercy of God and the deferring of Christ, which iustification the faith taketh hold of it, is said to iustifie. Now if you ask your aduersaries in what sense they affigne iustification to charitie, they will answer that because it is a dutifull doing acceptable to God, therefore by the deferring thereof righteounnes is imputed to vs by the acceptation of the goodness of God. Here you see how wel the argument proceedeth. We say that faith iustifieth, not because by the worthines of it selfe it deferrueth righteounes to vs, but because it is an instrument by which we freely obtaine the righteounes of Christ. These men, omitting the mercy of God, and palling our Christ(wherin the sum of righteounes standeth), do affirm that we are iustified by the benefit of charitie because it excell eth aboue faith: even as if a man should reason that a king is sittifer to make a shooe then is a shoemaker, because he is an infinite way more excellent. This onely argument is a plaine example that all the Sorbonicall schooles do not so much as taffe with the uttermost part of their lips what the iustification of faith is. But if any wrangler do yet carpe & ask, why in so small distance of place we take the name of faith in Paul to diuerely: I have a weightie caufe of this expostion. For thofe gifts which Paul rehearseth are after a certaine manner under faith & hope, because they pertaine to the knowledge of god, he comprehendeth them all by way of recapitulation under the name of faith & hope: as if he should say both propheticke, & toongs, & the grace and knowledge of interpretacion tend to this mark to lead vs to the knowledge of God. And we knowe God in this life none otherwise but by hope & faith. Therefore when I name faith & hope, I comprehend all these things together. And so there remaine thofe three Hope, Faith, Charitie: that is to say, how great diueritie of gifts soever there bee, they are all referred to these. Among these the chiefes is Charitie, &c. Out of the third place they gather, If Charitie bee the bond of perfection, then it is also the bond of righteounes which is nothing else but perfection. First, to speake nothing howe Paul there calleth perfection, when
the grace of Christ. Lib. 3.

Nothing contrarie hereunto taught by Christ in saying to a doctor of the law, swilling with a vain confidence of his works, if thou wilt enter into life keep the commandments. Mat. 19.17.

10. Art the least when they are ware of wresting the Scripture, they fall to subtleties and sophistical arguments. They caull upon this that faith is in some places called a worke, and therupon they gather that we doe wrongfully set faith as contrariety to works. As though forsooth faith in that it is an obeying of the will of God, doth with her owne defending procure vs to righteoufneff, and not rather because by embracing the mercie of God, it stealeth in our harts the righteoufnes of Christ offered to vs of it in the preaching of the Gospell. The readers shall pardon me if I doe not tare upon confuting of such follies, for they themselues without any effort of other, are sufficiently overthrown with their owne feeblenesse. But I will by the way confute one objection which seemeth to have some shew of reason, least it should trouble

9. I will not goe through all the testimonies which at this day the foolish Sorbonistes rashly snatch out of the scriptures, as they first come to hande, and doe throwe them against vs. For, some of them are so woorthie to be laughed at, that I myselfe also cannot rehearse them vnlesse I would woorthily be counted sone. Therefore I will make an ende, when I shall have declared the sayings of Christ, wherewith they summariously pleafeth themselves. For, to the lawyer which asked him what was necessary to saluation, he answered: if thou wilt enter into life keep the commandments. What would we more (say they) when we are commandted by the author of grace himfelfe to get the kingdom of God by the keeping of his commandements? As though forsooth it were not certaine, that Christ tempered his answers to them with whom he faw that he had to doe. Here a doctor of the law asketh of the meane to obtaine blessedneffe, and not that onely, but with doing of what thing men may attaine unto it. Both the perfons of him that spake and the question which led the Lord so to answer, The Lawyer being filled with the preservation of the righteoufneffe of the lawe, was blinde in confidence of works. Again, he sought nothing else but what were the works of righteoufneffe, by which saluation is gotten. Therefore he is woorthily sent to the lawe, in which there is a perfect mirrour of righteoufneffe. We also doe with a loude voice pronounce that the commandments must be kept, if life be sought in worke. And this doctrine is necessary to be knowne of Christians. For how should they flee to Christ if they did not acknowledge that they are fallen from the way of life into the headlong downfall of death? But how should they understand how farre they have strayed from the way of life, vnlesse they first understand what is that way of life? For then they are taught that the sanctuarie to recover saluation is in Christ, when they see how great difference there is between their life and the righteoufneffe of God which is contained in the keeping of the lawe. The summe is this, that if saluation be sought in worke, we must kepe the commandements by which we are instructed to perfect righteoufneffe. But we must not sticke fast here, vnlesse we will faint in our mid course: for none of us is able to kepe the commandements. Sith therefore we are excluded from the righteoufneffe of the lawe, we must of necessite reftort to another helpe, namely to the faith of Christ. Wherefore as here the Lord calleth backe the doctor of the lawe, whom he knew to swell with vain confidence of works, to the law, whereby he may learne that he is a stupen subiect to the dreadfull judgement of eternal death: so in other places, without making mention of the lawe, he comforteth other that are already humbled with such knowledge, with promise of grace, as, Come to me all yee that labour and are loaded, and I will refresh you, and ye shall finde rest for your foules.

Mat. 11.30.
Of the maner how to receive

trouble some that are not so well practised. Sth common reason teacheth that of contraries is all one rule, and all particular sinnes are imputed to vs for vnrighteousness, they say it is meeke that to all particular good works be given the praise of righteousness. They do not satisfie me which answer, that the damnation of men properly proceedeth from one vnbeleeue, not from particular sins. I doeindeed agree to them, that vnbeleeue is the fountain and roote of all sinns. For it is the first departing from God, after which do follow the particular trespassings against the lawe. But whereas they seeke to set one felte-same reason of good and euill works in weying of righteounses or vnrighteounses, therein I am compelled to disgree from them.

For the righteounses of works is the perfect obedience of the lawe. Therefore thou canst not be righteous by works, vnleefe thou doe followe it as a straight line in the whole continual course of thy life. From it so soone as thou haft sworn thou art fallen into vnrighteounses. Herby appeareth that righteounses commeth not of one or a few works, but of an vnswaring and vnweared obteruing of the will of God. But the rule of judging vnrighteounses is most contrary. For hee that hath committed fornication, or hath stollen, is by one offence guiltie of death, because hee hath offended against the maiestie of God. Therefore these our little arguers doe stumble, for that they marke not this saying of James, that he which sinneth in one, is made guiltie of all, because hee that hath forbidden to kill, hath also forbidden to steale, &c. Therefore it ought to seem no absurditie, when we saie that death is the just reward of euery sin; because they are euery one worthie of the just displeasure and vengeance of God. But thou shalt reason foolishly, if on the contrary side thou gather that by one good worke man may be reconciled to God, which with many sinnen deserveth his wrath.

The xix. Chapter.

Of Christiann libertie.

Now we must entreate of Christiann libertie: the declaration wherof hee must not omit whose purpose is to comprehend in an abridgement the summe of the doctrine of the Gospell. For it is a thing principally necessarie, and without the knowledge whereof confidences dare in a manner enterpris nothing without doubting, they stumble and start backe in many things, they alway stagger and tremble: but especially it is an appendant of justification, and as it were a little to the understanding of the strength thereof. Yea they that earnestly fear God, shall hereby receive an incomparabe fruit that doctrine which the wicked and Lucianicall men doe pleasantly taunt with their scoffes, because in the spiritual darkness where with they be taken, every wanton railing is lawfull for them. Wherefore if that now come sooth in fit season: and it was profitable to differre to this place the plainer discourse of it, (for we have already in diverse places lightly touched it) because so soone as any mention is brought in of Christiann libertie, then either filthie lusts do Boyle, or mad motions do rise, vnleefe these wanton words be timely met withall, which do otherwise most naufully corrupt the best things. For some men by pretence of this libertie, shake off all obedience of God, and breake sooth into an unbridled licentiousnes, and some men disdaine it, thinking that by it all moderation, order and choice of things is taken away. What should we heere do, being compassed in such narrow straites? Shall we bid Christiann libertie farewell, and so cutte off all fit occasion for such perills? But, as we have saide, vnleefe that bee fafte holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly known. Rather we must endeavour that so necessarie a part of doctrine be not supprest, and yet that in the meantime those fonde objections may be mette withall which are wouent to rise thereupon.
2. Christian libertie (as I thinke) consisteth in three partes. The first, that the
cosciences of the faithfull, when the assiance of their injustification before God is to
be sought, may raise and advance themselues above the lawe, and forget the whole
righteousnesse of the lawe. For if the lawe (as we have already in another place
declared) lease no man righteous: either we are excluded from all hope of injustification,
or we must be loosed from the lawe, and so that there be no regard at all
had of works. For who thinke that he must bring somewhat be it never so little of
good works to obtaine righteousnesse, he cannot appoint any ende or measure of
them, but maketh himselfeetter to the lawe. Therefore taking away all mention of
the lawe, and laying aside all thinking upon works, we must embrace the only mercy
of God, when we intreat of injustification: and turning away our sight from our felues,
we must behold Christ alone. For there the question is not how we be righteous:
but how although we be unrighteous and vnworthie, we be taken for worthie. Of
which thing if cosciences will attaine any certaintie, they must give no place to the
lawe. Neither can any man hereby gather that the lawe is superfluous to the faith-
full, whom it doth not therfore cease to teach, & exhort, & pricks forward to goodnes,
although before the judgement seat of God it hath no place in their cosciences.
For these two things, as they are most divers, so mutt they bee well and diligently
distinguished of vs. The whole life of Christians ought to be a certaine medita-
tion of godlineesse, because they are called into sanctification. Herein standeth the office
of the lawe, that by putting them in minde of their duty, it should shew them vp to
the endeavour of holinesse and innocencie. But when cosciences are careful how
they may have God mercifull, what they shall answere, and vpon what assiance they
shall stand if they be called to his judgemen, there is not to be reckned what the
lawe requereth, but only Christ must be set forth for righteousness, which passeth all
perfection of the lawe.

4. Vpon this point hangeth almost all the argument of the Epistle to the Gal-
thians. For, that they be fond expounders which teach that Paul there contendeth only
for the libertie of ceremonies, may be proved by the places of the arguments. Or
which sort are these. That Christ was made a curse for vs, that he might redeeme vs
from the Curse of the lawe. Again, Stand fast in the libertie where with Christ hath
made you free, and be not againe entangled with the yoke of bondage. Beholde, I
Paul say, if ye be circumcised, Christ shall nothing profit you. And he which is cir-
cumcised is better of the whole lawe. Christ is made idle to you who putte yee be
that are afflicted by the lawe: ye are fallen away from grace. Wherein truly is con-
tained some higher thing than the libertie of ceremonies. I graunt in deed, that Paul
there intreateth of ceremonies, because he contendeth with the false Apostles, which
were about to bring againe into the Christian Church the old shadowes of the law
which were abolished by the comming of Christ. But for the disquietting of this que-
tion, there were higher places to be disputd in which the whole controversie stood.
First because by those Jewish shadowes the brightnesse of the Gospel was darkened,
he sheweth that we haue in Christ a full givind in deed of all thofe things which
were shadowed by the ceremonies of Moses. Secondly, because these deceivers filled
the people with a most strange opinion, namely, that this obedience asauled to de-
ferve the favours of God. Here he standeth much vpon this point, that the faithfull
should not thinke that they can by any works of the lawe, much less by those little
principles, obtaine righteousness before God. And therewithall he teacheth, that
they are by the crose of Christ free from the damnation of the law, which otherwise
hangeth over all men, that they shouldde with full assurednesse rest in Christ alone.
Which place properly pertaineth to this purpose. Last of all he maintaineth to the
consciencies of the faithfull, their libertie, that they should not be bound with any
religion in things necessarie.
4. The second part, which hangeth upon that former part, is that conscience obey the law, not as compelled by the necessity of the law: but being free from the yoke of the law it fell, of their own accord they obey the will of God. For because they abide in perpetual errors, so long as they be under the dominion of the law, they shall never be with cheerful and sute framed to the obedience of God, unless they first have this liberty given them. By an example we shall both more briefly, and more plainly perceive what these things meane. The commandement of the law is, that we love our God with all our heart, with all our soule, with all our strengths. That this may be done, our soule must first bee made void of all other sense and thought, our heart must be cleansed of all defiles, all our strengths must be gathered vp and drawn together to this onely purpose. They which have gone most farre before other in the way of the Lord, are yet very farre from this mark. For though they love God with their minde, and with syncre affection of heart, yet they have still a great part of their heart and soule possetled with the defiles of the flesh, by which they are drawn backe and staid from going forward with hastie course to God. They doe in deed trauell forward with great endevour: but the flesh partly feeleth their strengths, and partly draweth them to it selfe. What shall they here doe, when they feele that they doe nothing lefse then performe the lawe? They will, they couet, they endevour, but nothing with such perfection as ought to be. If thou looke vpon the lawe, they see that whatsoever workes they attempt or purpose, is accursed. Neither is there any cause why any man should deceive himselfe with gathering that the worke is therefore not altogether cuil, because it is vnperfect: and therefore that God doth nevertheless accept that good which is in it. For, the law requiring perfect love, condemneth all imperfection vnlesse the rigour of it be mitigated. Therefore his works should fall to nought which he would have to semne partly good and he shall finde that it is a transgression of the law, cuen in this because it is vnperfect.

5. Loe, how all our works are subject to the curse of the lawe, if they be measured by the rule of the lawe. But howe shoulde then vnhappy soules cheerfully applice themselues to worke, for which they might not trouth that they could get any thing but curfe? On the other side, if being deliuered from this seuer eacting of the lawe, or rather from the whole rigour of the lawe, they heare that they be called of God with fatherly gentleneffe: they will merily and with great cheerfulnesse answere his calling and follow his guiding. In a flame, they which are bound to the yoke of the lawe, are like to bondefuants, to whom are appointed by their lords certaine tasks of worke for euery day. These fuants thinke that they have done nothing, nor dare come in the sight of their Lords, vnlesse they have performed that full task of their works. But children, which are more liberally and more freemane handled of their fathers, tichie not to present to them their begne and halfe vnperfect works, yea and those having some fault, trusting that they will accept their obedience and willingnesse of minde, although they have not exactly done so much as their good will was to do. So must we be as may have fire affiancie, that our obediencies shall be allowed of our most kinde father, how little fouer, and how rude and vnperfect fouer they be. As also he assureth vs by the Prophet: I will spare them (faith he) as the father is woont to spare his fonne that serueth him. Where this word Spare, is fet for to beare withall, or gently to wink at faults, for as much as he also maketh mention of service. And this affiancie is not a little necessarie for vs, without which we shall goe about all things in vaine. For God will not hime selfe to be worshipp with no worke of ours but which is truly done of vs for the worshipp of him. But how can that be done among these terrors, where it is doubted whether God be offended or worshipp without our worke?

6. And that is the cause why the author of the Epistle to the Hebrews, referreth al the good works which are read of in the holy fathers, to faith, and weeth them only by
by faith. Touching this libertie there is a place in the Epistle to the Romans, where 
Paul reasoneth that sinne ought not to have dominion ouer vs, because wee are not 
ynder the law, but ynder grace. For when hee had exhorted the faithfull that sinne 
should not reigne in their mortall bodies, and that they should not give their members 
to be weapons of wickednes to sinne, but should dedicate themselues to God, 
as they that are alive for the dead, & their members, weapons of righteounesse to God: 
and whereas they might on the other side obiect that they doe yet carrie with them 
the fith full of lusts, and that sin dwelleth in them, hee adioyneth that comfort by the 
libertie of the law, as if he should say. Though they doe not yet throughly feele sinne 
destroyed and that righteounesse yet liueth not in them, yet there is no caufe why they 
should feare and be discouraged as though he had beene alway displeased with them 
for the remnants of sinne, forasmuch as they are by grace made free from the lawe, 
that their worke should not bee examined by the rules of the lawe. As for them 
that gather that wee may sinne because wee are not ynder the lawe, let them 
knowe that this libertie pertaineth nothing to them, the end whereof is to encour-
gage vs to good.

7 The third part is, that we be bound with no conscience before God of out-
ward things which are by themselues indifferent, but that we may indifferently some-
time vs them, and sometime leave them vnused. And the knowledge of this libertie 
also is very necessarie for vs, for if it shall be absent, there shall be no quiet to our con-
sciences, no end of superstitions. Many at this day do thinke vs fond to mooue dispu-
tation about the free eating of flesh, about the free vs of daies, and garments, & such 
other small trifes as they indeed thinke the: but there is more weight in them than 
is commonly thought. For when confciences have once cast themselves into the 
fiare, they enter into a long and cumbesome way, from whence they can after-
ward finde no easie way to get out. If a man begin to doubt whether he may occu-
pie linnen in theetees, shirts, handkerchiefes, and napkins, neither will he bee out of 
doubt whether he may vs hempe, and at the last he will also in doubt of matters, 
for he will wey with himselfe whether hee cannot sup without napkins, whether hee 
may not be without handkerchiefes. If any man thinke deince meate to be vnlawfull, 
at length he shall not with quiemes before the Lorde eate either browne-bread or 
common meates, when he remembretth that he may yet sustaine his bodie with ba-
fer food. If he doubt of pleasent wine, afterward he will not vske dead wine with 
good peace of conscience, latt of all he will not be so bold to touch sweeter & clean-
ner water than other. Finally, at the length he will come to this point, to thinke it un-
lawfull(as the common saying is) to tread uppon a straw lying a croffe. For here is be-
gun no light strife, but this is in question, whether God will haue vs to vs these or 
those thinges, whose will ought to guide all our counsels and doings. Hereby 
some must needs be caried with desperation into a conteste devouring pit: some 
must, delping God, and casting away his feare, make themselves aware through de-
struction when they have no ready way: For who soever are entangled with such 
doubting, which way to euer they tumne themselues, they bee euery where present off-
cence of conscience.

8 I know (faith Paul) that nothing is common(meaning by common vnhoile) 
but who so thinketh any thing common, to him it is common. In which wordes hee 
makest all outewarde things subjicet to our libertie, provided alway that our minides 
have the assurance of the libertie before God. But if any superstitions opinion cast 
into vs any doubt, those things which of their owne nature were cleane, are defiled 
to vs. Wherefore he addeth: blessed is he that judgeth not himselfe in that which 
he alloweth. But he that judgeth, if the eate, is condemned, because hee eath not of 
faith. And that which is not of faith, is sin. Among such narrow straites, whoo neuer-
belieffe with carelessly venturing on all thinges thewe themselues boulder, do they
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not a sufiice turne themselves away from God? But they which are throughly pierced with some fear of God, when they themselves also are compelled to do many things against their conscience, are encouraged and do fall downe with feare. All that are such, doe receive none of the gifts of God with thanksgiving, by which alone yet Paul testifieth that they all are sanctified to our vse. I mean the thanksgiving that proceedeth from a hart that acknowledgeth the liberality & goodness of God in his gifts. For many of them indeed do understand that those are the benefits of God which they vse, & they praise God in his works: but such are not persuaded that they are given to themselves, how should they thanke God as the giver of them? Thus in a summe we see, whether this libertie tendeth, namely that we should vse the benefits of God to such vse as he hath given them unto vs, without any scruple of conscience, without any trouble of minde, by which conscience our soules may both have peace with him, and acknowledge his liberality toward vs. For these are comprehended all ceremonies that are at libertie to be observed, that our conscience should not be bound with any necessity to keepe them, but should remember that the vse of them is by God's beneficence subject to themselves vnsed vse, & therefore

9 But it is diligently to be noted, that Christian libertie is in all the parts of it a spiritual thing, the whole strength whereof consisteth in appeasing of fearfull conscience before God, if either they bee vnquieten, or carefull for the forgiveness of sinnes, or whether or not they be persuaded whether our imperfect works and desilets with the faults of our flesh please God, or whether they be troubled about the vse of indifferent things. Wherefore they doe wrongfullly expounde it, which either doe make it a cloke for their owne desires, that they may abuse the benefits of God to their own luft, or which do thinke that that is libertie, but that which is vse before men, and therefore in us it have no regarde of the weake brethren. In the first kinde, men doe at this day much offende. There is almost no man which may by his abilitie of weale be fumptuous, which delecteth not in ezccllive gorgiousneffe, in furniture of bankets, in apparel of bodie, in building of houses, which hath not a will to excel other in all kind of statelineffe; which doth not marcellously flatter himselfe in his sinenes. And all these things are defended vnder the pretence of Christian libertie. They say, that they are things indifferent, I grant, that a man indifferentely vse them. But when they are too greedily couered, when they are proudly boasted, when they are wastfully spent, it is certaine that those things, which otherwise were of themselves lawful, are by these faults desiled: This sayeing of Paul doth very well put difference betwene things indifferent. All things are vse to the clean: but to the desiled and vnbelieuing, nothing is vse, because their mind and conscience is desiled. For why are accurd the rich men, they which haue their comfort, which are satisfied with meate, which do now laugh, which sleepe in beds of iuorie, which ioyne lande to land, whose bankets haue Lute, Harpe, taber, and wine? Verily both iuorie, and gold, and riches, are the good creatures of God, permitted ye and appointed by the providence 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 possesions to their owne olde possesions or of their auncetters, or to be desiled with musicall melodie, or to drinke wine. This is true indeed. But when they have plenty of things, to wallow in delights, to glut themselves, to make their wit and minde drunke with present pleasures and alway no gape for new, these doings are most farre from the lawfull vse of the gifts of God. Therefore let them take away immeasurable desire, let them take away immeasurable wasting, let them take away vanity and arrogance, that they may with a pure conscience purely vse the benefits of God, When the minde shall be framed to this sobriety, they shall haue a rule of the lawfull vse. On the other side let this moderation bee wanting, even base and common delights are too much. For this is truly said, that of ten times in frise and course cloth dwelleth a purple heart and sometime vnderlike and.
and purple, lyeth simple humility. Let every man in his degree live either poorely, or meanely, or plentifully, that they all remember that they are fed of God to live, not to be riotous: and let them thinke, that this is the law of Christian liberty: if they have learned with Paul to be contented with those things which they presently haue: if they can skill both to be humble and to excelle: if they be taught in all places and in all things to be both full and hungry, to haue plentie and to suffer want.

10. Herein also many men doe errre, because as though their libertie should not be found and saie vnlesse it had men wittnesse of it, they doe vn diferently and vnwisely ve it. By which vnfeatable vnsing, they many times offend the weak brethen. Yea, thou may see at this day some, which thinke that their libertie can not stand, vnlesse they take pooffession of it by eating of flesh on Friday. I blame not that they eate: but this false opinion must be driven out of their mindes. For they ought to thinke that by their libertie they obtaine no new thing in the sight of men but before God, and that it standeth as well in abstaining as in vnsing. If they understand that it maketh no matter before God, whether they eate flesh or egges, whether they weare red or black garments, that is enough. The conscience is now free, to which the benefit of such libertie was due. Therefore although they doe afterward abstaine at their life long from flesh, and weare alway but one colour, yet they are no leffe free. Yea therefore because they are free, they doe with a free conscience abstaine. But they doe most hurtfully offende because they nothing regard the weakenesse of their brethren, which we ought so to beare with, that we raillly commit nothing with offence of them. But sometime also it behooueth that our libertie be fet forth before men. And this I grant. But there is a measure most heedfully to be kept, that we cast not away the care of the weake of whom the Lord hath so earnestly gyuen vs charge.

11. I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be avoided, and which to be neglected: whereupon we may afterward determine what place there is for our libertie among men. I like well that common division, which teacheth that there is of offences one fort gien, another taken: for asmuch as it both hath a plaine testimony of the Scripture, and doth not vnfitly express that which it meaneth. If thou doe any thing by vnfeasionable lightnesse, or wantonnesse, or rashnes, not in order, not in his place, whereby the ignorant and weake are offended, that same may be called an offence gien by thee: because it came to paffe by thy fault that such offence was stirr'd vp. And it is always called an offence gien in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offence taken, when a thing which is otherwise not euilly done nor out of time is by euill will or by some wrongfull maliciousnes of mind drawn to occasion of offence. For in this case was not offence gien, but these wrongfull construers doe without cause take one. With that first kind of offence none are offended but the weake: but with this second kinde sowre natures & Pharisical scornefull heads are offended. Wherefore we shall call the one, the offence of the weake: the other of the Pharisies: and we shall so temper the vs of our libertie, that it ought to give place to the ignorance of the weake brethren, but in no wise to the rigoroussnesse of the Pharisies. For, what is to be yielded to weakenes, Paul the weath in very many places. Beare (faith he) the weake in Faith. Again, Let vs not hereafter judge one another. But this rather, let there not be laid before our brother any offence or occasion of falling: and many other sayings to the same intent, which are more fit to be read in the place it selfe, than to be here rehearsed. The fumme is, that we which are strong should beare with the weakenesse of our brethren, and not pleaue our selues, but every one of vs please his neighbour unto good for edifying. In another place, But see that your libertie be not in any wise an offence to them that are weake. Again, Eate ye all things that are sold in the thambles, asking no question for conscience:
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Conscience: of your conscience (I say) not another man's. Finally be ye such, that ye give no offence, neither to the Jews, nor to the Greeks, nor to the Church of God. Also in another place, Ye are called, brethren, into libertie: only give not your libertie to be an occasion to the flesh, but by charitie secure ye one another. Thus it is. Our libertie is not given towarde our weake neighbours, whose seruants charitie maketh vs in all things: but rather, that having peace with God in our minds, we may also live peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, we learne by the words of the Lord, whereby he bidde them to be let alone, because they are blind, and guides of the blind. The disciples had warned him, that the Pharisees were offended with his sayings: he answered that they were to be neglected, and the offending of them not to be cared for.

12 But yet still the matter hangeth doubtfull, vntil we know who are to be taken for weake, and who for Pharisees: which difference being taken away, I see not among offences what we at all of libertie remaineth, which might never bee vsed without great danger. But it seemeth to me that Paul hath most plainly declared both by doctrine and by examples, how far our libertie is either to be tempered or to bee defended though with offences. When he tooke Timothee into his companie, he circumcised him: but he could not be brought to circumcise Titus. Heere were divers doings, and no change of purpose or of minde: namely in circumcising Timothee, when he was free from all men, he made himselfe a seruant to all men: and he was made to the Jews, as a Jew, that he might win the Iewes: to them that were vnder the lawe, as if he himselfe were vnder the lawe, that he might winne them which were vnder the lawe: all things to all men, that he might save many, as he were in another place. Thus we have a right moderation of libertie, if it may be indifferently restrained with some profit. What he had respect unto, when hee stely refuseth to circumcise Titus, he himselfe refuseth, writing thus: But neither was Titus, which was with me, although he was a Grecian compell'd to be circumcised, because of the false brethren which were come in by the way, which had prudly crept in to espie our libertie which we have in Christ Iesus, that they might bring vs into bondage, to whom we gave 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 necessity defend our libertie, if the same be in weake consciences endangered by the vnjust exactings of false Apollines. We must in every thing studie to preferre charitie, and have regard to the edifying of our neighbour. All things (saith he) are lawfull for me, but not all things are expedient: all things are lawfull for me, but all things do not edifie. Let no man seeke that which is his owne, but that which is anothers. There is nothing now plainer by this rule, then that we must vsue our libertie, if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then we must forbear it. There be some which counterfet the wisdome of Paul in forbearing of libertie, while they do nothing lesse than apply the same to the duties of charitie. For so that they may persuade for their owne quietnes, they with all mention of libertie to be buried, whereas it is no lesse behoefull for our neighbours, sometime to vsue libertie for their benefit and edification, than in fit place to require it for their commodities. But it is the part of a godly man to thinke, that free power in outward things is therefore granted him, that he may be the freer to all duties of charitie.

13 But whatsoever I have spoken of avoiding of offences, my meaning is that it be referred to meane and indifferent things. For those things that are necessary to be done, are not to be left undone for feare of any offence. For as our libertie is to be submited to charitie, so charitie itselfe is to be vnder the puresse of faith: Verily heere also ought to be had regard of charitie, but so farre as to the altars, that is, that for our neighbours sake we offend not God. Their incemperance...
is not to be allowed, which doe nothing but with trouble some turmoiling, and which had rather rashly to rend all things, than leisurely to rip them. Neither yet are they to be harkned to, which when they be leaders of men into a thousand sortes of vn-godlinesse, yet doe faine that they must behauve them selves so that they be none of fervice to their neighbors. As though they doe not in the meane edifie the confciences of their neighbours to euill, specially whereas they sticke faft in the fame mire without any hope of getting out. And the pleasan men forsooth, whether their neighbour to be instructed with doctrine or example of life, say that he must be fed with milke, whom they fill with most euill and poynous opinions. Paul reporteth that he fed the Corinthians with drinking of milke: but if Popish Maiffe had then been among them, would he have sacrificed to give them the drinke of milke? No: For milke is not poynson. Therefore they lie in saying that they feede them whom vnder a thew of flattering allurements they cruelly kill. But granting that such dissembling is for a time to be allowed, how long yet will they feede their children with milke? For if they never grow bigger, that they may at the leaft be able to bear some light meate, it is certaine that they were never brought vp with milke. There are two reasons that mooue me why I doe not now more sharply contends with them: first, because their follies are scarcely worthy to be confuted, fith they worthily feme miltie in the sight of all men that have their sound wit: Secondly, because I have sufficiently done it in peculiar bookes. I will not now doe a thing alreadie done. Onely, let the readers remember this, that with whatsoever offences Satan and the world goe about to turne vs away from the ordinances of God, or to stay vs fr0 following that which he appointeth, yet we must not efcape goe earnestly forward: and then, that whatsoever dangers hang upon it, yet is it not at our libertie to warrue one hauing breadth from the comman读懂 of the fame God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leave.

14 Now therefore fith faithfull conferences having received such prerogative of libertie as we have above fet forth, have by the benefite of Christ obtained this, that they be not entangled with any shares of obseruations in those things in which the Lord 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 fo great liberality, or confciences their profite. Neither ought we to thinke it a flight matter, which we see to haue cost Christ fo deere: namely which he valued not with gold or siluer, but with his owne blood: So that Paul silketh not to say, that his death is made vsode, if we yeeld our foules into subjection to men. For he transeleth about nothing else in certaine Chapters of the Epistle to the Galathians, but to shew that Christ is darkned or rather destroyed to vs, by our confciences fande faft in their libertie, which verily they haue loft if they may at the wil of men be shared with the bonds of lawes and ordinances. But as it is a thing most worthie to be knowne, so it needeth a longer and plainer declaration. For so ioone as any word is spoken of the abrogating of the ordinances of men, by and by great troubles are raised vp partly by seditious men, partly by flaunderers, as though the whole obedience of men were at once taken away and ouerthrown.

15 Therefore that none of vs may fumble at this stone, first let vs consider, that there are two sortes of government in man: the one spiritual, whereby the confciences is framed to godlines and to the worship of God: the other euill, whereby man is trained to the duties of humanity and cuillity which are to be kept among men. They are commonly by not vneuen names called the Spiritual and Temporall jurisdiction, whereby is signified, that the first of the two sortes of government 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 holyly, honestly, and soberly. For, that first kindle hath place
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in the inward minde, this latter kinde ordereth onely the outward behauiours. The one we may call the spirituall kingdome, the other, the Ciuill kingdome. But these two, as wee haue diuided them, must be either of them alway severally considered by themselves, and when the one is in considering, we must withdrawe and tune away our mindes from the thinking upon the other. For there are in man as it were two wordes, which both diuers kings and diuers lawes may govene. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spirituall libertie, we shall not wrongfully draw to the ciuill order, as though Christianis were according to the outwaerd gouernement lsette fubiect to the lawes of men, because their confciences 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. Againe, because euene in those ordinances which seeme to pertaine to the spirituall kingdome, there may be some error, wee must also put difference betweene thefe, which are to be taken for lawfull as agreeable to the word of God, & on the other side which ought not to haue place among the godly. Of the Ciuill gouernement there shall be elde where place to speake. Also of the Ecclesiasticall lawes I omit to speake at this time, because a more full entretaining of it shall be fit for the fourth booke, where we shall speake of the power of the Church. But of this discourse, let this be the conclusion, The question being (as I have faide) of it selue not very darke or entangled, doth for this cause accumber many, because they do not sufficiently enough put difference between the outward court as they call it, and the court of conscience. Moreover this encreaeth the difficultie, that Paul teacheth that the magistrate ought to be obeyed, not onely for feare of punishment, but for conscience. Whereupon followeth that confciences are also bound by the ciuill lawes. If it were so, all should come to naught which we both haue spoken and shall speake of the spirituall gouernement. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to be fetched from the derivation of the word. For, as when men do with minde and understanding conceiue the knowledge of things, they are thereby faide (Seire) to knowe, whereupon also is derived the name of Science: Knowledge: so when they have a feeling of the judgement of God, as a witness joyned with them, which doth not suffer them to hide their sinnes but that they be drawn accused to the judgement of God, that same feeling is called Conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppress in himselfe that which he knoweth but putteth him so far till it bring him to guiltines. This is it which Paul meaneth, where he faith that conscience doth together witnes with men, when their thoughts doe accuse or acquite them in the judgement of God. A simple knowledge might remain as enclosed within man. Therefore this feeling which presentheth man to the judgement of God, is as it were a keeper joyned to man, to mark and espie all his secretes, that nothing may remaine buried in darknes. Whereupon also commeth that olde Proverbe, Conscience is a thousand witness. And for the same reason Peter hath set the examination of a good conscience for the quietnes of minde, when being persuaded of the grace of Christ, we do without feare present our felues before God. And the author of the Epistle to the Hebrewes, setteth to have no more conscience of sin, in stead of, to bee deliuered or acquited that same may no more accuse vs.

Therefore as works haue respect to men, so conscience is referred to God, so that a good conscience is nothing else but the inward pureness of the heart. In which sense Paul wrieth that charitie is the fulfilling of the law out of a pure conscience and faith not faineing. Afterward also in the same chapter he wrieth how much it differeth from understanding, saying that some had suffered shipwrecke from the faith, because they had forsaken good Conscience. For in these words he signifieth that is a lively affection to worship God, and a sincere endeuer to live holyly and godlyly. Sometime,
God sometimes in deed it extendeth also to men, as in Luke where the same Paul protesteth that he endeavoured himselfe to walke with a good conscience towards God & men. But this was therefore said, because the fruits of good conscience do flowe and come even to men. But in speaking properly, it hath respect to God only, as I have already said. Hereby it commeth to passe that the law is said to bind the conscience, which simply bindeth a man without respect of men, or without having any consideration of them. As for example: God commandeth not only to keepe the minde chaste and pure from all lust, but also forbiddeth all manner of filthynesse of words and outward wantonnes whatsoever it be. To the keeping of this law my conscience is subject although there liued not one man in the world. So he that behaueth himself intertemperately, not only sinneth in this that he giueth an euil example to the brethren, but also hath his conscience bound with guiltines before God. In things that are of themselves meanes, there is another consideration. For we ought to abstaine from them if they breede any offence, but the conscience stille being free. So Paul speaketh of flesh concrast to Idols. If anie (faith he) move any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should shew, which being first warned should nevertheless eate such flesh. But howsoever in respect of his brother, it is necessarie for him to abstaine as it is prescrb'd of God, yet he ceaseth not to keepe still the libertie of conscience. Thus we see how this lawe binding the outward worke, leaueth the conscience vnbound.

The xx. Chapter.

Of Prayer, which is the chiefe exercize of faith, and whereby we daily receiv the benefits of God.

O f these things that have been hitherto spoken, we plainly perceiue how needy and voide man is of all good things, and how he wanteth all helps of saluation. Wherefore if he seek for releaøe whereby he may succour his neediness, he must go out of himselfe and get them eft where. This is afterward declared unto vs, that the Lord doth of his owne free will and liberally give himselfe to vs in his Chrift, in whom he offereth vs in stead of our miserie all felicitie, in stead of our neede wealthie, in whom he openeth to vs the heauenly treaures: that our whole faith shoulde beholde his beloued sonne, that vpon him our whole expectation shoulde hang, in him our whole hope shoulde flocke and rest. This verily is the secret and hidden Philosophie, which cannot be wrung out with Logike 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 whatsoever we have neede of, whatsoever wanteth in vs, the same is in God and in our Lord Iesu Christ, namely in whom the Lord willed the whole fulnie of his largesse to rest, that from thence we shoulde all drawe as out of a most plentiful fountaine: now it remaineth that we secke in him, and with prayers craue of him that which we have learned to be in him. Otherwise to know God to be the Lord and giuer of all good things, which allureth us to pray to him, and not to gooe to him and pray to him: should so nothing profite vs, that it should be all one as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle to shewe that true faith cannot bee idle from calling upon God, hath set this order: that as of the Gospele springeth faith, so by it our harts are framed to call vpon the name of God. And this is the same thing which he had a little before said, that the spirit of adoption, which seal'd us in our harts the wittes of the Gospele, raiseth vp our spirits that they dare shewe forth their desires to God, firre vp unspeakable gronings, and cri with confidence Abba Father. It is meete therefore that this last point, because it was before but onely spoken of by the way and as it were lightly touched, should now be more largely entreated of.

Rom.8,16.
By prayer we are both enriched with grace, and disquieted in distress.

This therefore we get by the benefit of prayer, that we attain to those riches which are laid up for us with the heavenlie father. For there is a certaine communicati

cating of men with God, whereby they entering into the sanctuary of heaven, 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 needed require and 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 commanded to crave with prayers: so true it is that by prayer are digged vp the treasures, which our faith hath looked vpon being shewed to it by the gospell of the Lord. Now how necessary and how manifold profitable this exercise of prayer is, it can by no words be sufficiently declared. Undoubtedly it is not without cause that the heavenlie father testifieth, that the only forces of salvation is in the calling vpon his name, namely whereby we call to vs the presence both of his prudence, by which he watcheth to take care of our matters: and of his power, by which he suffitaineth vs being weak and in a manner fainting: and of his goodnes, by which he receieth vs into favour being miserably loaden with sinnes: finally whereby we call him all whole, to give himself present to vs. Hereby growth singular rest and quietness to our consciences. For when we have disclosed to the Lord the necessitie which distressed vs, we largely rest though it were but in this onely that none of our enuis is hidden from him, whom we are persuaded both to be most well willing toward vs, and most able to provide well for vs.

But (will some man say) did not he know without any to put him in mind of it, both in what part we are distressed, and what is expedient for vs: so that it may seeme after a certaine manner superfluos, that he should be troubled with our prayers, as though he winked or slept, vn珠三角 he were awaked with our voice? But they which so reason, marke not to what end the Lord hath instructed them that he his to pray: for he ordained it not so much for his owne cause as rather for ours. He willeth in deed, as right it is, that his due be renderd to him, when they acknowledge to come from him whatsoever men require or do perceive to make for their profite, and do testify the same with wishings. But the profite also of this sacrifice wherewith he is worshipped, commeth to vs. Therefore how much more boldly the holy fathers gloriously talked both to themselves and other of the benefits of God, so much the more sharpely they were pricked forward to pray. The onely example of Elias shall be enough for vs, which being sure of the counsell of God, after that he not rashly had promised rain to Ahab, yet busily prayeth betwene his knees, and tendereth his servant seven times to elipte it: not for that he did disdaine the oracle of God, but because he knew that it was his duty, least his faith should waxe drowse and sluggish, to lay vp his desires with God. Wherefore although while we be senselesse and so dull that we perceive not our owne miseries, he watcheth and watcheth for vs, and sometime also helpeth vs undesired, yet it much behoovth vs, that he be continually called vpon of vs, that our heart may be enflamed with earnest and fervent desire to seeke, loue, and worship him, while we accustome ourselves in every necessitie to flee to him as to our shooete-anchor. Againe, that no desire and no work at all may enter into our mind, whereof we should be ashamed to make him witnesse, while we learne to present our wishes, yea and to poure out our whole heart before his eyes. Then that we may be framed to receive all his benefits with true thankfulnes of mind, yea and with outward thanksgiving, of which we are put in mind by our prayer that they come to vs from his hand. Moreover, that when we have obtained that which we desired, being persuaded that he hath answered to our prayers, we may be thereby the more generally called to think vp his kindness, and there withall embrace with greater pleasure those things which we acknowledge to have bene obtained by prayer. Last of all, that verie vie and experience may according to the measure of
of our weaknesses assure our minds of his prudence when we understand that he not only promiseth that he will never fail us, and that he doth of his own accord open vs the entic to call him in the very point of necessity, but also hath his hand always stretched out to help them that be his, and that he doth not feed them with words but defendeth them with present help. For these causes, the most kind Father, although he never sleepeth or is sluggish, yet oftentimes maketh a show as though he slept and were sluggish, that so he may exercise vs, which are otherwise slothful and sluggish to come to him, to ask of him, to require him to our own great benefit. Therefore they do too foolishly, which to call away the minds of men from prayer, babble that the prudence of God, which maketh for the safekeeping of all things, is in vain wearied without callings upon him : Whereas the Lord contrariwise not in vain testifieth that he is nigh to all them that call upon his name in the truth. And of none other sort is that which other do triply lay, that it is superfluous to ask those things which the Lord is of his own will ready to give: whereas even the very name things which flowe to vs from his own free liberality, he will haue vs acknowledge to be granted to our prayers. Which thing that notable sentence of the Psalm doth testifie, wherewith many like sayings do accord. The eyes of the Lord are upon the righteous, and his ears are unto their prayers. Which saying to feteth out the prudence of God bent of his own accord to provide for the faith of the godly, that yet he omiteth not the exercise of faith, whereby slothfulness is wiped from the minds of men. The eyes of God therefore do wake, that he may succour the necessity of the blind: but he will againe on our behalfe heare our gronings, that he may the better prooue his love toward vs. And so both are true, that the watchman of Israel sleepe not; nor slumbereth, and yet that he fitteth still as having forgotten us when he seemeth vs dull and dume.

4. Now to frame prayer rightly and well, let this be the first rule, that we be otherwise framed in minde and heart, then becommeth them that enter into talk with God. Which verily we shall attaine as touching the minde, if the same be free from fleshly cares and thoughts wherein it may be called away or withdrawn from the right and pure beholding of God, do not only bend it selue wholly to prayer, but also so much as is possible be lifted vp and carried about it selue. Neither do I here require a mind so at libertie, that it be pricked and nipped with no care, whereas contrariwise the conscientiousness of prayer must by such carefulnesse be kindled in vs (as we see that the holy servants of God do sometime declare great torments, much more carefulnesse, when they say they vnto the Lord a bawling voice out of the deepe depth, and out of the midst of the iawes of death.) But I say that all strange and foraine cares must be druen away, wherewith the minde it selue wandering hither and thither is carried about, and being drawn out of heauen is presed downe to the earth. I meane by this that it must be lifted vp above it selue, that it may not bring into the sight of God any of those things which our blinde and foolish reason is wont to imagine, nor may hold it selue bound within the compass of her owne vanitie, but rise vp to purenesse worthie for God.

5. Both these things are specially worthie to be noted, that whosoever prepareth himselfe to pray, should thereto applye all his senses and endeavours, and not (as men are wont) be diversely drawn with wandering thoughts: because there is nothing more contrarie to the reverence of God, than such lightheas which is a witness of too wanston licentiousnesse and loose from all feare. In which thing we must so much more earnestly labour as we find it more hard. For no man can be bent so to praze, but that he shall finde many bythoughts to crepe upon him, either to breake his bowing and sworne to hinder the course of his prayer. But here let vs call to mind, how great an unworthiness it is, whc God receueth vs into familiar talk with him, to abuse his so great gentilenesse, with mingling bohte and prophane things together,
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Together, when the reverence of him holdeth not our minde fast bounde vnto him: but as if we talked with some meane man, we do in the midst of our praire, forsaking him, leape hither and thither. Let vs therefore knowe that none doe rightly and well prepare themselfes to praire, but they whom the majestie of God pearceeth, that they come to it vncompassed of earthly cares and affections. And that is meant by the ceremonie of lifting vp of handes, that men should remember that they bee farre distant from God, vnlesse they lift vp their sences on high. As also it is saide in the Psalm. To thee have I lifted vp my soule. And the Scripture oftentimes with this maner of speech, to lift vp praire: that they which desire to be heard of God, should not sit still in their drags. Let this be the flamme: that how much more liberally God dealeth with vs, gently alluring vs to unloade our cares into his bosome, so much lesse excusable are we vnlesse he is so excellent and incomparable benefite doe with vs overwey all other things and drave vs vnto it selfe, that we may earnestly apply our endeavours and sences to pray: which cannot be done vnlesse our minde by strongly wraffling with the hinderances doe rise vp aboue them. Another point we haue set forth, that we aske no more than God giueth leave. For though he biddeth vs to pour out our harts, yet he doth indifferently giue loose reines to foolish and foirward affections: and when he promiseth that he will doe according to the will of the godly, he proceedeth not to tender bearing with them that he submitteth himselfe to their will. But in both these points men doe commonly much offend. For not only the most part of men presume without shame, without reverence, to speake to God for their follies, and shamelesly to present to his throne whatsoever liked them in their dreame: but also so great foolishnesse or leffe leffe dulenesse possesteth them, that they dare thrust into the hearing of God, euen all their most filthie desires, whereof they would greatly be ashamed to make men pruie. Some profligate men haue laughed to their faces, yea and detested this boldnesse, yet the vice it self hath alway reigned. And whereby it came to passe that ambitious men haue chosen Jupiter to be their Patron: courteous men, Mercurius: the desirous of learning, Apollo and Minerva:warriers, Mars: and lecherous folk, Venus. Like as at this day (as I haue euen now touched) men doe in praiers graunt more licence to their vnlawfull desires, than when they sparingly talk with there egals: But God suffereth not his gentleness to be so mocked: but claiming to himselfe his right, maketh our praiers subject to his authoritie, and restraineth them with a bridle. Therefore we must keepe fast this laying of John. This is our affiance, that if we ask any thing according to his will: he heareth vs. But for as much as our abilities are farre from being sufficient to performe so great perfection, we must seek a remedie to help vs. As wee ought to bendeth the light of our minde to God, so the affection of the hart ought also to followe to the same ende. But both doe stand farre beneth it, yea rather doe faint and faille or bee caried a contrarie waie. Wherefore God to succour this weaknesse, in our praiers giueth the spirite to be our scholemaster, to instruct vs what is right, and to governe our affections. For, because we know not what we ought to praye as we ought, the spirite commeth to our succour, and maketh intercession for vs with vnspakeable gronings, not that it in deede either praieth or Groneth but fluxeth vp in vs affiance, desires, and sighings, which the strength of nature were not able to conclude. And not without cause Paul calleth them vnspakeable gronings which fo the faithfull fend southe by the guiding of the spirite, because they which are truly exercised in praiers, are not ignorant that they bee so holden in perplexitie with blinde cares, that they fearcely finde what is profitable for them to speake: yea while they goe about to utter flammeting wordes they fliecke fast incumbered. Whereupon it followeth, that the gift of praying rightly is a singular gift. These things are not spoken to this purpose, that we favouring our owne flothfulnesse should giue over the charge of praying to the spirite of God, and lie dull in that carelesnesse, to which we are too much inclined.
there are heard the wicked sayings of some, that we must lie negligent the gaping to wait until he prevent our minds occupied elsewhere but rather that we loathing our owne slothfulness and flaggishness, should crave such help of the spirit. Neither doth Paul, when he biddeth vs to pray in spirit, therefore cease to exhort vs to wakefulness: meaning that the instinct of the spirit so vouch his force to frame our prayers, that it nothing hindereth or slacketh our owne endeavours because God will in this behalfe prove how effectually faith moueth our hearts.

6 Let also another lawe be, that in praying we alway feelie our owne want, and that earnestly thinking how we stand in neede of those things that we aske, we joyne with our prayer an earnest yea fervent affection to obtaine. For many do slightly for manners fake recite prayers after a prescribed forme, as though they rendered a certaine taske to God: and although they confesse that this is a necessarie remedy for their evils, because it is to their destruction to be without the help of God which they crave: yet it appeareth that they doe this dutie for custome, forasmuch as in the mean time their mindes are cold, and do not vey what they aske. The generall and confuse feeling indeede of their necessitie leadeth them hereunto: but it doth not stirre them as it were in a present case to aske releefe of their neede. Now what thinke we to be more hatefull or more detestable to God than this faining, when a man asketh forgiveness of sinnes, in the mean time either thinking that he is not a sinner, or not thinking vpon this that he is a sinner, even when with God himselfe is plainly mocked? But of such peruersefoxesse (as I haue said) mankinde is full, that for manners sake they man times aske many things of God, which they certainly judge that without his liberallitie to come to them from other where, or that they have them alreadie remaining with them. The fault of some other seemeth to be lighter and yet not tolerable, that they which have onlie conceived this principle that we must sacrifice to God with prayers, do mumble vp prayers without any musing of minde vpon them. But the godly must principallly take heed, that they never come into the sight of God to aske any thing, but because they do both boyle with earnest affection of heart, and do therewith all desire to obtaine it of him. Yea, and also though in these things which we aske onely to the glory of God, we seeme not at the first sight to provide for our owne necessitie, yet the same ought to be asked with no lesse ferventfoxesse and vehementnesse of desire. As when we pray that his name be hallowed, we must (as I may so speake) fervently hunger and thirst for that hallowing.

7 If any man obiect, that we are not alway druen with like necessitie to pray, I graunt the same indeede: and this difference is profitably taught vs of James: Is any man heste among you? Let him pray. Who lo is mine, let him finge. Therefore euyn common feeling teacheth vs, that because we are too slothfull, therefore, as the matter requireth we are the more sharply pricked forward of God to pray earnestly. And this David calleth the first time, because (as he teacheth in many other places) how much more hardly troubles, discommodities, fears, and other kinds of tentations do presse vs, so much freer access is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of Paul, that we must at all times: because how sooner things prosperously flow according to our hearts desire, and matter of mirth doeth compeste 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 lest he cannot enjoy one mouthfull of bread but by the commonall grace of God, whole cellers or barnes full shall be no les why he should not crave daily bread. Now if we call to minde how many dangers do euery moment hang ouer vs, the very fear it selfe will teach vs that we haue no time free from prayer. But this we may better perceive in spirituall things. For, when shall so many sinnes, whereof we knowe our selves guilty, suffer vs to sit full without care and not in humblewise crave pardon both.
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both of the fault and the paine? When doe tentations graunt vs truce, so that we need not to haft ynto help? Moreover the desire of the kingdom and glory of God ought so to plucke vs to it selfe, not by stites but continually, that it should alway be fit time for vs. Therefore not without cause we are so oft commanded to pray continually. I doe not yet speake of perseverence in prayer, whereof mention shalbe made hereafter: but when the Scripture warneth vs that we ought to pray continually, it accuseth our slothfulness, because we doe not perceive how necessarie this care and diligence is for vs. By this rule all hypocristie and craftines of lying to God, is debarred, yea driven farre away from prayer. God promiseth that he will be neere to all them that call vpon him in truth, and he pronounces that they shal finde him which fecke him with their whole hart. But they aspire not thither which please themselves in their owne filthynes. Therefore a right prayer requireth Repentance. Whereupon this is commonly said in the Scriptures, that God heareth not wicked doers, and that their prayers are accursed, like as their sacrifices also be: because it is rightfull that they finde the cares of God shu, which doe locke vp their owne harts, and that they shoule not finde God easie to bow, which doe with their owne hardnes prouoke his stiffeinesse. In Esay he threatneth after this manner. When yee that multiple your prayers, I will not heare you: for your hands are full of blood. Again in Jeremie: I haue cried and they haue refused to heare; they shall likewise erie, and I will not heare: because he taketh it for a most high diuonor, that wicked men shal boast of his covenent, which doe in all their life desile his holy name. Wherefore in Esay he complaineth that when the Jews come neere to him with their lips, their hart is farre from him. He speaketh not this of onely praiers, but affirmithe that he abhorreth faining in all the partes of worshipping him. To which purpose maketh that saying of James. Yee aske, and receive not: because yee aske ill, that yee may spend yt upon your pleasures. It is true in deed (as we shall againe shew a little hereafter) that the prayers of the godly which they powre out, doe not rest upon their owne worthynesse: yet is not that admonition of John superfluous, if we aske any thing we shal receive it of him, because we keepe his commandements: forasmuch as an euill conscience shuteth the gate against vs. Whereupon foloweth that none doe rightlie pray, nor are heard, but the pure worshippers of God. Therefore who soever preparreth himselfe to pray, let him be lothfull to himselfe in his owne erues, and (which cannot be done without Repentance) let him put on the person and minde of a begger.

8  Hereunto let the third rule be joyned, that who soever prepareth himselfe before God to pray, should for sake all conceit of his owne glory, put off all opinion of worthines, and finally give over all trauet of himselfe, giving in the abacing of himselfe the glory wholly to God: least if we take any thing be it never so little to our selves, we doe with our owne sweling fall away from his face. Of this submission which throweth downe all height, we have often examples in the feruants of God: among whom the holier that every one is, so much the more he is throwne downe when he commeth into the sight of the Lord. So Daniel, whom the Lord himselfe commended with so great a tide of praise, said: We powre not our praiers before thee in our rightouenesse, but in thy grace mercy. Heare vs Lord, Lord be mercifull to vs: Heare vs, and do these things that we ask, For thine owne sake: because thy name is called vpon our the people and on thy holy place. Neither doth he by a crooked figure (as men sometime speake) mingle himselfe with the multitude as one of the people, but rather severly confesseth his owne guiltinesse and humbly fleeth to the sanctuary of foruines, as he expressly saith: When I confessd my sins and the sins of my people. And this humblenesse David also teareth out with his owne example, when he saith, Enter not into judgement with thy feruant, because in thy sight every one that lieth shall not be justified. In such manner Esay praieth: Loe, thou art angrie because we have finned, the world is founded in thy waies; therefore we shalbe faiued:
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And we have been all filled with uncleanness, and all our righteousness as a defiled cloth: and we have all withered away as a leaf, & our iniquities do scatter vs abroad as the wind: and there is none that calleth vpon thy name, that raiseth vp himselfe to take hold of thee: because thou haft hid thy face from vs, and haft made vs to pine away in the hand of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, and we are the worke of thy hande. Be not anerie O Lord, neither remember wickednes for euer. Behold, looke vpon vs, we are a thy people. Lo, how they stand vpon no affiance at all, but vpon this only, that thinking vpon this that they be Gods, they despaire not that he will haue care of them. Likewise Jere.

If our iniquities answer against vs, doe thou for thy names sake. For it is both most truly & most holy written, of whomsoever it is, which being written by an unknowne author is fathered upn the Prophet Barne: A soule hauite and defolate for the greatnes of euill, crooked, and weake, a hunger soule, and fainting cies giue glorie to the O Lord. Not according to the righteousness of our fathers do we poure out prayers in thy sight, and ask mercie before thy face O Lord our God: but because thou art mercifull, have mercie vpon vs, because we have sinned before thee.

9. Finally the beginning and also the preparing of praying tightly, is cauing of pardon, with an humble and plaine confession of fault. For neither is it to be hoped, that even the holiest man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it possible that God may be favourable to any but them whom he pardoneth. Wherefore it is no maruell if the faithful doe with this key open to themselves the dore to pray. Which we leare out of many places of the Pialmes. For Dauid when he asketh another thing, faith: Remember not the finnes of my youth, remember me according to thy mercie for thy goodnesse sake O Lord. Again, Look vpon my affliction, and my labour, and giue all my finnes. Where we also see that it is not enough, if we euery euens faday do cast our selves to accound for our new finnes, if we do not also remember those finnes which might seem to have bin long ago forgotten. For, the same Prophet in another place, haueing confessd one saience offence by this occasion returneth euent to his mother wombe where he had gathered the infection: not to make the fault seeme lesse by the corruption of nature, but that heaping together the finnes of his whole life, how much more rigorous he is in condemning himself, so much more easie he may finde God to entreat. But although the holy ones doe not alwaie in express words ask for forgiving of finnes, yet if we diligentely weigh their prayers which the Scripture rehearseth, we shall easie finde that which I say, that they gathered a minde to pray of the onely mercy of God, and so alwaie tooke their beginning at appeaing: because if euery man examine his owne conscience, so farre is he from being holde to open his ears familierlie with God, that he trembleth at euery comming toward him, except that he standeth upn trust of mercy and pardon. There is also another speciall confession, where they ask release of paines, that they also pray to have their finnes forgiven, because it was an absurdistie to will that the effect be taken away while the cause abide. For wee must beware that God be favourable vnto vs, before that he testifie his fauour with outward signes: because both he himselfe will keepe this order, and it should little profit vs to have him beneficall, vnlesse our conscience seeing him appeasd shoulde throughly make him louely vnto vs. Which we are also taught by the anfwer of Christ: For when he had decreed to heale the man sick of the Palsey, he said, Thy finnes are forgiven thee. shining vp our mindes therto by to that which is chiefly to be wished, that God first receive vs into fauour, and then shew forth the fruites of reconciliation in helping vs. But beside that speciall confession of present guiltines, whereby the faithful make supplication to obtaine pardon of euery speciall fault & paine, that generall præface, which procureth fauour to prayers, is never to be omitted, vnlesse they bee grounded vpna the freemercie of God, they shall hereafter obtaine any thing of God.
Cap. 20.  Of the manner how to receive God. Whereunto may be referred that saying of John: If we confess our sins, he is faithfull and righteous to forgive vs, and cleanse vs from all iniquitie. For which cause it behooved praiers in the time of the law to be hallowed with expiation of bloude, that they might be acceptable, and that to the people should be put in mind that they are unworthy of so great a prerogative of honor, till being cleansed from their defilings they should of the onely mercy of God conceiue affiance to pray.

10 But whereas the holy ones seeme sometime for the entreating of God to alle the helpe of their owne righteousnes (as when David faith: Keep me foule, because I am good. Againe Ezchias: Remember Lord I befeech thee, that I have walked before thee in truth, and have done good in thine eyes) by such formes of speeching they meane nothing else than by their very regeneration to testifie them selves to be the servants and children of God, to whom he himself pronounceth that hee will be mercifull. He teacheth by the Prophet (as we have alreadie spoken) that his eyes are, upon the righteous, and his cares vnto their praiers. Againe by the Aposttle, that wee shall obtaine whatsoever we ask, if we keepe his commandements. In which sayings he doth not value prayer by the worthines of works: but his will is so to stablish their affiance, whose owne confidence well assureth them of an vnfained vp-rightnes and innocencie, such as all the faithfull ought to be. For the same is taken out of the very truth of God, which the blinde man that had his sight restored, faith in John, that God heareth not sinnes: if we understand sinnes after the common vse of the Scripture, for such as without al desire of rightousnes do altogether sleepe and rest vpon their sinnes: forasmuch as no hart can ever breake forth into vnfained calling vpon God which doth not also aspire to godlines. Therefore with such promises accord the prayers of the holy ones, wherein they make mention of their owne purenes or innocencie that they may feele that to bee givn them which is to bee looked for of all the servants of God. Againe it is then commonly found that they vse this kind of praiers, when they do in the presence of the Lord compare themselves with their enemies, from whose vnjust dealing they wishd themselves to be deliverd by his hand. In this comparison it is no maruell if they brought foorth their rightousnes, and simplicitie of hart to mooue him the rather by the rightfulnes of their caufe to helpe them. This therefore we take not away from the godly hart of a good man, but that he may vse the purenes of his confidence before the Lord, to freighn himself in the promisses where with the Lord comforteth & upholdeth his true worshipers: but our meaning is, that the trust of obtaining stande vpon the onely mercy of God, laying away all thinking of their owne despurning.

11 The fourth rule is, that being so throwen downe and subdued with true humilitie, wee should neverthelesse with certaine hope of obtaining be encouraged to praiere. These be things indeed contrary in the we to ioyne with the feeling of the just vengeance of Gods sure affiance of fauour: which things do yet very well agree together, if the owne goodness of God raise vs up vs being oppressed with our owne euis. For as we have before taught that repentance and faith are knit as companions together with an vnseparable bond: of which yet the one affaieth vs, the other careareth vs: so in praiers they must mutually meete together. And this agreement David expresseth in fewew words: I (faith he) will in the multitude of thy goodnes enter into thy house: I will worship in the Temple of thy holines with feare. Vnder the goodnes of he comprehended faith, in the mean time not excluding feare: because not only his manfully driueth vs to reuerence, but also our owne vnworthines holdeh vs in feare forgetting all pride and assurednes. But I meaneth not such affiance, which should strocke the minde loosed from all feeling of carefullnesse with a sweete and full quietnesse. For, to rest so peaceable is the dooing of them which hauing all things flowing as they would with it, are touchd with no care, are kindled with no defire, doe swell with no feare. And it is a very good spurre to the holy ones to call vpon
God, when being distressed with their owne necessitie, they are vexed with most great vnquietnesse, and are almost dismayed in themselves, till faith come in fit time to their succours, because in such distresses the goodnesse of God so shineth to them, that they doe in deede grone being wearied with weight of present evils, they are also in paine and grieved with feare of greater: yet being so vpholden by it, they both receiue and comfort the hardnesse of bearing them, and doe hope for escape and deliuerance. Therefore the prayer of a godly man must arise out of both affectiions, must also containe and shew both: namely to grone for present evils, and to be carefully afraid of new, and yet therewithall to flie to God, not doubting that he is ready to reach his helping hand. For God is marvellously provoked to wrath by our dittfulnesses, if we aske of him the benefits which we hope not to obtaine. Therefore there is nothing more agreeable with the nature of praiers, than that this law be prescribed and appointed to them, that they breake not forth rashly, but follow faith going before them. To this principle Christ calleth vs al with this saying: I say vnto you, whatsoever things ye require, beleeue that ye shall receive them, and they shall happen to you. The same also he confirmeth in another place. Whateuer ye ask in prayer beleuving, yee shall receive. Wherewith agreeth James saying, If any neede were dome, let him ask of him which giueth to all men frely, and vbrace thenot: but let him ask in faith not doubting. Wherein setting doubting as contrarie to faith, he doth most fidelly expresse the nature of it. And no lesse is that to be noted which he addeth, that they obtaine nothing which call vpon God in wauering and doubt, and do not determine in their harts whether they shall be heard or no. Whom he also compareth to waues which are dowerfully tossed and driven about of the wind. Whereupon in another place he calleth a right praire, the praire of faith. Againe when God so oft affirmeth that he will giue to every one according to his faith, he signifieth that we obtaine nothing without faith. Finally it is faith that obtaineth what soever is granted by praire. This is ment by that notable saying of Paul, which the foolish men do take no heed vnto. How shall any man call vpon him, in whom he hath not beleueth? But who shall beleue, vntele he haue heard? But faith commeth of hearing, and hearing of the word of God. For conueying by degrees the beginning of praire from faith, he plainly affirmeth that God cannot be sincerely called vpon of any other, than them to whom by the preaching of the Gospell his mercifulnesse and gentlenesse hath been made known, and familiarly declared.

12 This necessitie our aduersaries do not thinke vpon. Therefore when we bid the faithful to hold with assured confidence of mind that God is favourable and beareth good will to them, they thinke that we speake a most great absurditie. But if they had any sence of true praire, they would truly understand that God cannot be rightly called vpon without that steadie feeling of Gods good will. Sith no man can well perceiue the force of faith, but he which by experience feeleth it in his hart: what may a man profite by disputing with such men which doe openly shew, that they neuer had any thing but a vaine imagination? For of what force, and how necessarie is that assurednesse which we require, is chiefly learned by iocnuation. Whom whofeath not, he bewraeth that he hath a very dul conscience. Let vs thereforasse, leaving this kind of blinde men, sticke fast in that sayyng of Paul, that God cannot be called vpon of any other, but them that know his mercy by the Gospell, and are fully perswaded that it is ready for them. For what manner of sayyng should this be? O Lord, I am verily in doubt whether thou wilt heare me: but because I am distressed with carefulnesse, Ihee to thee, that thou mayst helpe me if I be worthy. This was not the wonted maner of all the holy ones, whose praiers we reade in the scriptures. Neither hath the holy Ghoufe thus taught vs by the Apoffle which biddeth vs to go to the heavenly throne with confidence, that we may obtaine grace, and when in another place he teacheth that we haue boldnes and assurance in confidence by the faith of Christ. We must therefore hold.
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hold fast with both hands this assurednes to obtaine what we asketh both the Lord with his owne voice to commandeth vs, and all the holy ones teach it by their example: if we wil pray with fruit. For that onely prayer is pleasing to God which springeth out of such a presumption of faith (as I may so call it) & is grounded upon a dreadlesse certainty of faith. He might haue bin content with the bare name of faith, but he not onely added confidence, but also furnished the same with libertie or boldnes, by this mark to put difference betweene vs and unbelieuers, which doe in deed also pray to God as we doe, but at adventure. For which reason the whole Church praieth in the pshaire: Let thy mercy be vpon vs, as we put our trust in thee. The same condition is also spokenc of in another place by the Prophet: In what day I shall criue, this I knowe that God is with mee. Againe, In the morning I will direct my felse to thee, and I wil watch. For of these words we gather, that praiers are in vain cast into the aire, vnlesse hope be adjoined, from whence as out of a watch tower we may quietly waite for the Lord. Wherewith agreeeth the order of Pauls exhortation. For before that he moose the faithfull to pray in spirite at all times with wakefulness and diligence, he first of all biddeth them to take the shield of faith, the helmet of saluation, and the sword of the spirite which is the word of God. Now let the readers here call to remembrance that which I haue before faide, that faith is not ouerthrowne where it is ioyned with acknowledging of our misery, neediness, and slthinesse. For with how heauen weight focuer of euill doings the faithfull feel the themselves to be overloden or greed, and that they be not onely voide of all things which may procure favour with God, but also that they be burdened with many offences which may woorthily make him dreadfull to them: yet they caue not to present themselves, neither doth this feeling make them so afraid but that they still refourt to him, for as much as there is no other way to come to him. For praiery was not ordaind, whereby we should arrogantly aduaunce our selves before God, or esteeme at great value any thing of our owne, but whereby confessing our guiltiness, we would be bewaile our miseries to him, as children doe familiarly open their complaints to their parents. But rather the unmeasurable heape of our euils ought to be full of spurers or prickes to pricke vs forward to pray. As also the Prophet teache eth vs by his example, saying: Heale my soule, because I haue sinned against thee. I grant in deed that in such sayings should be deadly prickings vnlesse God did happe: but the most good father of his incomparable tender kindnesse hath brought remedie in fit season, whereby appeasing all troubles, swaging all cares, wiping away scares, he might gently allure vs to him, yea, and taking away all doubts (much more all stops) he might make vs an easie way.

13 And first when he commandeth vs to pray, he doth by the very same com- mendment accuse vs of wicked obstinacie, vnlesse we obey him. Nothing could be more precisly commanded, than that which is in the Pshaire: Call vpon me in the day of trouble. But for as much as among all the duties of godlinesse, the Scripture commandeth none more often, I need not to carrie longer vpon this point. Aske (faith our master) and ye shall receive: knock, it shall be opened to you. Howbeit here is also with the commandement joind a promise as it is necessary. For though al men confesse that the commandement ought to be obeyed, yet the most part would flee from God, whe he calleth, vnlesse he promiseth that he would be caue to be intreated, yea & would offer himselfe. These two things being publisshed, it is certaine that who focuer make delayes that they come not straight to God, are not only rebellious & disobedient, but also are proud guilty of infidelity, because they distrust the promises. Which is so much more to be noted, because hypocrites under the colour of humility & modestie do as well proudly despise the commandement of God, as disredit his gentle calling, yea & defraud him of the chiefe part of his worship. For after that he hath refued sacrifices, in which at that time all holiness seemed to stand, he declareth that this is the chiefe thing & most precious to him above al other, to be called vp in the day.
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the day of need. Therefore where he requireth his owne, and encourageth vs to cheerfulnesse of obeying, there are none so gay colours of doubting that may excuse vs. Wherefore how many testimonies are commonly found in the scriptures whereby we are commanded to call upon God, so many standards are set vp before our eyes to put affiance into vs. It were rashnes to rush into the sight of God, vnlesse hee did prouent vs with calling vs. Therefore he openeth vs the way with his owne voice, saying: I will say to them, Yee are my people: and they shall say to me, thou art our God. Wee see how he prounceth them that worship him, and willeth them to follow him, and therefore it is not to be feared that this should not be a verie sweete melodie which hee uttereth. Speciallie let this notable title of God come in our minde, whereupon if we stay, we shall easilly passe over all stops. Thou God that hearest prayer, even to thee shall all flesh come. For what is more lowly or more alluring, than that God be garnished with this title which may after more that nothing is more proper to his nature, than to grant the desire of humble suiters? Hereby the Prophet gathereth that the gate standeth open not only to a few, but to all men: because he speaketh even to all in this saying: Call vs in the day of trouble: I will deliver thee, and thou shalt glorifie mee.

According to this rule David laeth for himselfe that a promise was given him, that he may obtaine what hee asketh: Thou Lord haue revealed into the care of thy seruant: therefore thy seruant hath found his hart to praine. Whereupon we gather that he was fearfull, sauing in so much as the promise had encouraged him. So in another place hee uttereth himselfe with this generall doctrine. Hee will doe the will of them that fear him. Yea, and this yee may note in the Psalmes, that as it were breaking his course of praying hee paffeth ouer sometime to the power of God, sometime to his goodnes, sometime to the truth of his promises. It might seeme that David by vnreasonable thrutning in of these sentences, made mangled prayers: but the faithfull know by vs and experience, that seruentnesse faineth vnlesse they put thee nourishments into it, and therefore in praying the meditation both of the nature of God, and of his worde is not superfusious. And so by the example of David: let it not greeue vs to thraunt in such thinges as may refeth fainting hearts with newe liuell strength.

14 And it is woonderfull that such great sweetenesse of promisses we are either but coldly or almost not at all moued, that a great part of men wandring about by compasses had rather leaving the fountain of living waters, to digge for themselves drike pits, than to embrace the liberalitie of God freely offered them. An inuincible tower is the name of the Lord (faith Solomon) to the righteous man shall flee, and he shall be faued. And 10el, after that he had propphecied of that horrible destruction which was at hande, addeth this notable sentence. Whoseoeuer calleth vs in the name of the Lorde, shall bee safe: which sentence we knowe to pertaine properlie to the course of the Gospel. Scarcely euerie hundredth man is moued to go forwarde to meete God. He himselfe crieth by Esay: Yee shall call vs upon me, and I will haue you, yea, before that yee criie, I will answer you. And the same honour also in another place he vouchsaft to give in common to the whole Church, as it belongeth to all the members of Christ. He hath cried to me, I will haue him, I am in trouble with him, that I may delier him. Neither yet (as I have alreadie faide) is it my purpose to reckon vs all the places, but to choose out the cheefe, by which we may take a taste how kindly God allureth vs vnto him, and with howe fraite bonds our vnthankfulness is bounded, when among so sharpe prickings our sluggishesnes still maketh delaye. Wherefore let these sayings alwaye be founde in our cresses: The Lord is nie to all them that call vs upon him, that call vs upon him in truth: also these sayings which wee have alledged out of Esay and 10el, by which God affirmeith that he is heedful to heare prayers, yea and is dehted as with a sacrifice of sweete favour, when wee call our Lord vpon him. This singular fraite wee receiue of the promisses of H.I
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God, when we make our prayers not doubtfully and fearlessly: but trusting upon his words, whose majesty would otherwise make vs afraid, we dare call upon him by the name of Father, for as much as he vouchsafteth to put this most sweete name into our mouths. It remaineth that we having such allurements should know that we have thereby matter enough to obtaine our prayers: for as much as our prayers stande vpon no merite of our owne, but all their woorthines and hope of obtaining are grounded vpon the promises of God, and hang vpon them: so that it needeth none other vnderpropping, nor looketh vpward hither or thither. Therefore we must determine in our minde, that although we exell not in like holiness as is prayed in the holy fathers, Prophets and Apostles, yet because the commandement 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, giueth cause of hope to all even the most miserable that they shall obtaine what they aske. And therefore the generall formes are to bee noted, from which no man (as they say) from the first to the last is excluded: onely let there bee present a pureenesse of heart, misliking of our felues, humilitie, and faith: let not our hypocriite vnholie abuse the name of God with deceitfull calling vpon it: the most good father will not put backe them, whom he not only exhorteth to come to him, but also moueth them by all the meanes that he can. Hereupon commeth the manner of praying of David which I haue euuen now rehearsed. Lo thou haft promised, Lord, to thy seruante: for this cause thy seruante at this day gathereth courage, and haft found what prayer he might make before thee. Now therefore O Lord God, thou art God, and thy words shalbe true. Thou haft spoken to thy seruante of these benefits: begin therefore, and do them. As also in another place, Perroune to thy seruante according to thy word. And all the Israelites together, so oft as they armee themselues with remembrance of the covenante, do sufficiently declare that we should not pray fearfully, whereas the Lord do appointeth. And herein they followed the examples of the fathers, specially of Iacob, which after that he had confessed that he was unworthy of so many mercies which he had receaued at the hand of God, yet he faieith that he is encouraged to require greater things because God had promised that he would do them. But whatsoever colours the unbelieuers do pretend, when they flee not to God so oft as necessitate presseth them, when they seeke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to themselues new Gods and idols: for by this meanes they decree that he is to them the author of all good things. On the other side, there is nothing stronger to deliuere the godly from all doubt, than to be armed with this thought, that no stop ought to stay them while they obey the commandement of God, which pronounceth that nothing is more pleasing to him than obedience. Here againe that which I faie before more clearly appeareth, that a dreads spirit to pray agreeth well with feare, reverence, and carefullnes: and that it is no aburditie to say that God raiseth vp the overthrowen. After this manner those formes of speech agree well together which in seeming are contrarie. Jeremia and Daniel say that they throw downe prayers before God. In another place Jeremia saith: Let our prayer fall downe in the sight of God, that he may haue mercie on the remnant of his people. On the other side, the faithful are oftimes said to lift vp prayer. So speaketh Ezekiel, requiring the prophet to make intercefsion for him. And David desireth that his praters may ascended as incense. For although they being perswaded of the fatherly loue of God, cheerfully commit themselues into his faithfull keeping, and doubt not to craue the helpe which he freely promiseth: yet doth not all carefullnes lift them vp, as though they had cast away shame, but they ascended vpwarde by degrees of promises, that they still remaine humble suppliants in the abatement of theirsellues.
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15 Here are questions objected more than one. For the Scripture reporteth that the Lord granted certain desires which yet brake forth of a minde not quiet nor well framed. Verily for a suit cause: loatham had auowed the inhabitants of Sichem, to the destruction which afterward came upon them: but yet God kindled with frequenes of anger and vengeance following his execution seemeth to allow ill tempered violent passions. Such heate also carried Samson when he said, Strengthen me O God, that I may take vengeance of the uncircumcised. For though there were some piece of good zeal mingled with it: yet a hope, and therefore faultie greedinesse of vengeance did beare rule therein. God granted it. Whereupon it seemeth that it may be gathered, that although the prayers be not framed according to the prescribed rule of the word, yet they obtaine their effect. I answere first that a general lawe is not taken away by singular examples: againe, that sometime special motions have been put into a few men, whereby it came to passe that there was another consideration of them than of the common people. For the answere of Christ is to be noted, when the Disciples did vndescreetly define to counterfaite the example of Eli., that they knew not with what Spirit they were endued. But we must goe yet further, and say that the prayers do not alwaies please God which he granted: but that, so much as is neceffity for example that is by cleere praisfe made plaine which the Scripture teacheth, namely that he succoureth the miserable, hearreth the groanings of them which being vnjustly troubled do crave his helpe: that therefore he executeth his judgements, when the complaints of the poore rife vp to him, although they be vnworthie to obtaine any thing be it never so little. For how 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 overthrowing their tyrannous power, testified that he helpe them vnworthily oppressed, which yet did beate the ayre with praying to an uncertaine Godhead? And one Psalm plainly teacheth that the prayers want not effect, which yet doe not pearce into heaven by faith. For he gathereth together those prayers which necessity wringeth no leffe out of the vbelievers than out of the godly by the very feeling of nature: to which yet he proueth by the effect, that God is favourable. Is it because he doth with such gentlenesse testify that they be pleasing to him? No. But to enlarge or to set out his mercy by this circumstance, for that eu'n to vbelievers their prayers are not denied: and then the more to pricke forward his true worshippers to pray, when they see that prophane wallings sometime want not their effect. Yet there is no cause why the faithfull should swaine from the law laid vp upon them by God, or should enuie the vbelievers, as though they had gotten some great gaine, when they obtained their desire. After this manner we have saide, that the Lord was bowed with the Repentance of Ahab, that he might then by this example how easie he is to entreat toward his elect, when true turning is brought to appease him. Therefore in the Psalme he blameth the Jews, that they having by experience prooued him so easie to grant their prayers, yet within a little after returned to the stubborneesse of their nature. Which also plainly appeareth by the historie of the Judges: namely that so oft as they wept, although their tears were deceitfull, yet they were deluert out of the hands of their enemies. As therefore the Lord indifferently bringeth forth his Sunne vpon the good and the euill: so doth he also not despire their weepings, whose cause is righteous and their miseries worthie of helpe. In the meantime he no more hearreth these to salvation, than herein minisfretre foode to the despiers of his goodnes. The question seemeth to be somewhat harder of Abraham and Samuel: of whom the one being warranted by no word of God, prayed for the Sodomites: the other against a manifest forbidding prayed for Saul. Likewis is it of Jerome which prayed that the City might not be destroyed. For though their requestes were denied, yet it seemeth hard to take faith fro them. But this solution shal (as I trust) satisfie sober readers: that they being

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instructed with the generall principles, wherby God comandeeth them to be mercifull enough also to the vnworthie, were not altogether without faith, although in a speciall case their opinion deceived them. Auguffine wrighteth wisely in a certayne place. How (faith he) do the holy ones pray by faith, to aske of God contrarie to that which he hath decreed? Even because they pray according to his will: not that hidden and vnchangeable will, but the will which he inspireth into them, that he may heare them after another maner: as he wise ly maketh difference. This is well saide: because after his incomprehensible counsell he do tempereth the successe of things, that the prayers of the holy ones be not voide which are wrapped both with faith and eorror together. Neither yet ought this more to auaine to be an example to follow, than it excludeth the holy ones themselves, whom I dare not to have paied measure. Wherefore where appeareth no certaine promise, we must aske of God with a condition adjoyned. To which purpose seuerely that saying of David, Watch to the judgement which thou haft commanded: because he telleth that he was warranted by a speciall oracle to aske a temporal bennefit.

Lib. de cœli. Dei.
22. cap. 1.

Phal. 7, 7.

The rules of prayer must not be rigorously applied.

16 This also it is profitable to note, that those things which I have spoken of the power rules of right prayer, are not so exactly required with extreme rigour, that God refuseth the prayers in which he shall not finde either perfect faith or perfect repentance together with a ferventnes of zeal and well ordered requestes. We have saied that although prayer be a familiar tale of the godly with God, yet we must keepe a reverence and modestie, that we giue not loofe reins to all requestes whatsoever they be, & that we desire no more than God giueth leave: and then, leaft the mightie of God should grow in contempt with vs, that wee must lift our minds vpward to a pure and undefiled worshipping of him. This no man hath ever performed with such pureesse as it ought to be. For (to speake nothing of the common sorte) how many complaints of David do favour of intemperance: not that hee meant of purpose to quarrell with God, or carpe against his judgements: but because hee fainting for weakness, found no other better comfort, than to cast his sorowes into his bosome. Yet and God beareth with our childish speech and pardoneth our ignorance, so oft as anything vnadvisedly escapeth vs: as truly without this tender bearing, there should be no libertie of praying. But although David's mind was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obteaine: yet there arose yea boile out sometimes troublous affections, which are much disagreying from the first rule that we haue fet. Specially we may perceive by the conclusion of the xxxix. Psalm, with how great vehemenie of sorrow that holy man was carriied away, that he could not keepe measure. Cælla (faith he) from me, till I goe away and be not. A man would say that he like a desperate man defiereth nothing else but that the hand of God ceaseth, he might not in his eul. His faith it not for that he wish an annowed minde runneth into such outrages, or (as theprobate are wont) would haue God to depart from him: but onely he compreheneth that the wrath of God is too heauie for him to bare. In these tentations also there fall out ofteentimes requestes not well framed according to the rule of the word of God, and in which the holy ones do not sufficiently weigh what is lawfull and expedient. Whence ouer prayers are spotted with these faults, they deserveth to be refuseth: yet if the holy ones do bewaile, correct themselves, and by and by come to themselves againe, God pardoneth them. So they offend also in the second rule, because they are ofteentimes driven to wrangle with their owne coldnesse, and their need and miserie doth not sharply enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes do slippe aside, and in a maner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, lest our faint, or vnperfect, or broken and wandering prayers haue a denial. This God hath naturally planted in the mindes of men, that prayers are not perfect but with minds lifted vpward,
But as Lam. 51.19. the whither tan fedvuth full dence prayers neither Father. That is, which when he lifteth vp his hands doth not in his own conscience find himselfe dull, because his hart refleth vpoun the ground? As touching the asking of forgiveness of sinnes, although none of the faithfull doe ouerpaue it, yet they which are truely exercised in prayers doe feele that they bring scarcely the tenth parte of that sacrifice, of which David speaketh. An acceptable sacrifice to God is a troubled Spiriite: a broken and humbled hart O God thou wilt not despife. So there is alway a double pardon to be asked, both because they know themselves gilte in consciences of many faultes, with feeling whereof they are not yet so touched, that they dislike themselves so much as they ought: and also that, so much as it is given them to profit in repentance and in the feare of God, they being throwne downe with iuft sorrow for their offences, should pray to escape the punishment of the Judge. Cheefely the feeblenes or imperfection of faith corrupteth the prayers of the faithful, vnlesse the fender mercie of God did helpe them. But it is no maruell that God pardoneth this default, which doth oftentimes exerciseth the that be his with tharp instructions, as if he shoulde of purpose quench their faith. This is a moft hard tentation, wheth the faithfull are full are compelled to cry: How long wilt thou be angry vpon the prayer of thy servant? as though all the very prayers made God more angrie. So when Jeremie layeth: Lam. 3.8. The Lord hath that out my praire, it is no doubt that he was shaken with a violent pang of trouble. Innumerable such examples are commonly found in the Scriptures, by which appeareth that the Faith of the holy ones was oftentimes mingled and tossed with doubtings, that in beleuening and hoping they were rayed yet some vnfaithfulness: but because they come not so far as it is to be wished, they ought to iudeaue so much the more that their faultes being amended, they may dayly come nearer to the perfect rule of praying, & in the meane time to feele in how great a depth of emuls they be drowned, which euin in the very remedies doe get to themselves new diseaues: if there is no praire, which the Lord doth not worthyly loth, vnlesse he winke at the Ipots wherewith they are all besprinkled. I recresse not these things to this end that the Faithfull should carelesly pardon themselves anything, but that in tharpelie chaffing themselves they should strive to overcome these stopes, and although Satan labour to stop vp all the waies, that he may keepe them from praying, yet nevertheless they should break through, being certainly perswaded, that although they be not vncombed of all hindrances, yet their iudaeuaue doe please God, and their prayers are allowed of him, so that they traual and bend themselves thitherward, whither they doe not by and by attaine.

17 But forasmuch as there is no man worthie to present himselfe to God, and to come into his sight: the heauenly Father himselue to deliuer vs both from blame and fear which should have throwne downe all our courages, hath giuen to vs his Sonne Jesus Christ our Lord, to be an Adoucate & Mediator with him for vs, by whose leading we may boldly come to him, traueting that we have such an intercellor, nothing shall be denied vs which we ask in his name, as nothing can be denied him of the Father. And hereunto must all be referred whatsoever we have herebefore taught concerning Faith: becaufe as the promises of God vnto vs vnto Christ for our Mediator, so vnlesse we hope of obtaining stay vpon him, it taketh from it felfe the benefite of praying. For so soone as the terrible majestie of God commeth in our minde, it is impossible but that we should tremble for fear, and the acknowledging of our owne unworthinesse shoulde drive vs farre away, till Christ come betweene vs and him, which may change the thron of dreadfull glory into the thron of grace: as also the Apostle teacheth that we may be bold to appeare with all confidence which shall obtaine mercy and find grace in helpe comming in fit seacon. And as there is a lawe that we should call vpon God like as there is a promise giuen, that

Heb.4.15.

That the rofidence of our owne imbecilie discourage vs not too much, we are to release our felves in praire with the mediation of Christ Jesus besides his name another way of intercellor should be mentioned in our prayers.

1.Tim.1.5. 1.fohn 2.1.
they shall be heard which call upon him: so are we peculiarly commanded to call upon him in the name of Christ, and we have a promise set forth, that we shall obtain that which we shall ask in his name. Hither (faith he) ye have not asked any thing in my name: ask & ye shall receive. In that day ye shall ask in my name, & whatsoever ye ask, I will do that the father may be glorified in the son. Hereby it is plain without controversy, that they which call upon God in any other name than of Christ, do stubbornly break his commandements, and regard his will as nothing, & that they have no promise to obtain any thing. For (as Paul saith) all the promises of God are in Christ, yea and Amen, that is to say, they are confirmed and fulfilled.

18 And the circumstance of the time is diligently to be marked, where Christ commandeth his disciples to flee to intercession to him after that he is gone vp into heaven. In that hower (faith he) ye shall ask in my name. It is certain that even from the beginning none were heard that prayed, but by mean of the Mediator. For this reason the Lord had ordained in the lawe, that the Priest alone entering into the sanctuarie, should bare upon his shoulders the names of the tribes of Israel, and as many precious stones before his breast: but the people should stand a far off in the porch, and from thence should joyn their prayers with the priest. Yea and the sacrifice attendant hereto, that the prayers should be made sure and of force. Therefore that shadow of ceremonial of the law taught that we are all shut out from the face of God, and that therefore wee neede a Mediator, which may appear in our name, and may beares upon his shoulders, and hold vs fast bound to his breast, that wee may be heard in his person: then that by sprinkling of blood our prayers are cleansed, which (as wee have alreadie faide) are never voide of sliomness. And wee see that the holy ones, when they desired to obtaine any thing, grounded their hope upon sacrificies, because they knewe them to bee the stablisings of all requests. Let him remember thy offering (faith David) and make thy burnt offering fatte. Hereupon is gathered that God hath beene from the beginning appeareth by the intercession of Christ, to receive the prayers of the godly. Why then doth Christ appoint a new heire, when his Disciples shall beginne to praise in his name, but because this grace, as it is at this day more glorious, so doth much more commendation with vs. And in this same sense he had faide a little before: Hither to yee have not asked anything in my name, now ask ye. Not that they understood nothing at all of the office of the Mediator (whereas all the Jews were instructed in the principles) but because they had not yet clearly known that Christ by his ascending into heaven should be a sure patron of the Church than he was before. Therefore to comfort their griefe of his absence with some speciall fruit, he claimeth to himselfe the office of an advocate, and teacheth that they have hitherto wanted the chief benefit, which it shall be granted them to enjoy, when being aided by his mediation, they shall more freely call upon GOD: As the Apostle faith that his new way is dedicate in his blood. And so much lesse excusable is our frowardness, vnlesse we doe with both armes (as the saying is) embrace so inestimable a benefit, which is properly appointed for vs.

19 Now whereas he is the onely way, and the onely entrie by which it is granted vs to come in unto God: who so do swave from this way and forfake this entrie, for them there remaineth no way nor entry to God: there is nothing left in his throne but wrath, judgement, and terror. Finally saith the Father hath marked him for our head, and guide, they which do in any wise swave or goe away from him, do labour as much as in them lieth to race oue and disfigure the market which God hath imprinted. So Christ is set to be the onely Mediator, by whose intercession the Father may be made to vs favourable and easy to be entreated. Howbeit in the meantime the holy ones have their intercessions left to them, whereby they do mutually commende the saluatic one of another to God, of which the Apostle maketh mention.
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But those be such as hang upon that one only intercession: so farre is it off, that they
minish any thing of it. For as they spring out of the affection of love, wherewith we
embrace one another, as the members of one body: so they are also referred to the
venitie of the head. Sith therefore they also are made in the name of Christ, what doe
they else but refuse that no man can be holpen by any prayers at all, but with the in-
tercession of Christ? And as Christ with his intercession withstandeth not, but that
in the Church we may with prayers be advocates one for another: so let this remain
certaine, that all the intercessors of the whole church ought to be directed to that
only one. Yea and for this cause we ought specially to beware of vnthankfullnes, be-
cause God pardoning our vnworthines, doth not onely give leave to every one of
vs to praise for himselfe, but also admiteth vs to be entreaters one of another. For,
where God appointeth advocates for his Church which deserve worthily to be re-
acted if they pray privately every one for himselfe: what a pride were it to abuse this
libertie to darken the honour of Christ?

20 Nowe it is a mere trifling, which the Sophisters babble, that Christ is the
Mediatour of redemption, but the faithfull are Mediatours of intercession. As
though Christ having performed a Mediation for a time, hath given to his serva-
nts that eternall Mediatourship which shall never die. Full curteously forfooth they han-
dle him, that cut away so little a portion of honor from him. But the Scripture faith
farre otherwise, with the simplicitie whereof a good man ought to be contented, lea-
ving those deceivers. For where John faith, that if any doe sinne, we have an advocate
with the Father, Christ Iesus: doth he meaneth that he was once in olde time a patrone
for vs, and not rather assigned to him an everlastinge intercession? How say we to this
that Paul also affirmeth, that he sitteth at the right hande of God the father and ma-
keth intercession for vs? And when in another place he calleth him the onely Medi-
atour of God and men: meaneth hee not of prayers, of which hee had a little before
made mention? For when hee had before said that intercession must bee made for all
men: for proofs of that saying, hee by and by addeth, that of all men there is one God
and one Mediatour. And none otherwise doth Augustine expound it, when he faith
thus: Christian men do mutually commende themselves in their prayers. But hee for
whom none maketh intercession, but hee for all, he is the onely and true Mediatour.
Paul the Aposelle, though he were a principall member vnder the head (yet because
he was a member of the body of Christ, and knew that the greatest and truete 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 and stedfast truth into the innermost places of hea-
uen, to a holinesse not shadowish but eternall ) commendeth himselfe also to the
prayers of the faithfull. Neither doeth hee make himselfe a Mediatour betwene the
people and God, but prayeth that all the members of the bodie of Christ
should mutually praise for him: because the members are carefull one for another:
and if one member suffer, the other suffer with it. And that so the mutuell prayers one
for another of all the members yet trauailing in earth, may ascend to the head which
is gone before into heauen, in whom is appeasement for our sinnes. For if Paul were
a Mediatour, the other Aposellses should also be Mediatours: and if there were manie
Mediatours, then neither shoulde Paulus owne reason stande fast, in which hee
had said, For there is one God, one Mediatour of one GOD and men, the man
Christ, in whom we also are one if we keepe the venitie of faith in the bond of peace.
Againe in another place. But if thou secke for a Priest, hee is above the heauen,
where he maketh intercession for thee, which in earth died for thee. Yet do we not
dreame that he faileth downe at the fathers knees and in humble wise entreateth for
vs: but wee vnderstannde with the Aposelle, that he feeleth the death and intercession for vs:
yet so that being entred into the sanctuarie of heauen, into the ende of the ages

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of the world he alone carrieth to God the prayers of the people abiding a farre off in the porch.

21 As touching the Saints, which being dead in the flesh do lie in Christ, if we give any prayer at all to them, let us not dreame that they themselves have any other way of asking than Christ which only is the vate, or that their prayers be acceptable to God in anie other name. Therefore saith the Scripture calleth vs backe from all to Christ onely: fis the heavenly fathers wills to gather together all in him: it was a point of too much dulness, I will not lay madnesse, so to desire to make for our selves an entrie by them, that we should be led away from him without whom even they themselves have no entrie open. But, that this hath beene visuall done in certaine ages past, and that it is at this day done whereof our Papistry reigneth, who can deny? Their merites are from time to time thrust in, to obteine the good will of God: and for the most part, Christ being passed over, God is praid to by their names. Is not this, I beseech you, to conuey a waie to the office of that onlie interceffion, which we have affirmed to belong to Christ alone? Again, what Angell or Diuell ever recouled to any man anie one syllable of this their interceffion which there men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? True it is when the wit of man so feakesh for it selfe succours, wherewith we are not certifie by the word of God, it plainlie be wraith his owne dullnesse. If we appeale to all their confessions that are delughted with the interceffion of Saints, we shall finde that the fame commeth from no other ground, but because they are grieved with carefullnesse, as though Christ were in this behalfe either too weake or too rigorous. By which doublenenesse first they dishonor Christ, and rob him of the title of only Mediator, which as it is given him of the Father for a singular prerogative, so ought not also to be conueayd away to any other. And in this verie doeing they take the gorie of his birth, they make vs his croffe, finally whethersoever he hath done or suffered they spoile and defraud of the due praishe thereof: for all tend to this end that he may be decede and be accompted the onlie Mediator. And therewith they cast away the goodness of God, which gave himselfe to be their Father. For he is not there father, vnlesse they acknowledge Christ to be their brother. Which they utterly deny vnlesse they thinke that he beareth a brotherly affection toward them, than which there can nothing be more kind or tender. Wherefore the Scripture offereth only him to vs,sendeth vs to him, and sayeth vs in him. He (faith Ambrose) is our mouth, by which we speake to the Father: our eye, by which we see the Father: our right hand, by which we offer vs to the father, other wise than by whom interceffion neither we nor all the Saints have any thing with God. If they answere that the common prayers which they make in Churches, are ended with this conclusion adiogned, Through Christ our Lord: this is a tripling shifte because the interceffion of Christ is nolesse prophane when it is mingled with the prayers and merites of dead men, than if it were utterly omitted and only dead men were in our mouth. Again, in all their Letanies, Hymnes, and Profes, where no honour is left vngiven to dead Saints, there is no mention of Christ.

22 But their foolish dulnesse proceded so farre, that here we have the nature of superstition expressed, when it hath once shaken off the bridle, is wont to make no end of running affray. For after that men once begin to looke to the interceffion of Saints, by little and little there was giuen to every one his speciall doing, that according to the diuerfitie of businesse, sometime one and sometime another should be called upon to be interceffor: then they tooke to themselves every one his peculiar Saint, into whose faith they committed themselves as it were to the keeping of safeguarding Gods. And not only (wherewith the Prophet in the old time reproched Israel) gods were set vp according to the number of Cities, but even to the number of persones. But fith the Saints referre their desires to the onely will of God, and behold
the grace of Christ. Lib. 3. 237

hold it and rest upon it: he thinketh foolishly, and fleshly, yea and sloaеhously of them, which assigneth to them any other prayer, than whereby they pray for the coming of the kingdom of God: from which that is most faire distant which they blame to them, that every one is with private affection more partially bent to his own worshippers. At length many abstained not from horrible sacrilege, in calling now upon them not as helpers, but as principal rulers of their salvation. Loe whereunto foolish men do fall when they wander out of their true standing, that is, the word of God. I speake not of the greater monstrouousnesse of vngodlineffe, wherein although they be abominable to God, Angels, and men, they are not yet ashamed nor wearie of them. They falling downe before the image or picture of Barbara, Catherine, and such other, doe mumble Peter nofter, Our father. This madnes the Patient do so not care to heale or restraine, that being allured with the sweete savour of gaine they allow it with relishing it. But although they turn from themselves the blame of their hainous an offence, yet by what colour will they defend this that Lay or Medard are prayed vnto, to looke downe vpon and help their femmants from heaven? that the holy Virgin is prayed vnto, to command her sonne to do that which they aske? In the old time it was forbidden in the Counsell at Carthage, that at the altar no direct prayer should be made to Saints. And it is likely then that when the holy men could not altogether suppress the force of the naughty custome, yet they added at least this restraint that the publike prayers should not be corrupted with this forme: Saint Peter pray for vs. But how much further hath their due weight much increased, which stickes not to give away to dead men that which properly belongeth onely to God and Christ?

23 But whereas they travaile to bring to passe that such intercession may seeme to be grounded vpon the authortie of Scripture, therein they labour in vaine. We reade oftentimes (lay they) of the prayers of Angels: and that not onely: but it is said that the prayers of the faithful are by their hands caried into the sight of God. But if they lift to compare holy men departed out of this present life, to angels: they should prove that they are ministering spirits, to whom is committed the ministerie to looke to our safetie, to whom the charge is given to keepe vs in all our wayes, to go about vs, to admonish and counsell vs, to watch for vs: all which things are giuen to Angels, but not to them. How wrongely they wrap vp dead holy men with Angels, appeareth largely by so many diuers offices, whereby the Scripture putteth difference betweene some and other some. No man dare execute the office of an advocate before an earthly judge, vnlesse hee be admitted, from whence then haue worrie from great libertie, to thrust vnto God those for patrons to whom it is not read that the office is mingned? Gods will was to appoint the Angels to looke vnto our safetie, wherefore they do both frequent holy assemblies, and the Church is a stage to them, wherein they wonder at the diuerse and manifold wisdome of God. Who so convey away to other that which is peculiar to them, verily they confound and pervert the order set by God, which ought to have beene inuiolable. With like handomnesse they proceed in allleging other testimonies. God said to Jeremie: If Moses and Samuel should stand before me, my foule is not to this people. How (lay they) could he have spokenthus of dead men, vnlesse he knew that they made intercession for the living? But I on the contrary side gather thus, that God thereby appeareth that neither Moses nor Samuel made intercession for the people of Israel, there was then no intercession at all of dead men. For which of the Saints is to be thought to be carefull for the safetie of the people, when Moses ceased, which in this behalfe farre passed all other whiche he liued. But if they follow such sleight suitteries, to say that the dead make intercession for the living, because the Lord said, If they should make intercession: I will much more colourable reason in this manner: In the extreme necessitie of the people Moses made not intercession, of whom it is said, if he shall make inter-
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cession. Therefore it is likely that none other maketh intercession, but they are all so farre from the gentleness, goodnesse, and fatherly carefulnesse of Moses. This forsooth they get with caulling, that they be wounded with the fame weapons, wherewith they thought themselves gaily fenced. But it is very fond that a simple sentence should be wrested, because the Lord pronounceth onely that he will not spare the offences of the people, although they had seen Moses to be their patron, or Samuel, to whole prayers he had shewd himselfe so tender. Which sentence is most clearly gathered out of a like place of Ezekiel. If (faith the Lorde) these three men were in the citie, Noe, Daniel, and Job, they shall not deliver their sonsnes and daughters in their righteousnesse: but they shall deliver onely their owne soules. Where it is no doubt that he meant if two of them should happen to reunite againe, for the third was then alive, namely Daniel, who (as it is known) did in the first flourishing of his youth shew an incomparable example of godlinesse: let vs then leave them whom the Scripture plainly sheweth to haue ended their course. Therefore Paul, when he speake of David, teacheth not that he doth all prayer help his posteritie, but onely that he serveth his owne time.

24. They answered 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 search what they doe, or what they must vpon; so it is not likely that they are carried about hither and thither with divers and particular requests: but rather that they doe with a staid and unmoved will, long for the kingdom of God, which standeth no lesse in the destruction of the wicked, than in the salvation of the godlie. If this be true, it is no doubt that their charitie is contained in the communion of the body of Christ, and extendeth no further, then the nature of that communion beareth. But now though I grant that they pray in this manner for vs, yet they do not therefore depart from their owne quietnesse, to be diuely drawn into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so doe, because men which live in earth may command one another in their prayers. For this doing serueth for nourishing of charitie among them, when they doe as it were part and mutually take vpon them their necessitie among themselues. And this they doe by the commandement of the Lord, and are not without a promise, which two things, I use alway the chiefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath conuated from our companie, he hath left to vs no enterchange of doings with them, not 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 charitie toward vs, as they be joyned in one faith with vs: yet who hath revealed that they have so long cares to reach to our voices? and so piercing eyes to watch our necessitie? They pray in their shadows I wot not what of the brightnesse of the countenance of God extending his beames vpon them, in which as in a mirror they may from on high behold the matters of men beneath. But to affirm that, specially with such boldnesse as they dare, what is it else but to goe about by the drunken dreames of our owne braines, without his word to pace and breake into the hidden judgements of God, and to read the Scripture vnder feete which so oft pronounceth that the wisdome of the flesh is enemie to the wisdome of God, which wholly condemneth the vanity of our natural wit, which willth all our reason to be throwen downe, and the onely will of God to be looked vnto of vs.

25. The other testimonies of Scripture which they bring to defend this their lie, they most naughtily wret. But Iacob (saith they) praieth that his name and the name of his Fathers Abraham and Isaac be called vpon our posteritie. First let vs see what forme of calling vpon this is among the Israelites. For they call not vpon their Fathers, to help them; but they beseech God to remember his servants Abraham, Isaac and
and Jacob. Therefore their example maketh nothing for them that speake to the Saints themselves. But because those blocks (such as their dulness) neither under-
stand what it is to call upon the name of Jacob, nor why it is to be called upon, it is no
manner if in the verie forme of it they so childishly stumble. This maner of speech is
not feldome found in the Scriptures. For Esay faith that the name of the men is cal-
led upon over the women, when they haue them as their husbands vnder whose
charge and defence they live. Therefore the calling upon of the name of Abraham
upon the Israelites, standeth in this when they convey their pedegree from him, and
do with Islemee memorie honor him for their author and parent. Neither doth Ja-
cob this becaus he is carefull for the enlarging of the remoue of his name: but for
asmuch as he knew that the whole blest dille of his potterie consisted in the in-
heritance of the covenant which God had made with him: he wished that that which
he seeth should be the chiefe of all good things to them, that they be accounted in his
kindred: For, that is nothing els but to convey to them the sucession of the covenant.
They againe when they bring such remembrance into their prayers, do not flee to
the intercessions of dead men: but do put the Lord in mind of his covenant, where-
by the most kinde father hath promiseth that he will be fauorable and beneficall to
them for Abraham, Isaac, and Jacobs sake. How little the holy ones did otherwise leane
upon the merits of their father, the common sayings of the Church in the Prophet te-
stith, Thou art our Father, and Abraham knew vs not, and Israel was ignorant of vs.
Thou Lord art our Father and our redeemer. And when they say thus, they add
erewithall, Returne O Lord for thy servants sake: yet thinking vpon no interce-
sion, but bending their mind to the benefite of the covenant. But now we haue the
Lord Iesus, in whose hand the eternall covenant of mercie is not onlie made,
but also confirmed to vs: whose name should we rather vs in our prayers? And be-
cause these good matters will have the Patriarches to be by these words made in-
tercessors, I would faine knowre of them way in so great a rout Abraham the Father of
the Church hath no place at all among them. Out of what sinke they fetch their ad-
vocates, it is not unknown. Let them answere me, how ftr it is that Abraham, whom
God preferred above all other, and whom he advanced to the highest degree of ho-
nor, should be neglected and suppressed. Verily when it was evident that such vs was
unknown to the old Church, they thought good for hiding of the newnesse to speake
nothing of the old Fathers: as though the diuerfie of names excused the new and
forged manner. But whereas some object that God is praised vnto, to haue mercie on
the people for Davids sake, it doth so nothing at all make for defence of their error,
that vs a most strong profece for the contufation thereof. For if we consider what
perfon David did heare: he is seuered from all the assembly of the Saints, that God
should stabish the covenant which he hath made in his hand. So both the covenant
is rather considered than the man and vnder a figure the onely intercession of Christ
is affirmed. For it is certaine that that which belonged only to David, in so much as
he was the image of Christ, accordeth not with any other.

26 But this forsooth moueth some, that it is often times read that the praiers of
Saintes have beene heard. Why so? Euen because they praied. They trusted in thee
(faith the Prophet) and they were seene: they cried, and they were not confounded.
Therefore let vs also pray as they did, that we may be heard as they were. But these
men, otherwisse than they ought, do wrongfullie reason, that none shall be heard but
they that have once bee seen. How much better doth James say? Elia (faith he)
was a man like to vs: and he prayed with praiers that it should not raine, and it rained
not vpon the earth in three yeeres and five moneths. Againe he praied, and the hea-
ven gau raine, and the earth gave her fruitie. What? doth he gather any singular pre-
rogative of Elia, to which we ought to flee? No. But he teacheth what is the con-
tinuall strengthe of godly and pure praiers, to exhout vs likewise to praiy. For we do
niggardlie.
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niggardly construe the readines and gentlenesse of God in hearing them, vnlesse we be by such experiences confirmed into a more sure affiance of his promises, in which he promiseth that his care shall be inclined not to one, or two, nor yet to a few, but to all that call upon his name. And so much leffe excusable is this foolishnes, because they feeme as it were of set purpofe to despire so many admonitions of Scripture.

David was oft delivred by the power of God. Was it that he should draw that power to himselfe, that we should be delivred by his helpe? He himselfe affirmeth otherwife: The righteous looke for me, till thou render to me. Againe, The righteous shall fee, and they shall rejoyce, and truft in the Lord. Behold, this poore man hath cried to God, and he hath answered him: There be in the Psalms many such prayers, in which to crave that which he requireth, he moueth God by this manner, that the righteous be not made ashamed, but many by his example be raised vp to hope well. Let vs now be contented with this one example. Therefore every holy one shall pray to thee in fittime. Which place I haue so much the more willingly rehearsed, because the lewed babbllers which doe let out to hire the service of their waged roonge, have not beene ashamed to alledge it to prooue the inceffion of the dead.

As though David meant any thing else, than to shew the fruite that shall come of the meruifie and gentlenes of God, when he shall be heard. And in this kind we must learne, that the experience of the grace of God, as well toward our selves as others, is no flender helpe to confirme the credite of his promises. I haue unrehearsed many places, where David setteth before himselfe the benefits of God for matter of confidence, because the readers of the Psalms that commonly find them without seeking. This selfe same thing had Jacob before taught by his owne example: I am wyse of all thy mercies, and of the truth which thou haft performed to thy servant. I with my staffe haue passed ouer this Jordan, and now I come forthe with two bands. He alleageth in deed the promis, but not alone: but he also fooureth the effect, that he may the more courageously in time to come truft that God will be the same towards him. For he is not like to mortall men, which are weary of their liberalitie, or whose abilitie is wafted: but he is to be weighed by his owne nature, as though wisely doth, where he faith, Thou haft redeemed me, O God that speakest truth. After that he hath given to God the praises of his salvation, he addeth that he is a true speaker, because vnlesse he were continually like himselfe, there could not be gathered of his benefits a sufficiently strong reason of affiance and calling upon him. But when we know that so oft as he helpeth vs, he sheweth an example and proofe of his goodnes, we need not to feare that our hope shall be put to shame or disappoint vs.

The directing of praiers amongst Saines departed is the offering of iniurie vnto God, and of defrace vnto Christians interceffion, which by the mutuall praiers of Saines as ye liuing, is not prejudiced.

Phil. 42.8.

Phil. 52. 8.

Phil. 33. 7.

Phil. 34. 6.

Phil. 31. 6.

Gen. 38. 10.

Phil. 44. 81.

27 Let this be the tumme. Whereas the Scripture setteth out this vnto vs for the cheefe point in the worshipping of God, (as refuing all sacrifices, he requireth of vs this dutie of godlines) praying is not without manifet sacrilege directed to other. Wherefore alfo it is laid in the Psalme. If we fretch foorth our hands to a strange God, shall not God require these things? Againe whereas God will not be called vpon but of Faith, and expressly commandeth prayers to be framed according to the rule of his word; finallly whereas Faith founded vpon the word, is the mother of right praiers: So foone as we swarde from the word, our prayer must needs be corrupted. But it is already shewed, that if the whole Scripture be sought, this honor is therein challenged to God only. As touching the office of interceffion, we have also shewed that it is peculiar to Christ, and that there is no praiers acceptable to God, but which that Mediator halloweth. And thogh the faithful do one for another offer prayers to God for their brethren, we have shewed that this abateth nothing from the onely interceffion of Christ: because they altogether standing vpon it doe command both themselves and other to God. Moreover we have taught that this is vnfitly drawne to dead men, to whom we never read that it hath been commanded that they should pray for vs. The Scripture doth oftimes exhort vs to mutuall dooings of this duty one for another: but
but of dead men there is not so much as one syllable; yea and James joyning these two things together, that we should confess our felues among our felues, and mutually pray one for another, doth secretly exclude dead men. Therefore to condemn this error, this one reason sufficeth, that the beginning of praying rightly, springeth out of faith, and that Faith commeth of the hearing of the word of God, where is no mention of the fained intercession, because superstition hath rashly gotten to it selfe petitions which were not given them of God. For whereas the Scripture is full of many forms of prayer, there is no example found of this patronship, without which in the Papacie they beleue that there is no praiser. Moreover it is certaine that this superstition hath growen of distrustfulness either because they were not content with Christ to be their intercessor, or have altogether robbed him of his praise. And this latter point is easily proued by their shamelesse; because they have no other stronger argument to proue that we have neede of the intercession of Saints, than when they object that we are unworthy of familiar access to God. Which we in deed grant to be most true: but thereupon we gather, that they leave nothing to Christ, which etime seems his intercession nothing woorth, vnlesse there be adioyned George, Hypolite, or such other visors.

28 But although prayer properly signifieth onely wishes and petitions: yet there is so great affinitie betweene petition and thanksgiving, that they may be fittly comprehended both under one name. For, these speciall lottes whiche Paul rehearseth, fall under the first part of this division. With asking and craving we powre forth our desires before God, requiring as well those things that seeme to spread abroad his grace, and set forth his name, as the benefits that are profitable to our life. With gaigng of thanks, we doe with due praise magnifie his good doings towards vs, acknowledging to be received of his liberalitie whatsoever good things do come to vs. Therefore David comprehended these two parts together, saying: Cal upon me in the day of necessitie, I will deliuer thee, and thou shalt glorifie me. The Scripture not in vain commandeth vs to vie both. For we have said in another place, that our necessities are so great, and the experience of this crieth out that we are on every side pinched and pressed with so many and so great distresses, that all haue cause enough why they should both figh to God, and in humble state call upon him. For though they be free from adversities, yet the guiltines of their wicked doings, & their innumerable assaults of temptations ought to pricke toward the most holy to aske remedy. But in the sacrifice of praise & thanksgiving there can be no interruption without hainous sin, forasmuch as God receaft not heape vpon dueste men dueste benefits to drive vs though we be flacke & flowe, to thankfulness. Finally so great & so plenteous large of his benefites doth in a maner overwhelme vs: there are so many and so great miracles of his scene on every side which way soever thou turnesthee, that we never want ground and matter of praise and thanksgiving. And that these things may be somewhat plainlie declared: fieth all our hopes & wealth stande in God (which wee have before sufficently proued) that neither we nor all our things can be in prosperitie but by his blessing: wee must continually committ our felues and all our things to him. Then whatsoever we purpose, speake, or doe, let vs purpose, speake, & doe vnder his hand & will, finally vnder the hope of his helpe. For all are pronounced accurst of God, which dene or determine any purposes vpon their owne, or of anie other, which without his will, & without calling vpon him doe enterprize or attempt to begin any thing. And whereas we haue dueste times already said, that he is dueste honored when he is acknowledged the author of all good things: therupon following that all those things are so to be received at his hand, that we yeeld continually thanks for them: & that there is no other right way for vs to vie his benefites, which grow & proceed from his liberality to no other end, but that we should be continually bulted in confessing his praise & giving of thanks. For Paul, when he testifieth that they
Of the manner how to receive more to the opinion of men than to the secret judgment of God. In the mean time, that the common prayers of the Church should not grow into contempt, God in olde time garnished them with glorious titles, specially where he called the temple the house of prayer. For, by this laying he both taught that the chief part of the worshipping of him is the duty of prayer: and that to the ende that the faithful should not with one consent exercise themselves 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: and to thee the vow shall be paid. By which words the prophet telleth vs, that the prayers of the Church are never voice: because the Lord alway ministreth to his people matter to sing upon with joy. But although the shadowes of the law are ceased: yet because the Lords will was by this ceremonie to nourish among vs also the vnitie of faith, it is no doubt that the same promise belongeth to vs, which both Christ hath established with his owne mouth, and Paul teacheth that it is of force for euer.

34 Now as the Lord by his wordes commanded the faithful to use common prayer: so there must be common temples appointed for the vsing of them: where who so refuse to communicate their prayer with the people of God, there is no cause why they should abuse this pretence, that they enter into their chamber that they may obey the commandement of the Lord. For he that promiseth that he will do whatsoever two or three shall ask being gathered together in his name, teacheth that he despiseth not prayers openly made: so that boasting and seeking of glory of men be absent, so that vaunted and true affection be present which dwelleth in the secret of the hart. If this be the right use of temples (as truly it is) we must againe beware that neither(as they have begun in certaine ages past to be accounted) we take them for the proper dwelling places of God from whence he may more recently bend his care vnto vs: nor faile to them I wote not what secrete holiness, which may make our prayer more holy before God. Forth we our selues be the true temples of God we must pray in our selues if we will call vs God in his owne holy temple. As for that grossenesse, let vs which have a commandement to call vs God in spirit and truth without difference of place, leave it to the Jews or the Gentiles. There was in deede a Temple in olde time by the commandement of God for offering of prayers and sacrifices: but that was at such time as the truth lay hid figured under such shadowes, which being now lucely expressed vnto vs doth not suffer vs to sticke in any materiall temple. Neither was the temple giuen to the Jewes themselves with this condition, that they should incline the presence of God, within the walls thereof, but whereby they might be exercised to behold the image of the true temple. Therefore they, which in any part thought that God dwelleth in temples made with hands, were sharply rebuked of Esay and Stephen.

31 Here moreover it is more than evidente, that neither voice nor song, if they be vised in prayer, have any force, or doe any whit profite before God, vnslese they proceede from the deepe affection of the hart. But rather they provoke his wrath against vs, if they come onely from the lips and out of the throate: for as much as that is to abuse his holy name, and to make a mockerie of his maiestie: as we gather out of the wordes of Esay, which although they extende further, yet certaine also to reprooue this fault. This people(faith he) commeth neere to me with their mouth, and honoureth me with their lips: but their hart is farre from me: and they have feared me with the commandement and doctrine of men. Therefore behold I will make in this people a miracle great and to be wondered at. For wise some shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet doe we here condemn voice or singing, but rather doe highly commend them, so that they accompany the affection of the minde. For so they exercise the minde and holde it intent in thinking upon God: which as it is slipperie and rolling, easily flacketh and
and is diuersely drawn vnlike; it be staid with diuers helps. Moreover whereas the
glorie of God ought after a cermayne manner to shine in all the partes of our bodie, it
speecially behooueth that the toong be applied and auowed to this seruice both in fin-
ging and in speaking which is properly created to shew forth and display the praise of
God: But the cheefe vse of the toong is in publike prayers, which are made in the af-
semblie of the godly: which tends to this ende, that we may all with one common
voice, and as it were with one mouth together glorifie God whom we worshippe with
one spirite and one faith: and that openly, that all men mutually, every one of his bro-
ther, may receive the confession of Faith, to the example whereof they may bee both
allured and stirred.

32. As for the vse of singing in Churches (that I may touch this also by the way) it
is cermayne that it is not onely most auciente: but that it was also in vse among the
Apostles, we may gather by the words of Paul. I will sing in Spirite, I will sing also
in minde. Again to the Colossians, Teaching and admonishing you, mutually in
Hymnes, Psalmes, and spirituall songs, singing with grace in your harts to the Lorde.
For in the first place he teacheth that we should sing with voice and heart in the
other he commendeth spirituall songs, wherewith the godly doe mutually edifie themselves.
Yet that it was not vninterfall, Augustine testifieth, which reporteth that in the time of
Ambrose the Church of MilMaulist Begin began to sing, when while Basil the mother of
Valentinian cruelly raged against the true faith, the people more vted watchings then
they were wont: and that afterward the other western Churches followed. For he had
a little before said that this manner came from the Eastern Churches. He telleth also
in his second booke of Retractions that it was in his time received in Afric. One
Hilarius (faith he) a rular did in a cuiuerse place, where souere he could, with malicious
blaming raile at the manner which then began to be at Carthage, that the Hymnes
at the altar should be pronounced out of the booke of Psalmes, either before the ob-
lation, or when that which had been offered was distributed to the people. Him I an-
swered at the commandement of my brethren. And truly if song be tempered to
that grauate which be commeth the presence of God and Angels, it both procureth
dignitie and grace to the holy actions, and much vnlesse to stirre vp the minde to
treu affection and fruency of praying. But we must diligently beware that our cares
be not more heedfully bent to the note, then our minde to the spirituall sense of the
wordes. With which perl Augustine in a cerme place faith that he was so moued,
that he sometime wished that the manner which Athenians kept should be establiished,
which commanded that the Reader should sound his words with so small a bowing
of his voice, that it should be liker to one that readeth then to one that singeth. But
when he remembered how much profite he himselfe had receuued by singing, hee in-
clined to the other side. Therefore vning this moderation, there is no doubt that it is a
most holy and profitable ordainace. As on the other side what songs fouer are fram-
ed onely to sweemes and delight of the cares, they both become not the majestie
of the Church, and cannot but highly displeasie God.

33. Whereby it also plainly appeareth that common prayers are to bee spoken
not in Greke among Latince men, nor in Latince among Frenchmen or Englishmen
(as it hath heretofore beene ech where commonly done) but in the peoples mother
toong, which commonly may bee understood of the whole assemblie: (era much as
it ought to be done to the edifying of the whole Church, which receive no fruite at
all of a sound not understood, but they which have no regard neither of charitie nor
of humanitie, should at least have been somwhat moued with the authority of Paul,
whose words are nothing doubtfull. If thou blesse (faith he) in spirite, how shall he be
that filleth the place of an vnlearned man answer Amen to thy blessing, if he knoweth
not what thou failest? For thou in deed giuest thankes, but the other is not edificed.
Who therefore can sufficiently wonder at the vnbridled licentiousnes of the Papists,
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which, the Apostle so openly crying out against it, feare not to roar out in a strange toong most babling prayers, in which they themselfes sometime vnderstand not one syllable, nor would have other folks vnderstand it? But Paul teacheth that we ought to do otherwise. How then? I will pray (faith he) with spirite, I will pray also with minde: I will sing with spirite: I will sing also with mind: signifying by the name of spirite, the singular gift of toongs, which many being endued with, abused it, when they feuered it from the minde, that is, from vnderstanding. But this we must aliogether thinke: that it is by no meane possible, neither in publicke nor in private prayer, but that the toong without the heart must highly displeafe God. Moreover we must thinke that the minde ought to be kindled with ferventnes of thought, that it may far summit all that the toong may expresse with vterrance. Finally that the toong is not necessarie at all for private prayer, but so farre as the inward feeling either is not able to suffice to enkindle itselfe, or the vheemensie of inkindling violently carrieth the worke of the toong with it. For though very good prayers somet ime be without voice, yet oftentimes besideth, that when the affections of the minde is fervent, both the toong breaketh forth into voice, and the other members into gelland without exceeffe how. Hereupon came the muttering of Hans, and such a like thing all the holy ones alwaye feele in themselves, when they burst out into broken and unperfect voices. As for the geslures of the bodie which are wont to be vsd in prayer (as kneeling and vncouering of the head) they are exercises by which we endeauour to rise vp to a greater reverencing of God.

34 Now we must learne not onely a more certaine rule, but also the verie forme of praying: namely the same, which the heauenly father hath taught vs by his beloved sonne: wherein we may acknowledge his vnmeasurable goodnes and kindnes. For beside this he warneth and exhorteth vs to seek him in all our necessitie (as children are wont to飞e to their fathers defense, so o’t as they be troubled with any distresse) because he sawe that he did not sufficiently perceiue this, how slender our pouerrie was, what were meete to be asked, and what were for our profit: he prouided alio for this our ignorance, and what our capacitate wanted, he supplied and furnished of his owne. For he hath prescrib’d to vs a forme wherein he hath as in a Table set out whatsoever we may desire of him, whatsoever vaileth for our profit, and whatsoever is necessarie to ask. Of which his gentlenes we receive a great fruit of comfort that we understand, that we ask no inconvenient thing, no vuleeming or vaft thing, finally nothing that is not acceptable to him, that we ask in a manner after his owne mouth. When Plateau the follicte of men in making requestes to God, which being granted, it oftentimes befell much to their owne hurt: he pronounced that this is the best manner of praying taken out of the old Poet, King Jupiter gave vnto vs the best things both when we ask them, and when we do not ask them, but command euill things to be away from vs: even when we ask them. And verly the heathen man is wise in this, that he judgeth how prouilous it is to ask of the Lord that which our owne desirous soueretie vth: and therewithal he bewrayeth our unhappie cafe: that we cannot once open our mouthes before God without danger, vnlesse the spirite do instruct vs to a right rule of praying. And in so much greater estimation this pruillag is worthie to be had of us, with the onely begotten son of God misterke words into our mouth which may deluer our mind from all doubting.

35 This whether you call it forme or rule of praying is made of sixe petitions. For the cause why I make not to them that divide it into euens parts, is this, that by putting in this adversatatie word (but) it steemeth that the Evangell meant to joine these two pieces together, as if he had said, Suffer vs not to be oppressed with temptation, but rather helpe our weakesness, and deluer vs, that we faint not. The old writers also think on our side, so that now that which is in Matthew added in the seuenth place, is by way of declaratiue to be joined to the sixe petition. But although the whole prayer
prayer is such that in every part of it regard is specially to be had of the glory of God, yet the three first petitions are peculiarly appointed to God's glory, which alone we ought in them to look unto without any respect (as they say) of our owne profit. The other three have care of vs, and are properly assign'd to ask those things that are for our profit. And when we pray that the name of God be hallowed: because God will prove whether he be loved and honored of vs freely or for hope of reward, we must then thinke nothing of our owne commoditie, but his glory must be set before vs, which alone we must behold with fixed eyes: and no otherwise ought we to be minded in the other prayers of this sort. And even this turneth to our great profit, that when it is sanctified as we pray, it is also likewise made our sanctification. But our eyes (as it is said) must winke and after a certaine manner be blind at such profit, so as they may not once looke at it: that if all hope of our private benefit were cut off, yet we should not cease to with and pray for this sanctification and other things which pertain to the glory of God. As it is seene in the examples of Moses and Paul, to whom it was not greevous to turn away their minde and eies from themselves, and with vehement and inflamed zeal to with their owne destruction, that though they were with their owne lofe, they might advance the glory and kingdom of God. On the other side when we pray that our dayly bread be giuen vs: although we wish that which is for our owne commoditie, yet here also we ought cheerfully to seek the glory of God, so that we should not ask it vnlesse it might turne to his glory. Now let vs come to the declaring of the prayer itself.

Our Father which art in heaven.

A comfort to Christians that they may call God their Father.

1 Cor. 12. 32. 1 John 3. 16. 1 Tim. 2. 13.

36 First in the very entry we meete with this which we said before that all prayer ought none otherwise to be offer'd 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 alleadge for vs the name of Christ. For by what boldnesse might any man call God, Father? who should hurft foorth into fo great rashnesse, to take to himselfe the honor of the Sonne of God, vnlesse we were adopt'd children of grace in Christ? Which being the true Sonne, is giuen to him to vs to be our brother: that that which he hath proper by nature, may by the benefit of adoption be made ours, if we doe with sure Faith embrace so great bountifulnesse. As John faith, that power is giuen to them 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, and will be so called of vs, by this sweetenesse of name deliuer-

37 Neither let vs alleadge that we are worthily made fearefull with conscience of sinnes, which may make a Father be heuer to mercifull and kinde, dayly to be displeased.
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displeased. For if among men the sonne can with no better advocate plead his cause to his Father, and by no better meanes get and recover his fauour being lost, than if he himselfe humbly and lowly, acknowledging his fault, do beseech his fathers mercie (for then the fatherly bowels cannot hide them selves but must bee moued at such prayers) what shall that father of mercies do, and the God of all comfort? shall not he rather heare the teares and groanings of his children intreating for themselves (especially if he doth call and exhort vs to do so) than any other intercessions whatsoever they be to the succour whereof they do so carefullie fle, not without some shew of deli parte, because they differfull of the kindnes and mercifullnes of their father? This overflowing plenty of fatherly kindnes he depainted and setheth out vnto vs in the parable, where the Father lovingly embraceth the sonne that had estranged himselfe from him, that had riotously wasted his substance, that had every way grievously offended against him, and he tarieth not till he do with words crue pardon, but he himselfe preventeth him, knoweth him a faire off returning, of his owne will geeth 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 plentiful kindnes we ought to looke for at his hand, who is not onely a Father, but also the best and most mercifull of all Fathers, howfaucuer we be vnkinde, rebellious and naughtie children, so that yet we cast our felues vpon his mercie. And that he might make it to be more assuredly beleued, that he is such a Father to vs, if we be Christianes: he willed not onely to be called Father, but also by express name Our Father: as if we might thus talke with him, O Father which hast so great naturall kindnesse toward thy children, so great easinesse to pardon, wemy children, call to thee & pray to thee, being assured and fully perswaded, that thou bearest no other affectation to vs than fatherly, howfaucuer we be vnworthie of such a father. But because the small capacities of our heart conceive not so great vnmeasurable easinesse of fauour, not onely Christ is to vs a pledge and earnest of our adoption, but also he giueth vs the spirit for wines of the same adoption, through whom we may with a free and lowd voice criie Abba, Father. So oft therefore as any dayly shall wildestand and vs, let vs remember to aske of him, that correcting our fearefullnes he will set before vs that spirit of couragion to be our guide to pray boldly.

Whereas wee are not so taught that every one should severally call him his owne father, but rather that we should all in common togethre call him Our Father: thereby we are put in mind, how great affectation of brotherly love ought to be among vs, which are allgethre by one same right of mercie and liberalitie, the children of such a father. For we all have one common Father, from whom commeth whatsoever good thing may beide vnto vs, there ought to bee nothing seuerall among vs, which we are not readie with great chearfulnesse of minde to communicate one to another, so much as neede required. Now if we be so destitue, as we ought to be, to reach out hand and helpe one to another, there is nothing wherein we may more profit our brethren, than to commend them to the care & prudence of the most good father, who being well pleased and faunouring, nothing at all can be wanting. And verily euene this same we owe to our father. For as he that truly and hartily loueth any father of houehold, doth also embrace his whole househould, with love and good will: likewise what love and affectation we beare to this heavenly Father, we must shew toward his people, his househould and his inheritance, which he hath so honored, that he hath called it the fulnesse of his onely begotten Sonne. Let a Christian man therefore frame his prayers by this rule, that they be common, and may comprehend all them that bee brethren in Christ with him: and not onely those whom he prefently seeth and knoweth to be such, but all men that liue vpon earth: of whom, what God hath determined, it is out of our knowledge seeing that it is no lette godly then natural to with the best to them, & hope the best of them. Howbeit we ought with a certain
singular affection to beate a speciall inclination to them of the houshold of Faith, whom the Apostle hath in every thing peculiarly commendeth vnto vs. In a summe, All our prayers ought to be so made, that they have respect to that community which our Lord hath stablished in his kingdom and his house.

39 Yet this withstandeth not, but that we may specially pray both for our selves and for certaine other: so that yet our minde depart not from having an eye to this community, nor once swear from it, but apply all things vnto it. For though they be singularly spoken in forme, yet because they are directed to that mark, they cease not to be common. All this may be easily vnderstood by a like example. The commandement of God is general, to reheue the neede of all poore: and yet they obey this commandement which to this end doe helpe their poore, whom they know or see to be in neede, although they passe over many whom they see to be pressed with no leffe necessitie: either because they can not know all, or be not able to helpe all.

After this maner they also doe not against the will of God, which having regard vnto and thinking vpon this common fellowship of the Church, doe make such particular prayers, by which they do with a common mind in particular words, commend to God themselues or other, whose necessitie God willed to be more neerely known to them. Howbeit all things are not like in praire and in bestowing of goods. For, the liberalitie of giving cannot be vfed but toward them whose need we have perceived: but with praires we may helpe euen them that are most strange and most vnknownen to vs, by how great a space of ground lowere they be distant from vs. This is done by the general forme of prayer, wherein all the children of God are contained, among whom they also are. Hereto we may apply that which Paul exhorteth the faithfull of his time, that they lift vp every where pure hands, without strife: because when he warneth them that strife thusteth the gate against praires, he willeth them with one minde to lay their petitions in common together.

40 It is added, that he is in heauen. Whereupon it is not by and by to be gathred that he is bound fast inclosed and compassed with the circle of heauen, as within certaine barres. For Salomon also confesseth that the heauens of heauens cannot containe him. And he him selfe faith by the Prophet that heauen is his scate, and the earth his footstoole. Whereby visibly he signifieth that he is not limitted in any certaine coast, but is spread abroad throughout all things. But because our minde (such is the grosseesse of it,) could not otherwise conceiue his vnspakeable glory, it is signified to vs by the heauen, than which there can nothing come vnder our sight more ample or fuller of majestie. Sith therefore wherefore 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 above all sense both of body and soule. Againe by this maner of speaking he is lifted vp above all chaunce of corruption and change: finally it is signified that he comprehendeth and containeth the whole world and governeth it with his power. Wherefore this is all one as if he had been called of infinite greatness or height, of incomprehensible substance, of vncaurable power, of everlasting immortalitie. But while we haue this, we must lift vp our minde higher when God is spoken of, that we darre not any earthly or fleshy thing of him, that we measure him not by our small proportions, nor draw his will to the rule of our affections. And therewithall is to be raised vp our affiance in him, by whose providence and power we understand heauen and earth to be governed. Let this be the summe, that vnder the name of Father is set before vs that God which hath in his owne image appeared to vs, that he may be called vpon with assiured Faith: and that the familiar name of Father is not onely applied to stablish affiance, but also availeth to hold fast our minde that they be not drawen to doubtfull or fained Gods, but shoulde from the ouely begotten sonne climbe vp to the ouely Father of Angels and of the Church: then, that because his seate is placed in heauen, we are by the governance of the world put in
minde that not without cause we come to him which with present care commandeth his owne will to meeke vs. Who so come to God (faith the Apostle) they must first believe that there is a God; then that he is wiser and kinder to all them that seeke him. Both these things Christ affirmeth to be proper to his father, that our faith may be staid in him; then, that we may be certainly persuaded that he is not careles of our safety: because he will not give reason to vs to extend his providence. With which introductions Paul prepareth vs to pray righteously. For before that he biddeth our petitions to be opened before God, he faith thus, Be ye carefull for nothing, the Lord is at hand. Wherby appeareth that they doubtfully and with perplexity rolle their prayers in their minde which have not this well settled in them, that the eie of God is upon the righteous.

The following of the name of God which is the first petition both in that which be teacheth and that which be worketh, earnestly to be longed for and craved in prayer. Psal.33.18. Psal.48.11.

41 The first petition is, That the name of God be hallowed, the neede whereof is joyned with our great fame. For what is more shamefull then that the glorie of God should be partly by our vnthankfulness, partly by our maliciousnes darkened: and so much as in it lieth by our boldnes & furious stubbornnes, vterly blasted out? Though all the wicked would burst themselues with their wilfulnes full of sacrilege, yet the holinesse of the name of God gloriously thineth. And not without cause the Prophet crieth out, As thy name O God, so is thy praise into all the ends of the earth. Wherefore as the name of God is known, it cannot be but that his strengthes, power, goodnes, wisdom, rightouesnes, mercy, and truth must shew it selfe, which may draw vs into admiration of him, and thinke vs to publish his praise. Sith therefore the holinesse of God is so shamefully taken from him in earth, if we be not able to rescue it, we be at the least commancted to take care of it in our prayers. The sense is, that we with the honour to be given to God which he is worthie to have, that men never speake or think of him without most high reverence; whereunto is contrarie the vnholie abusing, which hath alway beene too common in the world, as at this day also it rangeth abroad. And hereupon commeth the necessitie of this petition, which if there lusted in vs any godlines, though it were but a little, ought to have beene superfluous. But if the name of God haue his holinesse sake, when being feuered from all other, it breatheth out nothing but glorie, here we are commanded not only to pray that God will deliver that holy name from all contempt and dishonour, but also that he will subdue all mankind to the reverence of it. Now whereas God discloseth himselfe to vs partly by doctrine, and partly by works, he is no otherwise sanctified of vs, than if we giveth to him in both behalves that which is his, and so embrace whatsoever shall come from him: and that his feuerite haue no lesse praise among vs than his mercifullenesse, so as much as he hath in the manifold diverte of his works imprinteth marks of his glorie which may worthily draw out of all toonges a confession of his praise. So shall it come to passe that the Scripture shall have full authority with vs, and that no good successfull shall hinder the blessing which God deserveth in the whole course of the governning of the world. Againste, the petition also tendeth to this purpose, that all vngodlinesse which defleeth this holy name, may bee destroyed and taken away: that whatsoever things doe darken and diminish this sanctifying, as well flanders as mockings, may bee driven away: and when God subdueth all sacrileges, his glorie may thereby more and more thine abroad.

42 The second petition is, that The kingdom of God may come: which although it containe no new thing, is yet not without cause seuered from the first: because if we consider our owne drownes in a thing greatest of all other, it is profitable that the thing which ought of it selfe to haue beene most well known, bee with many words of beaten into vs. Therefore after that we have beene commancted to pray to God to bring into subjection, and at length vitally to destroy whatsoever spoteth his holy name: now is added a like and in a manner the same request, that his kingdom come. But although wee haue already set forth the definition of his
his kingdom, yet I now briefly rehearse, that God reigneth when men as well with forsaking of the pleasures as with despising of the world & of the earthly life, do so yield themselves to his righteousnes, that they aspire to the heavenly life. Therefore there are two parts of this kingdom: the one that God correct with the power of his Spirit all corrupt desires of the flesh, which do by multitudes make warre against him: the other, that he frame all our sentences to the obedience of his government. Therefore none do keep right order in this prayer, but they which begin at themselves, that is to say, that they be cleaned from all corruptions which trouble the quiet state of the kingdom of God, and infect the purenesse thereof. Now because the word of God is like a kingly scepter, we are here commanded to pray he will subdue the minds and hearts of all men to willing obedience of it. Which is done, when with the secret instinct of his Spirit he uttereth the effectual force of his words, that it may be advanced in such degree as it is woorthie. Afterward we must come downe to the wicked which do obstinately and with desperate rage resift his authority. God therefore setteth vp his kingdom by humbling the whole worlde: but that in diverse maners: because he teacheth the wantonnesse of men, and of other some he breaketh the vaunted pride. This is daily to be wished that it be done, that it may please God to gather to himselfe Churches out of all the coastes of the world: to enlarge and encrease them in number, to enrich them with his gifts, to establish right order in them: on the other side to overthrow all the enemies of pure doctrine and religion, to scatter abroad their counsels, to cast downe their enterprises. Whereby appeareth that the endeavour of daily proceeding is not in vaine commanded vs: because the matters of men, are neuer in so good cafe, that filthinesse being shaken away and cleansed, full purenesse flourisheth and is in liuely force. But the subtilitie of it is deferred unto the last comming of Christ, when Paul teacheth that God shall be all in all. And so this prayer ought to withdrawe vs from all the corruptions of the worlde, which doe devour vs from God that his kingdom should not flourish in vs, and also to kindle our endeavour to mortifie the flesh, finally to instruct vs to the bearing of the crosse: forasmuch as God will in this wile have his kingdom spread abroad. Neither ought we to take it uncontentedly that the outward man be destroyed, so that the inward man be renwed. For this is the nature of the kingdom of God, when wee submut our felues to the righteousnes thereof, to make vs partakers of his glorie. This is done when brightly setting forth his light and truth with alway newe enereafes, whereby the darknes and lies of Satan and his kigdonde may vanish away, be destroyed and perished, he defendeth them that be his, with the helpe of his Spirit, directeth them to vprightnesse, and strengeth them to continuance: but overthroweth the wicked conspiracies of his enemies, shaketh abroad their treasons and deceits, preventeth their malice, and beateth downe their stubbornnesse, till at length he killeth Antichrist with the Spirit of his mouth and destroy all vngodlines with the brightness of his comming.

43 The third petition is, That the will of God be done in earth, as it is in heaven. Which although it hangeth upon his kingdom, and cannot be seuered from it, is not in vaine added faterall, for our grossenesse, which doth not easily or by and by conceive what it is that God reigneth in the world. It shall therefore be no absurditie if this be taken by way of planter exposition: that God shall then be king in the world when all things shall submit themselves to his will. Nowe here is not meant of his secret will whereby he governeth all things and directeth them to their ende. For though Satan and men are troubleomely carried against him, yet hee can by his incomprehensible counsell not onely turne aside their violent motions, but also drive them into order that hee may doe by them that which he hath purposed. But here is spoken of another will of God, namely that, whereunto answered willing obedience: and therefore the heaven is by name compared with the earth: because the Angels,
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as it is said in the Psalme, do willingly obey God and are diligently bent to doe his commandements. We are therefore commanded to wish that as in heaven nothing is done but by the becke of God, and the Angels are quietly framed to all uprightness: so the earth, all stubbornesse and persecutinelle being quenched, may be subject to such gouernement. And when we require this, we renounce the desires of our owne flesh: because whosoever doth not resigne and yeild his affections to God, he doth as much as in him lieth set himselfe against him, forasmuch as nothing commeth out of vs but faultie. And we are againe by this praiser framed to the forsaking of our felues, that God may gouerne vs after his will: and not that only, but that he may also create in vs new minds, and new hearts, our old being brought to nought: that we may feele in our felues none other motion of desire than a meer colent with his will: summanly that we may will nothing of our felues, but that his Spirit may gouerne our hearts, by whom inwardly teaching vs we may learn to love those things that please him, and to hate those things that displeafe him. Whereupon this also followeth, that whatsoever affections fight against his will, he may make them vaine and void. Let here be the first three chief points of this prayer, in asking whereof we ought to have the onelie glorie of God before our eyes, leaving the respect of our felues, and having no regard to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to secke it. But alitbe all these things, though we neither thinke of them, nor with them, nor aske them, must neuertheless come to passe in their due time, yet we must with them and require them. And this to do is no small profit for our travaile, that we may seerifie and prooffe our felues to be the seruants and children of God, as much as in vs lieth endeauouring and being truelie and througly givit to set forthe his honour, which is due to him being both a Lord and a Father. Who to therefore do not with affection and zeale of announcing the glorie of God, pray that the name of God be hallowed, that his kingdom come, that his will be done: they are not to be accounted among the children and seruants of God: and as all these things shall be done against their willes, so they shall tumne to their confusion and destruction.

44 Now followeth the second part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the glorie of God (which as Paul wittnesseth, is to be regarded euen in meate and drinke) we should secke onelie what is profitable for our felues: but we have alreadie givin warning that there is this difference, that God peculiarly claiming three petitions to himselfe doth drawe vs to himselfe wholly, that he may in this wile prove our godlines. Then he graunteth vs also to have an eye to our owne commodities, but with this condition, that we ask nothing for our felues but to this end that whatsoever benefite he bestowe on vs, they may set forthe his glory: forasmuch as nothing is more rightfull then that we live and die to him. But in this petition we aske of God generally all things which the use of the bodie needeth under the elements of this world, notonly wherein we may be fed and clothed, but also whatsoever he foreseeth to be profitable for vs, that we may eate our bread in peace. By which prayer briefly we yeeld our felues into his care, and commit vs to his providence, that he may feede, cherish, and preferue vs. For the most good Father disdained not to receive also our bodie into his faithfull safeguard and keeping, to exercise our Faith in these small things, when we looke for all things at his hands euen to a crumble of bread and a drop of water. For whereas it is come to passe I wrote not how by our iniquitie, that we be mouted and vexed with greater care of the flesh then of the soule: many which dare trust to God for their soule, are yet carefull for their flesh, are yet in doubt what they shal eate, and wherewith they shal be clothed: and if they have not plentie of wine, wheate, and oile aforhand, they tremble for feare. So much more do we esteeme the shadow of this life which lasteth but a moment, than that everlastinge immorta-
the grace of Christ.

Wc ought this ioined nor with onely the tented With mouth. that cur offraile is of the vnleileit are fuftained, but the other vpon fayde in Mafs) doe by themselues get vs any thing, vnleffe the blessing of God be present: yea the plenty of bread should nothing at all profite vs, vnleffe it were by God turned into nourishment. And therefore this liberalitie of God is no leffe necessarie for the rich than for the poore: because haung their cellars and their barnes full, they should yet faint for drincke and emptincsse, vnleffe they did by his grace enjoy their bread. The word This Day, or euerday as it is in the other Evangclift, and also the adieutte Daily, do bridle the too much greedines of fiaile things, wherewith we are wont to burne out of measure, and whereunto are ioyned other caules: fis if we have plentiful abundance, we do gloriously powre it out vpon pleasure, delights, boating, and other kinds of riotous excelle. Therefore we are commanded to aske only so much as is enough for our necessitie, and as it were from day to day, with this affiance, that when our heavenly Father hath fed vs this day, he will also not faile vs to morrow. Therefore how great plenty of things souer do flowe vnto vs, yet when our barnes be stuffed and our cellars full: yet we ought alway to aske our dayly bread: because we must certainly beleue that all substance is nothing, but in somuch as the Lord doth by powring our of his blussing with continuall encreas make it fruitfull: and that the very same substance that is in our hand, is not our owne, but in somuch as he doth euerie houre giue vs a portion and granvt vs the vfe of it. This whereas the pride of men doth most hardlie suffer it fellow to be perviade: the Lord testifieth that he hath shewd a singular example thereof for all ages, when he fed his people with Manna in the wildernesse, to teach vs that man liuet not in bread onlie, but rather in the word that commeth out of his mouth. Whereby is declared, that its his power alone by which our life & strenghs are sustaine, although he do minifter it vnto vs vnder bodilie instruments. As he is wont also to reach vs by the contrade example, when he so oft as he will, breake the strengh and (as he calleth it) the stale of bread, that men eating may pine, with hunger, and drinking may be dried vp with thirst. But whoe not being contented with daily bread, but with vnbridled greedinesse are gaping for endelss foare, or whose being full with their abundance, and carelesse by reason of the hape of their riches, doe neverthelesse flie to God with this prayer, they doe nothing else but mocke him. For, the first sort of such men aske that which they would
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not obtaine, yea that which they most of all abhorre, that is, to have onely daily bread, and so much as in them lieth they dissemblingly hide from God the affecti

on of their countouesfiell; whereas true praiere ought to powere out before him the very whole minde it selfe, and whatsoever inwardly lieth hidden. But the other fote doe aske that which they looke not for at his hande, namely that which they thinke that they hae with themselves. In this that it is called ours the bountifull of God (as we haue sade) fo much more appeareth, which maketh that ours that is by no right due to vs. Yet that expostution is not to be rejected which I haue also touched, that by our bread is meant that which is earned with rightfull and harmislesse trauell, and not gotten with deceit and extortions: because that is alwaye other mens which we get to our felues with any ill doing. Whereas we pray that it be giuen vs, thereby is signified that it is the onely and free gift of God, from whence ever it come to vs, yea when it shall most of all seeme to be gotten by our owne policie and trauell, and earned with our owne hands: for as much as it commeth to passe by his owne bleffing that our labours prosper well.

45 Now followeth. Forgivie vs our dets: in which petition and the next following, Christ hath breifly contained whatsoever maketh for the heavendy life: as in these two partes fiandeth the spirituall covenant which God hath made for the saluation of his Church, I will write my lawes in their hartes, and I will be mercifull to their iniquitie. Here Christ beginneth the forgiveneffe of sinnes: after this, he will by and by adoyne the second grace, that God defende vs with the power of his Spirit, and sustaine vs with his helpe, that we may fiand vs overcome against all tentations. And sinnes he calleth dets, because we are debound to pay the penaltie of them, and were by no meanes able to satisfie it, vnlesse wee were acquired by this forgiveneffe. Which pardon is of his free merciwe, when he himselfe liberally wipeth out these dets, taking no payment of vs, but with his owne merci satisfying himselfe in Christ, which hath once giuen himselfe for recompence. Therefore who fo trueth that God shall be satisfied by their owne or other mens merites, and that with fuch satisfactions the forgiveneffe of sinnes is recommodated and redeemed, they have no part of communicating of this free forgiveneffe: and when they call vpon God in this maner, they doe nothing but subscribe to their owne accustommation, yea and scale their owne condemnation with their owne witnesse. For they confesse themselves dets, vnlesse they be acquited by the benefite of forgiveneffe, which yet they doe not receive, but rather refuse, when they thultz unto God their owne merites and satisfactions. For, so they doe not beseech his merciwe, but doe appeale to his judgemen. As for them that dreame of a perfection in themselves, which taketh away neede to crave pardon, let them haue such discipes whom the itching of their cares druzeth to errors: so that it be certaine that so many discipes as they get, are taken away from Christ: for as much as he instructing all to confesse their guiltiness, receieth none but sinners: not for that he cherisseth sinnes with flatterings, but because hee knew that the faithfull are never throughly unclothed of the vices of their flesh, but that they alwaye remaine subiecte to the judgemen of God. It is in deed to be wished, yea and to be earnestly endued, that we haue performing all the partes of our dutie may truly reioice before God that we are cleane from all spot: but for as much as it pleaseth God by little and little to make against his image in vs, that there alway remaineth some infection in our fleth, the remedie ought not to have been despised. If Christ by the auhtoritie giuen to him of his Father, commandeth vs throughout the whole course of our life, to flee to cruasing of pardon of our guiltines: who shall be able to suffer these new masters, which goe about with this imagined ghost of perfect innocencie to daounce the eyes of the simple, to make the to trauell that they may be made free from all fault? Which, as Iohn witteth, is nothing else but to make God a liar. And with all one worke these lewd men by cancelling one article do teare in funder
and by that mean do weaken the very foundation the whole covenant of God, wherein we have shewed that our salvation is contained: so as they be not only rob-
bers of God, because they feuer those things so coniroyed, but also wicked and
cruell because they ouerwhelme poor soules with despaire: and traitours to them-
seles and others, that be like them, because they bring themselves into a slothfulnesse
directly contrarie to the mercie of God. But whereas, some object, that in willing
the comning of the kingdom of God, we do also ask the putting away of sinne:
that is too childifh, because in the first table of this praiser is set forth unto vs most
high perfection, but in this part is set forth our weaknesse. So these two things do finely
agree together, that in a spring toward the maie we despise not the remedies which
our necessities requireth. Finally, we pray that we may be forgiven as we our felues
do forgive our debtors, that is, as we do forgive and pardon all of whomsoever we
have beene in any thing offended, either vnhuftly handled in deed, or reprochfully
vied in word. Not that it lyeth in vs to pardon the guiltines of the faute and offence
which pertaineth to God alone: but this is our forgiving, of our owne willingnesse
to lay away out of our mind wrath, hatred, and desire of reuengement, and with vol-
untary forgetfulness to tum over foote the remembrance of injuries. Where-
fore we may not aske forgiuenesse of sinnes at the hand of God, if we do not also
forgiue their offences toward vs which either do or have done vs wrong. But if we
keepe any hatreds in our hearts, and purpose any reuengements, and imagine by what
occasion we may hurt, yea, and if we do not endeouer to come into fauour againe
with our enemies, and to denever well of them with all kinde of friendly doings, and
to winne them vnto vs: we do by this prayer beeche God that he do not forgiue vs.
For we require that he grant vs the same forgiuenesse which we grant to other.
But this is to praye that he grant it not to vs, vnlesse we grant it to them. Whoso
therefore be fuch, what doe they obtaue by their prayer but a more grievous judg-
ement? Last of all it is to be noted, that in this condition that he forgiue vs as we forguine
our debtors, is not therefore added for that we doe his forgiuenesse by the for-
giuenesse which we grant to other, as if that cause of forgiuenesse to vs were there
expressed: but by this word partly the Lords will was to comfort the weaknesse of
our Faith, for he added this as a signe whereby we may be assured that he hath as
surely granted to vs forgiuenesse of our finnes, as we surely know in our conscience
that we have granted the same to other, if our mind be void and cleansed of all ha-
tred, emie, and reuengement, and partly by this as it were by a maie, he wipeth
them out of the number of his children that they may not be called to call vpon him
as their Father, which being headlong hastily to reuenge, and hardly entretained to par-
don, do we by this continually continuing enmities, and do cherish in them they same
displeasure toward other which they pray to be turned from themselves. Which is also
in Luke expressly spoken in the words of Christ.

46 The six petition (as we have said) answereth to the promise of engraving the
lawe of God in our hearts. But because we do not without continuall warfare and
hard and great strinings obey to God, we do here pray to be furnished with such
weapons and defended with such succor, that we may be able to get the victorie:
whereby we are warned that we stand in neede not onlie of the grace of the Spirit,
which may soften, bow, and direct our hearts to the obedience of God, but also of his
helpe, whereby he may make vs invincible against both all the witterous entrapp-
ings and violent conflicts of Satan. But now of tentations there are manie and
diverse sorts. For, both the perverse thoughts of minde prouoking vs to trespassing
against the lawe, which either our owne lust, doth ministre vnto vs, or the devill
Math.4.1. & 3. furreth vp, are tentations: and also those things which of their owne nature are not
cuill, yet by the craft of the devill are made tentations, when they are set before
our eyes, that by the occasion of them we be drawn away or do swaue from God.

And
Of the manner how to receive

And these temptations are either on the right hand or on the left. On the right hand, as riches, power, honours, which commonly doe with their glittering and shew of good so daftell the sight of men, and catch them with the bated hooke of their flatterings, that being entrapped with such deceites, or dronke with such sweetenes, they may forget their God. On the left hand, as puertrie, reproches, despisings, troubles, and such other: that they being grieved with the bitterness and hardnes thereof may be utterly discouraged, cast away faith and hope, and finally be altogether estranged from God. To these temptations 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 heavenly Father that he suffer vs not to yelde: but rather that hee uphold vs and raise vs vp with his hand, that being strong by his strength, we may stand fast against all the assaults of the malicious enemie, whatsoever thoughts he put into our minde: then, that whatsoever is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwne downe with aduerbite. Neither yet doe we heere require that we may feele no temptations at all, with which we have great neede to be starded vp, pricked, and pinched, leaft by too much rest we grow dull. For not in vaine did Dauid wish to be tempted: and not without cause the Lord dayly tempreth his elect, chastising them by flame, puertrie, trouble, and other kindes of Cruelie. But God tempteth after one manner, and Satan after another: Satan, to destroy, damne, confound, and throwe downe headlong: but God, that by prouing them that be his he may haue a triall of their vsnainednesse, and by exercising them may confirme their strength, to mortifie, purge by fire, and feare their fleth, which vnlesse it were in this wife restrained, would waxe wanton, and would wildly outrage about measure. Moreouer Satan affaileth men vnarmed and vnreadie, that hee may oppresse them vnware: God eu'n with tempting worketh the effect, that they which be his may patiently beare whatSOever hee tendeth upon them. By the name of the Evil, whether we understand the Deuill, or sinne, it maketh little matter. Satan in deedde himselfe is the enimie that lieth in waitre for our life: but with sinne he is armed to destroy vs. This therefore is our request, that we may not be overcome or ouerwhelmed with any tentations, but may by the power of the Lord stand strong against all contrarie powers wherewith we are affaile: which is, not to yelde vs vanquished to tentations, that being receiued into his keeping and charge, and being safe by his protection: we may endure vnovercome ouer sinne, death, the gates of hell, and the whole kingdom of the deuill: which is to be delereted from euill. 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 violence. Otherwise we should but vainely or as it were in moccage askethat which we had alreadie in our felues. Surely, they which prepare them to such a battle with trust of them felues, doe not sufficiently understand with how fierce and well armed an enimie they haue to doe. Now we pray to be delereted from his power, as out of the mouth of a mad & raging lion, whereas we should be torn in pieces with his teeth & pawes, and swallowed with his throte, vnles the Lord do deleret vs out of the midde of death: yet therewithall knowing this that if the Lord shall stand by vs, and fight for vs when we are ouerthrouned, we shall in his strength shew strength. Let other trust as they lift to their owne abilities and strengthes of freewill, which they think that they haue of them felues: but let it suffice vs that we stand and are strong by the onely strength of God. But this prayer containeth more than at the first sight it beareth in shew. For if the Spirite of God be our strength to figh out our combate with Satan, we shall not be able to get the victorie vnles we being filled with that Spirite shall haue put off all the weakenesse of our fleth. When therefore we pray to be delereted from Satan and the Deuill, we pray to be from time to time enriched with new encreas of the grace of God, till being fully stuffed with them,
we may triumph over all euill. It seemeth hard and rough to some, that we craue of God that he leade vs not into tentation, for as much as it is contrarie to his nature to tempt, as James wittnesseth. But this question is already partly inquired, where wee finde that our owne luft is properly the caufe of all the tentations wherewith we are overcomen, and therefore woorthily beareth the blame thereof. Neither doeth James meane any thing else, but that the faults are without caufe and wrongfully laide vpon God, which we are driven to impute to our felues,becaue we knowe our selues in our conscience guiltie of them. But this withif andeth not, but that God may when it pleareth him make vs bond to Satan, cast vs away into a reprobate sense, and to filthie lustes, and so leade vs into tentation by his judgement which is righteous in deed but yet oftentimes secret: for as much as the caufe of it is often hid from men, which is yet certainly knowne with him. Whereupon is gathered that this is not vnfit manner of speaking, if we be perswaded that he doth not without caufe so oft threaten, that when the reprobate shall be striken with blindnesse and hardening of hart, these shall be sure tokens of his vengeance.

47 Those three petitions, wherewith we doe peculiarly commende vs and our things to God, doe euidently shew this which we have before saide, that the prayers of Christians ought to be common and to tend to the common edifying of the church, and to the encreafe of the communion of the faithfull. For there doth not every man pray to have any thing privately gien, but all in common together doe pray for our bread, for forgiveness of sinnes, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adioyned a caufe why we have both so great boldnesse to ask, and so great trust to obteaine: which although it be not in the late copies, yet it agreeth more fiely in this place than that it should seeme worthwhile to be omitted, namely that his is the kingdom, and the power and the glory for ever. This is the perfect and restriet of our foule. For if our prayers were to be commended to God by their owne woorthines, who should be so bold, as once to open his mouth before him? Now howsoever we be most miserable, howsoever most vnwoorthie of all men, howsoever void of all commendation: yet wee shall never want caufe to praje, and never be defiitute of confidence: forasmuch as our father cannot haue his kingdom, power, & glorie taken away from him. At the end is added Amen, whereby is expressed the ferventnesse of desire to obteaine those things that wee have asked of God; and our hope is confirmed that all such things are alreadie obtained and shall bely be gien vs because they are promised by God, which cannot deceive. And this agreeth with that maner of prayer which we have here before rehearsed, Do it Lord for thy names sake, not for our sake, or our right ouerinnesse: whereby the holy ones do not onely expresse the end of their prayers, but also confesse that they are vnwoorthie to obteaine vnlesse God fetch the caufe from himselfe, and that their trust to speed commeth of the onely nature of God.

48 Thus haue we whatsoever we ought yea or in any wife may ask of God, set forth in this form as it were a rule of praying taught by the best Schoolmaster Christ, whom the Lord hatte sett vs to be our teacher, and whom alone he hath willed to be harkened vnto. For he both hath beene his eternall wisdome, and being made man is giuen to men the angell of great counsell. And this prayer is in all points so fully perfect, that whatsoeuer forreine or strange thing is added which cannot bee referred to it, it is vnгодliche and vnwoorthie to be allowed of God. For in this summe he hath set forth, what is meete for him, what is pleasing to him, what is necessarie for vs: finally whathe will grant. Wherefore who do dare go further, and to ask any thing of God before these, first they will add of their owne to the wisdome of God (which cannot be done without mad blaspheemie) then they holde not themselves under the will of God, but delining it doe with greedinesse wander further: finally they shall never obteaine any thing, forasmuch as they praje without faith.
Cap. 20. Of the manner how to receive faith. And there is no doubt that all such prayers are made without faith, because here wansthe worde of God, upon which unless faith be grounded, can in no wise stand. But they which forsaking the matters rule, do follow their own desires, are not only without the worde of God, but also so much as they be able with their whole endeavor are against it. Therefore Tertullian no lesse stily than truly hath called this: a lawfull prayers, secretly signifying that all other are lawlesse and unlawful.

49. We would not have these things so taken as though we were so bound with this forme of prayer, that we may not change a worde or a syllable. For there are ech where read many prayers in the Scripture, farre differing from this in wordees, yet written by the same Spirit, and which are at this day profitable to be vfed of vs. Many are continually put into the mouths of the faithful by the same Spirit, which in likenes of wordees do not so much agree. This onely is our meaning in so teaching, that no man should seeke, looke for, or ask any other thing at all than that which is summarily comprehended in this prayer, and which though it most differ in wordees, yet differeth not in sense. Like as it is certaine that all the prayers which are found in the Scriptures, and which doe come out of godly harts, are applieed to this, so verlie none can any where be found, which may match, much lesse passe, the perfectnes of this prayer. Here is nothing left out, that mightbe thought vpon to the prayers of God, nothing that ought to come into the minde of man for his owne profits: & the same so fully that all hope is woorily taken away from all men to attempt to make them better. In a sum, let vs remember that this is the doctrine of the wisdome of God, which hath taught what he willed, and willed what was needfull.

50. But although we have above said, that we ought alway to breeth upward with mindees lifted vp to God, and pray without ceasing: yet forasmuch as such is our weaknesses, as needeth to be vpholde with many helpees: such is our childlike, as needeth to be pricked forward with many spurs: It is good that every one of vs appoint to himselfe privately certaine hours which may not passe away without prayer, and which may have the whole affectiones of our minde thoroughly busied to that purpose: as, when we rise in the morning, before that we go to our dutes worke, when we sit downe to meate, when we have been fed by the blessing of God, when we take vs to rest. Onely let this not be a superstitious observing of hours, by which, as praying a taske to God, we may think our felues discharged for the other hours: but a training of our weaknesses, whereby it may so be exercised and from time to time stirred vp. Specially we ought carefully to look that so oft as either we our felues are in diffexte, or we see other to be in diffexte with any hardnes of a deserfue, we run straight way to him, not with feste but with harts: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we recollewe that we acknowledge it to bee his with praisfe and thanksgiving. Finally, this is diligently to be obserued in all prayer, that we go not about to bind God to cernaine circumstancens, nor to appoint to him, what he shall do, at what time, in what place, and in what manner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condicion, but to leave to his will that those things which he will do, he may doe in what manner, at what time, and in what place it passefeth him. Wherefore wee make any prayer for our felues, we first pray that his will be done: where we doe alreadie submit our will to his: with which when it is refrained as with a bridle put vpon it, it may not presume to bring God into rule, but make him the judge and gouernour of all her desires.

51. If we do with mindees framed to this obedience, suffer our felues to bee ruled with the lawes of Gods prouidence, we shall easie ly learn to continue in prayer, and with longing desires patiently 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 we not daufe earcs he gaue to the prayer, which in the eyes of men seemed to be despised,
dispised. And this shall be a most present comfort, that we faint not and fall downe by depaire, if at any time God do not answere at our first requestes. Like as they are woont to doe, which while they are caried with their sudden heete, doe so call vpon God, that if he come not to them at their first brunts and bring them present helpe, they by and by imagine him to be angrie and hatefully bent against them, and casting away all hope of obtaining doe cease to call vpon him. But rather deflecting our hope with a well tempered cuennesse of minde, let vs goe forward in that perforeuance which is so much commended to vs in Scriptures. For in the Psalms we may oftentimes see how Dauid and other faithfull men, when they seeme in a manner wearied with praying, did beare the aire, because they threw away their words to God that heard them not, and yet they cease not from praying: because the worde of God hath not his full autoritie maintained, vnlesse the credit thereof bee fett above all successe of things. Moreover let vs not tempt God and prouoke him against vs being wearied with our importunacie, which many vs do to doe, which doe nothing but indent with God vpon a certaine condition, and binde him to the lawes of their covenantning, as though he were feruant to their desires: which if he doe not presently obey, they disdain, they chafe, they carpe against him, they murmure, they turmoile. Therefore to such oftentimes in his furor he being angry granteth that, which to other in his mercy he being favorable denieth. An example hereof are the children of Israel, for whom it had bene better not to have been heard of the Lord, than with flesh to eate vp his wrath.

52 But if yet at length after long looking for it our sence do not perceiue what we have preuiled with praying, and feel no fruit thereof: yet our faith shall assur vs of that, which cannot bee percieued by sence, namely that we have obtained that which was expedient for vs, for as much as the Lord doth so oft and so certainly call vpon him that he will have care of our greeces, after that they have been once laide in his bosome. And so he will make vs to possifie abundance in pouertie, comfort in affliction. For howsoeuer al other things do faile vs, yet God wil never faile vs, which suffireth the waiting and patience of them that be his to be disappointed. He alone shall suffice vs in stead of all things, for as much as he containeth in him selfe all good things, which he shall one day dill lose vnto vs at the day of judgement when he shall plainly then forth his kingdom. Beside this although God grantt to vs, yet he doth not alway answer according to the express forne of our request, but holding vs after outward seeming in suspence, yet by a meanes unknowne he sheweth that our prayers were not vaine. This is meant by the worde of John, If we knowe that he hareth vs when we ask any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfuousnesse of words: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle and fauourable to our prayers, that the hope which refeth vpon his wordes may never disspoint vs. But with this patience the faithfull doe so faire neede to be saultained, that they should not long stand vnlesse they did stay vpon it. For the Lord doth by no light trials proue them that be his, and not tenderly doth exercise them: but oftentimes drueth them into the greatest extremeties, and when they are driven thither he suffereth them long to flieke fast in the mire, ere he give them any taste of his sweetenesse: and, as Hamanfaith, he flieeth, and quickeneth: he leadeth downe to the hells, and bringeth backe againe. What could they here doe but be discouraged, and fall headlong into depaire: vnlesse when they are in distresse and desolate and alreadie lye dead, this thought did raise them vp, that God doth looke vpon them, and that there shall be at hande an ende of their euils? But howsoeuer they stonde fast vpon the assurednesse of that hope, they cease not in the meanes time to pray; because if there be not in praiers a steadfastnesse of continuance, we nothing preuaile with praying.

The
Cap. 21. Of the maner how to receive
The xxj. Chapter.

Of the eternall Election, whereby God hath predestinate some to salvation, and other some to destruction.

By now whereas the covenant of life is not equally preached to all men, and with them to whom it is preached it doth not either equally or continually finde like place: in this diuersitie the woonderous depth of the judgement of God appeareth. For neither is it any doubt but that this diuersitie also serveth the free choise of God's eternal election. If it be euident that it is wrought by the will of God that salvation is freely offered to some, and other some are debarred from comming to it: here by and by arise great and hard questiones which cannot otherwise be discusst, than if the godly minde haue that certainly established which they ought to holde concerning election & Predestination. This is (as many thinke) a combersome question: because they thinke nothing to bee lesse reasonable than of the common multitude of men some be forordained to salvation, other some to destruction. But how they wrongfully encomber themselves, shall afterwarde be euident by the framing of the matter together. Beside that in the very same darkenesse which maketh men afraid, not onely the profitableness of this doctrine, but also the most sweete fruite thereof it selfe. We shal never ye be cleerely persuyaded as we ought to bee, that our salvation floweth out of the fountain of the free mercie of God, till his eternall election bee knoone to vs, which by this comparison brightely setteth forth the grace of God, that he doth not without difference adopte into the hope of saluation, but giueth to some that which he denieth to other. How much the ignorance of this principle diminishteth the glorie of God, how much it withdraweth from the true humilitie, it is plaine to see. But Paul denieth that that which is so necessarie to bee known, is possible to bee known, vnlesse God leaving altogether the respect of workes doe choose them whome he hath determined with himselfe. In this time (faith hee) the remannts were saved according to the free election, If by grace, then not of workes: for as much as grace should be then not be grace. If of workes, then not of grace: for as much as workes should now not be workes. If we must be brought backe to the beginning of election, that it may be certaine that saluation commeth to vs from no other where than from the meere liberalitie of God: they which will have this princible quenched, doe niggardly so much as in them lieth daire which which ought gloriously and with full mouth to have beeene published, and they plucke vp the very roote of humilitie. Paul, where the saluation of the remnant of the people is ascribed to free election, cleerely teftifieth that onely then it is known that God doth by his meere good pleasure saue whom he will, and not render reward vs which cannot be done. They which that the gates, that none may be holde to come to the drafting of this doctrine, doe no lesse wrong to men than to God: because neither shall any other thing suffice to humble vs as we ought to be, neither shall wee otherwsie seele from our hart how much we are bound to God. Neither yet is there any other where the upholding faine of sounde affiance, as Christ himselfe teacheth, which to deliuer vs from all scare, and to make vs vnuaquishable amonst so many dangers, ambusies, and deadly battell, promiseth that whatsoever he hath receiued of his father to keepe, shall be safe. Whereas we gather that they shall with continuall trembling be miserable, whosoeuer they bee that know not themselves to bee the proper poftition of God: and therefore that they doe very ill provide both for themselves and for all the faithful, which being blind at these three profits which we haue touched, would with the whole foundation of our saluation to be quite taken from among vs. Moreover, hereby the Church appeareth vnto vs, which otherwsie (as Bernard rightly teacheth) were
were not possible to be found, nor to be known among creatures because both ways in marriellous wise it lieth hidden within the bofome of blessed predestination, and within the Maffe of miserable damnation. But ere I enter into the matter it selfe, I must before hand in two forts speake to two forts of men. That the intreating of predestination, whereas of it selfe it is somewhat cumberome, is made verie doubtfull yea and dangerous, the curiousnesse of men is the cause: which can by no stops be restrained from wandring into forbidden compasses, & climbing vp on high: which, if it may, will leveus to God no secret which it will not search and turne ouer. Into this boldnes and importunacie forasmuch as wee commonly see many to rune headlong, and among thole some that are otherwise not culle men: hereis his occasion to warne them what is in this behalfe the due measure of their dutie. First therefore let them remember, that when they enquire upon predestination, they prince into the secret closets of the wifedome of God: whereinto if any man do carelessly and boldly break in, he shall both not attaine wherewith to satisfie his curiousnesse, and hee shall enter into a maze whereof he shall finde no way to get out againe. For neither is it meete that man shoulde freely search those things which God hath willed to be hidden in himselfe, and to turne ouer from vnnecessary the height of wifedom, which he willed to be honored and not be conceuued, that by it also he might be maruellous ynto vs. Those secrets of his will which he hath determined to be opened ynto vs, he hath disclosed in his word: and he hath determined, so farre as he foresee to pertaine to yvs and to be profitable for yvs.

2. We are come (faith Augustine) into the way of Faith, let vs stedfastly holde it. It bringeth into the Kings chamber, in which all the treasures of knowledge & wisedome are hidden. For the Lord himfelfe Christ did enuie his excellent and most choosen discipiles, when he faide, I haue many things to befaide to you, but yee cannot beare them now. We must walk, we must profite, we must encreafe, that our harts may be able to conceuue those things which now we cannot conceuue. If the last day find vs profiting, 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 onely way, that may leade vs to search whatsoeuer is lawfull to be learned of him, that it is the onely light, which may guie vs light to see whatsoeuer we ought to see of him: it shall easilie hold back & retraigne vs from all rathhes. For we shall know that so soonne as we be gone out of the bounds of the world we runne out of the way, and in darknes, in which race we must needs oftentimes strake, flipppe, and stumblle. First therefore let this bee before our eyes, that to ecounter any other knowledge of predestination than that which is set forth by the words of God, is a point of no lesse madness then if a man have a will to go by an vnprofitable waie, or to see in darknesse. 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, whereof the excessiue coeting is both foolish and perillous, yea and deadly. But if the wantones of wit provoke vs, it shall bee profitable alwaye to set this against it, whereby it may be beaten backe, that as too much of hye is not good, so the seaching of glory doth not turne ynto glory to the curious. For there is good cause why wee shoulde bee frayed away from that boldnes, which can do nothing but throwe vs downe headlong into ruine.

3. There be other which when they have a will to remedie this euill, doe command all mention of predestination to be in a manner buried, at the least they teach men to trie from everie manner of questioning thereof as from a rocke. Although the moderation of these men be herein worthy to be praised that they judge that mysteries shoulde be tastef in with such sobrietie: yet because they descend too much beneath the meanes: they little preuaile with the wit of man, which doth not lightlie suffer itself to be restrained. Therefore, that in this behalfe also wee may kepe a

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righteously we must return to the word of the Lord, in which we have a sure rule of understanding. For the Scripture is the school of the holy Ghost, in which as nothing is left out which is both necessary and profitable to be known, so nothing is taught but that which is behooveful to be learned. Wherefore therefore is uttered in the Scripture concerning predestination, we must beware that we debarr not the faithful from it, lest we should seem either ensnored to deprive them of the benefit of that God, or to blame and accuse the holy Ghost who hath published those things which it is in every wise profitable to be suppressed. Let vs therefore go to a Christian man; to open his mind and his ears to all the sayings of God which are directed to him, so that it be done with this temperance, so that soone as the Lord hath cleaved his holy mouth, he may also foreclose of himselfe all the way to inquire further. This shall be the best bond of sobriety, if not only in learning we may follow the Lord going before us, but also when they maketh an end of teaching, we cease to will to learn. Neither is the danger which they fear of so great importance, that we ought therefore to tune away our minds from the oracles of God. Notable is the laying of Sa<"", ". But in both godliness & common rea"", "in that this is not generally, mean of every thing, we must seeke a difference, lea"", "luther ignorance should please vs vnder colour of modestie and sobriety. That difference is in few words plainly set out by Moses, To the Lord our God (faith he) belongeth his secrets: but to vs and to our children he hath dislofeth these things. For we see how he commendeth to the people the studie of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it; and how he withholdeth the people within those bounds, by this only reason, because it is not lawful for mortall men to thrust themselves into the secrets of God.

4. Prophane men (I grant) do in the matter of Predestination suddenly catch hold of some what which they may earpe, or caull, or barke, or scoffe at. But if their waryn"", ". And therefore I must make them to know that there is almost none in which they or such as they do leave untouched with blasphemic. A straitly we will no Joffe, proudly outrage when he heareth that in the essence of God there are three persons, than if he heareth that God forewary what should become of man when he created him. Neither will they abstaine from laughing when they shall understand that there is little more than five thousand yeers passed since the creation of the world: for they will ask why the power of God was so long idle and a sleepe. Finally there can be nothing brought forth, which they will not scoffe at. For the refraining of these faulenties, must we hold our peace of the Godhead of the Sonne, and of the holy Ghost? or must we passe over in silence the creation of the world? Yea but the truth of God is both in this behalfe and euerie where mightier than that it neede to fear the cull speaking of the wicked: as Augustine strongly maintaineth in his worke of the good of Perseverance. For we see that the false Apostles could not by defaming and las"", "ed to be ashamed of it. But whereas they say that this whole pretention is perilous also for godly minde, because it maketh against exhortations, because it fals"", "eth faith, because it troubleth the hart: this is vaine. Augustine sticketh not to confesse that for these cau"", "s he was wont to be blamed, for that he did too freely preach Predestination: but, as he had in readiness wherewithall, he largely con"", "him. But we, because many & divers absurdities are thrust into this place, had rather to refuse every one to be wiped away in place but for it. Only this I desire generally to obtaine of them, that those things which the Lord hath laid vp in secre"", "er, we may not search: those things which he hath brought openly abroad, we may not neglect least either on the one part we be condemned of vaine curiosity, or on the other part, of v"", ""thankedfulnes. For, this also is verie well saide of Augustine, that we may safely follow the Scripture, which as with a motherly pace goeth stouppingly, least it should forfake
our weaknesses. But who so are so ware and so fearfully that they would have Predestination to be buried, lest it should trouble weake soules: with what colour, I beeke you, will they cover their arrogancy, when they indirectly accuse God of foolish vanity, as though he forsooke not the danger, which they thinke themselves to have wisely met with? Whosoever therefore travelleth to bring the doctrine of Predestination into mistaking, he openly faith cuill of God: as though somewhat had vanadusely flipped from him which is hurtfull to the Church.

5 Predestination whereby God adopteth some into the hope of life, and judgeth some to eternall death, no man that would be accounted godly dare simply deny: But they wrapp't vp with many caullations, specially they which make foreknowledge the cause of it. We in deed doe say that they be both in God, but we say that the one is wrongfully made subject to the other. When we give foreknowledge to God, we mean that all things alwaye have beene and perpetually doe remaine under his cies, so that to his knowledge there is nothing to come orpast, but all things are present, and so present that he doth not imagine onely by conceited forms (as those things are present to vs, whereof our mind holdeth the remembrance) but he truly beholdesth and seeth them as far before him. And this foreknowledge extendeth to the whole compasse of the world and to all creatures. Predestination we call the eternall decree of God, whereby he had it determined with himselfe what he willd to become of every man. For all are not created to like estate: but to some eternall life, and to some eternall damnation is fore-appointed. Therefore as every man is created to the one or other end, so we say that he is predestinate either to life or to death. But this Predestination God hath not onely retifified in every severall person, but hath showed an example thereof in the whole issue of Abraham, whereby might plainly appeare that it lyeth in his will what shall be the estate of every nation. When the Highetdevided the nations, and ferued the children of Adam, his part was the people of Israel, the cord of his inheritance. The separation is before the cies of all men; in the peron of Abraham as in a drie flocke one people is peculiarly chosen, all other being refused: but the cause appeareth not, saving that Moses, to cut off all occasion of glorying in posterity, teacheth that they excellently by the free loue of God. For he assigneth this to be the cause of their delurcance, for that God loved the Fathers, and chose their seed after them. More plainly in another Chapter: He was pleased in Deut. 7.8. to choose you, not because you pasted other nations in number, but because he loved you. The same admonition is often repeated with him, Behold, to the Lord thy God belongeth the heaven the earth, & whatsoever things are in it: and he hath pleased himselfe only in your Fathers, & hath loved them, and hath choosed you their seed. Againe in another place fancifitions are commanded them, because they are chosen to bea peculiar people. And againe in another place, Loue is affixed to be the cause of protection. Which also the Faithfull doe declare with on one voice, saying: He hath choosen for vs our inheritance, the glory of Israel, whom he hath loved. For they doe all impute to free loue all the gittes wherewith they were garnished of God: not onely because they knew that they themselues had obtained them by no deserving, but also that euen the holy Patriarch was not endued with such vertue, that he could purchase to himselfe and his posterity so great a prerogative of honor. And the more strongly to tread downe all pride, he upbranded them that they have despised no such thing, forasmuch as they are a stubborne and hard-necked people. And oftentimes the Prophets doe hatefully and as by way of reproch cast the Jews in the teeth with this election, because they had fowly departed from it. Whatsoever it be, now let them come fouth which will bind the election of God either to the worthines of men, or to the merits of worke. When they see one nation to be preferred before all other, and when they heare that God as led with no respect to be more favourably bent to a few and vnnoable, ye and froward and disobedient men: will they quarrel

The doctrine of Predestination ob-scured by such as make Gods foreknowledge, the cause thereof what knowledge is and what predestina-tions examples of both.
Cap. 21. Of the manner how to receive with him, because his will was to shew such an example of mercy? But they shall neither with their prating voices hinder his worke, nor with throwing stones of taunts into heauen shall bit or hurt his righteousnesse, but rather they fall backe upon their owne heads. Moreover the Israelites are called backe to this principle of the free covenant, when either thankes are to be given to God, or their hope to bereified vp against the time to come. He made vs, and not we ourselves (faith the Propher) his people and the sheepe of his pastures. The negativisme is not superfuous, which is added to excludivs, that they may know that of all the good things wherewith they excell, God is not only the author, but fetched the caufe thereof from himselfe, because there was nothing in them worthie of fo great honour. Also he bidde them to bee contented with the meere good pleasure of God in these words. The feeode of Abraham are his servants: the children of Isaac his elect. And after that he hath rehearsed the continual benefits of God as fruits of the election, at length he concluded, that he dealt so liberally because he remembered his covenant. With which doctrine agreed the song of the whole Church, Thy right hand and the light of thy countenance gave the land to our Fathers, because thou wast pleased in them. But it is to be noted, that where mention is made of the lande, it is a visible signe of the secret seuering wherein the adoption is contained. To the fame thankfulness David in another place exhorteth the people, saying, Blessed is the nation whose God the Lord is, the people which he hath chozen for an inheritance to himselfe. And Samuel encourageth them to good hope, saying, The Lord will not forsake you, for his owne great names sake, because it pleased him to creat you for a people to himselfe. Likewise David when his faith is satisfied, armeth himselfe to flight, saying, Blessed is he whom thou hast chosen, he shall dwell in thy courts. But for as much as the election hidden in God was manifested as well by the first delivrance as by the second, and other mean benefits: in Esay the word of Election is transferred to this, God shall have mercy on Isaac and he shall yet choose out of Israel: because he signifying the time to come, faith that the gathering together of the remnant of the people which hee seemed to have forsaken, shall be a signe of the stable and steadfast election, which once seemed to have beene fallen away. When also it is said in another place, I have chozen thee and have not cast thee away: he fethet out the continual course of the notable liberality of his fatherly good will. And yet more plainly the Angell fath in Zacharie, God shall yet choose Jerusalem: as though in hardly chastening, he had reected it; or as though the exile were an interrupting of the election: which yet remaineth immovable, although the signes thereof do not always appeare.

6. There is to be added a second degree more narrowly restraine, or in which was socne a more speciall grace of God: when of the same kinred of Abraham God had refreshed some, and other some by nourishing them in the church he shewed that he retained among his children, Imanuel had at the beginning obtained egall degree with his brother Isaac, because the spirituall covenant had beene no lesse sealed in him by the signe of Circumcision. He is cut off, and then Esaias at the laft an innumerable multitude and almost Israel. In Isaac was the feeode called: the same calling endured in Iacob. A like example God shewed in erecting Sauf: which thing is also gloriously rect forth in the Psalm. He hath put back the tribe of Joseph, & the tribe of Ephraim he hath not chosen, but hee hath chozen the tribe of Judah. Which the holy history divers times repeateth, that the wonderful secret of the grace may the better appeare in this change. Irael, Ephraim, and such other (I grant) fell from the adoption by their own fault and guiltinesse: because there was a condition adioyned, that they should faithfully keepe the covenant of God, which they falsely brake. But this was yet a singularl benefit of God, that hee vouchsafed to prefer them above the other Gentiles: as it is said in the Psalm. He hath not so done to other nations, nor hath opened his judgments to them. But here I have not without cause said that, there be two degrees to be noted;
noted: because now in the choosing of the whole nation God shewed that he is in his owne sincere liberallitie bound to no laves: but he is free, so that equal portion of grace is not to be required at his hand: the vnequalitie wherof sheweth that it is truely of free gift. Therefore Malachi amplifieth the vtnthankfulness of Israel, because they being not onely chosen out of all mankinde, but also favoured out of a holy house to be a peculiar people, doe vnsaintfully and wickedly despise God so beneficiall a Father. Was not Esau the brother of Jacob? (faith he) and yet Jacob I loved, but Mal.1.2. Esau I hated. For, God taketh it for confessed, that where either of them was borne of a holy Father, and successor of the covenant, finally a branch of the holy roote: now the children of Jacob were more than commonly bond, which were taken into that dignitie. But when Esau the first begotten being resued, their Father which was by nature inferior was made the heire, he pronouched them doubly vtnthankfull, and complaineth that they were not holden with that double bond.

7 Although it be already sufficiently evident, that God doth by his secret counsell freely choose whom he will, reiecting other, yet his free election is hitherto but halfe shewed, till we come to all particular persons, to whom God not onely offereth salvation, but so assigneth it, that the certaintie of the effect thereof is not in suspence or doubtfull. For, these are accounted in that onely seede, whereof Paul maketh mention. For although the adoption was left in the hand of Abraham, yet because many of his posteritie were cut off, as rotten members: that the election may be effectuall and truely stedfast, we must needs ascend to the head, in whom the heavenly Father hath bound together his election one with another, and hath knit them to himselfe with a knot impossible to be loosed. So in the adoption of the kinred of Abraham, shined the liberall favour of God, which he denied to other men: yet in the members of Christ, appeareth a much more excellent strength of grace, because they being graffed into their head doe never fall away from salvation. Therefore Paul doth fully reason out of the place of Malachi which I cuen now alleged: that where God with making a covenant of euerall life calleth any people to himselfe, there is in part a special manner of election, that he doth not choose all effectually with common grace. Whereas it is said, I have loved Jacob, this pertaineth to the whole issue of the Patriarch, which the Prophet there setteth in comparision against the posteritie of Esau. Yet this withstandeth not but that in the person of one man was set forth to vs an example of the election, which cannot slip away, but must come to the mark that it tendeth to. These Paul doth not vaineely note to be called remnants: because experience teareth 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 alwaye firm and stedfast, there is a reason offering it selfe in readines: because with whom God covenanteoth he doth not by and by give to them the fire of regeneration, by the power whereof they may continue in the covenant to the ende: but the outward changing without the inward effectuall grace of grace, which might be of force to hold them in, is a certaine meaneth thing betwixt the forlaking of whole mankind, and the election of a small number of the godly. The whole people of Israel was called the inheritance of God, of whom yet there were many strangers. But because God had not for nothing made covenant with them that he would be their Father and Redeemer, he rather hath respect to his owne free favour than to the vnsaintfull falling away of many: by whom also his truth was not abolished: because where he refered any remnant, it appeared that his calling was without Repentance. For whereas 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 covenant, which being broken of the whole multitude he restrained to a few, that it should not vterly fall away. Finally the common adoption of the seede of Abraham was a certaine visible image of a greater benefite, which God hath vouchsafed.
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vouchsafed to graunt to seue out of many. This is the reason why Paul so diligentely putte th difference betwene the children of Abraham according to the flesh, and his spiritual children which were called after the example of Isaac. Not that it was a vaine and unfruitfull thing simply to be the childe of Abraham (which might not bee said without dishonor of the covenant) but because the vnchangeable counsel of God, whereby he hath predestinate whom he would, is by it selfe effectuall only to this latter forto vnto salvation. But I warne the readers that they bring not a foreconceived judgement on either side, till it appeare by the places of scripture brought forth what is to be thought. That therefore which the scripture clearly sheweth, we say that God by eternall and vnchangeable counfell hath once appointed whom in time to come he would take to salvation, and on the other side whom hee woulde condempne to destruction. This counsell as touching the elect, we say to be grounded vp on his free mercie without any respect of the worthines of man, but whom hee appointeth to damnation, to them by his just in deed and irreprehensible, but also incomprehensible judgement the entry of life is foreclosed. Now in the elect we set vocation, to be the testimonie of election: and then justification to be another signe of the manifest shewing of it, till they come to glory wherein is the fulfilling of it. But as by vocation and election God maketh his elect; so by shuttung out the reprobate either from the knowledge of his name or from the sanctification of his spirit, he doth as it were by these markes open what judgement abideth for them. I will here passe over many tainted inventions, which foolish men haue forged to overthrow predestination. For they need no confusion, which so soon as they are brought forth, do largely bewray their owne fallencesse. I will tarry only vpon those, which either are in controversy among the learned, or which may bring any hardnes to the simple, or which vngodlines with faire seeming shew prettendeth so scoffe at the righteounes of God.

The xxij. Chapter.

A confirmation of this doctrine by testimonies of the Scripture.

AL these things which we have set are not without controversy among many, especially the free election of the faithfull: which yet cannot be weakened. For the common fort doe thinke that God, as hee foreseeth that every mans deffeering shall be, do maketh difference betwene men: that therefore whom he foreknoweth that they shall be not unworthy of his grace, them hee adopteth into place of children: and whose natures hee elsipeth that they will bee bent to wickednesse and vngodlinesse, them hee appointeth to the damnation of death. So by cloaking it with the veile of foreknowledge they do no only darken election, but frame that it hath beginning from elswhere. And this opinion received of the common fort is not the opinion of the common fort alone: for in all ages it hath had great maintainers. Which I do plainly confesse, to the entrent that no man should trust that it shall much hurt our cause if their names be objected against us. For, the truth of GOD herein is more certaine, than that it may bee shaken: more cleare, than that it may be darken with the authentic of men. But some other neither exercised in the scripture, nor worthie of any voice, doe raile at this doctrine with greater malcioninesse, than that their forward pride ought to be suffered. Because God choosing some after his owne will, leaueth other some, they picke a quarrell against him. But if the thing be fully be knowne for true, what shall they prevaile with brawling against God? We teach nothing but that which is approoved by experience, that it was alway at liberty for GOD, to bestow his grace to whom he will. I will not enquire whereby the posteritie of Abraham excelleth other, but by that vouchsafing, whereof there is founde no cause elswhere than in GOD. Let them aunhewe why
why they be men rather then oxen or afes. When it was in the hand of God to make
them dogs, he fashioned them after his owne image. Will they give leave to brute
beasts to quarrel with God for their estate, as though the difference were vnrighteous?
Truly it is no more righteous, that they should enjoy the prerogative which
they have obtained by no desertings, than for God diversely to deal abroad his bene-
thies according to the measure of his owne judgment. If they skip outer to persons,
where the inequality is more hafterfull to them, at the least at the example of Christ,
they ought to be afraid to prate so boldly of so high a mysterie. He is concerned of
the seed of David, a mortall man: by what vertue wil they say that hee deserveth to
be in the very wombe made the head of angels, the only begotten sonne of God,
the image & glory of the Father, the light, righteousness, & salvation of the world? This
thing Augustine wittily noted, that in the very head of the church is a most clear mirror
of free election, least it should trouble vs in the members: and that he was not by
righteous ly living, made the sonne of God, but that he had so great honour freely gi-
ten him, that he might afterward make other partakers of his gifts. Here if any man
aske why other were not the same that he was, or why all we are so farre distant from
him, why all we be corrupt and he purenesse: such a man shall beware not onely his
madnesse, but there shall also his shamelesnesse. But if they go forward to labour
to take from God the free power to choose and refuse, let them also take awaie that
which is given to Christ. Now it is worth the travaile to consider what the scripture
pronounceth of every one. Paul verily, when he teacheth that wee were chosen in
Christ, taketh away all respect of our owne worthines. For it is all one as if hee had
said: because in the whole seed of Adam the heavenly father found nothing worthy
of his election, he turned his eyes vnto his Christ, to choose as it were members out of
his body them whom he would take into the fellowship of life. Let this reason then be
of force among the faithful, that we were therefore adopted in Christ into the hea-
unly inheritance, because in our fleshes we are not able to receive so great excellen-
cie. Which also he touched in another place, when he exhorteth the Colossians to gi-
ting of thankes, for this that they were by God made fit to bee partakers of the estate
of the holie. If election goe before this grace of God that wee bee made fit to ob-
tain the glorie of the life to come: what shall God himselfe now finde in vs whereby
he may be moued to elect vs? My meaning shall yet bee more openly expressed by
another saying of his. He hath chosen vs (faith he) ere the foundations of the world
were laid, according to the good pleasure of his will, that we might bee holy, and un-
spotted, and vnprouisable in his sight: where hee treadeth the good pleasure of God
against all our desertings whatsoever they be.

2. That the proofe may be more strong, it is woorthe the labour to note all the
parts of that place, which being coupled together doe leave no doubt. Where hee
nath the elect, it is no doubt that he speakeith to the faithfull, as he also by and by af-
therward affirmeth. Wherefore they do with too soule a glofe abuse that name, which
wrest it to the age wherein the Gospel was first published. Where hee faith that they
were elect before the beginning of the world, he taketh away all respect of worthines.
For what reason of difference is there betweene them which yet were not, and those
which afterward should in Adam be egall? Now if they be elect in Christ, it followeth
that not onely every man is seuered without himselfe, but also none of them from an-
other, forasmuch as we see that not all are the electors of Christ. That which is added,
that they were elect that they might be holy, plainly confuteth the error which de-
riveth election from foreknowledge, forasmuch as Paul crieth out against it & faith
that whatsoever vertue appereith in men, it is the effect of election. Now if a higher
cause be fought, Paul answereth that God hath so predestinate, yea and that ac-
cording to the good pleasure of his will. In which wordes hee overthroweth what-
soever means of their election men doe imagine in themselues. For hee also tea-

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ceth that whatsoever things God giveth toward spiritual life, they flow out of this one fountain, because God hath chosen whom he would, and ere they were borne he had severally laid vp for them the grace which he vouchsafed to give them.

3 But wherefoever this pleasure of God reigneth, there no works come to be considered. He doth not here in deed pursue the comparison of contraries, but it is to be understood such as he himselfe declareth. He hath called vs (faith he) with a holy calling, not according to our works, but according to his purpose and the grace which is gien of Christ before the times of the world. And we have already shewed that all doubt is taken away in this which followeth, that we might be holy and vnspotted. For if thou say, because he foreknew that we should be holy, therefore he chose vs, thou shalt pervert the order of Paul. Thus therefore thou must safely gather, If he chose vs that we might be holy: then he chose vs not because he foreknew that we would be such. For these two things are contrarie the one to the other: that the godly have it of election that they be holy, and that they come to it by meanes of works. Neither is there their caullation here any thing worth to which they commonly fitt, that the Lord doth not render the grace of election to any works going before, but yet grace and grace it to works to come. For when it is said that the faithful were chosen, that they might be holy: there with all is signified that the holiness which was to come in them tooke beginning at election. And how shall this sayng agree together, that those things which are derived from election cause causae to election? The same thing which he saide he semeth afterward to conforme more strongly, where he faith, According 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 beene said, that without himselfe he considered nothing whereof he had any regard in decrewing. Therefore he by and by addeth, that the whole summe of our election tendeth to this end, that we should be to the praise of the grace of God. Truly the grace of God defereth not to be praised alone in our election, vnlesse our election be free. But free it shall not be, if God in electing his, do consider what shall be the works of euerie one. Therefore we find that that in which Christ said to his discipiles, hath place vniversally among all the faithfull, ye have not chosen me, but I have chosen you. Where he not onely excluded deseruing past, but also signifieth that they had nothing in themselves why they should be chosen, if he had not presented them with his mercy. Like as this sayng of Paul is also to be vnderstood: Who first gaued to him, and shall receive recompence? For he meaneth to shew that the goodness of God so proueeth men, that it findeth nothing in them nyther past nor to come, whereby he may be wonne to be favourable to them.

4 Now to the Romaines, where he fetcheth this question further off, and followeth it more largely, he demeth that all they are Israelites, which are issue of Israel: because although by right of inheritance they were all blessed, yet the succession did not equally pasture to them all. The beginning of this dispute proceeded of the pride and deceitfull glorying of the Jewish people. For when they claimed to themselves the name of the Church, they would have the credit of the Gospell to hang upon their will: as the Papits at this day would gladly with this fained colour thrust themselves into the place of God. Paul, although he grant that the offspring of Abraham is holy by reason of the covenant, yet affirmeth that the most part of them are strangers in it, and that not only because they swarve out of kinde, so that of lawfull children they become bastards, but because the especiall election of God standeth above and reigneth in the highest top, which alone maketh the adoption thereof sure. If their owne godliness established some in the hope of salvation, and their owne falling away alone dihindered other some: Paul verily should both fondly and uncomminently hir vp the readers even to the secret election. Now if the will of God (the cause whereof neither appeareth nor is to be sought, without himselfe) maketh the
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one sort differing from the other, so that not all the children of Israel be true Israelites, it is mainly fained that one man's fate hath beginning in himself. Then he further followeth the matter under the example of Jacob and Esau. For when they both were the sons of Abraham, both together enclosed in one mother's womb, it was a monsterlike change that the honour of first birth was removed to Jacob, by which change Paul affirmeth that there was testified the election of the one, and the reprobation of the other. The original and cause of it is enquired, which the teachers of foreknowledge will have to be set out in the virtues, and vices of men. For this is an easy short way with them, that God spewed in the person of Jacob, that he chooseth the worthy of his grace: and in the person of Esau, he refuseth them whom he foreseeeth to be unworthy. Thus they say boldly. But what faith Paul? when they were not yet borne, and had not done any good or evil, that according to election the purpose of God might abide, not of works, but of him that calleth, it is said: The elder shall serve the younger: as it is written, Jacob I have loved, but Esau I have hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were visible made of the time. Let us grant that Jacob was chosen, because he had worthines gotten by works to come: to what purpose should Paul say that he was not yet borne? And this now should be vndiscoverd added, that he had yet done no good: because this shall be a readie answer, that nothing is hidden from God, and that so the godlins of Jacob was present before him. If works do win grace, they should then worthily have had their price before that Jacob was borne as if he had bene grown to full age. But the Apostle goeth forward in vndoing this knot, and teacheth that the adoption of Jacob was not made of works, but of the calling of God. In works he entereth not the time to come or time past: and then he directly setteth them against the calling of God, meaning by stabllishing of the one expressly to overthrow the other: as if he had said that it is to be considered what hath pleased God, not what men have brought of themselves. Last of all it is certain that by the words of election and Purpose, all causes whatsoever men are wont to faine elsewhere than in the secret counsel of God, are quite removed from this matter.

5 What colour will they bring to darken these things, who in election assigne some place to works either past or to come? For this is utterly to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not upon any consideration of works, but upon the mere calling of God, because it was put betwene them when they were not yet borne. Neither had he beene ignorant of this their subtletie, if it had had any foundnes in it: but because he very well knew, that God can foresee no goodnes in man, but that which he hath first determined by the benefit of his election to give him: he fleeth not to that vnorderlie order, to set good works before the cause of themselves. Thus have we by the words of the Apostle, that the salvation of the faithful is founded upon the will of the only election of God: and that the fame favour is not gotten by works, but commeth of free calling. We have also as it were an image of that thing set before vs. Esau and Jacob are brethren, issuing both of the same parents, enclosed yet both in one womb, not yet brought out into the world. In them all things are equall, yet of them the judgement of God is divers. For he taketh the one and forsaiketh the other. There was nothing but the onelie first birth, by right whereof the one excelled the other. But this also being paffed over, that thing is gotten to the younger which is dened in the elder. Yea, and in other alio God seemeth alwayes to have despised first birth, to cut off from the flesh all manner of glorying. Refusing Israel, he calleth his minde to Isaac. Plucking backe Mansafe, he more honoured Ephraim.

6 If any man interrupt me with saying, that we must not by these inferior and small benefits determine of the summe of the life to come, that he which hath bin advanced to the honor of the first birth, should therefore be reckoned to be adopted into

Rom.9,11.

The doctrine is so cleare and the example so plain, which St. Paul produceth, that there is no place at all lese to caus.
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into the inheritance of heaven: (for there be some which spare not Paul himself, as though in alleging these testimonies he had wrested the scripture to a strange sense;) I answere as I have done here before, that the Apostle neither flipp’d by vnadvised-ness, nor wilfully abused the testimonies of the Scripture: But he faide (which they cannot abide to consider) that God minded by an earthly signe to declare the spiritual election of Jacob, which otherwise was hidden in his inaccessible throne. For vnleffe we referre the first birth granted to him vnto the world to come, it should be a vaine and fond forme of blessing whereby he obtained nothing but manifold miseries, discommodities, grateful banishment, and many bitternesse of sorrow and cares. Therefore when Paul saw without doubting, that God by outward blessing testifie the blessing which he had in his kingdom prepared spiritual and never decaying for his servant: he doubted not for proofs of this spiritual blessing, to fetch an argument from that outward blessing. This also we must remember that to the lande of Canaan was adiomyed the pledge of the heavenly dwelling: so that it ought not at all to be doubted that Jacob was graffed with the Angels into the body of Christ, that he might be partaker of the same life. Jacob therefore is choyen, when Esau is rejected: and by the predestination of God is made different from him from whom he differed not in any deferuings. If you ask a cause, the Apostle rendreth this, because it is said to Moses, I will haue mercy vpon whom I will haue mercy, and I will vouchsafe to grant mercy to whom I seeuer I will vouchsafe to graunt mercy. And what I beseech you meane this? Verily, the Lord himselfe most plainly pronounceth that men haue in themselves no cause why he should do good to them, but he fetcheth the caufe from his owne mercy onely: and therefore that the saluation of his is his owne worke. When God setteth thy saluation in himselfe alone, why wilt thou de- scend to thy selue? When he appointeth to thee his mercie alone, why wilt thou run to thine owne deferuings? When he holdeith thy thought wholy in his mercifullnesse alone, why wilt thou turne part to the beholding of thine owne works? Therefore we must needs come to that theftre people, which Paul in another place said to have been foreknowen to God: not in such fort as thefe men imagin, to foreknow out of an idle watchtoure the things that he worketh not: but in such sense as it is oft read. For truly when Peter faith in Luke, that Christ was by the determinate counsel and foreknowledge of God appointed to death: he doth nothing God as a looke on but the author of our saluation. So the same Peter also, where he faith that the faithfull to whom he wrote were chosen according to the foreknowledge of God, properly expressthat secret predestinatio wherby God hath marked for his children whom he would. And the word Purposie, which he ioyneth for a diuers word, expresseth all one thing, for as much as it doth every where signifi a fixed determination as they commonly call it, undoubtedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he faith in the same Chapter that Christ was the lamb foreknowen before the creation of the world. For what is more fond or trifling, than to say that God from on high did stand looking whencesoever saluation should come to mankind? Therefore in Paul the foreknown people is as much as a small portion mingled with the multitude which falsely pretendenthe the name of God. In another place also Paul to beat down their boastling which being but covered with a vifor, do take vpon themselves the chiefe preeminence among the godly before the world, faith that God knoweth who he is. Finally by that saying Paul pointeth vs to two sortes of people: the one, of the whole kindred of Abraham: the other, feterally chosen out of it, and which being laid vp vnder the eies of God, is hidden from the fight of men. And it is no doubt that he tooke this out of Moses, which affirmeth that God will be merciful to whom he will (although he there spake of the elect people, whose estate in outward seeming was equall) as if he should haue faid, that in the common adoptio is included with him a speciall grace toward som, as it were a more holy treasure:
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treasure: and that the common covenant withstandeth not but that the same small number may be exempt in degree: and he willing to make himselfe the free disposer and ruler of this thing, precisely demeth that he will be merciful to one rather than to another, for any other reason, but for that it is pleasing him: because when mercy commeth to him that seeketh it, though he in deed suffer not a denial, yet he either prudence or partly getteh to himselfe the favour whereof God claimeth to himselfe the prayer.

7 Now let the souereign Judge and master pronounce of the whole matter. When he saw such hardnes in his hearers, that he did in manner waft his words without fruit among the multitude: to remedy this offence, he cryeth out, Whatsoever my Father giueth me, it shall come to me. For this is the will of my Father, that whatsoever my Father hath giueth me, I shall not lose any thing of it. Note that the beginning is taken at the Fathers gift, that we may be delivered into the faithfull keeving and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they only are accounted in the proper posseffion of the Father, whose yeelding hath beene voluntary by faith. But Christ standeth onely upon that point, that although the fallings away of great multitudes do shake the whole world, yet the counsell of God shall be stedfast and stand faster than the heavens themselves, for his election may never faile. They are said to have beene the elect of the Father, before that he gave to them his only begotten Sonne. They ask whether it were by nature: yea rather, them which were strangers: he made his owne by drawing them to him. There is a greater clearness in the words of Christ than can by slitting be couered with any darkenesse. No man (faith he) can come to me, unless my Father drave him. But who so hath heard and learned of my Father, he commeth to me. If all generally without difference should bow their knee before Christ, then the election were common: but now in the sense of the believers appeareth a manifest diversitie. Therefore after that Christ had affirmed that the disciples which were giueth him, were the peculiar posseffion of God the Father: within a little after he added, I pray not for the world, but for those whom thou hast giueth me, because they are thine. Whereby is proved that the whole world belongeth not to the Creator of it, sauing that grace deliuereth a few from the wrath of God, and from eternal death, which otherwise should have perished: but the world itselfe is left in his owne discretion to which it was appointed. In the mean time although Christ put himselfe meaner betwixt, yet he claimeth to himselfe the power of choosing in common with the Father. I speake not (faith he) of all: I know whom I have choosen. If any man ask from whence he hath chosen them, he answereth in another place, Out of the world, which he excludeth out of his prayers who he commendeth his disciples to his Father. This is to be holde, that when he affirmeth that he knoweth whom he hath chosen, there is signified some especiall fort in the general kindes of men: then, that the same especiall fort is made to differ not by the quality of their owne vertues, but by the heavenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christ maketh himselfe the author of election. For when in another place he reckoneth Judas among the elect, whereas he was a deluil, this is referred only to the office of Apostlethip which although it be a cleere mirour of the fauour of God (as Paul so oftentimes acknowledgeth in his owne person,) yet it commeth not in itselfe the hope of eternal salvation. Judas therefore, when he did unfaithfully bare the office of an Apostle, might be worse than the deluil: but of those whom Christ hath once grafted into his body, he will suffer none to perish: because in preserving their salvation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater then all. For whereas he sayth in in another place, Father, of those whom thou hast giueth me, I have lost none but the forme of perdition: although it be an abuifue.
abusive speech by figure, yet it hath no doubtfull meaning. The summe is that God maketh them his children by free adoption whom he will have to be his children: and that the inward cause thereof is in himselfe: because he is content with his own secret good pleasure.

8 But Ambrose, Orygine, and Hierome thought that GOD distributeth his grace among men, as he foreseeth that every man will vse it well: Yea and Augustine was once in the same opinion. But when he had better profided in knowledge of the Scripture, he not only reuoked it as cidently false, but also strongly confuted it: yea and after his reuoking of it, in reproouing the Pelagians for that they continued in the same error, faith: who cannot mainteyn that the Apostle knew not this most subtle fene? For when he had set out a thing to be wondered at of these brethren, while they were not yet borne, and afterward objected a question against himselfe, saying: what then? Is there vnjustic with God? Here was fit place for him to answere, that God foresew the merites of them both: yet he faith not this, but fieth to the judgementes and mercy of God. And in another place, when he had taken away all merites before election, Here (faith he) is confuted their vaine reasoning which defend the foreknowledge of God against the grace of God, and therefore say that we are choisen before the making of the world because God foreknew that we would be good, not that he himselfe would make vs good. He faith not this, which faith, Ye haue not chosen me, but I haue chosen you. For if he had therefore chosen vs, because he foreknew that we would be good: he should therewithall also have foreknown that we would choose him: & so forth as followeth to that effect. Let the testimonie of Augustine be of force among them that willingly rest in the authoritie of the Fathers. Howbeit Augustine suijeth not himselfe to be seuered from the rest: but by cleere testimonies sheweth that this disagreement is false with the malice whereof the Pelagians burdened him. For in the six. Chapter of his booke of the predestination of Saints, he alleageth out of Ambrose, Chrift calleth whom he hath mercie on. Againe, if he had willed, of the yndeuen he might have made devout. But God calleth whom he vouchfaeth, and whom he will he maketh religious. If I lifted to knit together a whole volume out of Augustine, I could readily shew to the readers that I neede no other words but his: But I will not load them with tediousnes. But go to, let vs imagine that they speake nor at all: but let vs give heed to the matter it selfe. A hard question was moued, whether God did righteously in this that he vouchsaed to grant his grace but to some: Of which question Paul might have vncombed himselfe with one word if he had alladged the respect of worikes. Why therefore doth he it not, but rather continueth on a discouer which abideth in the fame hardnesse? Why, but because he ought not? For the Holy Ghost which spake by his mouth, had not the diuine of forgetfulness. Therefore without any circumstances he answereth, that God therefore fauoureth his elect, because he will therefore haue mercy, because he will. For this Oracle of God, I will haue mercie vpon whom I will haue mercie, and I will shew mercie to whom I will shew mercie, is as much in effect as if it had beene said, that God is moued to mercy by no other reason but because he will haue mercy. Therefore this laying of Augustine remaineth true, that the grace of God doth not find men fit to be chosen, but maketh them.

9 Neither doe we any thing passe vpon the suttletie of Thomas, that the foreknowing of decreings, 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 manner be fo called, that is, according to the particular weyng of Predestination: as when it is said that God predestinateth glory to man by decreuings, because he hath decreed to give to him grace by which he may deferue glory. For is the Lord will in election haue vs to looke vnto nothing but his meere goodnesse, if any man shall count here to see any more, it shall be a wrongfull greedinesse. If we lifted
to admire in suttile, we want not wherewith to beate backe this silly suttile of Tho-
mas. He affirmeth that to the elect glory is after a certaine manner predestinate by
destinings, because the Lord doth after a certaine manner predestinate to them the
grace, by which they may deserve glory. What if I answer on the contrarie side
and say that predestination vnto grace, and elect election vnto life, and is as it were a
waiting made after it? that grace is predestinate to them, to whom the possession of
gracie hath beene long agoe appointed: because it pleaseth the Lord to bring his
children from election into justification? For thereupon it shall follow that the pre-
destination of grace was rather the cause of the predestination of grace, than contra-
rivious. But away with these trimings as things superfluous for such as shall think that
there is wifedome enough for them in the word of God. For this was in old time
truly written of an Ecclenasticall writer, that they which assigne the election of God
to merits are more wise than they ought to be.

10. Some doe obiect that God should be contrarie to himselfe if he shoule
universally call all men to him, and receiue but a few elect. So by their opinion the uni-
versal suffrage of the promise taketh away the difference of special grace. And thus
certaine sober men speake, not so much to oppresse the truth, as to debarre crabbéd
questions, and to bridle the curious of many. Their will is proue woorthie, but their
counsel is not to be allowed: because dallying by thriues is never excusable. But
their objection of it which doe more ralingly and quickness against it, is verily too sonde
a cautillation, or too thamesfull an error. How the Scripture maketh these two to agree
together, that by outward preaching all men are called to repentance and faith, and
yet not to all men is given the Spirit of repentance and faith, I have in another place
already declared, and by and by somewhat of it must be repeated againe. Now that
which they require I deme to them, sith it is two waies falleth for, he that threateneth
that while it rainth vpon one citie, there shall be drought vpon another: Hee that
pronounceth that there shal in another place be famine of doctrine, bindeth not him-
selxe with a certaine lawe to call all men egallie. And he which forbidding Paul to
speake in Asia, and turning him from Bithynia draweth him into Macedonia, wisth
that it is in his owne powere to distribute this treasoure to whosoever it shall please him.
Yet more plainly he wisth by F5ay how he peculiarly directeth to the elect the pro-
nodes of salvation: for he hath of them only, and not of al mankind indifferently, that
they shall be his Disciples. Wherely it is certaine that the doctrine of saluation is
wrongfully set open in common to all men to profite effectually, which is faide to be
seuerally laide vp onely for the children of the Church. Let this sufficie at this pre-
sent, that although the voice of the Gospell speake generally to all, yet the gift of
faith is rare. F5ay assigneth the cause, for that the arme of the Lorde is not open
to all men. If he have faide that the Gospell is maliciously andawardedly defeued, be-
caus many do stubbornely refuse to heare the aduenture this colour touching uni-
versall calling should prouaile. Neither is it the purpose of the Prophet to diminith
the fault of men, when hee teacheth that the fountaine of blindnesse is, that God
would not open his arme to them: onely hee giveth warning, that because
faith is a singular gift, the cares are beaten in vaine with outwards doctrine. But I
would faie knawe of these potters, whether onely preaching, or faith, make the
children of God. Certainly when it is faide in the first Chapter of John, Whofo-
euer beleueth in the onely begotten Sonne of God, are them which also made the
children of God; there is not in that place a confused heapemmed vp together: but a
speciall order is given to the faithfull, which are born of blood, not of the will
of the flesh, nor of the will of man, but of God. But (saide they) there is a mutual
content of faith with the worde, namely whereouer is faith. But itts no newe
thing that felsefull among thornes or in ffrone places: not onely because the greater
part appeareth indeed obstrueth against God, but also because not al men have cies &
cares.
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eares. How then shall it agree that God calleth to him them whom hee knoweth will not come? Let Augustine answere for me. Wilt thou dispute with me? Maruise with me, and erie out, O depth, Let vs both agree in feare, lest we perishe in error. Moreover if election (as Paul in his epistle be the mother of faith,) I turne backe the argument upon their own head, that faith is therefore not general, because election is special. For by the orderly hanging together of causes and effectes, it is easily gathered that where Paul faith, that we are full of all spirituall blessing, as God had chosen us before the creation of the world: therefore these riches are not common to all, because God hath chosen onely whom he woulde. This is the reason why in another place hee commendeth the faith of the elect, lest it should be thought that any man doth by his owne motion get faith to himselfe: but that this glorie may remaine with God, that they are freely enlightened of him, whom hee had chosen before. For Bernard faith rightly, Friends do feuerally heare, to whom also faith, Feare not thou final flocks: for to you it is giuen to know the mysterie of the kingdom of heauen. Who be these? even they whom he hath foreknown and predestinate to be fashioned like to the image of his Sonne. A great and secret counsell is made known. The Lorde knewe who be his: but that which was knowne to God is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mysterie, but those selfe same men whom he hath foreknown, and predestinate to bee his. A little after hee concludes: The mercy of God is from eternitie euen to eternitie upon them that feare him: from eternitie, by reason of predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending. But what neede I to cite Bernard for witnesse, when we heare of the masters owne mouth, that none do see but they which are of God? By which words he signifieth, that all they which are not begotten againe of God, do dizzell at the brightness of his countenance. And to election faith indeed is finely ioyned, so that it keepeth the second degree. Which order the words of Christ do cleereely expresse in another place: This is the will of my Father, that Iloofe not that which he hath giuen. For this is his will, that whocouer beleueth in the Sonne, shall not perish. If he would have all saue, he would appoint ouer him his Sonne to bee his keeper, and would graffe them all into his body with the holy bond of faith. Now it is certain that faith is a singular pledge of his fatherly love, laid vp for his children whom he hath adopted. Therefore Christ in another place faith that the shepe followe the shepheard, because they knowe his voice: but they follow not a stranger, because they know not the voice of strangers. Whence commeth this difference, but because their eares are bored by God? For no man maketh himselfe a shepe: but hee is made one by the heavenly grace. For which cause also the Lorde teacheth that our sascerie shall alwaies be certaine and free from danger, because it is kept by the immuncle power of God. Wherefore he concludes that the vnbelleuere are not of his shepe: namely because they are not of the number of them, whom God hath promised by Esaie that they shall bee his disciples. Now because in the testimonies which I have allready expressed perfections, they do therewithall testifie the vmmouuable fixedfastenes of election.

Now let vs speake of the reprobate, whom the apostle ioyneth there togethther. For as Jacob, haung yet with good workes defended nothing, is taken into grace: so Esaie, being yet defiled with no wicked doing, is hated. If we turne our eyes to works, we do wrong to the Apostle, as though he fawe not the same thing which we cleereely see. It is prooued that he fawe it not: forasmuch as he expressly enforcing this point, that when they had not yet done any good or evil, the one was chosen, and the other refused, to prooue that the foundation of the predestination of God is not in works. Againe when he moued the objection, whether God be vnrightheous, hee allegeth not that which had been the most certaine and plaine defence of his rightouenesse, namely that God reduced to Esaie according to his eniulnesse: but he was content.
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content with another solution; that the reprobate are suffered up to this end, that the glory of God may be set forth by them. Last of all he adjourneth a concluding sen-
tence, that God hath mercy upon whom he will, and hardeneth whom he will. See
you not how he imputeth both to the onely will of God? Therefore if we cannot de-
clare a reason why he vouchsaith to grant mercy to them that be his, but because it
so pleaseth him: neither also shall we have any other cause in rejefting of other, than
his owne will. For when it is said that God hardeneth, or theweth mercy to whom he
will, men are thereby warned to seek no cause elsewhere than in his will.

The xxxiiij. Chapter.

A Consutation of the flanders wherewith this doctrine hath alway
been wrong fully burdened.

But when the wit of man heareth these things, the frowardneffe thereof cannot
be restrained, but that by and by as at the bloudie blast of an trumpet sounding to
battell, it dierfully and exceedingly turmooleth. And many in decease, as though they
would drive away the malice from God, doe so grant election, that they deny that
any man is reprobate: but they doe too ignorantly and childishly: for as much as
election it felie could not: And the vntilfe it were set contrarie to reprobation: God is
fied to fuffer them whom he adopteth into his salvation: It should be more than foolish-
lly faid that other do either by chance or by their owne endeavor obtaine that which
only election giueth to a few. Therefore whom God passeth over he rejecteth: and
for none other cause, but for that he will exclude them from the inheritance which
he doth predeterminate to his children. Neither is the waywardneffe of mentolerable,
if it suffer not it felle to be bridled with the word of God, where the incomprehensible
conceit of God is intendt of, which the Angels themselves doe worship. But we have already heard, that hardening is no lesse in the hande and will of God than
mercie. Neither doth Paul (as these men do that I haue spoken of) busily labour to
excute God with a lying defence: but only he teacheth that it is not lawfull for the
thing formed to quarrel with him that formed it. Now who do not admit that any
are rejected of God, how will they vncompass themselfes from that saying of Christ,
Every tree which my father hath not planted, shall be plucked vp by the roote? They
plainly heare that all they are adjudged and awowed to destruction, whom the heav-
ently Father hath not vouchsafed to plant as holy trees in his ground. If they deny
this to be a finge of reprobation, then is there nothing so cleere that it may be pro-
ved to them. But if they cease not to wrangle, let the fobrenesse of faith be conten
ted with this admonition of Paul, that there is no cause to quarrel with God, if he willing
on the one fide to new his wrath and to make his power knowne do with dum suffe-
rance, and lenitie beare with the vefells of wrath prepared to destruction: and on the
other fide he make known the riches of his gracie toward the vefells of mercy which
he hath prepared to gracie. Let the Readers marke, how Paul to cut off occaflon from
whisperings and backbitings, giueth the chief rule to the wrath and power of God:
because it is vnfit that those deep judgement which dwell vpon all our fenkes,
should be made subject to our determination. Our aduersaries anfwer is very un-
fitting, that God doth not vitally reject them whom he suffereth in lenitie, but abideth
with a mind bringing in suffence toward them, if peradventure they may repent. As
though Paul giueth to God a patience, to looke for their turning, whom he faith to
be made to destruction. For Augustine faith rightly where he expoundeth this place,
where power is vovned to suffere, God doth not suffer, but governeth with his pow-
er. They further say also that it is not for nothing saide that the vefells of wrath are
prepared to destruction: but, that God hath prepared the vefells of mercy: because,
by
by this meaneth he ascribeth and challengeth the praise of salvation to God, but the blame of destruction he casteth upon them which by their owne will doe bring it upon themselves. But although I grant to them that Paul by the divers manner of speaking did often the roughness of the first part of the sentence, yet is it not mee to assigne the preparing into destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the text. That God hid the secret counsel of God is the cause of hardening. This at the least I get which Augustine faith, that when God of his own free will doth with a mightier grace reforme them, that their hardnesse may be tamed: and therefore God for his cause doth not convert the obstinate, because he doth not shew forth in them the mightier grace, which he wavereth not if he would shew it foorth.

2 These sayings in deed should be sufficient for the godly and sober, and them which remember themselves to be men. But for as much as these venemous doegs cast vp not onely one sort of venome against God, we will as the matter shall serue, answer to every one particularly. Foolish men doe divers wares quarrell with God, as though they had him subiect to their accusations. But therefore they ask, by what right the Lord is angry with his creatures, of whom he hath not been first provoked by any offence: for to condemn to destruction whom he will, agrceth rather with the wilfulnesse of a tyrant, than the lawfull sentence of a judge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne dersuring, they be predestinate to eternall death. If such thoughts doe at any time come into the minde of the godly, to breake their violent assaults they shall be sufficiently armed with this, although they had no more, if they consider how great wickednesse it is, even so much as to inquire of the causes of the will of God: of all things that are, it is the cause, and worthily so ought to be. For if it have any cause, thensomwhat must go before it, whereunto it must be as it were bound: which it is lawfull once to imagine. For, the will of God is so the highest rule of Righteousnesse, that whatsoever he willeth, even for this that he willith it, ought to be taken for righteous. When therefore it is asked, why the Lord did it: it is to be answered, because he willed it. But if thou go further in asking why he willed it, thou askest some greater & higher thing than the will of God: which cannot be found. Let therefore the reason of man restraine it selfe, and not fecke that which is not, least peraduenture it may not finde that which is. With this bridge (I say) he shall be well withholden whomsoever he be that will dispute of the secrets of God with reverence. As for the boldnesse of the wicked, which dread not openly to speake cuill of God: against it the Lord with his owne righteousnesse, without any our defence shall sufficiently defend himselfe, when he shall take all shifting from their conferences, and hold them fast convinced, & condemn them. Neither doe we yet bruise in the fained designe of absolute power, which as it is prophane, so worthily ought to be abhorred of vs. We faine not God lawlesse, who is a law to himselfe: because (as Plato faith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not onely pure from all faultes, but also is the highest rule of perfection, yea and the lawe of all lawes. But we deny that he is subiect to yeeld account. Wee deny also that we are meete judges, which would pronounce of this cause after our owne fense. Wherefore if we attempt further than we lawfully may, let that threatening of the Psalm be in feare, that God shall overcomy so oft as he is judged of any mortall man.

3 So can God in keeping silence, put his enemies to silence. But, that we may not suffer them freely to scorn his holy name, he delivereth vs out of his word weapons against them. Wherefore if any man assueth vs with such words: why God hath from the beginning predestinate some to death, which when they were not, could not yet deserve the judgement of death: we in stead of answeres may againe on our side
fide ask of them, what they think that God oweth to man, if hee will judge him by his owne nature. In such sort as we be all corrupted with sin, we cannot but be hatefull to God: and that not by tyrannous crueltie, but by most vphight reason of justice. If all they whom the Lord doth predestinate to death, are by the estate of nature subject to the judgement of death: of what vnjustice against themselues, I beseech you, may they complain? Let all the sonnes of Adam come: Let them strive and dilute with their creator, for that by his eternall prudence they were before their generation condemned to everlasting miserie. What shall they be able once to mutter against this defence, when God on the other side shall call them to reknowledging of themselues? If they be all taken out of a corrupt masse, it is no marvel if they bee subject to damnation. Let them not therefore accuse God of vnjustice, if by his eternall judgement they be appointed to death, to which they themselues do feel whether they will or no, that they are willingly led of their owne nature. Whereby appeareth how wrongfull is the desire of their murmuring, because they doe of let purpose hide the cause of damnation which they are compelled to acknowledge in themselves, that the laying of the blame upon God may accite them. But though I doe a hundred times confeffe, as it is most true that God is the author of it, yet they do not by and by wipe away the guiltines which being engraven in their conffences from time with off recourfe, presenteth it selfe to their eies.

4 Againe they except and lay: were they not before predestinate by the ordinance of God to the same corruption which is now alleaged for the cause of damnation? When therefore they perih in their corruption, they doe nothing but suffer the punishment of that miserie into which by his predestination Adam fell and drew his posteritie headlong with him. Is not he therefore vnmiift, which doth so cruelly mock his creatures? I grant indeed that all the children of Adam fell by the will of God into that miserie of state wherein they be nowe bound: and this is it that I faide at the beginning, that at length we must alway returne to the determination of the will of God, the cause whereof is hidden in himselfe. But it followeth not by and by that God is subject to this slander. For we will with Paul anfwere them in this manner, Rom.2.10.

O man, what art thou that contendest with God? doth the thing formed say to him that formed it, Why hast thou formed me so? Hath not the potter power to make of the same lumpe one vessel to honour, and another to dishonour? They will say that the righteousnesse of God is so not truly defended, but that we seake a shift, such as they are wont to have that want a suit excuse. For what else seemeth here to be said, than that God hath a power which cannot be hindered from doing any thing whatsoever be he as he will himselfe? But it is faire otherwise. For, what stronger reason can be brought then when we are commandned to thinke what one God is? For how should he commit any vnmiift, which is judge of the world? If it properly pertaine to the nature of God to doe judgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though hee were overtaken, looke about for holes to hide him: but shewed that the reason of the righteousnesse of God is higher than that either it is to be measured by the measure of man, or may be comprehended by the slander capacity of the woor of man. The Apostle indeed confesseth that there is such depth in the judgements of God, wherewith the minde of men should be swallowed, if they endeavoured to peere into it. But he teacheth also how harmless wrong it is, to binde the worke of God to such a law, that so soone as we understand not the reason of them, we may be bolde to disallow them. It is a known saying of Salomon (which yet few do rightly understand) The great creator of all rendeth reward to the woor, and reward to transgressors. For he crieth out concerning the greatness of God: in whose will it is to punish foolish and transgressors, although he doth not vouchsafe to let them have his spirit. And monstrous is the madnesse of men, when they so count to make that which is vnmeasurable,.
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rable, subjeft to the small measure of their reason. The Angels which stood still in
their uprightnes, Paul calleth elect. If their electuiines was grounded upon the good
pleasure of God, the falling away of the other profueth that they were forskallen: Of
which thing there can no other caufe be alleged than reproue, which is hidden
in the secret counsell of God.

5. Go to: let there now be present some Mancicer, or Celsine, a falnderer of
the providence of God: I fly with Paul that there ought no reason to bee rendred
thereof: because with the greatnes of it, it farre surmounteth our understanding.
What maruile? or what abfurdiie is it? Would he haue the power of God so limi-
ted, that it might be able to work noe more, than his mind is able to conceiue? I fly
with Augustine, that they are created of the Lord, whom he without doubting fore-
knowed that they should go into destruction: and that it was so done because he fo willed,
but why he willeth, it is not our part to ask a reason of it, who cannot comprehend
it: neither is it meet that the will of God should come down into controversy among
vs, of which so oft as mention is made, vnder the name of it is named the highest rule
of rightcousnes. Why therefore is any question moued of vrightcousnes where right-
cousnes clearly appeareth? Neither let vs be aflamed, after the example of Paul, to
stop the mouthes of the wicked, and from time to time to off, as they shall be bold
to barke against it, to repeate this, Who bo Wyominge men, that lay an accusation
to Gods charge and doe therefore lay it to his charge, becaufe he doth not temper
the greatnes of his worke to your dunfell? As though they were therefore wrong-
full, because they are hidden from flesh. The unmeasurablenes of the judgements of
God is by eleere experiences knowne vnto you. Ye know that they are called the
deepe bottomlesse depth. Now ask of the narrow capacities of your wittes, whether
they comprehend that which God hath decreed with himselfe. What good
doeth it you therefore with mad searching to plunge your selues into the bottomlesse
depth, which reason itselfte teacheth you that it shall be to your destruction? Why
are ye not at the least restrained with some fear of the which both that bystorie of Job
and the booke of the Prophets do report of the incomprehensible wisedome, and
terrible power of God? If thy minde be enquiesed, let it not greeue thee to embrace
the counsell of Augustine. Thou being a man lookest for an aunivere at my hande:
and I also am a man. Therefore let vs both heare him that saith: O man, what art
thou? Better is a faithfull ignorance than rash knowledge. Seeke meries: thou shalt
finde nothing but paine. O depth, Peter denieth: The Thee feeleth. O depth: Seekst thou
a reason? I will tremble at the depth. Reason thou, I will wonder, dispute
thou, I will beleue: I see depth, but I reach not the bottome. Paul resteth, because he
found wonderinge. He calleth the judgements of God unsearchable: and art thou
come to search them? Hee fayth that his waires are impossible to be traced out: and
does hee trace them? with proceeding further we shall nothing profit: For neuer
we shall fatisfie their way wanton curiosiues, neither doth the Lord neede any other
defence, than which he hath vsed by his spirit, which spoke by the mouth of Paul; and
we forget to speake well, when we ceafe to speake with God.

6. Their other objection also ariseth out of vngodlinesse, which yet tendeth not
do directly to the accusing of God as to the accusing of the sinner. Howbeit the sinner
which is condemned of God cannot be inuicted without dinuon of the judge.
Thus therefore prophane toonges do barke against God, saying: why should God
impute those things for sinne to men, whereof he hath by his predestination hyde
needlesse vpon men? For, what should they do? Should they waffle with his de-
crees? But lo should they do it in vaine, fith they cannot do it at all. Therefore they
are not rightfully punished for those things, whereof the chief caufe is in Gods pre-
destination. Herefore I will abstaine from that defence, whereunto the Ecclesiasti-
cal writers do commonly doe, namely that the foreknowledge of God withstandeth not

2Tim. 3. 22.

A reason of the
end of God in re-
fection of the wick-
ed: we neither can
five neither
should search.

Phil. 3. 6.

Aug. de verb.
apoferm. 10.

Necessitie of se-
ning neither excu-
seth the sinner, nor
charges God
injustly with in-
sults for condem-
ning them that
so sinnne.
but that man may be accounted the sinner: because God foreseeeth the evils of man, not his owne. For so the caullion would not stay here, but will rather preifie vs further with saying that God might if he had would, have prouided remeie for those evils which he foresaw: & that liue he hath now done, he hath of determined purpose created men to that end that he should so behavie himselfe in earth: and if by the prouidence of God, man was created to this condition, that he should doe all those things that he doth: then he is not to be blamed for that which he cannot auid, and which he enterprized by the will of God. Therefore let vs see how this knot ought to be well loosed. First of all this ought to bee holden certaine among all men which Salomon faith, that God hath created all things for himselfe, and the wicked man to an euill day. Behold, when the disposing of all things is in the hand of God, when in his power remaineth the rule of saue and death: he so ordereth them by his couencil and becke, that among men there are borne some aduised even from their mothers wombe to death, which with their destruction may glorifie his name. If any man anfwere, that there is no necessitie laid vpon them by the prouidence of God, but rather that he created them in such estate, because he foresaw their peruer-nes to come: he neither faith nothing at all, nor altogether. The old writers are wont in deed sometimes to vse this solution: but as it were doubtingly. But the Schoole men rest vpon it, as though nothing could be objected against it. In deed I will-lyingly graunt, that foreknowledge alone bringeth no necessitie to creatures, although all men do not so agree. for there be some that will have it also to be the cause of things. But it seemeth to me that Valla, a man otherwise not much practised in holy writings, sawe both more deeply and more wisely, which shewed that this conten- tion is superfluous: because both life and death are rather the dooings of Gods will than of his foreknowledge. If God did but foresee the successe of men, and did not also dispose and order them by his will, then this question should not without cause be mouted, whether his foreseeing any thing auailed to the necessitie of them. But shd he doth none otherwise foresee the things that shall come to paffe, than because he hath decreed that they should fo come to paffe: it is vaine to moue controversy about foreknowledge, where it is certaine that all things doe happen rather by ordi- nance and commandement.

7 They say that this is not written in expresse words, that it was decreed of God, that Adam should perish by his falling away. As though the same God, whom the Scripture reporteth to doe whatsoever he will, created the noblest of all his creatures to an unceraine condition: and they say he freewill, that he might shape to himselfe his owne fortune: and that God decreed nothing, but to handle him according to his desiring. If so colde a decree be receiued, where shall be that almightiness of God, whereby he governeth all things according to his secret counsell, which hangeth vp on none other thing than it selfe? But Predestination, whether they will or no, sheweth himselfe in Adams potestitie. For it came not to passe naturally that all men should loose salvation by the fault of one Parent. What hindrest them to confess of one man, that which against their wills they confess of all mankind? For why should they loose their labor with dallying shutes? The Scripture crieth out that all men were in the person of one man made bound to eternall death. Sith this cannot be imputed to nature, it is plaine that it proceeded from the wondrous counsell of God. But it is too much absurditie that these good Patrones of the righteousnesse of God doe so stumble at a straw, and leape out great beames. Again that I ask: how came it to passe, that the fall of Adam did wrap vp in eternall death so many nations with their children being infants without remedie, but because it so pleased God? Here their songs which are otherwise so pratling, must of necessitie be dumbe. It is a ter-rible decree, I graunt: yet no man shall be able to deny, but that God foreknew what end man should haue, ere he created him, and therefore foreknew it because he
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had so ordained by his decree. If any man hereinaught against the foreknowledge of God, he hath and yndifferently stumbleth. For, what matter is there, I beseech you, why the heavenly judge should be accused for that he was not ignorant of that which was to come? Therefore if there be any either just or colourable complaint, it toucheth predestination. Neither ought it to seem an absurdity which I say, that God foresaw not only the fall of the first man, and in him the ruin of his posterity, but also disposed it after his own will. For as it belongeth to his wisdom, to foreknow all things that shall be: so it belongeth to his power, to rule and govern all things with his hande. And this question Augustine verily well discusseth, as he doth other, saying. We must wholesomely confesse that which we most rightly believe, that the God and Lord of all things, which created all things very good, and foreknew that evil things should spring out of good, and knew that it more pertained to his almightie goodness even of evil things to do well, than not to suffer them to be evil: that he so ordered the life of Angels and men, that in it he might first shew what free will could do, and then what the benefit of his grace and judgement of justice could do.

8 Here they runne to the distinction of will and permission, by which they will have it granted that the wicked do perish, God only permitting, but not willing it. But why should we say that he permitted it, but because he so willeth? Howbeit it is not likely that man by himselfe, by the onely permission of man, without any his ordinance, brought destruction to himselfe: as though God appointed not, of what condition he would have the chief of his creatures to be. I therefore will not doubt to confesse simpliciter with Augustine, that the will of God is a necessitie of things, & that what he willeth, must of necessity come to passe: as those things shall truly come to passe which he hath foreseen. Now if for excuse of themselfes and of the ungodly, either the Pelagians, or Manichees, or Amanchistis, or Epicurius (for with these forefathers we have to do in this question) shall object against us necessity whereby they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing else but a dispensation of righteounesse of God, which is hidden indeed, but yet without fault: Forasmuch as it is certaine that they were not unworthy to be predestinate to that estate, it is also as ceraine that the destruction is most righteous which they enter into by predestination. Moreover their destruction so hangeth upon the predestination of God, that both cause and matter thereof is found in themselves. For the first man fell, because the Lord so judged it to be expedient: why he so judged, is unknowne to vs: yet it is certaine that he so judged for no other reason but because he knew that thereby the glorie of his name should be worthyly set forth. When thou hearest mention of the glorie of God, there think of his righteounesse: for it must be righteous that destruction praiseth. Man therefore falleth, the prouidence of God so ordaining it: but he falleth by his own fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therefofe commeth that pertinences to man, to fall away from his God. Least it should be thought to be of creation, the Lord with his commendation allowed that which came from himselfe. Therfore by his owne cunnes he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posterity with him into destruction. Wherefore let vs rather behold an evident cause of damnation in the corrupted nature of mankind, which is nearer to vs, than earth for a hidden and utterly incomprehensible cause thereof in the predestination of God. Neither let it grieve vs so far to submit our witt to the unmeasurable wisdom of God, that it may yeeld in many secrets of his. For, of those things which it is neither granted nor lawful to know, the ignorance is well learned: the cometing of knowledge is a kind of madness.

9 Some man perhaps will say, that I have not yet brought ynothe to subdue that
that wicked excuse. But I verily confefte that it can never be brought to passe, but that ungodliness will alwaye grudge and murmur againft it: yet I think that I have spoken so much as might suffice to take away not onely all reason but also all colour of gainsaying. Thereprobate would be thought excusable in sinning, because they cannot escape the necessitie of sinning; specially if such necessitie is cast upon them by the ordinance of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complain that they are destined to destruction, hath his righteousnesse, unknown in deed to vs, but yet most certaine. Whereupon we conclude, that they bear no guilt which is not lade upon them by the most righteous judgement of God. Then, we teach that they doe outwrittly, which to secke out the beginning of their damnation, doe bend their eies to the secret closets of the counsell of God, and wink at the corruption of nature, from whence their damnation springeth. And thus withstandeth that they cannot impute it to God, for that he witnesseth of his owne creation. For although man is create by the eternal prudence of God to that calamitate, whereunto he is subject: yet the matter thereof he tooke of himselfe, not of God, forasmuch as he is by no other meane so lost, but because he went out of kinde from the pure creation of God into a corrupt and vnpure patrene.

10 Now the adueraries of Gods Predestination doe slander it also with a third absurdtie. For when we impute it to nothing else but to the choyce of the will of God, that they are made free from the vnuertall destruction, whom he maketh heirs of his kingdom, thereby they gather that there is with him accepting of persons, which the Scripture every where denieth: and therefore, that either the Scripture disagreeth with it selfe, or that in the election of God there is respect of defeathers. First, the Scripture in another sense denieth, that God is an accepter of persons, than as they judge it. For by the name of person, it signifieth not a man, but those things which being scene with eies in man are wont to procure either favour, grace, and dignitie, or hatred, contempt, and shame: as riches, wealth, power, nobilitie, office, countrey, excellence of beautie, and such other: on the other side, povertie, neede, base-nesse, vileneffe, contempt, and such other. So Peter and Paul doe teach that the Lord is not an accepter of persons, because he putteth no difference betweene the Iew and the Grecian, to refuse the one and embrace the other for onely respect of nation. So James with the same words when he minded to affirme, that God in his judgement nothing regardeth riches. But Paul in another place speaketh thus of God, that in judging he hath no consideration of freedom or bondage. Wherefore there shall be no contrarietie if we shall say that God according to the will of his good pleasure without any defeathering chooseth to his Sonnes whom he will, reiecting and refusing other. But the matter may thus be opened, that men may be more fully satisfied. They ask how it commeth to passe, that of two betwene whom no defeathering putteth any difference, God in his electing paffeth over the one and taketh the other. I on the other side doe ask them, whether they think that in him that is taken there is any thing that may make the minde of God to encline toward him. If they confess (as they needes must) that there is nothing, it shall follow that God looketh not upon man, but from his owne goodnesse fetcheth a cause why to doe good to him. Whereas therefore God chooseth one man, refusing another, this commeth not of respect of man, but of his mercie alone, which ought to haue liberetie to shew forth and vter it selfe where and when it pleaseth him. For we haue in another place also shewed, that there were not from the beginning many called noble, or wise, or honorable, that God might humble the pride of Heli: so farre is it off, that his favour was bound to persons.

11 Wherefore many do falsely and wickedly accuse God of partiall vnrighteousnes, for that he doth not in his Predestination keep one selfe course toward all men.
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If (say they) he finde all guiltie, let him equally punish all: if he finde them all guiltie, let him withhold the rigor of his judgement from all. But so they deal with him, as if either mercie were forbidden him, or when he would have mercie he be compelled altogether to give over his judgement. What is it that they require? If all be guilty, that all may together suffer all one paine. We graunt the guiltines to be common, but we say that the mercie of God helpeth some. Let it help all, say they. But we answer, that it is rightfull that hee should also in punifhing shew him selfe a rightfull judge. When they suffer not this: what do they else but either go about to spoile God of his power to have mercie, or at leaft to grant it him upon this condition, that he utterly give over his judgement. Wherefore these sayings of Augustine do very well agree together. Sith in the first man the whole masse of mankinde fell into condemnation, these vessels are made of it to honor, are not the vessels of their owne righteousness, but of the mercie of God: and whereas other are made to diuhsone, the fame is not to be imputed to vnrighteous but to judgement, &c. That to those whom he refuseth, God rendreth due paine: to those whom he calleth, he giueth undestept grace: that they are delivered from all accusation, after the manner of a creditor, in whose power it is, to forgive to the one, and aske of the other. Therefore the Lord also may giue grace to whom he will, because he is mercifull: and giue it not to all, because he is a just judge. He may by giuing to some that which they do not deserve, shew his free grace: and by not giuing to all, declare what all deserve. For whereas Paul writeth that God enclosed all under sinne, that he might have mercie vpon all, it is therewithal to be added that he is debtor to no man: because no man first gauet to him, that he may require like of him.

12 This also they often say, to overthrow predestination, that while it standeth, all carefullnesse and endeauour of well doing falleth away. For who (say they) shall heare that either life or death is cestainly appointed for him by the eternal decree of God, but that it will by and by come into his minde that it maketh no matter how he behaue him selfe, for the predestination of God can by his worke be nothing hindered or furthered? So shall all men disolutely throwe souerth themselves, and after a desperate maner runne headlong whether their lust shall carrie them. And verily they say not altogether falsely, for there be many sinne, which with filthie blasphemies defile the doctrine of predestination: and by this pretence also do mock out all admonishments and rebukings, sayings, God knoweth what he hath once determined to do with vs: if he have decreed our salvation, he will bring vs to it at the time appointed: if he have predestination of our death, we should trauell in vain to the contrary. But the scripture, when it teacheth with how much greater reverence and religiouns we ought to think of so great a mysterie, both both instruct the godly to farrre other sinne, and well confute these mens outrage. For it doth not speake of predestination to this end, that we should be encouraged to boldnes, and with unlawful rashnesse attempt to search the vnattained secrets of God: but rather that being humbled and abased we should learne to tremble at his judgement, and reverendly to look vp to his mercie. To this mark the faithfull will euite themselves. As for that filthie groaning of swine, it is well confuted of Paul. They say that they go carelesly forward in vices: because if they be of the number of the elect, their vices shall nothing hinder them, but that they shall at length be brought to life. But Paul teleseth that wee be to this ende, that we should leade a holy and fauolofe life. If the mark that election is directed vnto be holines of life, it ought more to awake and farrre vs to cheerfulfully to practice that holinesse, than to sinne for a cloaking of sloathfulness. For howe greatly doe these things differ the one from the other? to cease from well doing, because election sufficeth to salvation: and that the appointed end of election is that we should apply our selves to the endeauour of good doings. Away therefore with such factileges which do wrongfullly misstate the whole order of election. Where they stretch
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stretch their blasphemies further, when they lay that he which is reprobate of God, shall loose his labour if he go about to make himselfe allowable to him with innocence and honesty of life: therein they are taken with a most shamefull lie. For, whence could such endeavour come but of election? For whosoever be of the number of the reprobate, as they are vessels made to dishonour, so they cease not with continual wicked doings to provoke the wrath of God against themselves, and by evident tokens to confirm the judgement of God which is alreadie pronounced upon them; so fare be they from strives with him in vaine.

13. But other do maliciously and shamefully flander this doctrine, as though it did overthrow all exhortations to godly living. For which matter in old time Augustine was burdened with a great malice. Which hee wiped away with his booke of corruption and grace written to Valentine, the reading whereof will appease all godly and trustable men: yet I will touch a fewe things, which (as I trust) shall Satisfie them that be honest and not contentious. Wee haue alreadie seene how open and loud a preacher of the free election Paul was: was he therefore colde in admonishing and exhorting? Let these good zealous men compare their carnestnesse with this, and it shall be found in them in comparison of his incredible heat, And truely this principle taketh away all doubts, that we are not called to ye cleannesse, but that euerie man should postife his selfe in honor, &c. Again, that we are the handie worke of God created to good worke, which he hath prepared that we should walke in them. Summarie, they that are euen but meanly exercised in Paul, shall without long declaration easily perceive how fitly he maketh these things to agree, which they faine to disagree. Christ commandeth that men beleeue in hym: Yet is his definite sentence neither falsie nor contrarie to his commandement, where hee faith: No man can come to me, but he to whom it is given of my father. Let preaching therefore haue his course, which may bring men to faith, and with continuall profiting hold them fast in perseverance. Neither yet let the knowledge of predestination be hindered, that they which obey may not be proud as of their owne, but may glory in the Lord. Christ not for nothing faith: Who so hath cares of hearing, let him heare. Therefore when we exhort and preach, they that haue cares do willingly obey: but who so lacke cares, in them is fulfilled that which is written, That hearing they heare not. But why (faith Augustine) shoulde some haue, and other some not haue? Who hath known the minde of the Lorde? Must that therefore be denied which is open, because that can not be comprehended which is hidden? These sayings I haue faithfully reported out of Augustine: but because peraduenture his words shall have more authority than mine, go to, let vs bring foorth the very words that are read in himselfe. If when this is heard, many are turned into dulnes and sluggishnes, and being inclined from labour to lust do go after their desires: ought that therefore to bee accomplished falsely which is spoken of the foreknowledge of God? If God have foreknown that they shalbe good, shal they not be good, in how great cunning souter they now liue? and if he haue foreknown that they will be euill, shal they not bee euill in how great goodnesse souter they bee nowe euene? shal therefoere those things which are truly spoken of the foreknowledge of God, be for such causes either to be denied or to be left vnspoken of? namely then when if they be not spoken of, men go into errors? The rule (faith he) to keepe truth vnspoken of, is one thing, and the necessity to speake truth is another. As for the cause of leaing truth vnspoken, it were long to search them out all: of which yet this is one, that they be not made worse which understand it not, while we meane to make them more learned that understand it, who when we speake any such thing are indeed not made more learned, nor yet are made worse. But when a true thing is in such case, that when we speake it, he is made worse that cannot 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 truth rather to be spoken that
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that he may conceive it, that he may conceive it: than to kepe it unspoken, that not only neither of them may conceive it, but also he that more understandeth may be the worse, whereas if he did heare and conceive it, by him also many should learne. And we will not say that which, as the Scripture witnesseth, we lawfully might have spake. For we feare forsooth least when we speake he be offended that can not conceive it; but we feare not least while we hold our peace, he that can conceive truth be deceived with falsitie. Which sentence he at the last shortly knitting vp, more plainly also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the Church did both, namely both godlyly preach of the eternall election of God, and hold the faithfull in awe under the discipline of godly life: why do these our aduersaries being confuted with insincible violence of truth, thinke that they say well in saying that that which is spoken of predeftination is not to be preached to the people although it be true? Yea it must in any wise be preached, that he which hath ears to heare may heare. But who hath ears if he hath not received them from him that promiseth that he will give them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take and drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predeftination, that he which hath ears to heare of the grace of God, may glorie in God and not in himselfe.

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the manner of teaching the truth, that offence be wisely avoided so faire as it lawfully may be. For he sheweth that those things which are truly said, may also be conveniently sayd. If any man do thus preach to the people. If ye beleue, the cause is for that ye are already predeftinate of God to destruction: such a man doth not only cherish slothfulness, but also maintain wickednes. If any man also stretch his saying to the time to come, and say that they which are shall be not beleue, because they are reprobate: this shalbe rather a cutting than a teaching. Such therefore Augustine not unworthily biddeth to depart from the Church, as foolish teachers, and vnlocy and ill prophecyng Prophets. In an other place he truly affirmeth that it is to be houlden that a man then profitteth with rebuking, when he hath mercy and helpeth which maketh to profite whom he will, even without rebuking. But why some thus and some other wise? God forbid that, that we should say that the power of judging belongeth rather to the clay than to the potter. Againe afterward. When men by rebuking either come or return into the waye of righteousness, who worketh saluation in their hearts, but he, which when any whatsoever he be planteth and watereth, giveth the increafe, whom when he will saue, no freewill of man refisteth? It is therefore not to be doubted that the wils of men cannot resist the will of God (which both in heauen and earth hath done whatsoever he would, and which hath also done those things that are to come) but that he may do what he will, forasmuch as euen of the veric wils of men he doeth what he will. Againe, when he will lead men to him, doeth he bind them with corporall bonds? He inwardly worketh, inwardly holdeth hearts, inwardly moueth hearts, and draweth them with their wifles which he himselfe hath made in them. But, that which he by and by addeth ought in no wise to be omitted: that because we know not who belongeth or not belongeth to the number of the predeftinate, we ought so to be affectioned that we would all men to be saine. So shall it come to passe, that whomsoever we find, we shall trauell to make him partaker of peace. But our peace shall rest upon the children of peace. Therefore for our part, we must applie holiose and sharpe rebuking to all men like a medicine, that they perish not, nor destroy other, but it shalbe the worke of God to make it profitable to them whom he hath foreknown and predeftinate.
The xxiii. Chapter.

That election is established by the calling of God, but that the reprobate do bring upon themselves the just desolation whereunto they are appointed.

But that the matter may more plainly appear, we must intreat both of the calling of the elect, and of the blinding and hardening of the wicked. Of the first of these I have already spoken somewhat, when I confuted their errour, which think that the generalnesse of the promises extendeth equally to all mankind. But this election which otherwise God hath hidden with himselfe he doeth not without choice at length disclose by his calling, which a man may therefore call the testifying of it. For, whome he hath foreknown, them he hath also appointed to be fashio-ned like the image of his sonne: whom he hath foreappointed, them he hath also called: whence he hath called, them he hath also justified, that in time to come he may glorifie them. When the Lord hath by electing already adopted his into the number of his children: yet we see how they enter not into possession of so great a benefit, but when they are called: on the other side, how being called they do now enjoy a certaine communicating of his election. For which reason Paul calleth the spirit Rom.8.15. which they receive, both the spirit of adoption, and the seale, and earnest of the inheritance to come: namely because it doth with the testimonie thereof stablifi & seale to their hearts the assurednes of the adoption to come. For though the preaching of the Gospel springing out of the fountain of election: yet because it is also common to the reprobate, therefore it could not by it selve be a fire proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we have before al-leagd out of the words of Christ, Who saith of God, he and none other feeleth the Father. Again, I have shewed thy name to the men whom thou hast given me: Whereas he faith in another place, no man can come to me, unless I have drawn him. Which place Augustin wisely wrayeth, whole words are these: If (as Truth faith) every one that hath learned, commeth: whereby commeth not, certainly nei-ther hath he learned. It doth not therefore follow that he which can come, alio commeth, vnlesse he have both willed and done it. But every one that hath learned of the Father, not only can come, but alio commeth: where now there is present both the pro-mise of comming, and the affection of willing, and the effect of doing. Also in another place more plainly. What is this elie, Every one that hath heard of the father, & hath learned, cometh to me, but there is none that heareth and learneth of the father and commeth not to me? For if every one which hath heard of the father and learned, commeth: truely every one that cometh not, hath not heard of the father, nor learned: for if he had heard and learned, he would come. This schoole is farre from the senses of the fleth, in which schoole the father is heard and teacheth, that men may come to the sonne. And a little after. This grace which is secretly gien to the hearts of men, is receiued of no hard heart: for it is therefore gien, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the flonic heart, and gieneth a flenie heart. For so he maketh the children of promisfe and vessels of mercy, which he hath prepared to glory. Why therefore doth he not teach them, that they may come to Christ, but because all whom he teacheth, by mercie he teacheth: whom he doth not teach, by judgment he doth not teach? because he hath mercie upon whom he will, and hardneth whom he will. Therefore God afflicteth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into the household, and ven-teth himselfe to them, that they may be one together. But, when calling is joyned to election, in that manner the Scripture sufficiently signifieth that in it nothing is to be
be required but the mercie of God. For if we are ask, whom he calleth and for what reason: hee aunzwereth, whom he had elected. But when we come once to election, there the onely mercie of God appeareth on every side. And here that saying of Paul truly hath place: It is not of him that willeth, nor of him that runneth, but of God that hath mercie. Neither yet that same so as they commonly take it, which part is betwene the grace of God, and the willing and running of man. For they expounde it, that the desire and deaviour of man have in deed no force of themselves, vnlesse they be prospered by the grace of God: but when they are holpen by his blessing, then they affirm, that they haue also their partes in obtaining saluation.

Whose caulation I had rather confute with Augustines wordes than mine owne: If the Apostle meant nothing else but that it is not of him only that willeth or runneth, vnlesse the Lord be there present mercifull: we may contrariwise turne it against them and say that it is not of onely mercie, vnlesse there be present willing and running. But if this be openly wicked, let vs not doubt that the Apostle giueth all to the mercie of the Lord, and teacheth nothing to our wills or deavers. To this effect speaketh that holy man. And I let not a straw by that nice subtiltie, that they say that Paul would not have so said vnlesse there had beene some deavour and some will in vs. For he did not consider what was in man: but when he lawe that some did affigne part of saluation to the endeavour of men, he simply condemned their error in the first part of the sentence, and in the second he challenged the whole summe of saluation of the mercie of God. And what other things doe the Prophets trauell about but continually to preach the free calling of God?

2 Moreouer the very nature also and dispensation of calling doth clareely shew it, which consisteth not in the onely preaching of the worde, but also in the lightening of the Spirit. To whom God offereth his wordes, is shewed vs in the Prophet: I am found of them that sought me not: I haue openly appeared to them that did not ask for me. To a people which hath not called upon my name I haue said, Loe I am present. And least the Jews shoulde thinke that this kindnesse belonged onely to the Gentiles, he doth also put them in remembrance from whence he tooke their father Abraham, when he vouchsafed to ioyne him to himselfe, namely from meer Idolatry, in which he was drowned with all his. When he first thineth with the light of his wordes to men not deferuing it, he therewith sheweth an example plaine enough of his free goodnesse. Here therefore the unmeasurable goodnesse of God sheweth forth it selfe, but not vnto saluation to all: because for the reprobate there abideth a more greevous judgement, for that they refuse the testimonie of the will of God. And God also, to shew forth his glorie, withdraweth from them the effectual force of his Spirit. Therefore this inward calling is a pledge of saluation, which cannot deceu vs. For which purpose maketh the saying of John. Thereby wee knowe that we are his children, by the spirithe which he hath giuen vs. And least flesh shoulde glorie, that it did at the last answere to him when he calleth and of his owne will offered himselfe, hee affirmeth that it hath no cares to heare, no ties to se, but which he hath made: and that hee maketh them, not according to every mans thankfulness, but according to his owne election. Of which thing you have a notable example in Luke, where both Jews and Gentiles in common together heard the preaching of Paul and Barnabas. Whereas they were at that time all taught with one selfe fame word, it is faire that they beleued which were ordained to everlasting life. With what face may we deny that the calling is free, in which even to the very last part election reigneth alone?

3 But here we must beware of two errors, 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 opinion, the will of man is above the counsell of God. As though the Scripture did teach, that it is onely giuen vs that we may beleue, and not rather faith it selfe.
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SelE. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wrought what reason, hang election upon faith as though it were doubtfull, yea and uneffectual until it be confirmed by faith. It is in deede certaine that it is confirmed, as toward vs: and we have already shewed that the secret counsell of God beginneth to shine out, which was before hidden: so that by this word you understand nothing else, than that it is approved which was unknowne, and is as it were sealed with a seale. But it is falsely said, that election is then and not till then effectuall, which we have embraced the gosppell, and that thereof it taketh lively strength. We must indeede from thence fetch the certaintie of it: Because if we attempt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth will swallow vs vp. But when God hath opened it vnto vs, we must clunde vp higher, lest 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 chozen vs, our eyes should be so dauned with this light, that they should refuse to looke vpon election? Yet in the meantime I deny not, that to the end we may be certaine of our salutation, we must begin at the word, and that our affiance ought therewith to be contented, that we may call vpon God by the name of Father. For some quie contrary to right order, that they may be certified of the counsell of God (which is neere vnto us, in our mouth and in our heart) do court to flie above the cloudes. Therefore that raffmity is to be restraine with sobrietie of faith, that it may suffice vs that God in his outward word is a witnessse of his hidden grace: so that the conduit pipe out of which there floweth water largely for vs to drink, do not hinder but that the springhead may have his due honour.

4 Therefore as they do wrongfully, which hang the strength of election vpon the faith of the gosppell, by which faith we seele that election pertaineth to vs: so we shall keepe the belt order, if in seeking the certaintie of our election, we flocke fast in these latter signes, which are sure wittnesse of it: Satan doth with no tentation either more greenously, or more dangerously astonish the faithfull, than when disquieting them with doubt of their election, he doth also move them with a peruerse desire to seek it out of the waie. I call it seeking out of the way, when a wretched man enterpriseth to break into the hidden secrets of the wisdome of God, and to pearce even to the highest eternity to understand what is determined of himselffe at the judgement seat of God. For then he throweth himselfe headlong to be swallowed vp into the depth of the vnmeasurable deouer ping pit: then he wrappeth himselfe with innumerablie snares and such as he cannot winde out of: then he overwhemeth himselfe with the bottomlesse depth of blinde darkencesse. For so is it rightfull that the foolishnesse of the wit of man be punisshed with so horrible ruine, when he attempteth of his owne force to rise vp to the height of the wisdom of God. And so 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 found, whose mind is not sometime striken with this thought. Whence haft thou salutation, but of the election of God? And of Election what revelation haft thou? which thought, if it haue once taken place in any man, either perpetually vexeth the miserable man with terrible torments, or vitally dismayeth him. Truely I would have no surer argument than this experience to produce, how wrongfully such men imagine of predelitination. For the mind can be infected with no error more pestiferous than that which plucketh downe, and thrusteth the confidence from her peace and quietencesse toward God. Therefore if we feare shipwrecke, we must diligently beware of this rocke, which is never striken vpon without destruction. And though the disputing of predelitination be esteemed like a dangerous sea, yet in passing through it there is found a safe and quiet sea & pleasant sayling, vnlesse a man do wilfully course to be in daunger. For as they doe drowne themselfes in the deadly bottomlesse depth, which to be certified of their election
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doe enquire of the secret Counsell of God without his word: so they which do right-
ly and orderly search it in such sort as it is contained in the word, receive thereof a
singular fruit of comfort. Let this therefore be our way to search it, that we begin
at the calling of God, and end in the same. Howbeit this withstandeth not, but that
the Faithfull may think that the benefits which they daily receive at the hand of
GOD, do descend from that secret adoption: as they say in Esaie, Thou haft
done matuels, thy thoughts are olde, true, and faithful: forasmuch as by that
adoption as by a token, the Lords will is to confirme so much as is lawful to be known
of his counsell. But lest any man should think this a weake testimonie, let vs con-
sider how much both clearenese and certainitie it bringeth vs. Of which thing Ber-
nard speaketh fully. For after that he had spoken of the reprobrate, he faith: The pur-
purpose of God standeth, the sentence of peace standeth upon them that fear him, both
courting their euis, and rewarding their good things: so as to them after a maracu-
los manner not only good things, but also euill doe worketh together unto good. Who
shall accuse the elect of God? It sufficeth me to all righteousness, to haue him alone
mercifull, to whom a lone I haue sinned. All that he hath decreed not to impute to
me, is so as if it never had beene. And a little after: O place of true rest, & to which not
worteuilly I may giue the name of a bed chamber, in which God is seene not as trou-
bled with wrath, not as witholden with care: but his will is prooued in him good,
and well pleasaung, and perfect. This figh doth not make afraide, but calmeth: doth
not stirre vp vnquiet curiounesse, but appeaseth it: doth not weare the fentes, but qui-
eteth them: Here is quiet truely taken, God being appeased, appeaseth all things:
and to behold him quiet, is to be quiet.

5 First, if we seeke a fatherly kindnesse and fauourable minde of God, we must
turne our eies to Christ, in whom alone the soule of the father resteth. If we seeke
saluatiou, life, and the immortalitie of the heavenly kingdome, we must then also
flee to no other: forasmuch as he alone is both the fountain of life, and Author of
saluatiou, and heir of the kingdom of Heauen. Now whereunto seueralt election, but
that being adopted of the heavenly Father into the degree of children, we may by his
fauour obtraite saluatiou and immortalitie? Howfoever in seaeing thou toffe it and
shakke it,yet thou shalt find that the vttmost marke of it extendeueth no further. There-
fore whom God hath taken to his children, it is not said that he hath chosen them in
themselues, but in his Christ: because he could not love them but in him, nor giue
them the honor of the inheritance of his kingdome, unless they had first beene made
partakers of him. If we be chosen in him, we shall not finde in our selves the certainty
of our election: no, not yet in God the Father, if we imagine him naked without the
Sonne. Christ therefore is the mirror, in whom we both mout, and without deceiue
may behold our election. For is it he into whose body the Father hath appointed to
graffe all them whom from eternitie he hath willed to be his, that he may take for his
children so many as he reknowledged among his members: we have a winnes plain
and sure enough, that we are written in the booke of life, if we communicate with
Christ. And that sure communion of himselfe he gau e vs, when by the preaching of
the Gospell he testified that he was giuen to vs of the Father, that he with all his good
things shoule be ours. We are saide to put on him, and to growe together into him,
that we may liue: because he liueth. So oft is this doctrine repeated, The Father
spared not his onely begotten Sonne, that whosouer beleueth in him, may not
perish: But he that beleueth in him, is saide to have passt from death into life.
In which sense he calleth himselfe the Bread of life, which whole eateth, he shal
not die for euer. He (say) hath beene a witnesse to vs, that they shall be re-
ceived of the heavenly Father in place of his children, of whom he hath beene recei-
ued by Faith. If we couete any more than to be accompted among the children and
heuues of God, then we may clime above Christ. If this be our vttmost marke: how
much
much be wee mad in seeking without him that which we have already obtained in him, and which may be found in him alone? Moreover if he is the eternall wife-
dome, the unchangeable truth, and fait sted counsell of the father: it is not
to be feared least that which he declareth to vs in his worde, should varie any thing
be it never fo little from that will of the Father which we seek: but rather he faith-
fully openeth it vnto vs, such as it was from the beginning, and euer shall be. The pra-
crifice of thi doctrine ought alio to be in vs in prayers. For though the faith of election
doth incourage vs to call vpon God: yet when we make our prayers, it were vn-
ordering done to thrust it into the presence of God, or to covenant with this condition.
Lord, if I be elected, heere me: for as much as he willeth vs to be content with his
promises, and no where else to seeke whether he will be intreatable to vs or no. This
wifedome shall deluer vs from many shares, if we can skill to apply that to a right
vs which hath beene rightly written: but let vs not undiscreeetely draw hither and
thither that which ought to have been restrained.

6 There is also for stabillishing of our affiance another stay of election, which
we have faide to be ioyned with our calling. For, whom Christ taketh being enlight-
tened with the knowledge of his name into the bosom of his Church, then he is
faide to receive into the faith and protection. And whome foder he receiuet, they
are faide to be committed to him the Father, and delucered to his truft, that they
may be keepe into eternall life. What meane we? Christ crieth out with a loud voice,
that so many as the Father willeth to be sauced, he hath delievered them into his pro-
tection. Therefore if we lift to know whether God hath care of our safetie, let vs seek
whether he hath committed vs to Christ, whom he hath made the onely Saviour of all
his. Now if we doubt whether we be received of Christ into his faith and keeping, he
preuenteth our doubting, when he voluntarily offereth himfelfe to be our shepheard,
and pronounceth that we shall be in the number of his sheepe if we heare his voice.
Let vs therefore embrace Christ, being liberally let open for vs, and comming to meet
vs, he shall number vs in his floke, and shallkeepe vs in clofed within his fold. But
there entrench vs into a carefullnffe of our fitt to come. For as Paul teacheth that
they are called, which were before chosen: so Christ teacheth that manie are called,
but fewe are chosen. Yea and also Paul himselfe in another place dihortheth vs from
carefulness: Let him that standeth (faith he) looke that he fall not. Again, Art thou
grasseed into the people of God? Be not proud, but fear: for God is able to cut thee
off againe that he may grace other. Finally we are sufficiently taught by experience it
selfe, that calling and faith are of small value, vnlesse there be addioned continance
which happeneth not all men. But Christ hath delieverd vs from this care: for veri-
ly these promises have respect to the time to come. All that my father giueth me that
come to me: and him that shall come to me, I will not cast him out of dores. Again,
this is the will of him that sent mee, the Father, that I looke nothing of all things
that he hath giuen me, but may raise them vp againe in the last daie. Again, My
sheepe heare my voice, and they follow mee: I knowe them, and I giue them
eternall life, and they shall not perish for euer, neither shal any man take them
out of my hande. The father which gave them to mee, is greater than all: and
no man can take them out of the hand of my father. Nowe when he pronounceth,
every tree which my father hath not planted, shall be plucked vp by the root: hee
signifieth on the contrarie fide, that they can never be plucked from faliuation, which
have roote in God. Wherewith agreeeth that saying of John, If they had beene of vs,
they had not at all gone out from vs. Hereupon also commeth that noble glorying of
Paul against life and death, present things and things to come: which glorying must
needs be grounded upon the gift of continuance. Neither is it any doubt that
he driueth this saying to all the faithful. In another plaice the same Paul faith, He
that hath begun in you a good worke, shall end it eu'n vntill the daie of Christ.
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As also David, when his faith fainted, leaned upon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doubtfull, that Christ when he prayed for all the faithful, asketh the same thing for them which he asketh for Peter, that their faith may never faint. Whereby we gather, that they are out of danger of falling away, because the Sonne of God, asking his faith continue for their godlinesse, suffered no denial. What would Christ have vs to learne hereby, but that we should trust that we shall perpetually be safe, because we are once made his?

7 But it daily happeneth, that they which seemed to be Christes, doe againe revolt from him and fall. Yea and in the very same place where he affirmeth that none had perished of them which were given him of the Father, yet he excepteth the son of perdition. That is true indeed: but this is also as certain, that such did never cleave to Christ with that assurance of heart which they that the assurednesse of our election was stablished. They went out, for faith in their own vnlawful proceeding, but they were not of vs. For if they had beene of vs, they had still tarried with vs. Neither doe I deny that they have like signes of calling as the elect have: but I doe not grant that they have that sure stablishment of election which I bid the faithfull to fetch out of the word of the Gospell. Wherefore let not such examples move vs but that we quietly rest upon the promise of the Lord, where he pronouneth, that all they are given to him of the father, which receive him with true faith, of whom first he is their keeper and Pastor, none shall perish. Of Judas we shall speake hereafter. Paul doth not counsell Christians from assurednesse altogether, but from carelesse and loose assurednesse of the flesh, which draweth with it, pride, presumption, and disdain of other, and quencheth humility and the reverence of God, and bringeth forgetfulness of grace received. For he speake both to the Gentiles, whom he teacheth, that they ought not proudly and vntentiously to reproch the Iewes for this, that the Iewes being dishonored, they were sitt in their stead. Fear also he requireth not whereby they should be defrauded and stagur, but with framing vs to the recieving of the grace of God, should abate nothing of the assurance thereof, as we have said in another place. Beside that he doth not there speake to every man particularly, but to the sects themselves generally. For when the Church was divided into two parts, and enmity bred dissension, Paul putteth the Gentiles in mind, that their being supplied into the place of the particular and holie people ought to beto them a cause of fear and modestie. And among them there were many puffed vp with glory, whose vaunt boasting it was profitable to beate downe. But we have in another place shewed, that our hope is extended to the time to come even beyond death, and that nothing is more contrarie to the nature of it, than to doubt what shall become of vs.

8 That saying of Christ, of many being called but few chosen, is verily ill taken after that manner. There shall be nothing doubtfull if we holde fast that which ought to be cleare by the things above spoken, that there are two sorts of calling. For there is an vniterfall calling whereby through the outward preaching of the word, God calleth altsgether to him, even them alfo to whom he setteth it forth vnto the fauour of death, and vnto matter of more grievous condemnation. The other is a speciall calling, which for the most part he vouchsafeth to give onely to the faithfull, when by the inward enlightening of his spirit he makest that the wordes preached is seted in their harts. Yet sometime he makest them also partakers of it whom he Enlighteneth but for a time, and afterward by the deserving of them vnderthankfulness for sake them, and striketh them with greater blindnes. Now when the Lord saw the Gospell to be published farre and wide, and to bee despised of many, but to bee had in due price of feue, he describeth to vs God vnder the person of a king, which preparing a solemn feast sendeth his messengers round about to bid a great multitude to be his guesstes, and yet can get but a fewe, because euerie one alleageth lees for his excuse, so that at length he is compelled upon their refussall, to call out of the high wares every one
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one that he receiveth. Hitherto every man seeth that the parable must be understood of the outward calling. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheer his guests. If he finde any not clothed with a wedding garment, he will not suffer him with his uncleanness to dishonour the solemnity of the feast. This part of the parable, I grant, is to be understood 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 bitches of his Church, the Lord will not suffer for ever: but, as their filthiness deserveth he will cast them out. Therefore few are chosen out of a great number of them that are called, but yet not with that calling by which we say that the faithfull ought to judge their election. For, that generall calling is also common to the wicked: but this speciall calling bringeth with it the spirit of regeneration, which is the earnest and seal of the inheritance to come, wherewith our harts are sealed against the day of the Lord. In a summe fath hypocrites boast of godliness as well as the true worshippers of God. Christ pronounceth that at length they shall be call out of the place which they wrongfully possess: as it is said in the Psalm, Lord, whom shall I dwell in thy tabernacle? The innocent in hands, and a man of a pure hart. Againe, in another place. This is the generation of them that fecke God, of them that fecke the face of the God of Jacob. And looth the spirit exhort the faithfull to sufferance, that they take it not grciously that the Profitees bee mingled with them in the Church: for at length their villain shall be plucked from them and they shall be cast out without shame.

9. The faire reasone is of the exception even now alledged, where Christ faith that none perished but the fonne of perdition. It is in deed an unproper speech, but yet not daire. For he was not accounted among the sheepe of Christ, for that he was one in deed, but because he kept the place of one. And where in another place the Lord affirmteth that he was chosen with the Apostles, that is spoken only in respect of the minifterie. Twelue (faith he) have I chosen, and one of them is a Diuell: that is, he had chosen him to the office of an Apostle. But when he speake of choosing to salvation, he denemeth him farre away from the number of the chosent, saying: I speake not of all. I knowe whom I have chosen. If a man doe in both places confound the word of Choosing, he shall miserably entangle himselfe: if he make difference, nothing is more plaine. Therefore Gregorie teacheth very ill and pestilently, when he faith that we knowe only our calling, but are vnconvinced of our election: whereby he mouoth all men to fear and trembling: vsing also this reason, but because we knowe what we shall be to day, but what we shall be we knowe not. But in that place he suffidency declareth, how he stilled at this blocke. For, because he hanged election upon the merits of works, he had matter enough, and more to discouragethe minds of men: but he could not strengthen them, which did not removable them from themselves to the assiance of the goodnesse of God. Hereof the faithfull have some taste of that which we have determined at the beginning that predification if it be rightly thought upon, bringeth not a lacking of faith, but rather the best strengthening of it. And yet I deny not, that the holy Ghost framed his tale to the small stature of our sense. As when he faith, in the soffe of my people they shall not be, and in the route of my tenants they shall not be written. As though God did begin to write in the booke of life, them whom he recketh in the number of his: whereas yet we know, even by the witness 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 chiefest among the elect: as it is said in the Psalm. Let them be blotted out of the booke of life, and let them not be written with the righteous.

10. 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...
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bute his grace to them. But ere they bee gathered together to that chiefe shepheard, they are scattered abroad and stray in the common delit, and differ nothing from other, suiting that they be defended by the singular mercie of God, from falling into the extreme headlong downe-fall of death. Therefore if you looke upon themselves, you shall see the offspring of Adam, which saucourer of the common corruption of the whole maffe, That they be not carried into extreme and despaird vngodliness, this comfort not to passe by any goodnesse naturally planted in them, but because the eie of God watcheth, and his hande is stretched out to their salvation. For they that dreame that from their very natuure there is planted in their harts, I wote not what seed of election, by the vertue whereof they are alway inclined to godliness and to the feare of God, they both are not holpen to prooue it by the authoritie of Scripture, and also are confuted by experience it selfe. They doe in deed bring forth a few examples to prooue that the elect even before their enlightenung were not utterly strangers from religion: that Paul in his being a Phanifie luted unreproouable, that Cornelius was by almes and prayers accepted of God: and such other. Of Paul, we graunt to them: of Cornelius, we say that they are deceived. For it appeareth that hee was then already enlightened and regenerated, so that hee wanted nothing but the cleare revealing of the Gospell. But what will they wring out by these few examples? that all the elect are alway endued with the spirit of godliness? No more than if a man by shewing the vprightnesse of Aristides, Socrates, Zeno-rates, Scipio, Curio, Camillus, and other, shoulde thereof gather that all they that are left in blindnes of idolatrie, were deious followers of holines and honestie. Yea and the Scripture more places than one, openly crieth out against them. For, the state which Paul describeth of the Ephesians before their regeneration, sheweth not one graine of this seed. Yee were (faith he) dead with defaultes and sinnes, in which yee walked according to the time of this worlde, according to the prince of the aire, which now worketh in the obfinate children: among whom we all also were sometime conuerfants in the luftes of our fleth, doing those things that liked our flesh and minde. And wee were by nature the children of wrath, as other also were. Again, remember that yee were sometime without hope, and lacked God in the world; for the state which Paul describeth of the Ephesians before their regeneration, sheweth not one graine of this seed. Yee were (faith he) dead with defaultes and sinnes, in which yee walked according to the time of this worlde, according to the prince of the aire, which now worketh in the obfinate children: among whom we all also were sometime conuerfants in the luftes of our fleth, doing those things that liked our flesh and minde. And wee were by nature the children of wrath, as other also were. Again, remember that yee were sometime without hope, and lacked God in the world; for, the state which Paul describeth of the Ephesians before their regeneration, sheweth not one graine of this seed. Yee were (faith he) dead with defaultes and sinnes, in which yee walked according to the time of this worlde, according to the prince of the aire, which now worketh in the obfinate children: among whom we all also were sometime conuerfants in the luftes of our fleth, doing those things that liked our flesh and minde. And wee were by nature the children of wrath, as other also were. Again, remember that yee were sometime without hope, and lacked God in the world;
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bud of righteousness was there in Raphab the harlot, before faith? in Manasseh, when Hierusalem was dipped and in a manner drowned in the blood of the Prophets? in the Theeves, which among his last gaspings began to think of repentance? Awake therefore with these arguments, which sily curious men doe rashly deduce to themselves without the Scripture. But let that abide certain with vs, which the Scripture hath, that all have sinned like lost sheepe, euery one hath swarued into his own way, that is, perdition. Out of this gulf of perdition whom the Lorde hath determined once to plucke forth, them he dereerthe till his fit time: onely hee preferueth them, that they fall not vnto unpardonable blasphemie.

12 As the Lord by the effectuall of his calling towards the elect maketh perfect the saluation, whereunto he had by eternall counsell appointed them: so he hath his judgements against the reprobate, whereby hee executeth his counsell of them. Whom therefore he hath created into the shame of life, and destruction of death, that they should bee instruments of his wrath, and examples of his seueritie: from them, that they may come to the end, sometime he taketh away the power to heare his word, and sometime by the preaching of it he more blindeth and amasseth them. Of the first manner, whereas there be innumerable examples, let vs choose out one more cleere and notable than all the rest. There passe away aboute foure thousand years afore Christ, in which hee hid from all the Gentiles the light of his health bringing doctrine. If any man answere that he therefore made them not to enjoy to great a benefite because he judged them vnwoorthie, they which come after shall not be prooued any more woorthie. Of which thing, beside the experience, Malachie is a substantiall witness, which reproouing insodile & mingled with grosse blasphemies, yet declareth that there shall come a Redeemer. Why therefore is hee rather givn to these than to those? He shall trouble himselfe in vaine, that shall heere search for a cause higher than the secret and unsearchable counsell of God. Neither is it to bee feared least any scholler of Porphyre, should freely gnaw at the righteoufnes of God while we answer nothing in defence of it. For when we say that none perith vndeferring, and that it is of the pure bountifulnes of God that some bee deliuered, there is largely enough said for the setting forth of his glorie, so that it needeth not our shifiting. The souersigne judge therefore maketh a way for his predestination, when who he hath once rejected, them being depruin of the communicating of his light heaueith in blindnes. Of the other maner there are both daily examples, and also many contained in the scripture. One felshame preaching is commonly made to a hundred, twentie receive it with ready obedience of faith: the rest doe either forget nauyed by it, or scorn it, or hisse it out, or abhorre it. If any man answere that this diversitie procedeth of their malice and peruersitie, hee shall not yet satisfie vs: because the others wil also shoule bee poiffed with the same malice, vnlesse God did amende it with his goodnesse. Therefore we shall still bee encombrd, vnlesse wee call to minde that which Paul faith, Who maketh thee to differ? Whereby he dignifieth that some excel other somr, not by their owne vertue, but by the onely grace of God.

13 Why therefore doth he in graunting grace to those passe over these? Of those Luke lieweth a cause, because they are ordained to life. Of these, what shall we think, but because they are the vesseles of wrath into dishonor? Wherefore let it not grieue vs to say with Augustine: God (faith hee) might turne the will of the cull into good, because he is almightie. He might indeed. Why therefore doth he not? because he would not. Why he would not, is in himselfe. For we ought to be no more wise than we ought to be. And that is much better, than to shifft with Chrysostome, and say that he draweth him that is willing, and reacheth his hand, that the difference may not seeme to stande in the judgement of God, but in the onelie will of men. True, like it so standeth not in proper motion of man, that even the godlie and they that
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fear God have need of a singular influence of the spirit. Lydia the purple sinner feared God, and yet it behoved that her heart should be opened, that she might harken to the doctrine of Paul, and profit in it. This is not spoken of one woman alone, but that we should know that the profiting of curious man in godliness is the secret worke of the spirit. This verily cannot be brought in question, that the Lord sendeth his word to many, whole blindness he will have to be more enforced. For, to what purpose doth he bid to many commandements to be carried to Pharai? was it because he hoped that much often repeated messenges he would be appeased?

No, but: before he began, he forknew and foretold the end. Goe (and he to Moses) and declare to him my will: but I will harden his heart, that he obey not. So when he stirreth vp Ezekiel, he warneth him beforehand that he sendeth him to a rebellious and stubborne people: to the ende that he should not be afraid if he perceive himselfe to sing to deafe men. So he foretelleth to Jeremiah, that his doctrine should become a fire, to destroy and waste the people like stubble. But the prophesie of Esaias yet more enforcing: For he is thus sent of the Lord: Goe and say to the children of Israel: With hearing heare ye, and understand not: With seeing see ye, and knowe not. Make obstinate the heart of this people, and make haue their eares, and overplatter their eyes: leafe perditione they may see with their eyes, and hear with their eares, and understand with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they waxe more deafe: hee lighteth a light, but that they may be made more blinde: he leaveth forth doctrine, but that they may be made more dull: he layeth to them a remedy, but not that they may be healed. And John allaging this prophesie, affirmeth that the Jews could not beleue the doctrine of Christ, because this curse of God lay upon them. Neither can this alfo be in controversy, that whom God will to be enlighened, to them he delivereth his doctrine wrapped vp in darke speeches, that they may nothing profite thereby but to be thrust into greater dulness. Christ also teares vth, that he doth therefore expound onely to the Apostles the parables in which he had spoken to the multitude, because to them it was given to know the mysteries of the kingdom of God, but to the common people not so. What meaneth the Lord (wilt thou say) in teaching them, of whom he prooideth that he may not be understood? Consider whence is the fault, and thou wilt cease to ask. For in the word how great darkness followeth there be, yet there is alway light enough to convince the confidence of the wicked.

The unchangeable
decree of God concerning the destruction of the wicked in the ground of their unwarrantable disposition to the means whereby men are saved.

Rom. 9:17.

14. Now remaineth for vs to see, why the Lord doeth that which it is plaine that he doth. If it be answered that it is so done because men have so defrayd by their vngodlinesse, wickedness, and unthankfulness: the same shall in deed be well and unelye faide: But because there appeareth not yet the reason of this displea, whyle then some are bowed to obedience, othersome continue harden, in searching it we must needs goe to that which Paul hath noted out of Moses, namely that God hath raised them vp from the beginning, that he might shew his name in the whole earth. Whereas therefore the reprobate do not obey the word of God opened vnto them, that shall be well imputed to the malice and perversefesse of their heart, so that this be therewithall added, that they are therefore gien into this perversefesse, because the righteous but yet reaschable judgement of God they are called vp to retorue his glory with their damnation. Likewise when it is said of the sons of Italy, that they harkened not to holome warnings, because the Lord wilde to kill them: it is not denied that the stubbornefesse proceeded of their owne naughtinesse: but it therewithall touched why they were left in stubbornefesse, when the Lord might have softened their hartes, namely because his unchangeable decree had once appointed them to destruction. To the same purpose seuerall that saying of John, When he had done so great signs, no man beleued in him; that the word of Feary

might
the grace of Christ.

might be fulfilled, Lord, who hast believed our saying? For though he do not excuse the false legend from blame, yet he is content with that reason, that the grace of God is vniuerse to men, till the holy Ghost bring saft. And Christ alleging the prophetic of Esaias: They shall all be taught of God, tendeth to no other ende but to prove that the Jews are reproued and strangers from the Church, because they are vnaught to learning: and he bringeth no other cause thereof but for that the promise of God doth not pertaine to them. Which thing this laying of Paul confirmeth, that Christ which to the Jews is an offence, and to the Gentiles foolishness, is to the called the strength and wisdom of God. For when he hath told what commonly happeneth so oft as the Gospel is preached, namely that some it maketh more obstinate, and of some it is despised, he faith that it is had in price of them onely which are called. He had indeed a little before named them beguilers, but he meant not to take away the due degree from the grace of God which goeth before Faith, but rather he addeth this second laying by way of Correction, that they which had embraced the Gospel should give the praise of their Faith to the calling of God: As also a little after he teacheth that they are chosen of God. When the vngodly heare these things, they erie out that God with inordinate power abuseth his poore creatures for a sport to his crueltie. But we which know that all men are so many waies endangerd to the judgement saete of God, that being asked of a thousand things they cannot satisfie in one, doe confesse that the reproued suffer nothing which agreeth not with the most just judgement of God. Whereas we do not clearly attaine the reason thereof, let vs not be discontent to be ignorant of somewhat, where the wisdom of God lieth vp it felleth into so great height.

15 But forasmuch as there are a few places of Scripture wont to be obieced, in which God seethem to deny that it is done by his ordinance that the wicked doe perish, but by this that, he crying out against it, they wilfully bring death upon themselves: let vs briefly declaring these places, show that they make nothing against the sentence above set. There is brought foorth a place of Ezekiel, that God will not the death of a sinner, but rather that he may be turned and live. If they will extend this to all mankind: why doth he not mooie many to Repentance, whose nines are more pliable to obedience, than theirs which at his dayly allurements waxe harder and harder? With the Sodomites (as Christ witeneth) the preaching of the Gospel and Miracles would have brought foure more fruite than in Jericho. How commeth it to passe therefore, if God will all to be saved, that he openeth not the gate of Repentance to those miserable men that would have beene more resolute to receive grace? Hereby we see that the place is violently wrested, if the will of GOD, whereof the Prophet maketh mention, be for against his eternal counsell, whereby he hath seuered the elect from the reprobate. Now if we feele for the true natural meaning of the Prophet: his purpose is to bring hope of pardon to the penitent. And this is the laude, that it is not to be doubted but that God is ready to forgive so soone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth his repentance. But experience teacheth that he so willeth them to repent whom he generally calleth to him, that yet he toucheth not all their hearts. Yet is it therefore to be said that he dealeth deceitfully, because although the outward voice doe but make them vnexecuable which heare and do not obey it, yet it is stedfastly accounted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs hold this for the meaning of the Prophet, that the death of a sinner pleareth not God: that the godly may have affiance, that so soone as they shall be touched with Repentance, there is pardon ready for them with GOD and the wicked may feele that their fault is doubled; because they answered not to so great mercifull kindnesses and gentlenes of God. The mercie of God therefore will alway meeet Repentance, but to whom Repentance is given, both all the Prophets, and

John.6.45.
1.Cor.1.25.
Matt.13.23.

Places of scripture opened, wherein the situation of the wicked, seems designed to be by the will and ordinance of God.
Exz.34.11.
Cap. 24. Of the manner how to receive

Apollines, and Ezekiel, himselfe do plainly teach. Secondly there is alleged a place of Paul, where he faith that God willeth all men to be saved, which although it have a divers meaning from the other, yet in some thing, they agree together. I answer, first that by the rest of the text it is made plaine how he willeth. For Paul coupleth together, that he willeth them to be saved, and to come to the acknowledging of the truth. If they will have this to be determined, by the eternall counsel of God that they receive the doctrine of saluation, what meaneth that saying of Moses, What nation so noble, that God commeth near to it as hee doth to thee? Now came it to passe that God refrained from many peoples the light of the Gospel, which other enjoyed? Now came it to passe that the pure knowledge of godliness never came to some, and some scarcely tasted so much as any daire principles of it? Hereof it shall now be easie to gather, whereto Paul tendeth. He had commannded Timothy to make solemn prayers in the Church for kingly and princes. But when it seemeth somewhat an abfurditie, that prayers should be made to God for a kinde of men in a manner despaires (because they were not only strangers from the body of Christ, but also endeavoured with all their forces to oppresse his kingdom) hee added, that the same is acceptable to God which willeth all men to be saved. Whereby verie he signifieth nothing else but that he hath stopped vp the way to salvation to no degree of men: but rather that he hath so powred out his merie that he willeth no man to be vsed of it. The other sentences do not declare what God hath by his secret judgement determined of all men: but do shew that there is pardon ready for all sinners which do onely turne themselves to require it. For if they more stately stand upon this that it is said that he will have merie vpon all, I will on the contrary side assuere them with which that is written in another place. That our God is in heaven where he doth whatsoever he will. This worde therefore must to be expounded that it may agree with the other, I will have merie vpon whom I will have merie, and I will shew merie to whom I will shew merie. He that chooseth out them whom he will have merie on, doth not give it to all. But such it clearely appeareth that in that place is spoken not of all particular men, but of degrees of men, we will make no longer disputing about it. Howbeit it is also to be noted, that Paul doth not affirme what God doth alwaie and euerie where and in all men: but leaueth it to him at his libertie at length to make kings and magistrates partakers of the heavenly doctrine, although by reason of their blindness they do now race against it. They seeme to presse vs more strongly with objection of the place of Peter, that God willeth none to perish, but receiue all to repentance. But the envoing of this knot doth by and by offer it selfe in the second word, because the will to receiue cannot be vnunderstood to be any other than that which is euerie where taught. Truely the turning is in the hand of God: whether he wil turne all or no, let him selfe be asked, when he promiseth that he will giue to a certaine fewe men a fleshy heart, leaving to other-some a stonie heart. It is true indeed, that vnlesse he were readie to receiue them which call vpon his merie, this sayeing should be false, Turne to me, and I will turne to you. But I say that none of all mortall men doth come to God but he that is present of God: And if repentance were in the will of man, Paul would not say, If peraduenture he giue them repentance. Yea vnlesse the fame God which with word exhordeth all men to repentance, did with secret mouing of his spirite bring the chosenc to it: Jeremiah would not say, Turne me, Lord, and I shall be turned: for when thou haft turned me, I have repented.

16 But (thou wilt say) if it be so, there shall be small truth in the promises of the Gospel, when they referre of the will of God, affirme that he willeth that which is against his inviolable decree. Not so. For howsoever the promises of salvation be vniuerfall, yet they nothing disagree with the predicellion of the reprobate, so that we direct our minds to the effect of them. We know that then and not til then the
the promises are effectual to vs, when we receive them by Faith, on the other side when Faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is saide that God hath from eternitie ordained whom he will embrace with love, and upon whom he will exercise wrath: and that hee promiseth salvation to all without difference. Truly I say that they agree very well. For in promising he meaneth nothing else than that his mercie is set open for all which doe couet and desire: which thing none doe but they whom he hath enlightened. And them he enlighteneth, whom he hath predestinate to salvation. They (I say) have the truth of the promises true and vnthankfull, so as it cannot be saide 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 confinences of the godly may the more safely rest, when they understand that there is no difference of sinners, so that Faith be preserv: and that the wicked may not caull for their excuse, that they want a fanctuarie wherunto they may withdraw themselves from the bondage of sinne, when with their owne vnthankfullnes they refuse it being offered them. Therefore when the mercie of God is by the Gospell offered to both forts, it is Faith, that is to say the enlightning of God, which maketh difference betwene the godly and ungodly, so as the one forfeeth the effectuallitie of the Gospell, and the other fort obtaines no fruite thereof. The enlightning it selfe also hath the eternall election of God for the rule thereof. The complaint of Christ, which they alledge, Jerusalem, Jerusalem, how oft have I willed to gather together thy chickens, but thou wouldst not maketh nothing for them. I grant that Christ there speaketh not only in the person of man, but also reprocheth them that in all ages they have refused his grace. But we must define what is the will of God which is entreated of. For neither is it unknownen, how diligently God endeavoured to keepe still that people, and with how great thinnes they euen from the first to the last being guinen to their wandering desires refused to be gathered together: but it followeth not thereof that the counsell of God was made void by the malice of men. They answere and say that nothing lesse agreeith with the nature of God than to have a double will in which. I grant to them, so that they falsly expound it. But why doe they not consider so many testimonies, where God putting upon him the afflictions of man descendeth beneath his owne majestie? He faith that he hath with stretched out armes called the rebellious people, that he hath early and late trauelled to bring them backe to him. If they will apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the propertie of man is figuratively applied to God. How be it the solution which we have brought in another place largely insufficient, that although the will of God be, as to our senses manifest: yet he doth not in himselfe diversly will this & that, but according to this wisdome, which is diversely manifest (as Paul calleth it) he assortment our senses, till it shall be givn vs to know that hee maruellously willeth that which now saemeth to be against his will. They also mocke with caullings, that fith God is the Father of all, it is vrpriecteous that he should dissemble any that hath not before with his owne fault detest this punishment. As though the liberalitie of God stretcheth not even to hoggges and dogges. But if they speake onely of mankind, let them anfweere why God bound himselfe to one people, to be the Father thereof: and why also out of the same people he picked a small number as it were a flour. But their owne luft of cuill speaking hindereeth these railers that they consider not that God to bringeth forth his Sun to shine upon the good & cuill, that the inheritance is laid vp for a few to whom it shall one day be said, come ye blessed of my Father, posseste the kingdom, &c. They object also that God hath none of these things that he hath made. Which although I grant the, yet this remaineth safe which I teach, that the reprobate are hatefull to God, & that very
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rightfully, because they being destitute of his Spirit can bring forth nothing but curse of curse. They say further, that there is no difference of the Jews and the Gentiles and therefore that the grace of God is without difference set before all men: namely if they grant (as Paul determineth) that God calleth as well out of the Jews as out of the Gentiles, according to his good pleasure, so that he is bound to no man. After this manner also is that wiped away which they object in another place, that God hath enclosed all things under fin, that he may have mercy upon all: namely because he will that the salvation of all them that are saved be ascribed to his mercy, although this benefit be not common to all. Now when many things are alleged on both parts, let this be our conclusion, to tremble with Paul at so great depth, and if wanton tongues shall be busie, that we be not ashamed of this his crying out, O man, what art thou that striuest with God? For Away finite truly affirmeth that they do perniciously measure the righteousness of God by the measure of the righteousness of man.

The xxv. Chapter.

Of the last Resurrection.

Although Christ the sonne of righteousness, having overcome death, shining by the Gospel, giveth vs the light of life (as Paul witnesseth) whereby also it is saide that by believing we have passed from death into life, being nowe not foreiners & strangers, but citizens with the saints, &c. of the household of God, which hath made vs to fit with the only begotten sonne himselfe in heavenly places, that nothing may be wanting to perfect felicite; yet least it should be grievous vs to be exercised under this hard warfare, as though we had no fruit of the victory which Christ hath gotten, we must hold fast that which is in another place sought of the nature of hope. For, because we hope for those things which appear not, and (as it is said in another place) faith is a demonstration of things invisible: so long as we are inclosed in the prison of the flesh, we are way-faring from the Lord. For which reason the same Paul faith in another place that we are dead, and that our life is hidden with Christ in God, and that when he which is our life shall appear, then shall we also appear with him in glory. This therefore is our condition, that with liuing soberly and justly and godly in this world, we looke for the blessed hope, and the comming of the glorie of the great God, and of our Saviour Iesus Christ. Here we neede a singular patience, that we be not wearied & either turne backe our course or forsake our standing. Therefore whatsoever hath been hither to set our concerning our salvation, requireth mindes lifted vp to heauen, that we may love Christ whom we have not seene, and believing in him may rejoice with unspeakable and glorious joyfullnesse till we receive the end of our faith, as Peter testeth vs. After which manner, Paul faith that the faith and charitie of the godly hath respect to the hope which is laide vp in heauen. When we thus with our eyes fasten'd upon Christ doe hang of heauen, and nothing withholdeth them in earth from carrying vs to the promised blessednesse: then is that truly fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more hard to our dullest than through innumerable stapes to climb vp above them with endeavouring forward to the price of our heavenly calling. To the great heap of miseries wherewith wee bee almost overwhelmed, are added the mockings of vn-godlie men, wherewith our simplicity is rayled at, when voluntarie forsaking the allusions of present good things, we seeme to followe the blessednesse hidden from vs, as it were a fleeing shadowe. Finally above and beneath vs, before vs and behinde vs, violent tentations bereege vs, to the sustaining of the feare whereof our courages shoulde bee faine too weake, vnlesse being vncumbered of earthly
the grace of Christ. Lib. 3. 268

earthly things they were fast bound to the heavenly life, which in seeming is far from vs. Wherefore only he hath soundly profited in the Gospel, which is enjoined to a continual meditation of the blessed resurrection.

2 Of the soueraigne end of good things, the Philosophers have in old time curiously disputed, and also affirmed among themselves: yet none except Plato acknowledged the soueraigne good of man to be his conoyming with God. But what manner of conoyming that was, he could not perceive so much as with any small taste, and no maruell, think he had never learned of the holy bonde thereof. To vs the onelie and perfect felicitie is known even in this earthly walking: but, such as dailie more and more enkindled our hearts with desire of it, till the full enjoying may satisfy vs. Therefore I faide that none receive fruites of the benefits of Christ, but they that lift vp their minds to the resurrection. For, Paul strecth vp this marke to the faithfull, toward which he faith that he endeavoureth, and forgetteth all things till he come to it. And so much the more cheerfully ought we to trauaile toward it, lest if this worlde withold vs, we suffer grievous punishment for our slothfulnesse.

Wherefore in another place he maketh the faithfull with this marke, that their conversation is in heaven, from whence also they looke for their Saluatiue. And that their courses should not faint in this race, hee joineth all creatures companions with them. For, because euerie where are scene deformed ruines, hee faith that all things in heaven and earth do endeuour to the renewing. For fith Adam by his fall dissolvd the perfect order of nature to the creatures, their bondage is painfull and gretious, wherunto they are subiect by reason of the sin of man, not for that they are indured with any feeling, but for that they naturally couet the perfect estate fro which they are fallen. Therefore Paul faith that they groane, & are in paine of childe bearing, that we to whom are given the first fruits of the Spirit, may be ashamed to pine away in our corruption, & not at the least to follow the dead elements, which beare paine of anothers sin And the more to prick vs forward, he calleth the last comming of Christ our redemption. It is true indeede that all the parts of our redemption are already fulfilled: But because Christ hath once beene offered for sinnes, hee shall bee scene againe without sin into saluation. With what miseries souete we be pressed, let this redemption sustaine vs even vntill the performance of it.

3 The very weight of the thing it selfe shall wbet our endeavoure. For neither doth Paul without cause affirm that the holy Gospel is voide and deceitfull, vnke the dead do rife againe: because our estate should be more miserable than the state of all men, namely fith we lying open to the hatreds and reproches of many, are euerie houre in danger, yea and are as sheepe appointed to the slaughter: and therefore the authoritie thereof should fall away not onely in one part, but also in the whole sum which both our adoption and the effect of our saluation conteine. And solet vs be heedfully bent to the most earnest thing of all, that no continuance of time may make vs weareie. For which purpose I have deferred to this place that which I had brefflie to entreate of it, that the Readers may learne, when they have received Christ the author of their saluation, to rise vp higher, and may knowe that he is clothed with heavenly immortallitie and glorie, that the whole body may be made like fashioned to the head, as also the holy Ghoft oftentimes setteth forth in his person an example of the resurrection. It is a thing hard to bee beleued, that bodies when they haue beene confumed with rottennesse, shall at their appointed time rife vp againe. Therefore where many of the Philosophers have affirmed soules to bee immortal, the resurrection of the flesh hath beene allowed of fewe: wherein although there was no excuse, yet we are thereby put in minde, that it is too hard a thing to drawe mans senses to beleue it. That faith may overcome so great a stop, the scripture minstreth two helps: the one is in the likenessee of Christ, the other is the almightinesse of God. Now so forth as the resurrection is thought of, let the image of
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of Christ come into our minde: which in the nature that he tooke of us so ranne out the race of mortall life, that now having obtained immortalitie, he is to vs a pledge of the resurrection to come. For in the miseries whenwith we are besieged, we carie about his mortifying in our flesh, that his life may be openly shewed in vs, and we may not suffer him from vs neither can we possioble, but that he must be borne in funder. Whereupon commeth that argument of Paul, If the dead do not rise againe, then neither is Christ risen againe, because verlie he taketh that principle for confessed, that Christ was not made subject to death, nor obtained victorie of death by rising againe, pruadile for himselfe: but that that was begun in the head which must needs be fulfilled in all the members, according to the degree and order of euerie one. For it were not right that they should in all points be made egall with him. It is saide in the Psalme. Thou shalt not suffer thy meeke one to see corruption: although a portion of this trust pertaine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rottenness hath received againe his bodie whole. Now leaff the fellowship of blessed resurrection with Christ should be doubtfull to vs, that we may be contented with this pledge, Paul expresslie affirmeth that he therefore fitteth in heauen, and shall come at the last day a judge, that he may make our base and vile bodie like fashioned to the glorious bodie. In an other place also he teacheth, that God raised not vp his fonne from death to the intent to shew 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 givene to this end that he should make alue that which is mortall in vs. I knit vp in a briefe abridgement those things which might both be more largelie handled, and are worthie to be more gorgiouslie set out: and yet I trust that the godlie reader shal in few words find matter enough which may suffice to edify their faith. Christ therefore is risen againe, that he might have vs companions of the life to come. He was raised vp of the father, in so much as he was the 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 Spirtue, which is common to vs vnto the office of quickening. Finally he was raised vp, that he should be resurrection and life. But as we haue saide that in this mirrour, there is to bee scene of vs a lively image of the resurrection, so let it be to vs a sure substance to stay our mind, so that we be not loothfull or weaerie of long tarrying: because it is not our part to measure the feasions of times by our will, but patiently to rest till God at his owne fit time repaire his kingdome. To which purpose semeth that exhortation of Paul: The first fruits of Christ: and then they that are Christes, euerie one in his order. But that no question should be moved of the resurrection of Christ, upon which the resurrection of vs all is founded, we see by how manie and how diverslie means he hath made it approued by witnesse to vs. Fine noted men will laugh at the historie which the Evangelists rehearse, as at a childifh mockery. For of what importance shall the message be which fearfull fally men bring, and afterward the discipiles confirme being in a manner astonished? Why did not Christ rather set vp the triumphing enigne of his victorie in the midst of the temple and the market place? Why came he not forth terrible into the fight of Pilate? Why doth he not also proue himselfe to the priests, and to whole Jerusalem that he is risen vp alio againe? As for the witnesse which he chose, profane men will scarcely grant them to be sufficient. I answere that although in these beginnings the weakenesse thereof was contemprible, yet all this was governed by the wonderfull providence of God: that partly the loue of Christ and zeal of godlinesse, and partly their owne hardnes of beleefe should carry them in haft to the sepulchre which had lately been defigmned for feare, that they might not only be seeing witnesse of the thing, but also shoule heare of the Angels that which they saw with their eyes. How shall we suspect their credite, who

2 Cor. 4:10.

2 Cor. 15:13.

Psal 16:10.

Phil 3:21.

2 Cor. 15.
thought it to be a fable which they had heard of the women, till they were brought to the present sight of the thing itself. As for all the people and the Ruler himself, after that they had bin largely convinced, it is no marvel if as well the sight of Christ, as other signes, was not granted them. The sepulchre was sealed vp, the watchmen watched it, the third day the bodie was not found. The souls of the watchmen, corrupted with many scattered a rumor that his disciples had stolen him away. As though they had had power to gather a band together, or had armour, or were practised men to enterprize any such feats. If the watchmen had not courage enough to drive them away, why did they not pursue them, that with the help of the people they might have taken some of them? Plate therefore with his ring truly sealed the resurrection of Christ: and the watchmen which were set at the sepulchre both in their holding their peace and in their lying, were made publishers of the same resurrection. In the mean tyme the voice of Angels founded, He is risen, he is not here. The heavenly glistering plainly showed that they were not men but Angels. Afterward, if there remained any doubting, Christ himselfe tooke it away. The disciples saw him ofter than once, and also felt his feete and his hands, and their hardnes of beleewing not a little profited to the strengthening of our faith. He disputed among them of the mysteries of the kingdom of God, and at the last in their sights beholding him, he ascended into heaven. And not only this sight was shewed to the xi. Apostles, but also he was scene at once of mee than five hundred brethren. Now when he sent the holy Ghoft, he shewed a sure proof of the life, but also of the souveraine power: as he had said before, It is profitable for you that I go: otherwise the holy Ghoft shall not come. But now Paul was overthrowen by the way, not by the strength of a dead man, but he felt him whom he persecuted to haue molt high power. To Stephen he appeared for another end, namely that with assurance of life he might overcome the feare of death. To discern so many authentique witnesses, is not only a part of distrustfullness, but also offowward and furious stubbornnesse.

4. This which we have faid, that in prouing the resurrection our senses must be directed to the infinite power of God, Paul briefly teacheth, that he may make (faith he) our vile bodie like fashioned to the body of his brightnesse, according to the working of his power, by which he may subdue all things to himselfe. Wherefore nothing is more vmnecet, than here to have respect what may naturally be done, where an insctible miracle is set before vs, which with the greateyne thereof swalloweth vp our senses. Yea, Paul by setting forth an example of nature, reproo- ueth their dullest which deny the resurrection. Thou foole (faith he) that which thou lowest is not quickened unlesse it first dye, &c. He faith that in seed is seene a forme of the resurrection, because out of rottenenesse growth corne. Neither were it so hard a thing to beleue, if we were as heedfull as we ought to be to the miracles which throughout all the coasts of the world do offer themselves to our eyes. But let vs remember that none is truely persuaded of the resurrection to come, but he which being rationed in admiration, giueth to the power of God his glory. Ely lifte vp with this affeance, crieth out, Thy dead shall live, my carcase shall rife againe. Awake ye, and praise ye dwellers of the dust. In despaire we lifte vp the body of God the author of life, in whose hand are the ends of life, as it is laid in the Psalm. 1ob also being like to a carriion than to a man, trusting upon the power of God, sticketh not as though he were whole and found to lift vp himselfe to that day, saying, I know that my redeemer lieth: and in the last day he shall rife vp upon the dust (namely to shew forth his power therein) and I shall again be compleaded with my skinne, and in my flesh I shall see God, I shall see him, and none other. For albeit that some do stricely wrest these places, as though they ought not to be understand of the resurrection, yet they strenthen that which they couet to overthrow: because the holy men in their euils fecke comfort from nowhere else than from the benefit of
Cap. 25. Of the manner how to receive the resurrection. Which better appeareth by the place of Ezekiel: For when the Jews beleued not the promise of their returne, and objected that it was no more likely that a way should be made open for them, than that dead men should come out of their graves: there was a vision shewed to the Prophet, a field full of drie bones: those the Lord commanded to take againe flesh and knewes. Although under that figure he rafeth vp the people to hope of returne: yet the matter of hoping he gathereth of the resurrection: as it is to vs an exemplar of the deliverances which the faithfull doe feele in this world. So Christ when he had taught that the voice of the Gospell gueth life: because the Jews received not this, he by and by saide further: Marueil not at this, because the hower commeth in which all that are in the graves shall heare the voice of the fonne of God, and shall come forth. Therefore after this example of Paul, let vs already cheerefully triumph in the midst of battels, because he which hath promised life to come, is mightie to kepe that which is left with him: and so let vs glory that a crowne of righteousnesse is laide vp for vs, which the unfeene judge shall deliver vs. So shall it come to passe, that whatsoever greues us suffer, they shall be to vs a shewing 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 vnjustly afflicted, set at the appeareing of Christ with the Angels of his power, in a flamne of fire. But that is to be holde, which he addeth by and by afterward, that he shal come that he may be glorified in his Saints, and be made wonderfull in all them that haue beleued, because the Gospell hath bene beleued.

But although the multitude of men ought to have beene continually occupied in this studie: yet as though they would of set purpose destroy all remembrance of the resurrection, they haue called death the vitreomost bond of all things and the destruction of man. For verily Salomon speakeoth of the common and receiued opinion, when he saith that a liuing dog is better than a dead Lion. And in another place: Who knoweth whether the foule of a man goe vpward, and the foule of a beast downward? But in all ages this brutifche sencelesse eueor hath bene common in the world, yea and hath broken into the Church it selfe: for the Sadduces haue presumed to profess openly that there is no resurrection, yea and that foules are mortall. But that this grosse ignorance should not helpe 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 inutolable manner of burying, but to be an earnest of new life? Neither may it be anwered that this spring of error: because the religiousnesse of burial was alway in vs among the holy Fathers, and God wilde the same maner to remain among the Gentiles, that an image of the resurrection set before them might awake their drowsinesse. But although that ceremony wanted his vfe of profiting, yet it is profitable for us if we wisely marke the ende of it, because it is no flinder contumation of vnbeleeve, that altogether professed that which no man beleued. But Satan hath not onely astonished the senefes of men, so that they haue buried with the bodies the remembrance of the resurrection, but also hath praefcied to corrupt this parte of doctrine with durers faigned inuentions, that at length it might vitrely die. I passe over how in Pauls time Satan began to pinch at it: but in a little after there followed the Millenaries, which limited the raigne of Christ to a thousand yeeres. This error is childifh, that it needeth not or is not woorthie of any confutation. Neither doth the Revelation make on their side, by which it is certaine that they coloured their error: for as much as in the place where he mentioneth the number of a thousand, he entreateth nor of the eternall blessednesse of the Church, but onely of the durers troubles which were to come upon the Church while it yet travelled in earth. But the whole Scripture crieth out that there shall be no end of the blessednesse of the elect, nor of the punishment of the reprobate. Now of all things which both are hidden from our sight and doe faire passe the capacitie of our minde, either
either we must fetch the credite out of the certaine oracles of God, or we must utterly cast it away. They which assigne to the children of God a thousand yeares to enjoy the inheritance of the life to come, do not make 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 himselfe, to whose glory they shall be newly fashioned, received into the immortal glorie. If their blessedness shall haue any end: then the kingdom of Christ, yea the blessednes whereof it standeth, endureth but for a time. Finally, either they are most unskilfull of all matter concerning God, or they go about with crooked malicims, to overthow the whole grace of God, and power of Christ, the fulfilling whereof is no otherwise perfect, but when sinne being blot out and death swallowed vp, eternal life is fully restored. But very blind men may see how fondly they plate the foules: which feare that they should acribe to God too great cruelty if the reprobate be condemned to euerlasting paines. The Lord forsooth shall do wrong, if he deny his kingdom to them which have by their unthankfulness made themselves vnworthy of it. But (say they) their sinnes endure but for a time. I grant: but the majestie, yea and the righteousness of God which they have offended by sinning, is eternall. Worthy therefore the remembrance of iniquitie dieth not: But so the paine exceedeth the measure of the fault. This is a blaphemous noto to be suffered, when the majestie of God is so little set by, when the defiling thereof is esteemed at no greater value than the destruction of one foule. But let vs leave these trifles, least contrary to that which we have before said, we may seeme to judge their dosages worthy of confutataion.

6 Befide these, there have bin two other doing errors brought in by men perturably curious. The one fort thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they grant that the soules be immortall spirites, saie that they shalbe clothed with new bodies: whereby they deny the resurrection of the flesh. Of the first fort, because I have touched somewhat in speaking of the creation of man, it shalbe enough for me to warne the readers againe, how beastfully an error it is to make of a spirit fashioned after the image of God, a vanishing blast which doth nothing but quicke the body in this fraile life, and to bring the temple of the holy Ghost to nothing. Finally, to speake that part of vs where-in diuinencesse chiefly thirth and marks of immortalitie appeare, to speake it (Ifay) of this gift: so that the estate of the body should be better and more excellent than the estate of the soule. The scripture teacheth far otherwize, which compareth the bodie to a cottage, out of which it fayeth that we remoue when we die, because it esteemeth vs by that part which maketh vs differing from brute beasts. So Peter being nigh to death, sayeth that the time is come, when he must lay away his tent. And Paul speaking of the faithful, after that he had saied: That when our earthly house shall be dissolved, there is a building for vs in heaven, adoyning us that we are wayfaring from the Lord so long as we abide in the bodie, but do desire the presence of God in the absence of the bodie. If the soules doe not outclue the bodiies, what is it that hath God presented when it is feuered from the body? But the Apostle taketh away all doubting, when he teacheth that we are ioyned in fellowship to the spirites of the righteous.

Heb. 12, 23. By which wordes he sheweth, that we are ioyned in fellowship to the holy fathers, which even being dead do keepe the same godlinesswes with vs, so that we cannot be the members of Christ vnselle we growe together with them. Vnlesse also the soules being vnclouded of the bodiies, did keepe still their substance and were able to receive blessed glorie, Christ would not haue saide to the sheepe: This day thou Luke 23, 43. shalt be with me in Paradise. Haung to cleare testimonies, let vs not doubt after the example of Christ when we are dying, to commend our soules to God, or after the example of Stephen to commit them to Christ to keepe, which not vnworthy is Acts 7, 56. called a faithfull shepheard and Bishop of them. To enquire of their meanes flute.
is neither lawfull nor expedient. Many doe much comber themselves with disputing what place they keepe, and whether they doe now enjoy the heavenly glory or no. But it is folly and rashness, to search deeper of unknown things, than God doth give vs leave to know. When the Scripture hath faide that Christ is present with them, and receiuen them into Paradise that they may enjoy comfort, on the other side that the soules of the reprobate doe suffer such pains as they have deffered: it goeth no further. What teacher or Master shall now open to vs that which God hath hidden? Of the place, the question is no leffe fonde and vaine: forasmuch as wee knowe that there is not the fame dimension of the Soule which is of the bodie. Whereas the blessed gathering together of holy Spirits is called the bottom of Abraham, it is enough for vs this warfaring to be receiued of the common ffather of the Faithfull, that hee may communicate with vs the fruite of his Faith. In the meane time fith the Scripture everie where biddeth vs to hang upon the expectation of Chrifts comming, and deferreth the crowne of glory till then: let vs be content with these bonds appointed vs of God: namely, that the Soules of the godly having ended the labor of their warfare doe goe into a blessed rest, where with happy joyfulness they looke for the enjoying of the promised glory: & that to all things are holfen in fufpence till Christ the redeemer appeare. As for the reprobate, it is no doubt that they have the fame estate which Iude assigneth to the diuels, to be bound whole with chains, till they be drawn to the punishment whereunto they are condemned.

7 No leffe monitrous is their error which imagine that Soules shall not receive againe the fame bodies wherewith they are now clothed, but shall have newe and other bodies. And the reafon of the Manichees was very trifling, that is, that it is not meere that fleshe which is vnclene ault should rife againe. As though there were no vncleanneffe of Soules, which yet they debarred not from the hope of everlafting life. It was therefore all one as if they should fay that that which is infected with the firit of finne cannot be cleane by God. For I now paffe over that dotage, that fleshe was naturally vnclean, because it was creafe of the Diuell: Onely I faw that what soever is now in vs vnworthie of heauen it hindereth not the resurreccion. And fith whereas Paul biddeth the Faithfull to cleanse themselves from all defiling of the fleshe and of the Spirites, thereupon followeth the judgement which he in another place pronounceth, that every man shall receive by h's body either good or euill. Wherewith agreeeth that which he writeth to the Corinthians, That the life of Iefus Chrift may be openly liueed in our mortall fleshe. For which reafon in an other place he doth no leffe pray that God prefere the bodies whole into the day of Chrift, then the Soules and Spirites. And no maruell, because it were a moft great abfurditie that the bodies which God hath dedicate to be temples to himselfe, should fall away into rottenneffe without hope of rifting againe. What fay we to this, that they are also the members of Chrift? that God commandeth all the parts of them to be fancified to himselfe? that he willeth his name to be praised with tongues, pure hands to be lifted vp to him, sacraments to be offered? What marvell is it therefore that that parte to which the heavenly judge hath vouchsafed to grant fo great honor, should be brought from a mortall man into dali without any hope of resting? Likewise when Paul exhorteth vs to suffer the Lord as well in body as in soule, because both belong to God, verily he fuffereth not that which he chalenge to God as holy, to be adjudged to eelliall rottenneffe. Neither is there a plainer determination of the Scripture for any thing, than for the rifting againe of this fleshe which we beare. This corruptible (faith Paul) must put on vn corruption, and this mortall must put on immortalitie. If God did make newe bodies, where is this changing of quality? If it had been said that we must be reuned, the doubtfull speech peraduenture mought have giuen occasion to their cauillation. But now when pointing with his finger to the bodies wherewith we are clothed, he promiseth to the vn corruption, he plainly enougli deneth any
any new bodies to be made. Yea he coude not (faith Tertullian) speake more plainly, vnslese he had holden his owne skin in his hande. And they can by no caullation escape from this, that where in another place he faith that Christ shall be the judge of the world, he alledge this testimonie of Esaie, I liue (faith the Lord) every knee shall bow to me: for as much as he plainly pronounceth that they to whom he speaketh shall be subiect to yeeld an account of their life, which could not agree, if new bodies should be brought before the judgement seat. Now in the words of Daniel there is no doubtfullness: And many of them that sleepe in the earth of dust, shall awake, some to eternall life, and some to reproches and to everlasting contempt; sith he fetcheth not new matter out of the foure elements to make men, but calleth dead men out of their graues. And this very plaine reason teacheth. For if mortalitie which tooke beginning at the fall of man, be accidental: then the repairing which Christ brought, pertaineth to the same bodie which began to be mortal. And truly, whereas the Athenians laughed when Paul affirmed the resurrection, thereupon we may gather what manner of resurrection he preached: and that same laufhing not finally availleth to strengthen our faith. The laying of Christ also is wootthic to be noted. Fear them not which kill the bodie, and cannot kill the soule: but fear him which can throwe both the soule and the body into hell fire. For there is no cause to fear, vnlesse the body which we now beare be subiect to punishment. And no lesse plaine is another laying of the same Christ. The hower commeth, when all they that are in graues, shall heare the voice of the sonne of God, and shall come forth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of judgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commandement the bodies shall returne into the lieuidineffe which they had lost? Moreover if we shall haue new bodies giuen 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 daies I will build it vp: he tooke againe the same body which hee had before borne mortall. For he had not much profited vs, if a new body being put in place, the olde body had beene destoried which was offerd vp for a sacrifice of sauf-saftorie cleansing. We must alio hold fast that fellowship 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 mortifying of Christ, should be deprived of the resurrection of Christ. Which verily appeareth by a notable example, when at the rising againe of Christ many bodies of the Saints came out of the graues. For it cannot be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in Enoch and Elias, whom Tertullian calleth New poiflfeors of the resurrection: because they being in bodie and soule delivered from corruption, were receued into the keeping of God.

8 I am ashamed in so eleevre a matter to spend so many wordes: but the readers shall contently bear this trouble with me, that no hole may be open for Fowarde and bold wits to deceive the simple. The fleeting spirits with whom I nowe dispute, bring foorth a fained inuention of their owne braine that at the resurrection there shalle be a creation of new bodies. What reason moueth them to think so, but because it semeth to them incredible, that a carion consumed with fo long rottennesse should returne into his anciuent state? Therefore onely vnbeliefe is the mother of this opinion. But vs on the other side the Spire of God each where in the Scripture exhorteth to hope for the resurrection of the flesh. For this reason baptisme (as Paul winnefeth) is to vs a seal of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receive with our mouth the signes of spiritual grace. And truly the whole exhortation of Paul, that we give our members to be weapons into the obedience of righteousnesse, should be cold vnlesse that were joyned which he
he addeth afterward. He that hath raised vp Christ from the dead, shall quicken also your mortal bodies. For, what should it profite to apostle our feet, hands, eies, and tongues, into the service of God, to pleasure, they were partakers of the stature and rewarde? Which thing Paul plainly confirmeth with his owne wordes, laying: '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 vs by vp his power. More plaine are those words which follow: that our bodies are the temples of the holy Ghost and the members of Christ. In the meantime we see how he joyneth the resurrection with chastitie and holinesse, as a little after hee faith that the price of redemption pertineth also to the bodies. Nowe it were not reasonable that the body of Paul, in which hee hath borne the prints of Christ, & in which he honorably glorified Christ, should loose the rewarde of the crowne. Whereupon also came that glorifying. We looke for the redeemer from heaven, which shall make our vile body like fashioned to the body of his brightness.

And if this be true, that we must by many afflictions enter into the kingdom of God, no reason sufficeth to deprave the bodies from this entrie which God both exerciseth vnder the standard of the cross, and honoureth with the praise of victorie. Therefore of this matter there arose among the Saints no doubting, but that they hoped to be companions of Christ, which remoueth in his owne person all the afflictions wherewith we are proued, to teach that they bring life. Yea and vnder the lawe he exercised the hole fathers in this faith with an outward ceremonial. For all that purpose serveth the vph of burying, as we have alreadie showed, that they should knowe that there is newe life prepared for the bodies that are laid vp? Hereunto also tended the spices and other signes of immortalitie, wherewith vnder the lawe the darkenesse of faith was holpen even as it was by the sacrifices. Neither was that manner breede by superstition, forasmuch as we see that the spirite doth no lesse diligentie rehearse burials than the chief mysteries of faith.

And Christ commendeth that workes as a speciall workes, truly for none other reason but because it lifteth vp our eies from beholding of the grave which corrupteth and destroyeth all, to the light of the renewing. Moreover the so diligent obseruing of the ceremonial which is praised in the fathers, sufficiently prooueth that it was to them a rare and precious helpe of faith. For neither would Abraham have so carefully provided for the burying place of his wife, vnlesse there had beene for before his eies a religion and a profite byer than the world, namely that garnishing the dead body of his wife with the signes of the resurrection he might confirm both his owne faith and the faith of his souleholde. But a clearer prooue of this thing appeareth in the example of Jacob, which to restitue to his posteritie that the hope of the promised land was not euened by death fallen out of his minde, commanded his bones to be carried thither. I beseech you, if he was to be clothed with a newe body, should he not have giuen a fonde commandement concerning dust that should be brought to nothing? Wherefore if the authoritie of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine prooue. For this euin children vnderstand by the words of resurrection, and raising vp againe. For neither can we call it the resurrection of that which is now fust created, neither should that saying of Christ stand fast. Whatsoever the Father hath given me, it shall not perish, but I will raise it vp in the last day. To the same purpose saith the word of Sleeping, which pertaineth onely to the bodies. Whereupon also burying places were called Cemeteria, Sleeping places. Nowe it remaineth that I speake somewhat of the manner of the resurrection. I use this word, because Paul calling it a mysterie, exhorteth us to sobrietie, and brideth the libertie to dispute like Philosophers freely and strongly of it. First we must holde, as we have said, that we shall rise againe in the same flesh which we bore, as touching the substance, but the qualitie shall be other. As when the same flesh of Christ which had beene offered for sacrifice, was raised vp againe, yet it
excelled in other qualities as if it had beene altogether another flesh. Which thing Paul declareth by familiar examples. For as there is all one substance of the flesh of a man, and of a beast, but not all one qualitie: as all starres have like matter, but not like brightness: so he teacheth that though we shall keepe still the substance of our body, yet there shall be a change, that the state of it may be much more excellent. The body therefore, that we may be raised vp againe, shall not perish nor vanish away: but putting off corruption, it shall put on incorruption. But for as much as God hath all the elements ready at his becke, no hardinesse shall hinder him, but that he may command both the earth & waters & fire, to render that which seemeth to be consumed by them. Which also Esai teellfeth though not without a figure, when he faith, Behold, the Lord shall go forth of his place, that he may visit the iniquity of the earth: and the earth shall discouer her bloud, and shall no more hide her dead. But there is to be noted a difference between them that have beene dead long before, &those whom that day shall finde alive. For we shall not all sleepe (as Paul faith) but we shall all be changed: that is to say, it shall not be of necessity that there be a distance of time betweene death and the beginning of the second life: because in a moment of time, and in the twinkling of an eie the found of the trumpet shall pearse, to raise vp the dead incorruptible, and with a suddan change to fashion againe the living into the same glory. So in another place he comforteth the faithfull which must die: because they which shall then remaine alive shall not go before the dead, but rather they shall first rise againe which haue slept in Christ. If any object that laying of the Apostle, that it is appointed to all mortall men once 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 fully so called. And therefore these things agree well together, that all shall be renewed by death when they shall put of their mortall body: and yet that it is not necessity that there be a feuer of the body and the soule where there shall be a sudden changing.

9 But here ariseth a harder question: by what right the resurrection which is the singular benefit of Christ is common also to the wicked and the accussed of God. We know that all were in Adam condemned to the death. Christ came the resurrection and life. Came he to give life to all mankinde vainerfully, without choice? But what is more against reason then that, that they should by their obstatute blindness obtaine that which the godly worshippes of God doe obtaine by onely faith? Yet this remaineth certaine, that there shall be one resurrection of judgement, and another resurrection of life, and that Christ shall come to cleeve the Lambes from the goates. I answere, that this ought not to seeme strange, the likeness whereof wee see in daily experience. We see that in Adam we were deprived of the inheritance of the whole world, and that we are by no little just reason debarred from common food, then from the eating of the tree of life. Whence then commeth it to passe, that God doth not only make his soune to rise vpon the good and euell, but also as touching the eyes of this present life, his infallible liberality continually floweth forth to them with large plentifulness. Hereby veyne we know that those things which properly belong to Christ and his members, doe also overflow to the wicked, not that it is their rightfull possession, but that they may be made the more inexucuable. So the wicked doe oftentimes find God beneficall, by more than meanes proues, yea such as sometime doe darken all the blessings of the godly, but yet doe turne to their greater damnation. If any man object, that the resurrection is not fully compared to nighting and earthly benefite: here also I answere that so soone as they were estranged from God the fountain of life, they defraud the death of the Duell, whereby they should be utterly destroyed. Yet by the marvellous comfell of God there was found a meane state that out of life they might live in death. No more absurdite ought it to seeme, if the resurrection happen to the wicked, which draweth them against their wills to the judgement seate of Christ, where they must answer for their matter and
Cap. 25. Of the manner how to receive

and teacher. For it were a small paine to be conformed away with death, if they were not to suffer punishment for their obstinacie, brought before the judge, whose ven-
gance they have without end and measure pronounced against themselves. But al-
though we must hold that which we have faile, and which that notable confession of
Paul before Felix containeth, that he looketh for the resurrection of the righteous
and wicked: yet the Scripture oftentimes setteth forth election together with the
heavenly glory to the onely children of God: Because Christ properly came not to
the destruction, but to the salvation of the world. Therefore in the Creede there is
make mention of the blessed life ouely.

10 But for as much as the prophecy of death swallowed vp by victorie, shall
then and not till then be fulfilled: let vs alway haue in minde the eternall felicitie,
the end of the resurrection: of the excellencie whereof, if all things were spoken
which the toongs of men were able to speake, yet scarce the smalllest parcel thereof
should be expressed. For howsoever we truly heare that the kingdom of God shall be
fluffed full with brightnesse, joie, felicitie, and glorie: yet those things that are spoken
of are most farre remooved from our sense, and remaine as it were wrapped in darke
speeches, untill that day come when he himselfe shall giue to vs his glorie to be scene
face to face. We knowe (faith John) that we are the children of God, but it hath
not yet appeard. But when we shall be like to him, then we shall see him such as he
is. Wherefore the Prophets, because they could by no wordes expresse the spiritual
blednessesse in it selfe, did in a manner groffely portray it vnnder bodily things.
But for as much as the senternesse of desire must with some taste of that sweetenesse
be kindled in vs, let vs chiefly continue in this thought, that if God do as a certaine
fountaine which cannot be drawn dry, containe in him the fulnesse of al good things,
nothing is beyond him to be coueted of them that tend toward the soueraigne good
and the full perfection of felicitie: as we are taught in many places. Abraham, I am
thy rewardre exceeding great. With which saying accordeth David. The Lorde is
my portion, the midst very well fall to me. Againe in another place, I shall be
satisfied with thy countenance. But Peter pronunceth that the faithfull are called
to this end, that they may be made partakers of the nature of God. How so; because
he shall be glorified in all his saints, and shall be made wnderfull in them that have
beleived. If the Lord will enterparten his glorie, power, and rightouesness with his
elect, yes and giue himselfe to them to be enjoyed, and (which is better) will af-
fer a certaine manner grow into one with them: let vs remember that under this be-
nefit is contained all kind of felicitie. And when we haue much profited in this medi-
tation, let vs reknowledge that we yet stay beneath at the bottome of the rootes, if the
conceiving of our minde be compared with the highnesse of this mysterie. Where-
fore in this behalfe we must keepe sobrie, lest with how much greater boldnesse
we shall fiue vp on high being vnmindfull of our owne small measure, so much more
the highnesse of the heavenly glorie overwhelme vs. We feele also how the vnmea-
surable greedinesse to know more than is lawfull, tickleth vs: from whence both tri-
bling and hardfull questions doe spring from time to time: tribling I call those of which
there can no profite be gathered. But this second kinde is worse, because they which
giue themselfes to them, doe entangle themselfes with pernicious speculations, and
therefore I call them hardfull. That which the Scriptures doe teach, ought to be out
of all doubt with vs: namely that as God diuerely distributing his gifts to the Saints
in this worlde, doth unequally enlighten them, so the measure of glorie shall not be
equal in heaven where God shall crowne his gifts. For neither doth this belong
indifferently to all which Paul faith: Ye are my glory and crown in the day of Christ:
but also that saying of Christ to the Apostles: Ye shall sit judging the twelve tribes
of Israel. But Paul (which knew that as God enricheth the holy ones with spirittuall
giftes in earth, so hee beautifith them with glorie in heauen) doubteth not that
there
there is a peculiar crown laid upon him according to the rate of his labours. And Christ to set forth to the Apostles the dignity of the office which they did bear, telleth them that the fruit thereof is laid upon them in heaven. So Daniel also faith, But the wise shall shine as the brightness of the firmament, and they which instruct many, as Stars to the worlds end and for ever. And if a man heedfully consider the Scriptures, they do not only promise eternal life to the faithful, but also special reward to every one. Whereupon commeth that saying of Paul, The Lord render to him in that day. Which the promise of Christ confirmeth, Yee shall receive a hundred fold in the eternal life. Finally, as Christ beginneth in this world the glory of his body with manifold diversities of gift, and increaseth it by degrees: so he shall also make it perfect in heaven.

But as all the godly will receive this with one consent, because it is sufficiently testified by the word of God, so on the other side leaving crabbed questions, which they shall know to be a hinderance to them, they will not pose their appointed bounds. As for my part, I do not onely privately forbear superfluous searching of unprofitable things, but I also think that I ought to beware that I doe not with answerings nourish the lights to of other. Men hungry of vaine knowledge do aske how great shall be the distance betweene the Prophets and the Apostles, and againe betweene the Apostles and the Martyrs: how many degrees Virgins differ from married folks: Finally, they leave no corner of heaven unsearched. Then it commeth to their minde to what purpose serveth the repairing of the world, Sith the children of God shall neede nothing of all this so great and incomparable plenty: but shall be like to the Angels, whose not eating is a signe of the eternall blessednes. But I answer that in the very light there shall be so great pleasures, So great sweetnesse in the onely knowledge without any vse, that this felicitie shall faine passe all the helps where with we be now holpen. Let vs imagine our felues to bee set in the most wealthy coast of the world, and where wee shall want no pleasure: yet who is there whom his sickness doth not sometime hinder and not suffer to vs the benefices of God? who is there whose course his owne intemperance doth not oft brake in sufffer? Whereupon followeth that a cleare enjoying and pure from all fault, although there be no vse of corruptible life, is the perfection of felicitie. Some go further and aske whether droffe and other corruptions in metals, be not farre from restoring and are contraria to it. Which though in some respects I grant, yet I looke with Paul for the repairing of these faults which took them beginning at finne, toward which repairing they groane and are in travaile. Yet they proceed further, and aske what better estate is prepared for mans, Sith the blessing of issue shall then be at an end. This knot is also easie to be loosed. Whereas the Scripture is honorably setteth out that kind of blessing, that is referred to the encresases wherewith God continually draweth forward the order of nature her marke: but in the perfection it is known that there is another maner. But as the same are easie when that the maze draweth them in depler, & at length when every mans denies please himselfe there is no end of straining; therefore let this be a short way for vs to be contented with the glasse and darse speech, untill we shall see face to face. For we are a great multitude care which way they may go to heaven: but all do before their time court to know what is done there. All being commonly sluggish and slowe to enter into batailles, we already paint out to themselves imagined triumphs.

Now because no description can match the greciousnes of the vengeance of God upon the reprobate, their torments and paines are figured to vs by bodilie things, namely by darknesse, weeping, gnashing of teeth, insouenchantable fire, and a wrime endlesely gnawing the hart. For by such manners of speech it is certaine that the holy Ghost meant to trouble all our senses with horror: as when it is saide that there is prepared from eternity a deepe Hell, that the nourishment thereof are

The grace of Chrift. Lib. 3. 273

Dan. 12. 3.

2. Tim. 4. 14.

Math. 19. 29.

Curious questions concerning the different degrees of blessednes.

Rom. 8. 12.

Matt. 8. 11.

and 22. 13.

Mark 9. 43.

Esa. 66. 24.

Esa. 50. 33.

The grecious torments which God both prepared for the wicked.

Nn x

fire
Cap. I. Of the outward meanses

fire and much woode: that the blast of the Lord, as a stream of brimstone, doth set it on fire. As by such things we must be holpen after a certaine manner to conceiue the miserable state of the wicked, so we ought chiefly to fasten our thought vpon this how wretched a thing it is to be estranged from the fellowship of God: and not that one, but all to feel the majesty of God to bent against thee, that thou canst not escape but be fast straing off. For first his displeasure is like a most violent fire, with touching whereof all things are detoured and swallowed vp. Then, all creatures so serve him to execute his judgement, that they to whom the Lord shall so shew his wrath shall feel the heauen, earth, sea, and heatts, as it were with cruelle indignation enflamed against them and armed to their destruction. Wherefore it is no small thing that the Apostle pronounceth, when he faith that the unbelievings shall suffer eternall punishment by dying from the face of the Lord, and from the glorie of his power. And so oft as the Prophets do cast us in feare with bodly figures, although they speake nothing excessively for our dulnes, yet they adde forethowings of the judgement to come, in the Sunne and the Moone and the whole frame of the world. Wherefore the unhappie confences do finde no rest, from being vexed and tossed with a terrible whirldwe, from feeling themselves to be torn in pces by God being angrily bent against them, from being pierced and laucted with deadly stings, from trembling at the lightning of God, and being broosed with the weight of his hand: so that it is much more easie to enter into all bottemles depths and deadring pits, then to stand one moment in those terrors. What and how great then is this, to be presed with everlasting and never ceasing siege of him? Of which thing the 90. Psalm containeth a notable sentence: that although with onely light he scater abroad all mortall men and bring them to nought, yet his worshippers, how much more fearefull they are in the world, so much more he enforceth them and priceth them forward loaden with the croste, vntill he be all in all.

THE FOURTH BOOKE
OF THE INSTITUTION OF
CHRISTIAN RELIGION,
which intreateth of the outward meanses or helps, whereby God allu-reth versus into the fellowship of Christ, and holdeth versus therein.

The first Chapter.

Of the true Church with which we ought to kepe vnitie, because it is the mother of all the godly.

Hat by Faith of the Gospell Christ is come ours, and we be made partakers of the saluation brought by him and of eternall bleuedenes, is alreadie declared in the last booke. But because our rudenes and slothfulnes, yea and vnitie of wit, do neede outward helps whereby Faith in vs may both be engendred, and grow and increase in proceeding toward the marke whereunto it tendeth: God hath also added them thereby to prouide for our weaknesses. And that the Preaching of the Gospell might flouris, he hath left this treasture with the church. He hath appointed Pastors and teachers, by whose mouth he might teach them that be his: he hath furnished them with authoritie, finally he
he hath left nothing undone that might avail to the holy consent of Faith, and right order. First of all he hath ordained Sacraments, which we feele by experience to be more than profitable helps to nourish and confirm Faith. For because being enclosed in the prison of our flesh, we do not yet attain the degree of Angels, God applying himself to our capacity according to his wonderfull providence, hath appointed a mean whereby we being farre distant from him might come into him. Wherefore the order of teaching requireth that now we entreat of the Church, and of the government, orders and power of it, and then of the Sacraments, and lastly of the ciuil order: and therewithall that we call away the godly readers from those corruptions whereof Satan in the Papacie hath depravd all things that God hath appointed for our salvation. I will begin at the Church, into whose bosome God will have his children to be gathered together, not only that they should by her helpe and ministerie be nourished while they are infants and young children, but also be ruled by her motherly care till they grow to riper age, and at length come to the marke of Faith. For it is not lawful that those things be seuered which God hath conioyned, that to whom he is a Father, the Church be also their mother: and that not only under the law, but also since the comming of Christ, as Paul witnesseth, which teacheth that we are the children of the new and heavenly Hierusalem.

2 In the Creede, where we professe that we beleue the Church, that is not spoken onely of the visible Church whereof we now intreat, but of all the elect of God, whose number they are also comprehended that are departed by death. And therefore this word Beleue is there set, because oftentimes there can no other difference be noted betweene the children of God and the vngodly, between his peculiar flocke and fouage beasts. For whereas many doe interface this word, In, that is without probable reason. I grant in deed that it is the more commonly vned, and alfo wanteth not the converning testimony of antiquite, forasmuch as even the Nen Creede, as it is reported in the Ecclesiasfical historie, addeth the preposition In. But there withall we may marke by the writings of the auncient Fathers, that it was receiued without controversy to say, that they beleued the Church and not in the Church. For 

Augustine, & that auncient writer whatsoeuer he was, whose worke remaineth under the name of Cyprian concerning the exposition of the Creede, doe not only so speake themselues, but alfo doe expressly note that it should be an unproper manner of speaking if the preposition were adioyned, and they confirm their opinion with no tribling reason. For we therefore telesie that we beleue in God because vpon him as a true speaker our minde reposeh it selfe, and in him our confidence resteth, which could not so conveniently be spoken to say in the Church no more than it could be faide, I beleue in the forgiveneesse of sinnes, or in the resurrection of the flesh.

Therefore although I would not trie upon worde, yet I had rather follow the propriete of speaking that should be fitte to express the matter, than curiously to secke for formes of speache whereby the matter may without cause be darkened. But the ende is, that we should know that although the dull attempt all meanes to ouerthrow the grace of Christ, and though the enemies of God be caried with violent rage to the same intent: yet it cannot be extinguished, nor the blood of Christ be made barren, but that it will bring forth some fruit: And so is both the secret election of God and his inwarde calling to be considered: because he alone knoweth whoe he is, and holdeth them inclosed vnder a seale as Paul reameth it: Eph.1.15, saying that they beare his tokens whereby they may be seuerally knowne from the reprobate. But because a small and contemptible number lieth hid vnder a huge multitude, and 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 foundation whereof is his secret election. But it is not sufficient to conceive in thought and minde the multitude of the elect, vnlesse we thinke vpon such an unitie of the Church into which we are truly persuaded...
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perswaded that we our selues be ingrafted. For vnlesse we be vnder our head Christ unied 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 cannot finde two or three Churches but that Christ must be core infunder, which cannot be done. But all the elect of God are so knit together in Christ, that as they hang vpone one head, so they may grow togethers as it were into one bodie, cleaung together with such a compacting of joints as the members of one selfe bodie : being truly made one, which with one hope, Faith, Charitie, with one selfe spirt of God do live together, being called not onely into one inheritance of eternall life, but also into one partaking of one God and Christ. Wherefore although the forrowfull defolation that on each side pertaineth it selfe in sight, crieth out that there is nothing left of the Church, yet let vs know that Christs death is fruitful, and that God maruelloufly as it were in secret corners preferueth his Church. As it was saide to Elias, I haue kept to my selfe seven thouland men that haue not bowed their knee before Baal.

The article of the Creed touching the Church, concerneth after a fort the invisible Church, whereunto the communion of Saints being added containeth foure speciall states of faith.

3 Albeit this article of the Creede doth in some respect belong to the outwarde Church, that euery one of vs should hold himselfe in brotherly consent with all the children of God, should yeeld e into the Church that authoritie which it deserveth, finally shoulde he behaue himselfe as a Sheece of the flocke. And therefore is adioyned the communion of Saints. Which parcell, although commonly the olde writers doe leaue it out, yet is it not to be neglected : because it verie well expresseth the qualitie of the Church: as if it had beene saide that the saints are gathered together into the fellowship of Christ with this condition, that whatsoeuer beneficieth God beyndowthe upon them, they should continually communicate them one to another. Whereby yet the durefittie of graces is not taken away. As we know that the gifts of the holy Ghost are diversely distributed: neither is the order of cnymall governement disturbed, by which it is lawfull for euery man privately to enjoy his owne possession, as it is necessarie, that for preuertution of peace among men, they shoule have among themselves peculiar and diuised properties of things. But there is a communite affirmed such as Luke descreibeth, that of the multitude of the beleeuers there was one hart & one foule: and Paul 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 truly persuaued that God is the common father, & the common head to them all, but that being coniodyned among themselves with brotherly love, they should continually communicate those things that they haue. Now it much behooveth vs to know what profit thereupon returneth vnto vs. For we beleue the Church to this ende, that we may be certeinnly pefuaded that we are the members orit. For by this meanes, our saluation refueth vpon sure founde statis, that it, although the whole frame of the world be shaken, cannot come to ruine and fall downe. But if it standeth with Gods election, neither can it vane or faile but together with his eternall Providence. Then, it is after a certaine maner ioyned with the reddfestnes of Christ, which will now no more suffer his faithfull to be plucked from him, than his owne members to be rent and toome in peeces. Beside that, we are assured that truth shall alway abide with vs, so long as we are hidden in the bosome of the Church. Lastly of all that we beleue that these promises belongeth to vs, there shall be saluation in Syna, God shall for ever 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 fellowship of God. Also in the verie word Communion is much comforte: because while it remaineth certaine, that whatsoever the Lorde giueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in such sort to embrace the vertue of the Church, it is not needefull (as we have already saide) to see the Church it selfe with our eyes, or feele it with our hands: but rather by this that it consisteth in Faith, we are admonished that:

AG.4.31.
Ephes.4.4.
we ought no leaue to thinke it to be, when it perseth our understanding, than if it openly appeared. Neither is our Faith therefore the worse, because it conceiued it un
known, forasmuch as we are not herein commanded to discerne the reprobate from the elect (which is the office of God enely, and not ours) but to determine affered
in our minds, that all they that by the mercifull kindeffe of God the father through the effectual working of the holy Ghoft, are come into the partaking of Chrifit, are
feuered into the peculiar right and proper poftifion of Chrifit: and that, forasmuch as we be in the number of those, we are partakers of so great a grace.

4. But fith it is now our purpose to entertain of the visible Church, let vs learne even
by this one title of Mother, how much the knowledge thereof is profitable, yea necessarie for vs: forasmuch as there is no other entrie into life, vnleffe the conceiue vs
in his wombe, vnleffe the bring vs forth, vnleffe the fedde vs with hir breathes, and
finally vnleffe the keepe vs vnder her custodie and gouernance, vntil fuch time as being
unclad of mortall flech we shall be like vnleffe Angels: For our weakenes suffereth vs not to be dệmiffed from schoole, till we have bene schoollers throughout the whole
course of our life. Beside that out of her bowme there is no fouerennes of finnes, and
no vntilation to be hoped for, as vnleffe Efai and Joel, with whom agreeth Ezekiel
when he declareth that they shall not be in the number of Gods people whom he put
teth away from the heavenly life. As on the contrarie fide, they are laid to write their
names among the Citizens of Heienaalem, that turne themselves to the following of
ture godlinesse. A ficer which maner it is also faid in an other Psalme: Remember me,
Lord, in the good will of thy people: viitle me in thy vntilation that I may fee the benefites of thy elect, that I may be merry in the mirth of thy people, that I may rejoyce
with thy inheritance. In which words the fatherly favour of God, and the peculiar
telemim of the Spirituall he is restrayned to his flocke, fo that the departing from the
Church is alwaye damnable.

5. But let vs proceede to profecute that which properly belongeth to this place,
Paul writeth that Chrifit, that he might fill all things, gaue some Apostles, some
Prophets, some Evangeliiftes, and some Paftors and Teache, to the reforing of the
holy ones, into the worke of ministrie, vnto the edification of the bodie of Chrifit,
vntil we all come into the vitie of Faith, and of the acknowledging of the Sonne of
God, vnto a perfect man, and to the measure of the full grown age of Chrifit. We fee
how God which was able to make them to be his perfect in a moment, yet will not haue them growe into manly age but by the bringing vp of the Church. We fee the
meane expressed, for that vnto the Paftors is enioyed the preaching of the heavenly
doctrine. We fee how all, not one excepted, are brought into on rule, that they
should with milder Spritite and willing to learne, yeeld theirfelles to the teachers ap
pointed for that vfe. And by this marke Efaiie had long before feuerd out the kingdom
d e of Chrifit, where he faith: My spritite which is in thee, and the words that I haue put
in thy mouth shall never depart, neither out of thy mouth nor out of the mouth of thy
fede and thy children children. Whereupon followeth that they are worthy to
perish with famine and pining hunger, whosoeuer they be that refuse the Spirituall
meate of the Soule reached vnto them of God by the hands of the Church. G O D
doth breath Faith into vs, but by the instrument of his Gofpell, as Paul faith that faith
is by hearing. As alfo with God remaineth his power to fate, but (as the fame Paul
witnesseth) he vertureth and displayeth the fame in the preaching of the Gofpell. For
this reafon in old time he willed that there should be made holy assemblies to the
sanctuarie, that doctrine vtered by the mouth of the Priest should nourish the con
fent of Faith. And to no other end those glorious titles haue respect, where the tem
ple is called the rest of God, and the sanctuarie his house, where he is faid to sit be
tweeene the Cherubines, but to bring estimation, loue, reverence and dignitie to the
ministrie of the heavenly doctrine, which otherwife the fight of a mortall and

The Church the
mother of the
Faithful.

Mat.22.30.

Efa.37.31.

Loc.2.32.

Exe.13.9.

Psal.106.4.

Efa.59.21.

Psal.132.14.

Psal.80.2.
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defiled man would not a little diminish: Therefore that we should know, that out
of earthen vessels is brought forth unto vs inestimable treasure, God himself com-
meth forth, and in as much as he is author of this degree, so he will have himselfe
to be acknowledged present in his institution. Therefore after that he hath forbidden
his to give them selves to judgement by flying of birds, to southings, magical
artes, necromancie and other superstitions, he immediately addeth that he will give
them that which ought to suffice in stead of all, that is to say, that they shall never
be destitute of Prophets. But like as he sent not the olde people to Angels, but raised
up teachers out of the earth, which might truly performe the office of Angels: so at
this day also his will is to teach vs by men. And as in the olden time he was not con-
tent with the onely law, but added Priests for expostors, at whose lipps the people
should enquire for the true meaning thereof: so at this day he not onely willeth vs to
be heedfully bent to reading, but also appointeth masters over vs, by whose trauell
we may see holpen: whereof commeth double profit. For on the one part by a ve-
ry good triall it proue our obedience, where we heare his ministers speaking even
as it were himselfe. On the other side it also prouideth for our weaknenesse, while
after the manner of men he had rather speake vs by interpreters to assure vs
unto him, than with thundring drone vs away from him. And truly how expedient
this familiar manner of teaching is for vs, all the godly doe feele by the fear where-
with the majestie of God doth woorthily astonish them. But they that thinke that
the authoritie of the doctrine is abased by the contempt of the men that are called to
 teach, do bewray their vnthankfulness, because among so many excellent gifts
wherewith God hath garnished mankind, this is a singular prerogative, that he vouch-
faneth to conferate the mouths and toonges of men to himselfe, that his owne
voice should found in them. Wherefore on our behalfe let vs not be greued obe-
diently to embrace the doctrine of salvation set forth by his commandement
and by his owne mouth: because although the power of God is not bound to outarde
means, yet he hath bound vs to the ordinacie manner of teaching: which while
prentike men refuse to keepe, they wrap themselves in many deadly snares. Either
pride, or disdainfulness, or enuie mouth many to perswade themselves that they can
sufficiently profit by their owne private reading and study, and so to despise publick
assemblies, and to account preaching superfluous. But fis they do as much as in them
is loose or breake in under the holy bond of minitie, no man can escape the due punish-
ment of this divorce, but he bewitcheth himselfe with pestilent errors and most wic-
ked doings. Wherefore, that the pure simplicie of faith may flourish among vs, let
vs not be greued toathe this exercise of godlines, which God by his institution hath
shewed to be necessarie for vs and so carefullly commendeth. But there was never
yet found any euin of the most wanton dogs which would say that we ought to stop
our cares against God: But in all ages the Prophets and godly teachers have had a
hard strife against the wicked, whose stubbornnes can never come under this yoke,
to be taught by the mouth of the ministerie of men. Which is as much as to blot
out the face of God which shineth vs vs in doctrine. For in olde time the faithfull
were commanded to seeke the face of God in the Sanctuary, and the same is so oft
repeated in the law for no other cause, but for that the doctrine of the law and the ex-
hortations of the Prophets were to them a lively image of God: as Paul affirmeth
that in his preaching shineth the glorie of God in the face of Christ. How much the
more delectable are the Apostates, which greedily seeke to divide Churches, as
though they did drive sheep from their folds & cast them into the mouths of wolves.
But we must hold that which he hath allcaged out of Paul, that the Church is no
otherwise builded but by outward preaching, and that the holy ones are holden to-
gither with no other bonde but when with learning and profiting with one conuenient
they keepe the order appointed by God to the Church. To this ende principally,
as I have said, the faithfull in old time vnder the lawe were commanded to retort to the sanctuarie. Because when Moses speakeheth of the dwelling place of God, he doth therewithall call it the place of name, where God hath set the memorie of his name. Whereby he plainly teacheth that without the doctrine of godlines there is no vfe thereof. And it is not doubtfull but that for the same reason David with great bitterness of Spiritie complaineath that hee is by the tyrannous crueltie of his enemies kept from entering into the Tabernacle. It seemeth commonly to many a childih lamentation, because it should be but a very small losse, and also no great pleasure should be forgone thereby, to want the entrie of the temple, so that there were enough of other delightfull things. But he bewaileth that with this one greefe, anguifh and sorrowe, he is fretted & vexed and in a maner wasteth. For nothing is of greater estimation with the faithfull, than this helpe whereby God by degrees lieth vp his on high. For this is also to be noted, that God in the mirror of his doctrine alway so shewed himselfe to the holy Fathers, that the knowledge was spiritual. Wherefore the temple is called not onely his face, but also (to take away all superstition) his Scotefclee. And this is that happy meeting into vnite of faith, while from the higheft even to the lowest all do aspire to the head. All the temples thatuer the Gentiles vpon any other purpose builded to God, were but a meere prophaning of his worships, whereunto though not with like grossenes, yet for what the Iews fell, Whereof Stevens out the mouth of Esay reprocheth them where he faith, that God dwelleth not in temples made with hands, &c. Because onely God doth his worde sanctifie to himselfe temples to the lawfull vfe. And if we rashly attempt any thing without his commandement, by and by to an euill beginning do cleaue new deuices by which the euill is spread abroad without measure. Yet Xerxes, when by the counsell of the Magitians he burned vp or plucked downe all the temples of Greece, vndiscreetely faide, that the Gods to whom all things ought to be freely open were enclosed within walles and tiles. As though it were not in the power of God, to the entent he might be necere vs, after a certaine maner to defende vnto vs, and yet neither to change place, nor to fasten vs to earthly meanes: but rather by certaine chariots to carrie vs vp to his Heauenlie glorye, which with the immeasurable greatneffe thereof filleth all things, yea and in heighth surmounteth the heauens.

Now forasmuch as at this time there hath bin great strife about the effectuallnes of the ministrie, while some excesstuely amplifie the dignitie thereof: and some other affirme that that is properly belonging to the holy Ghost is wrongfullie gien away to mortall man, if we thinketh that ministers and teachers do pearce to the mindes and harts, to amend as well the blindnes of the mindes as the hardnesse of harts: it is meere that we gue a right determination of this controuersie. Al that they contend on both parts shall easely be accorded by expressly noting the places where God the author of preaching joyning his spirit with it promiseth fruite thereof: or againe, when slauing himselfe from outward helpe he chalengeth to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the second Elias (as Malachi winneefeth) to enlighten the mindes and to turne the harts of Fathers to the children, and vnableeuers to the wisehead of the righteous. Christ prounceneth that he sendeth the Apostilles, that they shoulde bring fruite of their labour. But what that fruite is Peter shortly defineth, saying that we be regenerate with incorruptible seede. And therefore Paul glorifieth that hee by the Gospell begat the Corinthians, and that they were the feale of his Apostleship: yea that hee was not a literall Minifter: such as did one else beare the cares with founde of voyage, but that there were guen him an effectuallnes of Spiritie, that his doctrine shoulde not bee vnprouitable. In which meaning also in another place hee saith, that his Gospell was not in worde onelie, but in power. Hee affirmeth also that the Galathians by hearing receueth the Spirit of faith. Finally in many places hee maketh
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maketh himselfe not onely a worker together with God, but also assigneth himselfe the office of giving salvation. Truely he neuer brought foorth all these things to this intent to giue vnto himselfe any thing were it neuer fo little fenerally from God: as in an other place he shortly declareth, saying, our labour was not vnprofitable in the Lord, according to his power mightily working in me. Againe in an other place, he that was mightie in Peter toward the circumficion, was also mightie in me toward the Gentiles. But how he leaueth nothing fenerally to the minifters, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that giueth the encrease. Againe: I haue laboured more than all: not I, but the grace of God that was with me. And truely we must hold fift those sayings, where God ascribing to himselfe the enlightening of the minde, and the renewing of the heart, teacheth that it is a robberede of God if man take vpon himselfe anie part of either of them. In the meanes time if any one offer himselfe to the minifters whom God ordeine, willing to leame, he shall knowe by the fruites, that this maner of teaching not in vaine pleased God, and that this yoke of modulation was not in vaine laid vpon the faithfull.

7 But as for the Church visible and which is within the compaff of our knowledge, what judgement is meete to be giuen thereof, I thinke it already appeares evidently by that which we haue before faid. For we haue faid, that the holy Scripture speaketh of the Church after two forts. Sometime, when it nameth the Church, it meaneth that Church which is indeede before God, into which none are receuied but they that are both by grace of adoption the children of God, and by sanctification of the Spirit the true members of Christ. And then trulie it comprehendeth not onlie the holy ones that dwell in earth, but also all the elect that have bene since the beginning of the world. But of fometimes under the name of the Church it signifieth the vniuerfal multitude of men scattered abroad in the world, which professe that they worship one God and Christ, by Baptifme enter into his faith, by partaking of the supper testifye their vntrie in true doctrine and charitie, haue an agreement in the word of the Lord, and for the preaching thereof do keepe the minifterie ordaine by Christ. In this Church there be mingled many hypocrites which haue nothing of Christ but the name and outward fower: there be manie ambitious, couteous, euil, speakers, some of vnclene life: which be suffered for a time, either because they cannot by lawfull order of judgement be comminc, or because there is not alway in vre that jeuerie of discipline that ought to be. Therefore as we must needs beleue that the Church which is insufficible to vs, is to bee fene with the eyes of God onelie: so are we commanued to regard this Church which is called a Church in respect of men, and to keepe the communION of it.

8 There fore 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 indeede the singuler prerogatuye of God himselfe, to knowe who is his, as we haue alreadye alladged out of Paul. And truely that the rashneffe of men should not crepe so farre, it is proued by the very successe of things daile putting vs in minde, how farre his secret judgements do surmount our understanding. For euen they that seemed most delicate, and accounted vterly past hope, are by his goodneffe called backe into the waie: and they that seemed to stand fift in comparision of other, doe oftimes fald. Therefore according to the secret predestination of God (as Augustine faie) there be manie sheepe without, and many wolves within. For he knoweth them, and hath them marked that knowe neither him nor themselves. But of those that openly beare his badge, his onelie cicies do see who be both holy without fanning, and who will continue euene to the end, which is the verie chiefe point of salvation. Yet on the other side, forasmuch as he foresawe it to be some deale expedient, that we should knowe who were to be accounted his children, he hath in this part applied himselfe to our capacitie.
capacitie. And because the certainie of faith was not necessarie, he hath put in place thereof a certain judgement of charitie: whereby wee should acknowledge for members of the Church those that both with confession of faith, and with example of life, and with partaking of sacraments, doe profess the same God and Christ with vs. But as for the knowledges of the bodie thereof, how much more that he knewe it to be necessarie for our salvation, with so much the more certaine marks he hath set it out.

9. Loe hereupon groweth and ariseth vnto vs, a face of the Church visible to our eyes: For wheresoeuer we see the word of God to be purely preached and heard, and the sacraments to be ministrad according to the institution of Christ, there it is in nowise to be doubted that there is some Church of God: forsauing as his promise cannot deceive. Wherefoever two or three are gathered together in my name, there I am in the midst of them. But that we may evidently understand the summe of this matter, we must procede by these as it were degrees: that is to say, that the unuerse Church is an multitude gathered together out of all nations whatsoever they be, which being sundered and feuerally scattered by distances of places, yet doth agree in one truth of godly doctrine, and is bound together with the bond of one selfe religion: And that so vnder this are comprehended all particular Churches, which are in all townes and streets according to the order of mens necessitie, so that every one of them may rightheallie have the name and authoritie of a Church: And that all particular men which by profession of godlines are reckoned among such Churches, although they be in deede strangers frō the Church, yet do after a certaine manner belong vnto it, till by publike judgement they be banished out of it. Howbeit there is somewhat a divers manner in judging of private men and of Churches. For it may fall in experience, that such men as we that think not to be altogether worthy of the company of the godly, yet we must vs never brethren and account them among the faithfull, for the common consent of the Church, whereby they are suffered and borne withall in the body of Christ. We do not by our testimonie allow such to be members of the Church: but we finde them the place that they have among the people of God, till it be by orderly right of lawe taken away from them. But of the very multitude we must otherwisse think: which if it hath and honorost the minifterie of the word, and the administration of Sacraments, it deserveth without doubt to be esteemed and judged a Church: because it is certaine that those things are not without fruit. So we do also preferre to the vnuerse Church her vnitie, which diuerse spirits have alway travailed to cut in sunder: neither do we defraud of their authoritie those lawfull assemblies which are disposed according to the sinne of places.

10. We have set for signes to discern the Church by, the preaching of the word, and the observing of the Sacraments. For those can be no where but they must bring forth fruite, and be prospered with the blesting of God. I do not say, that wheresoeuer the word is preached, there by and by springeth vp fruite: but I say that no where it is received and hath a stayed state, but that it bringeth forth the effectual fruite thereof. Where the preaching of the Gospel is true and heard, and the Sacraments are not neglected, howsoeuer it be, there for that time appeareth not deceitfull and not doubtfull face of the Church, whereof no man may unpunished either despise the authoritie, or refuse the admonitions, or resist the counles, or moke at the corrections: much leFFE to depart from it, and to brake in sunder the vnitie of it. For the Lord doth highly esteemeth the Communion of his Church, that he counteth him for a traitorous runaway and foraker of Religion, whosoever shall stubbornly estrange himselfe from any Christian fellowship, so that it be such a one as hath the true minifterie of the Word and Sacraments. He so commendeth the Churches authority, that when it is violat, he judgeth his owne diminished. Neither is it of small importance, that the Church is called the pillar and strong stay of truth and

One way to know what Church is true, and another who be the true members of the Church. Matt.18.20.
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and the house of God. By which wordes Paul signifieth, that to the end the truth of God should not decay in the world, the Church is a faithfull keeper thereof: because God will was to have the preaching of his word kept pure, and to shew himselfe vnto vs a father of householde by her ministerie and labour, while the feedeth vs with spirituall nourishments, and procureth all things that make for our salvation. It is also no slender praise, that it is laide that she is chosen and seuered by Christ to be his spouse, that should be without wrinkle and spot, the body and fulnesse of him. Whereupon followeth, that departing from the Church is a denying of God and of Christ. Therefore so much the more we must beware of so wicked disagreement. For while we go about, so much as in vs lieth, to procure the ruine of God's truth, we are worthise that he should send downe his lightning with the whole violent force of his wrath to destroy vs. Neither can there be imagined any fault more hainous, than with wicked breach of faith to defile the marraige that the only begotten sonne of God hath vouchsafed to contract with vs.

Wherefore let vs diligently keepe these markes imprinted in our minde, and let vs esteeme them according to the Lordes will. For there is nothing that Satan more endeavoureth than to take away, and abolish the one of these, or both: sometyme that when these markes are rased and blotted out, he may take away the true and naturall funcion of the Church: sometyme 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 certaine ages past, the pure preaching of the worde hath vanished away: and now he doth with so great importancie travell to overthoue the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But now, how dangerous, yea how deadly a tentation it is when it doth but come in our minde to depart from that congregation whereon are seene the signes and tokens by which the Lord thought his Church sufficiently described? We see how great heede is to be taken on both sides. For, that we should not be deceived under the title of the Church, every congregation that pretendeth the name of the Church must be examined by that manner of triall, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lorde, it will not deceuie vs: let vs boldly yeeld vnto it the honour due to Churches. But contrariwise if it boast it selfe without the word and Sacraments, we must no leffe with more confidence beware of such deceits, than on the other side we must flee rashnesse and pride.

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Whereas we say that the pure ministerie of the worde and the pure vsage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the Church any fellowship wherein both these shall be: this extendeth so farre, that it is never to be call'd off, so long as it shall continue in those, although it swarme full of many other faultes. Yea and there may some faultie creep into it, in the administration either of doctrine, or of the Sacraments, which ought not to straungue vs from the Communion of it. For all the articles of true doctrine be not of one fort. Some be so necessary to be known, that they ought to be certaine and vndoubted to all men, as the proper principles of religion: of which sort are, That there is one God, That Christ is God, and the sonne of God: That our Saluation consisteth in the merite of God: and suchlike. There be other that being in controversie betweene Churches, yet doe not break the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubbornesse of affirming, the one thinke that foules when they depart from the bodies doe flee vp into heaven, and the other Church dare determine nothing of the place, but yet certainly 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 yee thinke any thing otherwise, this the Lorde shall also reveale vnto you. Doth he not sufficiently shewe that diversitie
of opinions about these matters, that be not so necessarie, ought to be no ground of
disagreement among Christians? It is in deede a principal point, that we agree in
e all things. But for as much as there is no man that is not wrapped with some little
cloud of ignorance, either we must leave no Church at all, or we must pardon a be-
ing deceived in such things as may be unknown without violating the summe of
religion, and without least of salvation. But I mean not here to defend any errors
be they never so little, so as I would thinke that they should be cherished with flatte-
ring and winking at them: but I say that we ought not rashly for every light diffe-
rence forsake the Church, in which at least that Doctrine is retained safe and uncor-
ruped, wherein standeth the saetie of godlines, and the vfe of Sacraments is kept as
it was instituite by the Lord. In the meantime, if we endeavour to amend that which
displayeth vs, we do therein according to our dutie. And herunto belongeth that
saying of Paul: If any thing better be revealed to him that writeth, let the first hold his
peace. Whereby it is evidente, that all the members of the Church are euerie one
charged with endevour 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 or-
dered discipline thereof.

13 But in bearing with the imperfection of life, our gentle tenderness ought to
go much further. For herein is a very slipperie easiness to fall: and herein with no
small deceit doth Satan lay way for vs. For there have been alway some, which filled
with fally perdition of perfect holinesse as though they were already made cer-
taine aerie spirits, despited the company of all men, in whom they saw remaining any
thing of the nature of the creature. Such in old time were the Cathary, and they that were as
mad as they, the Donatists. Such at this day are some of the Anabaptists, which would
seem to have profited above the rest. Some there be that offend more by an undif-
creet zeal of righteousness, than by that mad pride. For when they see among them to
whome the Gospel is preached, the fruit of life not agreeably answering to the
doctrine thereof, they by and by judge that there is no Church. It is indeed a moost
just displeasure, and such a one whereunto in this moost miserable age of the world,
we give too much occasion. Neither may we excuse our accursed slothfullnesse,
which the Lord will not suffer unpunished: as euen already he beginmeth with griev-
ous scourges to chastifie it. Wo therefore to vs, which with so disolute licentious-
nesse of wicked doings, make that weake confessions be wounded by reason of vs.
But in this age, which they offend whom I have spoken of, because they cannot mea-
sure their being displeased. For where the Lord requireth clemencie, they leaving it,
do give themselves wholly to immeasurable rigorousnes. For, because they think that
there is no Church where there is no found purenesse and yprightnesse of life, for
hated of sinnes they depart from the lawfull Church, where they thinke that they swarue from a company of wicked men. They allege that the Church of Christ is
holy. But that they may also understand, that it is mingled of good and euill men, let
them hear this parable out of the mouth of Christ, wherein it is compared to a net,
in which fishe of all kindes are gathered together: and are not chosen out till they
be raised abroade upon the shoare. Let them hear that it is like vnfo a cornfield,
which being sowed with good graine, is by the enemies fraude scattered with tares,
of which it is not cleansed vntil the crop be brought into the barne shoare. Finally,
let them hear that it is like vnfo a fowre, wherein the wheat is so gathered together,
that it lieth hidden vnder the chaffe, till being cleansed with shane and fuse, it be at
length laid vp in the grainer. If the Lord pronounce that the Church shall come to
the day of judgement, to be troubled with this euill, to be burdened with mingling of
euill men: they do in vaine seeke for a Church sprinkled with no spot.

14 For they cry out that it is an intolerable thing, that the pestilence of vices so
rangeth
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Of the outward meanes

rangeth abroad. What if the saying of the Apostle doe here also answer them? Among the Corinthians not onely a few had gone out of the way, but the infection had in a manner possessed the whole bodie: There was not onely one kinde of sinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not onely corruption of manners, but also of doctrine. What in this case faith the holy Apostle, that is to say, the instrument of the holy Ghost, by whose testimonie the Church standeth and falleth? Doth he require a diuision from them? Doth he banish them out of the kindeome of Christ? Doth he strike them with the extremest thunderbolt of curse? He not onely doth none of all these things: but he both acknowledgeth and reporteth it a Church of Christ and fellowship of Saints. If there remaine a Church among the Corinthians, where contentions, feetes, and envious partakings doe broyle: where quarrels and brawlings be in vre, with a greediness of hauing, where that wicked dooing is openly allowed, which were abominable among the very Gentiles: where Paul's name is unnuflly railest at, whom they ought to have honoure as their Father: where some fcorne at the resurrection of the dead, with ruine whereof the whole Gospell falleth: where the gracious gifts of God faue to ambition and not to charity: where many things are vncomely vnorderly done; and if therefore the Church, and that the ministry of the word and of the Sacraments is there not refused, who dare take away the name of the Church from them that cannot be charged with the tenth part of these faults? They that with so great precisenes deale so cruelly against the Churches of this present time: what (I pray you) would they have done to the Galathians, which were almost vter forakers of the Gospell, among whom yet the same Apostle found Churches?

15 They object alio, how that Paul grievously rebuketh the Corinthians for suffering in their company a man that was a hainous sinner, and then he fetteh a generall sentence wherein he pronounceth, that it is vnlawfull even to eate bread with a man of reprochfull life. Here they cry out: If it be not lawfull to eate common bread, how may it be lawfull to eate with them the bread of the Lord? I confess in deede that it is a great dishonor, if hoggis and dogges have place among the children of God: it is also much more dishonor if the holy body of Christ be gien foorth to them. And truly if they be well ordered Churches, they will not suffer wicked men in their bosome, and will not without choice admit both worthy and vnworthy together, to that holy table. But forasmuch as the Pastors do not alway so diligently watch, yea and sometyme are more tender in bearing with men than they ought to be, or are hindered so that they cannot see that severite that they would: it commeth to passe that euery that are openly euil, are not alway thrust out of the company of the holy ones. This I grant to be a fault: neither will I diminuith it, Sith Paul doth so sharply rebuke it in the Corinthians. But although the Church be slacke in her dutie, it shall not be therefore immediately in the power of every private man, to take upon himselfe the judgement to feeuer him. I doe in deede not denye that it is the dooing of a godly man, to withdraw himselfe from all private companie of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to fle thee company of euill men, and another thing for hatred of them to forfake the communion of the Church. But whereas they thinke it sacrilege to be partakers of the Lords bread with them, they are therein much more rigorous than Paul is. For where he exhorteeth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery man the whole Church, but that they should eache proowe himselfe. If it were vnlawfull to communicate with an vnworthy man, then truly Paul would bid vs to looke circumspectly whether there were any in the multitude, by whose vnchannes we might be defiled. Now when he requireth onely of euery man the proowe of themselves, he sheweth that it nothing hurteth vs if any vnworthy doe thrust themselves in among vs. And nothing els is
meant by this which he faith afterward. He that eateth vnwoorthily, eateth and drinketh judgement to himselfe. He doth not say, to other, but to himselfe. And rightfully. For it ought not to stand in the choice of every particular man, whom to be received, and whom to be rejected. The knowledge hereof belongeth to the whole Church, which knowledge cannot be had without lawfull order, as hereafter shall bee faide more at large. Therefore it should be vnrightheuse, that any private man shoule be defiled with the vnwoorthinesse of another, whose he neither can nor ought to keepe backe from comming to it.

16 But although by this vndiscreete zeale of righteousnesse this tentation doth sometime alfo enter into good men: yet this we shall find that too much pretension groweth rather of pride, disdainfulnesse, and false opinion of holinesse, than of true holinesse and true zeale thereof. Therefore they that are boldether than other, and as it were standard bearers to make any departing from the Church, for the most part doe it upon no other cause, but in despising of all men to boast themselves to be better than other. Therefore Augustine faith well and wisely: When godly order and manner of Ecclesiasiticall discipline ought principally to have regard unto the vnitie of Spirit in the bond of peace: which the Apostle commandes to be kept by bearing one with another: and which being not kept, the medicine of reuenge is prodused to be not onely superfluous, but also pernicious, and therefore now to be no medicine at all: those cuill children, which not for hatred of other mens iniquities, but for affectiou of their owne contentions, doe greedily labour either whole to draw or at least to diuide the weake common people intangled with the boasting of their name, swelling with pride, mad with stubbornes, traitorous with frauds, troublesome with seditions, least they should feeme to want the light of truth, doe pretend a shadow of rigorous severe: and those things that are in the holy Scriptures commanded to be done with a gentler kinde of healing, suing the sinceritie of loue, and keeping the vnitie of peace, to correct the faults of brethren, they abuse it to fascilege of schisme, and to occasion of cutting off. But to godly and quiet men hee giueth this counsell, that they mercifully correct that which they can, and that which they cannot, patiently beare, and grone and mourne with loue, vntil God either amend and correct them, or at the haruest roote vp the tares, and fanne out the chaffe. Let the godly tranquile to fortiie themselves with these armours, least while they seeme to themselves strong and courageous reuengers of rightoufnesse, they depart from the kingdome of heauen, which is the onely kingdome of rightoufnesse. For fith it is gods will to have the communion of his Church to be kept in this outward fellowship: he that for hatred of cuill men doth break the token of that fellowship, entrench into a way whereby is a slipperie falling from the communion of Saints. Let them thinke that in a great multitude there be many truly holy and innocent before the eyes of the Lord, whom they see not. Let them thinke that euem of them that be diseased there be many that do not please or flatter themselves in their faultes, but being now and then awaked with earnest care of God do aspire to a greater vprightnesse. Let them thinke that judgement ought not to be giuen of a man by one deede: for althought as the holiest do sometime fall away with a most grieuous fall. Let them thinke that to gather a Church there lieth more weight both in the miniftre of the word and in the partaking of the holy mysteries, than that all that forch should vanyth away by the fault of some wicked men. Let of all let them consider, that in judging the Church, the judgement of God is of greater value than the judgement of man.

17 Where also they pretend that the Church is not without cause called holy, it is meet to weigh what holiness it excelleth: least if we will admit no Church but such a one as is in all points perfect, we leave no Church at all: It is true indeede which Paul faith, that Christ gave himselfe for the Church to sanctifie it: that he cleansed it with the laver of water with the word of life, to make her unto himselfe a glorious Church in such fort holy that neither can be at any time altogether pure & faultlesse, nor being faultlesse, ceaseth thereby to be a Church.
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Outs spouse hauing no spot, or wrinkle, &c. Yet this is also nothing leffe true, that the Lord daily worketh in smoothing her wrinkles and wiping away her spots. Where-upon followeth that her holines is not yet fully finished. Therefore the Church is so holy, that it daily professeth and is not yet perfect: daily proceedeth, & is not yet come to the mark of holines; as also in another place shall be more largely declared. Where-as therefore the Prophets propheticie that there shall bee a holy Hierusalem, through which strangers shall not passe: & a holy temple whereunto uncleeane men shall not enter; lest vs not so take it, as if there were no spot in the members of the Church, but for that with their whole endeavour they aspire to holines & found pureness, by the goodness of God cleanesses is ascribed to them, which have not yet fully obtained. And although oftentimes there be but rare tokens of such sanctification among men: yet we must determine that there hath beene no time since the creation of the world wherein the Lord hath not had his Church, and that there shall also be no time to the very end of the world, wherein he shall not have it. For albeit immediately from 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 maffe, God alway sanctified some vessels unto honor, that there should be no age without feeling of his mercy. Which he hath testified by certaine promises, as thefe: I haue ordained a testament to my elect: I haue sware to David my feruant, I will for cwer continue thy feed: I will build thy fiate in generation & generation. Again, the Lord hath chosen Sion, he hath chosen it for a dwelling to himselfe: This is my rest for cwer, &c. Again, these things faith the Lord, which gueth the Sunne for the light of the day, the Moone and stars for the light of the night. If these lawes shall faile before me, then the seed of Israel shall also faile.

18 Hereof Christ himselfe, the Apostles, and in manner all the Prophets have given vs example. Horrible are those descriptions wherein Esay, Hierimie, Joel, Abacuc, and the other do lament the sicknesses of the Church of Hierusalem. In the common people, in the magistratce, in the Priestes all things were so corrupt, that Esay doubteth notto match Hierusalem with Sodom and Gemorrah. Religion was partly despised, partly defiled: in their manners, are commonly reported theftes, extortions, breaches of faith, murders and like mithciefes. Yet therefore the prophets did neither erect to themselues new Churches, nor build vp new altars on which they might have feueral sacrifices, but of whatsoever maner men they were, yet because they considered that God had left his word with them, and ordained ceremonies whereby 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 would sooner haue died a hundred times than haue suffered themselves to be drawn thereunto. Therefore nothing withheld them from departing, but desire to the keeping of vnitie. But if the Prophets thought it against conscience, to estrange themselves from the church for many & great wicked doings, not of one or two men, but in manner of the whole people: then we take too much vp one vs, if we dare by and by depart from the communion of that Church, where not all mens manners doe satisfe either our judgement, yea or the Christian profession.

19 Now what manner world was there in the time of Christ and the Apostles? And yet that desperate vngodlines of the Pharisees, and the dissolute licentiousnesse of living, which then each 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 fellowship of euill men did not defile them, which with a pure conscience did communicate at the same ceremonies? If any man be little moued with the Prophets and Apostles, let him yet obey the authority of Christ! Therefore Cyprian wele faith though there bee seene tares or uncleeane vesseles in the Church, yet there is no cause why we shoulde depart from the Church: we must onely labour that we may be whole:

The Church of Hierusalem in the days of Christ and his Apostles.
we must use diligence and endeavor as much as we may that we may be a golden or siluer vessel. But to breake the earthen vessels, is the onely worke of the Lorde, to whom also is given an iron rod. And let no man challenge to himselfe that which is properly belonging to the Sonne onely, to be able alone to fannie the floorre, and cleanse the chaffe, and feuer all the tares by mans judgement. This is a proude obstinacie, and presumption ful of sacrilege, which a peruerse futor taketh to it selfe, &c. Therefore let both these things remaine certainly fixed: First that he hath no excuse, that of his owne will will faketh the owther communion of the Church. Where the worde of God is preached and the Sacraments ministred: then that the faultes of a fewe or of many are no hinderance, but that we may therein rightly professe our faith by the Ceremonies institute by God: because a godly contentence is not hurt by the vnworthinesse of any other either pastor or private man, and the mysteries are to a holy and vpright man neutronelle pure and holsome because they are altogether handled of vncleane men.

20 Their precifeneffe and disdainfulnesse proceedeth yet further: because they acknowledge no Church but such as is pure from all spotts be they neuer fo small: yet they are angry with good teachers, for that in exhorting the faithfull to go forward, they teach them all their life long to grate vnder the burden of vices, and to flee vnto pardon. For they prate that by this meanes men be led from perfection. I grant in deed, that in earnest calling upon perfection we ought not coldly or coldly to travel, much leffe to be idle, but to fill our minde with confidence therof while we be yet in our course. I say, it is a diuellish intendacion. Therefore in the Creede the forgiveneffe of finnes is aptly joyned next after the Church. For none doe attaine it, but onely they that are citizens and of the household of the Church as it is read in the Prophet. Therefore the building of the heauenly Hierusalem ought to goe before, wherein afterward this mercifulnesse of God may haue place, that whatsoever men vnto it, their iniquities may be taken away. I say that it ought first to bee bulched, not for that there can be any Church without the forgiveneffe of finnes, but because the Lorde hath not promised his mercie but in the communion of Saints. Therefore the first entrie for vs into the Church and kingdom of God, is the forgiveneffe of finnes, without which we haue no covenant or conioyning with God. For thus he faith by the Prophet, in that day will I strike you a covenant with the beast of the field, with the foule of the aire, and with the verminne of the earth. I will brake the sword of warre from out of the earth, and I will make men to sleepe without feare. I will esposte you vnto me for ever. I will esposte you (I say) in rightoulines, in iudgement, in mercie, and in compassions. We see how by his mercie the Lorde reconcileth vs to himselfe. And so in another place, when he foretelleth that the people shall be gathered together againe, whom he had scattered abroad in his wrath, hee faith, I will cleaneze them from all wickednesse wherewith they have sinned against me. Wherefore by the signe of washing we enter into the fellowship of the Church, whereby we may be taught that there is no entrie open for vs into the household of God, vnlesse our filthinesse be first wiped away with his goodnesse.

21 But by the forgiveneffe of finnes the Lord doth not onely receive and adopt vs once into the Church, but by the fame he also preferueneth and maintaineth vs still in it. For to what purpose were it to haue such a pardon granted vs, as should ferue for no vse? But euery one of the godly is a witnesse to himselfe that the mercie of God should be vaine and mockinge, if it should be granted onely but once: because there is none that is not in his owne conscience proue throughout his whole life of many weaknesse, which neede the mercie of God. And truly not in vaine doth God promiseth this grace peculiarly to them of his owne houshold, and not in vaine doth he commandeth the same message of reconciliation to be daily offered vnto them. Therefore as throughout all our life wee carrie about vs the remants of sinne, vnlesse wee be sustained
Cap. 1. Of the outward means sustained with the continual grace of the Lord in forgiving our sins, we shall scarcely abide one moment in the Church. But the Lord hath called his vnto eternal salvation. Therefore they ought to thinke that there is pardon always ready for their sins. Wherefore we ought to holde affuredly, that by the liberaltie of God by meanes of Christs suffering through the sanctification of the Spirit, sins have beene and are daily pardoned to vs which be called and graffed into the body of the Church.

22. To deale this benefite vnto vs, the keys were given to the Church. For when Christ gave the Apostles commandement, and delivered them power to forgive sins, hee meant not this onely, that they should loose them from sins that were from vngodlinesse converted to the faith of Christ: but rather that they should continually execute this office among the faithful. Which thing Paul teacheth, when he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby they should oftentimes in Christs name shew the people to reconcile themselves to God. Therefore in the communion of Saints, by the ministration of the Church herself, sins are continually forgiven vs, when the Priests or Bishops, to whom that office is committed, doe with the promises of the Gospell confirme godly confidences in hope of pardon and forgivenesse: and that as well publiquely as privately, according as necessitie requireth. For there be very many, which for their weaknesse doe need a singular atonement. And Paul reporteth that not onely in common preaching, but also in houfes he had testified the Faith in Christ, and generally admonished every one of the doctrine of salvation. Therefore we haue here three things to be noted. First that with how great holinesse fouer of the children of God doe excell, yet they be alway in this estate, lo long as they dwell in a mortal body, that without forgivenesse of sins they cannot stand before God. Secondly, that this benefite is so proper to the Church, that we cannot otherwise enjoy it, but if we abide in the Communion thereof. Thirdly, that it is distributed vnto vs by the ministers and Pastors, either by preaching of the Gospell, or by ministring of the Sacraments: and that in this behalf principally appeareth the power of the keys, which the Lord hath giuen to the fellowship of the faithful. Wherefore let every one of vs thinke this to be his duty, no where else to seeke forgivenesse of sins, than where the Lord hath set it. Of publick reconciliation which belongeth to discipline we shall speake in place fit for it.

23. But for as much as those phrenetike spirites that I haue spoken of, doe go about to plucke away from the Church this onely anchor of salvation, confidences are the more strongly to be confirmed against a pestilent opinion. The Nouatians in olde time troubled the Church with this doctrine: but not much unlike to the Nouatians, our age also hath many of the Anabaphteis which fall to the same doctates. For they thinke that the people of God are in Baptisme regenerate into a pure and Angelike life, that is corrupted with no filthinesse of the flesh. But if any man offend after baptism, they leave to him nothing but the vnappeasable judgement of God. Briefely they grant no hope of pardon to a sinner fallen after grace receiued, because they acknowledge no other forgivenesse of sins, but that whereby we be first regenerate. But although there be no lie more cleerely confuted by the Scriptures: yet because these men finde some whom they may deceive (as also in olde time Nouatius had many followers) let vs shortly shewe how mad they bee to their owne and others destruction. First, whereas by the commandement of the Lord, the holie ones doe daily repeate this prayer, forgive vs our detts: truly they doe confesse themselves detters. Neither doe they craue it in vaine because the Lord hath alway appointed no other thing to be asked, than that which he himselfe would giue. Yea, whereas he hath testified that the whole prater shall be heard of his father, yet he hath also sealed this absolution with a peculiar promise. What will we more? The Lord requireth of the holy ones all their life long a confession of sinnes, yea & that continual, and promiseth
promiseth pardon. What boldnes is it, either to exempt them from sinne, or if they have stumbled, utterly to exclude them from grace? Now whom doth he will vs to forgive yeuentic times seuen times? not to our brethren? To what ende did he command it, but that we should follow his mercie? He forgiveth therefore, not once or twice: but as often as being striken downe with the acknowledging of sins they sigh vnto him.

24. But (that we may begin in a maner at the very swaddling clouts of the church) the Patriarches were circumcised, being allured into partaking of the covenante, having vndoubtedly of their fathers diligence beene taught righteousness and innocencie, when they conspired to murther their brother: this was a mischeauous acte, to be abhorred of the most desperate theues. At the last being meekned with the monitions of Iudas, they folde him: this was also an intolerable hainousnes. Simeon & Levi, with wicked revenge, and such as was also condemned by their owne fathers: judgement, vse cruelty against the Sichemites. Ruben with most vnclene luft defiled his fathers bed. Iudas when hee woulde give himselfe to fornication against the lawe of nature, went in to 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 heads of. But what did David or when he was a governour of justice, with how great wickednes did hee by shedding of innocent bloud open the way to his blinde luft? Hee was alreadie regenerate and among the regenerate garnished with notable praiyes of the Lord: neuertheless hee committed that hainous offence, which is horrible euin among the Gentiles: and yet hee obtained pardon. And (that wee may not tarrie vpon single examples) howe many promisses there are in the lawe and the Prophets of God: mercie toward the Israelites, so oft it is proued that the Lorde beareth himselfe appeasable to the offences of his people. For what doth Moses promise to come to passe, when the people being fallen into Apostasy shall returne vnto the Lord: He shall bring thee backe out of captiuitie, and shall haue mercie on thee, and shall gather thee together out of the peoples to whom thou haft beene dispersed. If thou bee scattered euin to the borders of the heauen, I will from thence againe gather thee together.

25. But I will not begin a recitall that should never be ended. For the Prophetes are full of such promisses, which doe yet offer mercy to the people couered with infinite wicked doings. What offence is there more hainous than rebellion? for it is calledd a diuorce betweene God and the Church. But this is overcomed by the goodnes of God. What man is there (faith he by Jeremie) that if his wife giue forth her bodic in common to adulterers, can abide to returne into favor with her? but with thy fornication all the waies are polluted, O Juda, the earth hath beene filled with thy filthie loues. But returne vnto mee, and I will receive thee. Returme thou, turne away, I will not turne away my face from thee: because I am holy, and am not angry for euere. And truely he can bee no otherwise minded, which affirmeth that hee will not the death of a sinner, but rather that he should be converted & liue. Therefore when Salomon did dedicate the temple, he appointed it also to this vs, that the praiers made for obtaining pardonne of sinnes should be heard from thence. If (said he) thy fons shall sinne, (for there is no man that sinneth not) and thou being angrily Shall deliuer them to their enimies, & they shall repent in their hart, and being turned shall entreat thee in their captiuitie, saying, we have sinned, we have done wickedly, & shall praise toward the land which thou haft giuen to thy fathers, and toward this holy temple: thou shall heare their prayers in heauen, and shalt be made mercifull to thy people that haue sinned against thee, and to all their wickednesse wherewith they have offended thee. And not vaine the Lord ordained in the law daily sacrifices for sins. For if the Lord had not forscenene that his people should be troubled with continuall diseases of sinnes, hee would never haue appointed these remedies for them.
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26 Was this benefit taken away from the faithful, by the coming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sins? If that they offend the Lord they may not obtain any mercy? What shall this be else, but to say that Christ came to the destruction of them that be his, and not to their salvation, if that mercifulness of God in pardoning sins which in the old testament was continually readie for the holy ones, be now laid to bee vterly taken away? But if we beleue the Scriptures which expressly crie out, that in Christ only the grace and kindness of the Lord fully appeared, that the plentifullnes of mercy was powred out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more bountifull mercifullnes of the heauenly father, than that it is cut off or shortned. And hereof there want not examples. Peter which had heard that he should be denied before the Angels of God that confesled not the name of Christ before men, denied him thase in one night, and that not without exeruction: yet he was not put away from pardon. They that lived inordinately among the Thaelilions were so charifified, that yet they be gently called to repentance. Even Simon the Magician himselfe is not cast in dperation, but he is rather commanded to hope wel, when Peter counfelleth him to flee to prayer.

27 Ye most haimous finnes have sometime posifled whole Churches, out of which Paul rather gently unwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offence. The Corinthisans were so much lesse excusables than they, as they abounded in mo and those nothing lighter sins: yet neither of them are excluded from the mercie of God. Yea even they that had finned above the rest in uncleanesse, fornication and vnholylinke, are namely called to repentance. For the covenant of the Lord remaineth and shall remaine for ever immoveable, which he solemnly made with Christ the true Salomon and his members, in these words: If his sons shal forlike my law, and shall not walke in my judgments, if they shall defile my rightcounselle, and not kepe my commandements, I will visite their iniquities with a rod, and their finnes with stripes: But my mercie I will not take away from him. Finally by the vtere order of the Creede we be taught, that there remaineth in the Church of Christ continuall pardon of finnes: For that when the church is as it were publisshed yet forgunenes of finnes is adioyned.

28 Some that be somewhat wiser, when they fee the doctrine of Nouatnus to be confuted with so great plainnes of Scripture, make not every sin vpardonable, but wilful transgression of the law, into which a man wittingly & willingly falleth. Now they that say so, do vouchsafe to grant pardon to no sin, but where a man hath erred by ignorance. But whereas the Lord in the law commandeth one for of Sacrifices to be offered for cleansing of the wilfull sins of the faithful, and other to redeem their ignorances: how great lyvde acte shal it be to grant no cleansing to wilfull sinne? I say that there is nothing plainer, than that the only sacrifice of Christ auaileth to forguine the wilfull sins of the holy ones: so much as the Lord hath testified the same by carnall Sacrifices as by signes. Againe who can excuse Davud by ignorance, whom it is evident to have beene so well instructed in the law? Did Davud not know how great was the fault of adultery and manslaughter, which daily punished the same in other? Did brother slaughters feene to the Patriaikes a lawfull thing? Had the Corinthians so ill profisfed that they thought that wantonnes, vncleanesse, whoredome, hatreds, and contentions pleased God? Did Peter being so diligently admonished not know how great a matter it was to forswear his master? Therefore let vs not with our owne enviousnes stop vp the way against the mercie of God that to gently vtereth it selfe.

29 Truely I am not ignorant that the olde writers expounded those finnes that are daily forgun to the faithful, to be the light offfences that creepe in by weaknesses of the flesh: and that they thought that the soleinne repentance which was then required
required for hainous misdeedes might no more be iterate than Baptisme, Which say-
ing is not so to be taken, as though they would either throw them downe headlong into desperation that after their first Repentance had fallen againe, or extenuate those other sinnes as though they were small in the sight of God. For they knew that the holy ones doe oftentimes stagger by infidelity, that tuperfluous othes do sometimes fall from them, that they now and then are chafed vnto anger, yea that they breake out even into manifest railingse, and beside these be troubled with other euniles which the Lord not slenderly abhorreth: but they so called them, to put a difference betweene them and publike crimes that with great offence came to the knowledge of the Church. But whereas they did so hardly pardon them that had committed any thing worthy of Ecclesiastical correction, they did not this therefore, because they thought that such should hardly have pardon with the Lord: but by this feueritie they meant to make other afraide that they should not rashly runne into wicked dooings, by the desiring whereof they might be estranged from the Communion of the Church: howbeit truly the word of the Lord which herein ought to be the onely rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of discipline is so far to be extended, that he that ought cheefly to be provided for be not swallowed vp with heauntes: as we haue before declared more at large.

The ij. Chapter.

A comparison of the false Church with the true Church.

Of how great value the ministerie of the word and Sacraments ought to be with vs, and how farre the recovery of it ought to proceede, that it be vnto vs a perpetuall token whereby to discerne the Church, it hath beene already declared. That is to say, wherefoever that ministerie abideth whole and vn corrupted, there the faults or defeaces of maners are no impediment but that it may beare the name of a Church. Then, that the very ministerie it selfe is by small errors not so corrupted, but that it may be esteemed lawfull. Moreover we haue shewed that the errors that ought so to be pardoned are those whereby the principall doctrine of religion is not hurt, whereby those chief points of religion that ought to be agreeably holde among the Faithfull are not destroyed, and in the Sacrament, those that doe not abolish nor impair the lawfull institution of him that ordained them. But so loone as lying is broken into the chiefe tower of religion, so loone as the summe of necessarie doctrine is perverted, and the vi of the Sacraments falleth: truly the destruction of the Church followeth: like as a mans life is at an end, when his throat is thrust through or his hart deadly wounded. And this is clearly prooved by the words of Paul, when he teacheth that the foundation of the Church is laide vpon the doctrine of the Apostles and Prophets, Christ himselfe being the head corner stone. If the foundation of the Church be the doctrine of the Prophets and Apostles, by which the Faithfull are commaund by to repose their saluation in onely Christ: then take away that doctrine, and how shall the building stand any longer? Therefore the Church must needs fall downe where that summe of religion falleth which is onely able to uphold it. Againe, if the true Church be the pillar and stye of the truth, it is certain, that there is no Church, where lying and falshood have visiped the dominion.

Sith it is in such case vnder the Papistie, we may understand how much of the Church is there remaining. In stead of the ministerie of the word, there reigneth a perverse government made of lies mingled together, which partly quencheth and partly choketh the pure light: Into the place of the Lordes Supper is entered a most filthie sacrilege: the forme of worshiping God is deformed with a manifold
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manifolde and intolerable heape of superstitions: the doctrine, without which Christianitie cannot stand, is altogether buried and driven out: the publick assemblies are the schooles of idolatrie and vngodlinesse. Therefore there is no perill least in departing from a damnable partaking of so many mischiefs, we be plucked from the Church of Christ. The communion of the Church was not ordained to this ende that it should be a bond whereby we should be intangled with idolatrie, vngodlinesse, ignorance of God, and other kindes of evils: but rather whereby we should be fast holden in the feare of God and obedience of truth. They do indeed gloriously set out their Church vnto vs, there that should seem to be no other. Church in the world: and afterward, as though the victorie were gotten, they decree that all bee Schiffmatakes that dare withdraw themselves out of the obedience of that Church that they paint out: and that all be heretikes that dare once mutter against the doctrine there of. But by what proues do they confirme that they have the true Church? They allege out of the ancient Chronicles, what in olde time was in Italie, in France, in Spaine. They say that they fetch their beginning from those holy men that with sound doctrine founded and raised vp Churches, and stablished the same doctrine and edifying of the Church with their blood. And that to the Church hath beene among them to consecrate both with spiritual gifts,and with the blood of Martyrs, and preserved with continual succession of Bishops, that it might not fall away. They rehearse how much Irenes, Tertullian, Origen, Augustine, and other esteemed this succession. But how trisling these things be, and how they be but vrie mockeries, I will make them verie easie to understand that will be content a little to weigh them with me. Truly I would also exhort themselves earnestly to take heed hereunto, if I did trust that I might anything prevaine with them by teaching. But for as much as they, leaving all regarde of truth, do bend themselves to this onely purpoe, by all the wadies that they can, to defende their owne cause, I will openly speake a few things whereby good men and those that love the truth, may winde them selves out of their futile calulations. First I ask them why they do not allege Apirikes, and Egypt, and all Asia? Even because in all those countries this holy succession of Bishops hath ceased, by meane whereof by they boast that they have preferred Churches. They come therefore to this point to say, that they therefore have a true Church, because since it first began to be, it hath not been defeinte of Bishops: for in perpetual course they have succeeded one another. But what if I cast Greece in their way? Therefore I ask againe of them, why they say that the Church is lost among the Grecians, among whom that succession of Bishops was never interrupted, in which their opinion is the only keeper and preserver of the Church. They make the Grecians Schifmartikes, but by what right? because in departing from the Apostolike sea, they have lost their privilege. What? Do not they much more desperate to loose it that depart from Christ himselfe? It followeth therefore, that the pretence of succession is but vaine, unless the posterity do keepe fast and abide in the truth of Christ, which they have receeued of their fathers from hand to hand.

Therefore the Romanistes at this day do allege nothing else but that which it appeareth that the Iewes in olde time alleged when they were by the Prophets of the Lord reprooued of blindnesse, vngodlinesse and idolatrie. For they gloriously boasted of the temple, Ceremonies and priesthooes, by which things, by great rea-son as they think they measured the Church. So in stead of the Church, they shew certaine outward visors, that often times are far from the Church, and without which the Church may very well stande. Therefore we doo neede to confute them with no other argument, than that wherewith Hieremie fought against the foolish presumptuousnes of the Iewes; that is, that they should not boast in lying words, saying: The temple of the Lord, the temple of the Lorde, it is the temple of the Lord. For as much as the Lord doth no where acknowledge any thing for his, but where his word
word is heard & reuerently obserued. So when the glory of God did fit betweene the Cherubins in the Sanctuarie, and he had promisde them that that should be his ned-fall estate: yet when the Priests once corrupted the worshipping of him with peruerse superstitions, he remoued else where, and left the place without any holinesse. If the same temple which seemed to be holily appointed to the perpetuall dwelling of God, might be forfaken of God and become vnholie; there is no cause why these men should faie to vs that God is so bound to persons or places, and so fast tied to outward obseruations, that he must needs abide with them that have onelie the title and shewe of the Church. And this is it about which Paul contended in the Epistle to the Romanes, from the 9. Chapter to the 12. For this did sore trouble weake confederates, that the Jews when they seemed to be the people of God, did not onely refute the doctrine of the Gospell, but also persected it. Therefore after that he hath set out the doctrine, he remoueth this doubt, and denieth that those Jews being enemies of the truth are the Church, howsoever they wanted nothing that otherwise might be required to the outward forme of the Church. And therefore he denieth it, because they embrace not Christ. But somewhat more expresslie in the Epistle to the Galathians: wherein comparing Ifmael with Ifaac, he faith that many hold place in the Church, to whom the inheritance belongeth not, because they are not begotten of the free Mother. From whence alfo he descendeth to the comparison of two Hierusalems. Because as the Law was giuen in the mount Sina, but the Gospell came out of Hierusalem: So many being servilely borne and brought vp doe without doubting boast themselues to be the children of God and of the Church, yea they proudly despise the naturall children of God, when themselves be but bairnds. On the other side also, when we heare that it was once pronounced from heaven: Call out the bond woman and her sonne, let vs, standing vpon this immovable decree, boldly despise their vnsaiesie boastings. For if they be proud by reason of outward profession, Ifmael was also circumcised: if they contend by antiquitie, he was the first begotten, and yet we fee that he is put away. If the cause be demanded, Paul affirme don, for that none are accounted children, but they that are begotten of the pure lawfull seede of doctrine. According to this reason God denieth that he is bound to wicked Priests by this that he covenanteith with their Father Lew, that he should be his Angell or interpreter: yea, he turneth against themselues their false boastings, wherewith they were wont to rise vp against the Prophets, that the dignitie of Priesthood was to be had in singular estimation. This he willingly admeteth, and with the same condition he debateth with them, because he is ready to keepe his covenant, but when they do not mutually performe their parte to him; they defere to be rejected. Loe what succession auseith, vnlesse therewithall be also ioyned an imitation and euenly continuing course: even to this effect, that the successors, so soon as they be prooued to have swarued from their original, be depreied of all honor. Vnlesse perhaps because Caiphas succeeded many godly Bishops (yea there was euon from Aaron to him a continuall unbroken course of succession) therefore that same mischiefous assembly was worshipte the name of the Church. But this were not tolerable euin in earthly dominions, that the tyrannie of Caligula, Nero, Helio- grabales and such other, should be called a true state of Common weale, for that they succeeded the Brutes, Scipions, and Camilles. But specially in the government of the Church there is nothing more fonde, than leaving the Doctrine to fet the succession in the Persons onely. But neither did the holy Doctors whom they falsely thrust in vnto vs, meane anything leffe, than to prooue that precisly as it were by right of inheritance Churches be there where Bishops are successively placed one after another. But where as it was then out of controversie, that from the very beginning to that age nothing was changed in Doctrine, they allledged that which might suffice to make an ende of all newe errors, that is, that by those was that doctrine oppugned,
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oppugned, which had bene eeu from the Aposstes constantly and with one agreeing consent retaine. There is therefore no cause, why they should any longer goe forward to deuie by pretending a false colour under the name of the Church which we doe unuerstly esteeme as baccemeth vs: but when they come to the definition of it, not only water (as the common saying is) cleaueth vnto them, but they stricke first in their owne myre because they put a thinking harlot in place of the holy spouse of Christ. That this putting in of a changing should not deuie vs, beside other admonitions, let vs remember this also of Augustine. For speaking of the Church, hee saith: It is that is sometime darkned and covered with multitude of offences as with a cloud: sometime in calmes of time appeareth quiet and free: sometime is hidden and troubled with waues of tribulations and temptations. He bringeth forth examples, that often times the strongest pillars either valiantly suffered banishment for the faith, or were hidden in the whole world.

4. In like manner the Romanistes do vse vs, and make afrayd the ignorant with the name of the Church, whereas they be the deadly enemies of Christ. Therefore although they pretend the temple, the priesthood and the other such outward shewes, this vaine glistering where with the eyes of the simple be dazzled ought nothing to mooue vs to graunt that there is a Church where the Word of God doth not appeare. For this is the perpetuall marke wherewith God hath marked them that be his. He that is of the truth (faith he) heareth my voice. Again I am that good shepheard, and I know my sheep, and am known of them. My sheep heare my voice, & I know them, and they follow me. And a little before he had saied, that the sheepe follow their shepheard, because they knew his voice: but they follow not a stranger, but run away from him because they knew not the voice of strangers. Why are we therefore wilfully mad in judging the Church, whereas Christ hath marked it with an vndoubted signe, which whereoeuer it is false cannot deceive, but that it certeinly sheweth the Church to be there: but where it is not, there remaineth nothing that can give a true signification of the Church. For Paul rehearseth that the church was builded, not only upon the judgementes of men, not only upon their judgements, but upon the doctrine of the Aposstes and Prophets. But rather Hierusalem is to be feuerally known from Babylon, and the Church of Christ from the conspiracie of Satan, by that difference where with Christ hath made them different one from the other. He that is of God (faith he) heareth the words of God. Ye therefore heare not, because ye are not of God. In a sum, forasmuch as the Church is the kingdom of Christ, and he reigneth not but by his word, can it be now doubtfull to any man, but that those be the words of lying, by which Chrisst’s kingdom is fained to be without his scepter, that is to say without his holy word?

5. But now whereas they accuse vs of Schism and heresie, because we both preach a contrarie doctrine to them, and obey not their lawes, and have our assemblies to prayer, to baptism, to the ministration of the Supper, and other holy doings, severally from them: it is indeed a very sore accusation, but such as needeth not a long or laborsome defence. They are called hereticks & schismaticks, which making a division, do break in sunder the communion of the Church. And this communion is holden together with true bondes, that is to saie, the agreement of true doctrine, and brotherly charity. Whereupon Augustine puttest this difference between hereticks and schismaticks, that hereticks indeed do with false doctrine corrupt the purenes of faith, but the schismaticks sometime even where there is like faith, do brake the bondes of fellowhippe. But this is also to be noted, that this consyning of charitie do hangeth upon the vnitie of faith, that faith ought to be the beginning thereof, the ende, and finally the only rule. Let vs therefore remember that so oft as the vnitie of the church is commended vnto vs, this is required, that while we minds agree in Christ, our wills also may be joined together with mutual well willing in Christ. Therefore Paul when he exhorteth
exhorteth vs to that well willing, taketh for his foundation that there is one God, one Faith, and one Baptisme. Yea whereas he teacheth vs to be of one minde, and of one will, he by and by addeth in Christ, or according to Christ: meaning that it is a Phil. 2. 2 & 5. factious companie of the wicked, and not agreement of the faithfull which is without the word of the Lorde.

6 Cyprian also following Paul descriueth the whole fountaine of the agreement of the Church, from the onely Bishoprick of Christ. He afterward addeth the Church is but one, which spreadeth abroad more largely into a multitude with encreafe of fruitfulnes: like as there be many funne beams, but one light: and many branches of a tree, but one body grounded upon a fift roote: And when many streames doe flowe from one fountaine, although the number seeme to bee scattered abroad by largenes of ouerflowing plentie, yet the vnite abideth in the originall. Take away a beame of the funne from the body, the vnite can suffice no diuation. Break a branch from the tree, the broken branch cannot spring. Cut off the stream from the spring head being cut off it drieth vp. So also the Church being ouerspreed with the light of the Lord, is extended over the whole world: yet there is but one light that is spred euerm where. Nothing could be said more fitly to expresse that undividable knitting togetherness, which all the members of Christ have one with another. We fee how he continually calleth vs backe to the verie head. Whereupon he pronounceth that herefies and schismes do arise hereof, that men do not returne to the originall of truth, nor do fecke that head, nor keepe the doctrine of the heavenly matter. Now let them go and cry that we be hereinke that have departed from their church: Sith these hath beene no cause of our estranging from them but this one, that they can in no wise abide the pure professing of the truth: but I tell not howe they haue driven vs out with curfings & cruel executions. Which very selfe doing doth abundantly enough acquit vs, unleffe they will also condemn the Apostles for schimistakes, with whom wee haue alone one cause. Christ (I speake) did foretay to his apostles, that the time should come when they should be cast out of the Synagogues for his name fake. And those Synagogues of which he speakest, were then accounted lawful Churches. Sith therefore it is cindent that we be cast out, and we be ready to shew that the same is done for the names fake of Christ, truly the cause ought first to bee inquired of, before that any thing be determined upon vs, either one way or other. Howbeit, if they will, I am content to discharge them of this point. For it is enough for me, that it behooved that we should depart from them, that we might come to Christ.

7 But it shall appeare yet more certainly in what estimation wee ought to haue all the Churches whom the tyranny of that Romish idol hath possetted, if it be compared with the old church of the Israelites, as it is described in the Prophets. There was then a true Church among the Jews and Israelites, when they continued in the laws of the covenant, for they obtained those things by the benefite of God, whereupon the Church consisteth. They had the truth of doctrine in the law: the minifterie thereof was among the Priestes and Prophetees: with the signe of circumcision they entred into religion: by other Sacraments they were exercized to the confirmation of Faith. It is no doubt thatthose ministers wherewith the Lord hath honoried his church, freely pertained to their fellowship. After that, for forsaking the law of the Lord they went out of kind to idolatry and superstition, they partly lost that prerogative. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and observation of his mysteries? Againe, who dare call that the Church without any exception, where the worde of the Lord is openly and freely troden under foote? where the minifterie thereof, the chiefe ministris, yea the very foule of the Church is destroyed?

8 What then? will some man say: was there therefore no parcell of a Church remaining among the Jewes after that they fell away to idolatry? The answer is eftinct.

First
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First I say that in the very falling away there were certain degrees. For we will not say that there was all one fall of Judah, and Israel at such time as they both first swerved from the pure worshipping of God. When Iarobeam first made calues, against the open prohibition of God, and did dedicate an unlawful place for worshipping, he did utterly corrupt religion. The Jews did first defile themselves with wicked and superstitious manners before that they wrongfully changed the order in the outward form of religion. For although under Rechabem they had already gotten them many peruerse Ceremonies: yet because there tarried at Hierusalem both the Doctrine of the Law, and the Priesthood, and the ceremonious vjages in such sort as God had ordained them, the godly had there a tolerable state of Church. Among the Israelites vnto the reign of Ahab, there was no amendment of things, and from thence forth they fell from worse to worse. They that succeeded afterward, to the very destruction of the kingdom, partly were like vnto him, & partly (whe they minded to be somewhat better than he) they followed the example of Iarobeam: but they all euery one were wicked and idolaters. In Iewry there were now and then dieuerse changes, while some kings peruered the worshipping of God with false and forged superstitions, some other restored religion that was decayed: yet still the vere priests themselves defiled the Temple of God with prophane and abominable vjages.

9 Now let the Papists if they can how much sooner they extenuate their owne faults, deny that among them the state of religion is as corrupt and defiled as it was in the kingdom of Israel vnder Iarobeam. But they have a greater idolatrie: and in doctrine they are not one drop purer: vnlesse peraduenture even in it also be more vnpure. God, yea all men that are endued but with a meane judgement, that be witnesses with me, and the thing it selfe also declareth, how heretofore I tell nothing more than truth. Now when they will drive us to the communion of the Church, they require two things of vs: first, that we should communicate with all their prayers, sacraments, and Ceremonies: then that whatsoever honor, power and jurisdiction Christ giue unto his Church, we should give the same to their Church. As to the first point, I grant that all the Prophets that were at Hierusalem, when things were there very much corrupted, did neither seuerally sacrifice, nor had assissiptes to pray seuerall from other men. For they had a commandement of God, whereby they were commanded to come together into Salomon's temple: they knew that the Leuitical priests, how sooner they were vnworthy of that honouer, yet because they were ordained by the Lord ministers of the holy cerimonies, and were not as then deposed, did yet still rightfully possess that place. But (which is the cheefe point of this question) they were compelled to no superstitious worshipping, yea they tooke in hand to do nothing but that which was ordained by God. But among these men, I meane the Papists, what like thing is there? For we can scarceли have any meeting together with them, wherein we shall not defile our selves with open idolatrie. Truly the principall bond of their communions is in the Maffe, which we abhorre as the greatest sacrilege. And whether we do this rightfully or wrongfully, shall be seene in another place. At this present it is enough to shew that in this behalfe we are in other case than the Prophets were, which although they were present at the ceremonies of the wicked, were not compelled to behould or vse any ceremonies but such as were institute by God. And, if they will needes have an example altogether like, let vs take it out of the kingdom of Israel. After the ordainace of Iarobeam Circumcision remained, the sacrifices were offered, the Lawe was accounted holy, the same God was called vpon whom e they had received of their fathers: but for the forged and forbidden forms of worshipping, God disallowed and condemned all that was there done. Shew me one Prophet, or any one godly man that once worshipped or sacrificed in Bethell. For they knew they could not doe it, but that they should defile themselves with some sacrilege. We have then thus much, that the communion of
of the Church ought not so farre to be of force with the godly, that if it shoulde
degenerate to prophane and filthie visages, they shoulde forthwith of necessity
follow it.

10 But about the other point we contend yet more earnestly. For if the Church
be so considered to be such, whose judgement we ought to reuerence, whose au-
thoritie to regard, whose monitions to obey, whose chastilities to be moued, whose
communion in all things we ought religiously to observe: then we cannot
grant them a Church, but that we must of necessity be bound to profanation and o-
bedience unto it. Yet we will willingly grant them that which the Prophets graun-
ted to the Iewes and Israelites of their time: when things were there in as good, yea
or in better state. But we see how nowhere they cry out, that their assemblies are
vnholy, to which it is no more lawfull to consent than it is to deny God. And truly
if those were Churches, it followeth therefore that in Israel Hebias, Micheas and
such other: In Iurie, Esay, Jeremy, Osee and other of that sort, whom the Prophets,
priests and people of that time hated & detested worse than any vnchristian men,
were strangers from the Church of God. If those were Churches then the Church
was not the pilier of truth, but the stay of liying: not the tabernacle of the living
God, but the receptacle of idols. Therefore it was needfull for them to depart from
the content of those assemblies, which was nothing else but a wicked conspiracie a-
gainst God. In like manner if anie man acknowledge the assemblies of these days
being defiled with idolatrie, superstition and wicked doctrine, to be such as whole
communion a Christian man ought to continue euen to the content of doctrine, he
shall greatly erre. For if they be Churches, then they haue the power of the keyes.
But the keyes are vnseperably knit with the word, which is from thence quite driven
away. Againe, if they be Churches then the promise of Christ is of force among
them, whatsoeuer ye binde, &c. But they contrariwise do binde from their commun-
ion all such as doe profess themselves not fainely the servants of Christ. There-
fore either the promise of Christ is vaine, or at least in this respect they are not Chur-
ches. Finally in stead of the ministery of the word they haue schooles of vngodli-
nesse, and a skinke of all kinde of errours. Therefore either in this respect they are not
Churches, or three shall remaine no token whereby the lawfull assemblies of the
faithfull may be seuerely known from the meetings of Turkes.

11 But as in the olde time there yet remained among the Iewes certaine peculiar
prerogaties of the Church, so at this day also we take not from the Papists such steps
as it pleased the Lord to haue remaining among them after the disputation of the
Church. The Lord had once made his covenant with the Iewes. That same rather
being vp held by the sealed sealles of it selfe did continue with striving against their
vngodliness, than was preferred by them. Therefore (such was the assurednesse and
constancy of Gods goodnes) there remained the covenante of the Lord, neither
could his faithfulenesse be blotted out by their vnsfaithfulnesse: neither could Circum-
cision be so prophaned with their vnchristian hands, but that it still was the signe
and sacrament of that covenante. Whereupon the children that were borne of them, the
Lord called his owne, which vnlesse it were by speciall blessing, belonged nothing to
him. So when he hath left his covenante in France, Italie, Germanie, Spaine, England:
since those provinces have bene oppressed with the tyranny of Antichrist, yet that
his covenant might remaine inviolable, first he there preferred Baptisme, the testi-
monie of his covenant, which being consecrate by his owne mouth remaineth her
owne force notwithstanding the vngodliness of man: then, with his providence he
hath wrought that there should remaine other remnantes, leaft the Church should
be utterly destroyed. And as oftentimes buildings are so pulled downe, that the
foundations and ruines remaine: so he hath not suffered his Church either to be o-
uerthrown by Antichrist from the very foundation, or to be laid even with the
ground.
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ground (howsoever to punish the unthankfulness of men that had despised his word, he suffereth horrible shaking and dissipation to chance) but even after the very wasting he willed that the building halfe pulled downe should yet remaine,

12 Whereas therefore we will not simply grant to the Papists the title of the Church, we do not therefore deny that there be Churches among them: but only we contend of the true and lawfull ordering of the Church: which is required in the communion both of the sacraments which are the signes of profession, but also specially of doctrine. Daniel and Paul foretold that Antichrist should be in the temple of God. With vs we account the Bishop of Rome the captain and standard bearer of that wicked and abominable kingdom. Whereas his seate is placed in the temple of God, thereby is meant that his kingdom shall be such as cannot abolish the name of Christ nor of his Church. Hereby therefore appeareth, that we doe not deny but that even under his tyranny remaine churches, but such as he hath profaned with vngodlineffe full of sacrilege, such as he hath afflicted with outrageous domination, such as he hath corrupted and in manner killed with eui and damnable doctrines, as with poisoned drinks: such wherein Christ lieth halfe buried, the Gospel overwhelmed, godlineffe banished, the worshipping of God in a manner abolished: such finally wherein all things are so troubled, that therein rather appeareth the face of Babylon than of the holy city of God. In a summe, I say that they be Churches, in respect that the Lord there maruellously preserveth the remnants of his people howsoever they were dispersed and scattered abroad, in respect that there remaine some tokens of the Church, especially these tokens, the effectual lineffe whereof neither the craft of the diuell, nor the maliciousneffe of man can destroy. But on the other side because these marks are blotted out, which in this discourse we ought principally to have respect vnto, I say that every one of their assemblies and the whole body wanteth the lawfull forme of a Church.

The iiij. Chapter.

Of the teachers and ministers of the Church, and of their election and office.

Now it is meete that we speake of the order, by which it was the Lords will to have this Church governed. For although in his Church he onely must rule and reigne, yea and beare preeminence or excell in it, and this governement be vfed or executed by his onely worde: yet because he dwelleth not among vs in visible presence, so that he can prefently with his owne mouth declare his will vnto vs, we have said that in this he vth the ministerie of men, and as it were the trauell of deputies, not in transferring his right and honour vnto them, but onely that by their mouth he might doe his owne worke, like as a workman to doe his worke vth his instrument. I am compelled to repeate againe those things that I have already declared. He might in deede doe it either by himselfe without any other helpe or instrument, or else by meane of Angels: but there are many causes why he had rather doe it by men. For by this meanes first he declareth his good will toward vs, when he taketh out of men them that shall doe his message in the world, that shall be the interpreters of his secret will, finally that shall represent his owne person. And so by experience he prooveth that it is not vaine that commonly he calleth vs his temples, when out of the mouthes of men, as out of his sanctuarie, he giueth answers to men. Secondly, this is the best and most profitable exercitie to humilitie, when he accustometh vs to obey his worde, howsoever it bee preached by men like vnto vs, yea sometime our inferiors in dignitie. If hee himselfe speake from heauen, it were no maruell if his holy Oracles were without delay receivably received with the cares and mindes of all men. For who would not drede his power being in presence?
presence? who would not be thrown downe at the first sight of so great majestie? who would not be confounded with that infinite brightnesse? But when some sullie man rifen out of the dust speakes in the name of God, here with very good testimonie we declare our godlinesse and reverent obedience toward God himselfe, if to his minister we yield our selues willing to leerne, which yet in nothing excelleth vs. Therefore for this cause also he hath hidden the treasure of his heavenly wisdom in bricke and earthen vesiels, that he might have the certainer proofe how much he is esteemed of vs. Moreover there was nothing fitter for the cherishing of mutuall charitie, than that men should be bound together one to another with this bond, whose one is made a pastor to reach the rest, and they that are commanded to be beholders receive all one doctrine at one mouth. For if euery man were able enough to serue himselfe, and needeth not the help of an other: such is the pride of mans naure, that euery one would deffe other, and should againe be despifed of them. Therefore the Lord hath bound his Church with that knot, which he foresaw to be the strongest knot to hold vnitie together, when he hath left with men the doctrine of salvation, and of eternal life, that by their hands he might communicate it to the rest. Hereunto Paul 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 Baptifme: One God, and Father: which is above all, and by all, and in vs all. But vnto euery one of vs grace is giuen according to the measure of the gift of Christ. Wherefore he faith: When he was gone vp on high, he led captuittie captuie, he gave gifts to men. He that went downe is the selue same he, that went vp, that he might fullfill all things. And the same hath giuen some to be Apostles, and some Prophets, and some Evangelists, and other some Pastors and teachers, vnto the restorit of the holy ones, to the worke of miniftration, to the edifying of the body of Christ, vntill 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 grown age: that we be no more children that may be carried about with every winde of doctrine: but following trueth in charitie, let vs in all things growe into him that is the head, euyn Christ, in whom the whole body conioyned and compacted together by all the ioynt of subminiftration, according to the working in measure of eueryone part, maketh encreafe of the body, vnto the edifying of it selue by charitie.

2 By these words he sheweth, that that miniftrie of men, which God vseth in gouerning his Church is the cheefe finew, whereby the faithfull cleare together in one body: and also he sheweth that the Church can not other wise be preferred safe, but if it be vpholden by these stakies, in which it pleased the Lord to repose the salvation of it. Christ (faith he) is gone vp on high, that he might fullfill all things. This is the manner of fulfilling, that by his ministers, to whom he hath committed that office, and hath giuen the grace to execute that worke, he diueth and distribueth his gifts to the Church, yea and after a certaine manner giuen him selfe present, with extending the power of his spirit in this institution, that it should not be vaine or idle. So is the restorit of the holy ones performed: so is the body of Christ edified, so do we by all things growe into him that is the head, and do growe together among our selues: so are we all brought into the vnitie of Christ, if propheticie flourith among vs. Ephes. 4. 14. If we receiue the Apostles, if we refuse nor the doctrine miniftrd vnto vs. Therefore he goeth about the dissipation, or rather the iue and destruction of the Church, whatsoever he be that either endeavoureth to abolith this order of whom we speake, and this kind of government, or miniftrh the effimation of it as a thing not so necessary, For neither the light and heare of the sunne, nor meate and drinke are so necessary to nourish and sustaine this present life, as the office of the Apostles and pastors is necessary to preserve the Church in earth.

3 Therefore I have aboue admonifh, that God hath oftentimes with such titles

They overthrow the Church that impair the autori-
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Of the honor and necessity of Church ministry.

The honor and necessity of Church ministry.

Eph. 5.15 & 14.

Luk. 10.16.

2 Cor. 4.6.

2 Cor. 3.9.

A. 10.3.

A. 9.6.

A. 12.2.

A. 4.12.

Mark 16.15.

Rom. 15.19 & 20.

Eph. 4.11.


titles as he could, commended the dignity thereof unto vs, that we should have it in most high honor and price, as the most excellent thing of all. He testified that he giveth to men a singular beneite, in raising them vp teachers, where he commandeth the Prophet to criue out that faire are the fecte, and blessed is the comming of them that bring tidings of peace: and when he calleth the Apostles the light of the world, and salf of the earth. Neither could this office be more honourable advanced; 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 Paul in his second Epistle to the Corinthians, where he as it were of purpose entreated of this matter. He affirmeth therefore, that there is nothing in the Church more excellent or glorious than the ministry of the Gospell, forasmuch as it is the administration of the Spirit, and of righteousnes, and of eternall life. These and like sayings ferue to this purpose, that that order of governing and preferring the Church by ministers, which the Lorde hath established for ever, should not grow out of estimation among vs, and so at length by very contempt grow out of use. And how great is the necessity thereof, he hath declared not onely by words, but also by examples. When his will was to shine more fully to Cornelius with the light of his truth, he sent an Angel from heaven to send Peter vnfo him. When his will was to call Paul to the knowledge of himselfe, and to engraffe him into the Church, he spake not to him with his owne voice, but sent him to a man, of whom he should receive both the doctrine of salvation, and the sanctification of baptism. If it be not done without cause, that an Angel which is the interpreter of God, do him selfe abstaine from declaring the will of God, but commandeth that a man be sent for, to declare it: and not without cause that Christ the onely Schoolmaster of the Faithfull committeth Paul to the schooling of a man, yea euery that same Paul whom he had determined to take vp into the third heaven, and to vouchsafe to grant him miraculous revelation of things vnspeakable: who is there now that dare despise that ministrie, or passe it ouer as a thing superfuous, the vie whereof it hath pleased God to make approoved by such examples?

4. They that have rule of the government of the Church according to the institution of Christ, are named of Paul first Apostles, then Prophets, thirdly Evangelists, fourthly Pastors, last of all teachers. Of which, the two last alone have ordinary office in the Church: the other three the Lord raised vp at the beginning of his kingdom, and sometime yet also raiseth vp, as the necessity of times requireth. What is the Apostles office, appeareth by that Commandement: goe, preach the Gospell to euery creature. There are not certaine bounds 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 whereoeuer they shall be able, they may eche where rais vp his Kingdome. Therefore Paul, when he went about to proue his Apostleship, rehearsed that he hath gotten to Christ not some one Citie, but hath farre and wide spread abroad the Gospell: and that he hath not laid his hands to an others man foundation, but planted Churches where the name of the Lord had never beene heard of. Therefore the Apostles were sent to bring backe the world from falling away, vnto true obedience of God, and eche where to establish his kingdom by preaching of the Gospell: or (if you like that better) as the first builders of the Church, to lay the foundations thereof in all the world. Prophets he calleth, not all expoundors of Gods will whatsoever they be, but those that by singular revelation excelled, such as at this time either be none, or are lest notable. By Evangelists I understand those, which when in dignitie they were lesse than the Apostles, yet in office were next vnto them, yea and occupied their rooms. Such were Luke, Timothy, Titus, and other like: and peraduenture also the seuerie Disciples, whom Christ appointed in the second place after the Apostles. According to this exposition (which seemeth to me agreeable both with the words and meaning of Paul) those
those three offices were not ordained in the Church to this ende that they should be perpetuall, but only to serve for that time where in Churches were to be erected, where were none before, or at least to be removed from Moses to Christ. Albeit I deny not, but that afterwarde also the Lord hath sometime raised vp Apostles, or at least in their places Evangelists, as it hath been done in our time. For it was needfull to have such, to bring backe the Church from the falling away of Antichrist. Yet the office it selfe I doe neverthelss call extraordinary, because it hath no place in the Churches already well set in order. Next after these are Pastors and Teachers, whose the Church may never lacke: betweene whome I thinke that there is this difference, that the teachers are not appointed to beare rule of discipline, nor for the ministration of Sacraments, nor admonishments or exhortations, but onely to expound the Scripture, that pure and sound doctrine may be kept among the faithful. But the office of Pastor containeth all these things within it.

5 Now we have, which were those ministers in the Church that continued but for a time, and which were those that were ordained to endure perpetually. If wee joyn the Evangelists with the Apostles, we shall have remaining two couples after a certaine manner answering the one to the other. For as our teachers are like to the old Prophets, in such sort are our Pastors like to the Apostles. The office of Prophets was more excellent, by reason of the singular gift that they had of revelation: but the office of teachers hath in a manner like order, and altogether the same ende. So those twelve whom the Lord did choose, that they should publish abroad to the world the newe preaching of the Gospell, in degree and dignitie went before the rest. For although by the meaning and propright of the worde, all the ministers of the Church may be rightly called Apostles, because they are sent of the Lord, and are his messengers: yet because it was much behoouefull, that there should be a certaine knowledge had of the sending of them that should bring a thing neve and unheard of, it was necessarie that those twelve (to whose number Paul was afterwarde added) should be garnished with some peculiar title above the rest. Paul himselfe in deed in one place giueth this name to Andronicus and Junia, whom he faith to have bin notable among the Apostles: but when he meane to speake properly hee referreth it to none other but to that principall degree. And this is the common vfe of the Scripture. Yet the Pastors (saing that each of them doe governe severall Churches appointed to them) have al one charge with the Apostles. Now what maner of thing this is, let vs yet heare it more plainly.

6 The Lord when he sent the Apostles, gave them commandement (as we saide cuen now) to preach the Gospell, and to baptize them that beleue unto Forgivenss of sins. Had he before done, that they should distribute the holy signes of his bodie and bloud, as he had done. Loc here is a holy, inviolable and perpetuall lawe laide upon them that succeede in the Apostles place, wherby they receive commandement to preach the Gospell, and minifter the Sacraments. Whereupon we gather, that they which neglect both these things, doe falsely say that they beare the person of the Apostles. But what of the Pastors? Paul speakeing not of himselfe onely, but of them all; when he faith: Let a man steate me vs as the ministers of Christ, and distributors of the mysteries of God. Againe in another place, a Bishop must bee a fast holder of that faithful worde, which is according to doctrine: that he may be able to exhort by sound doctrine, and to convince the gainsayers. Out of those and like places, which are ech where to be found, we may gather, that also in the office of the Apostles there be the two principal parts: to preach the Gospell, and to minifter the Sacraments. As for the order of teaching, it consisteth not onely in publike sermons, but belongeth also to private admonitions. So Paul calleth the Ephesians to witnes that he had not fled from doing of any of those things that were for their profite, but that hee preached and taught them both openlie and in every house, testifying
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testifying both to the Jews and Grecians, repentance and faith in Christ. Against
little after: that he had not ceased with tears to admonish every one of them. Nei-
ther yet belonging to my purpose at this present to express all the qualities of a
good Pastor, but only to point out what they professe that call themselves Pastors:
that is, that they are so made rulers of the Church, not that they should have an idle
dignity, but that they should with the doctrine of Christ instruct the people to true
goldnines, minister the holy mysteries, and preserve and exercise upright discipline.
For who soever be set to be watchmen in the Church, the Lord declareth unto them,
that if any by their negligence perish through ignorance, he will require the bloud
at their hands. That also pertaineth to them all, which Paul faith of himselfe: woe to
me vnles: I preach the Gospel, forasmuch as the distributing thereof is committed
to me. Finally, what the Apostles performed to the whole world, the same ought eu-
ry Pastor to performe to his flocke, to which he is appointed.

7. Albeit when we assigne to every one their severall 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 hee
be asked counsell of any darke matter. But forasmuch as for the keeping of the peace
of the Church, this policie is necessarie, that there be set forth to every man what he
should do, least all be confusedly disordered, run about without calling, or rashly run
altogether into one place, and least such as are more careful for their owne com-
moditie than for the edification of the Church, should at their owne will leave their
Churches vacant: this ordering ought commonly to be kept so neere as may bee,
that every man contented with his owne boundes should not breake into another
mans charge. And this is no invention of man, but the ordinance of God himselfe.
For wee reade that Paul and Barnabas created Priests in all the severall chur-
ches of Lystra, Antioche, Iconium: and Paul himselfe commandeth Titus that hee
should appoint Priests in euerie towne. So in one place hee speaketh of the
Bishops of Philippes, and in another place of Archippus Bishop of the Colossians.
And there remaineth a notable Sermon of his in Luke, to the Priests of the Church of
Ephesus. Whosoever therefore shall take vpone him the gouernement and charge of the
Church, let him knowe that hee is bounde to this lawe of Gods calling: not that as
binded to the soyle (as the Lawyeres teareme it) that is, made bounde and
fastened vnto it, hee may not once moue his foote from thence, if the common
profite do so require, so that it be done wel and orderly; but he that is called into one
place ought not himselfe to thinke of remouing, nor euen to be deliuered as he shal
thinke to be good for his commoditie. Then if it be expedient that any be remoued
to another place, yet he ought not to attempt it of his owne private advice, but to tary
for publike authorities.

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 vigne of
the Scripture, which in differently vseth these words. For whosoever do execute the
Ministerie of the word, to them he giueth the title of Bishops. So in Paul, where Titus
is commanded to appoint Priests in euerie towne, it is immediately added. For a Bis-
hop must be unpreuouable, &c. So in another place hee faulaceth many Bishops in
one Church. And in the Acts it is receaued, that hee called together the Priestes of
Ephesus, whom he himself in his owne sermon calleth Bishops. Here now it is to be no-
ted, that hitherto we have recited none but those offices that stand in the Ministerie
of the worde: neither doth Paul make mention of any other in that fourth Chapter
which we have alleged. But in the Epistle to the Romanes, and in the first Epistle
to the Corinthians, hee reckoneth vp other offices, as powers, the gift of healing, in-
terpretation, gouernement, caring for the poore. Of 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 doe perpetually abide, that is to say, government and care of the poor. Govenours I thinke were the Elders chosen out of the people, that should together with the Bishops, have rule of the judgement of manners, and the ving of discipline. For a man cannot otherwise expound which he faith: let him that ruleth doe it with carefullnesse. Therefore at the beginning every Church had their Senate, gathered of godly, grave and holy men: which had that same jurisdiction in correcting of vices, whereof we shall speake hereafter. And that this was the order of more than one age, experience is felt to declareth. Therefore this office of government is also necessarie for all ages.

9 The care of the poore was committed to the Deacons. Howbeit to the Romans, there are set two kindes. Let him that giueth (as Paul in that place) doe it in simplicite: let him that hath mercie, doe it in carefullnesse. For as much as it is certaine that he speaketh of the publike offices of the Church, it must needes bee that there were two severall degrees. Unlesse my judgement deceiue me, in the first point he meaneth Deacons, that distributed the almes: in the other he speakeoth of them that had giuen themselves to looking to the poore and sick: of which sort were the widowes of whom he makeoth mention to Timothie. For women could execute no other publike office, but to giue themselves to the succour of the poore. If we graunte this, (as we must needes graunte it) then there shall be two sortes of Deacons: of which one sort shall serue in distributing the things of the poore, the other in looking to the poore of the Church themselves. But although the very worde Diaconia, Deaconerie extendeth further: yet the Scripture specially calleth them Deacons, to whom the Church hath giuen the charge to distribute the almes, and to take care of the poore, and hath appointed them as it were stewards of the common treasurie of the poore: whose beginning, institution and office, is described of Luke in the Acts. For when a murmuring was raised by the Grecians: for that in the ministrie of the poore their widowes were neglected, the Apostles executting themselves with saying that they could not serve both offices, both the preaching of the word and the ministring at tables, required of the multitude, that there might be chosen honest men, to whom they might commit that doing. Loe what manner of Deacons the Apostollike Church had, and what Deacons it were meete for vs to haue according to their example.

10 Now whereas in the holy assembly all things are to be done in order and comely, there is nothing wherein that ought to be more diligently obscurd, than in stablishing the order of government: because there is no where greater penel if any thing be done vnorderly. Therefore to the ende that vnquiet and troublesome men (which otherwise would happen) should rathly thrust in themselves to teach or to rule, it is expressly provided, that no man should without calling take upon him a publike office in the Church. Therefore that a man may be judged a true minister of the Church, first he must be orderly called, then he must answer his vocation, that is to say, take upon him and execute the dutyes enjoyned him. This wee may oftentimes make in Paul: which when he meaneoth to approoue his Apostlship, in a manner alwayes with his faithfullnesse in executing his office he alwaies his calling. If so great a minister of Christ dare not take upon himselfe the authoritie that he should be heard in the Church, but because he be both is appointed therto by the commandement of the Lord, and also faithfullie performeth that which is committed vnto him: how great thankfullnesse shall it be, if any man wanting both or either of these, shall challenge such honour to himselfe? But because we haue aboue touched the necessitie of executing the office, now let vs interrupt only of the calling.

11 The discourse thereof standeth in fower pointes: that we shoulde know, what manner of ministers, how, and by whome ministers ought to be instituted, and with what signe or what ceremonie they are to be admitted. I speake of the outward and
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and solemn calling, which belongeth to publike order of the Church: as for that secret calling, whereof every minister is privie in his owne conscience before God, and hath not the Church witnessse of it, I omit it. It is a good witnessse of our hart, that not by any ambition, nor couetousnisse, nor any other greedie desire, but with pure feare of God and zeale to edifie the Church, we receiue the office offered vnto vs. That in deede is (as I have saide) necessarie for every one of vs, if we will apprope our ministerialle allowable before God. Neuerthelesse he is rightly called in presence of the Church, that commeth vnto it with an euill conscience, so that his wickednesse be not open. They are woont alfo to say that euen private men are called to the minifterie, whom they see to be meeete and able to execute it: because verily learning ioned with godlineffe and with the other qualitie of a good Pastor, is a certaine preparation to the very office. For whom the Lorde hath appointed to doe a great office, he first furniseth them with those armours that are required to fulfill it, that they should not come emptie and unprepared vnto it. Whereupon Paul alfo to the Corinthians, when he meant to diuerte of the very offices, first rehearsed the gifts which they ought to haue that execute the offices. But because this is the first of those power points that I have propounded, let us now goe forward vnto it.

12 What manner of Bishops it is meeete to chooze, Paul doth largely declare in two places, but the suumte commeth to this effect, that none are to be chooven, but they that are of so found doctrine, and of holy life, and not notable in any vice, which might both take away credite from them, and procure flaunter to the minifterie. Of Deacons and Elders there is altogether like consideration. It is alway to be looked vnto, that they be not vnable or vnfit to bear the burden that is laid upon them, that is to say, that they may be furnished with those powers that are necessarie to the fulfilling of their office. So when Christ was about to send his Apostles, he garnished them with those weapons and instruments which they could not want. And Paul when he had painted out the image of a good and true Bishop, warneth Timothie, that he would not defile himselfe with chooinge any man that differeth from it. Ifereffe this word How, not to the Ceremonie of chooing, but to the reverent feare that is to be keept in the chooing. Hereupon come the fastings and prayers, which Luke reciteth that the faithfull vnd when they made Priests. For whereas they understood that they medled with a most earnest matter, they durst attempt nothing, but with great reverence and carefullnesse. But they chiefly applied themselves to prayers, whereby they might craue of God the spirtre of counsell and discretion.

13 The third thing that we haue set in our diuision was, by whom ministers are to be chooven. 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 minifterie, that it might be made discernable by some more notable mark, it behoovede that they which should execute it, should be called and appointed by the Lords owne mouth. They therefore tooke in hand their doing, being furnished by no mans election, but by the only commandement of God and of Christ. Hereupon commeth that when the Apostles would put another in the place of Judas, they durst not certainly name any one man, but they brought forth two, that the Lord should declare by lot, whether of them he would haue to succeede. After this manner also it is meeete to take this, that Paul denieth that he was create Apostle of men or by man, but by Christ and God the father. That first point, that is to say of men, he had common with all the godly ministers of the worde. For no man coulded rightly take vpon him that execution, but hee that were called of God. But the other point was proper and singular to himselfe. Therefore when he glorifieth of this, he doth not onely boast that he hath that which belongeth to a true and lawfull Pastor, but also bringeth forth the signes of his Apostleship. For when there were some among the Galatians, which travelling to dimnifh his authoritie, made
him some meane discipule, put in office vnder them by the principall Apollles: hee, to defend in safetie the dignitie of his preaching, which he knewe to be shot at by those little deniers, needed to shew him selfe in all points nothing inferior to the other Apollles. Therefore he affirmeth that he was chosen, not by the judgement of men, like some common Bishop, but by the mouth and manifest Oracle of the Lorde himselfe.

14 But no man that is sober will deny that it is according to the order of lawful calling, that Bishops shoulde be appointed by men: forasmuch as there are so manie testimonies of the Scripture for proofe thereof. Neither doth that laying of Paul make to the contrary, as it is faid, that he was not sent of men, nor by men: forasmuch as he speaketh not there of the ordinarie chosing of ministers, but chalengen to him selfe that which was speciall to the Apollles. Howbeit God also so appointed Paul by him selfe by singular prerogatiue, that in the meane time he vse the discipline of Ecclesiasticall calling. For Luke reporteth it thus, when the Apollles were fasting & praying, the Holy Ghost said: Separate vnto me Paul and Barnabas to the worke to which I have severely chosen them. To what purpose serveth that separation and putting on of hands, fith the holy Ghost hath refuld his owne election, but that the discipline of the church in appointing ministers by men, might bee preferred? Therefore the Lord could by no planer example approoue such order, than hee did when having first declared that he had ordained Paul Apollse for the Gentiles, yet he willeth him to be appointed by the Church. Which thing we may see in the chosing of Mathias.

For, because the office of Apollleship was of so great importance, that they durft not by their owne judgement choose any one man into that degree, they did set two men in the midst, uppon 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 pasted over.

15 Now it is demanded whether the minister ought to be chosen of the whole Church, or onely of the other of the same office, and of the Elders that have the rule of discipline, or whether he may be made by the authority of one man. They that giue this authentic to one man, alllege that which Paul saith to Titus: Therefore I have left thee in Creta, that thou shouldest appoint in every towne Priests. Againe to Timothy: lay not hands quickly upon any man. But they are deceived if they thinke, that either Timothy at Ephesus, or Titus in Creta, vfed a kingly power, that either of them shoulde dispose all things at his owne will. For they were aboue the rest, onely to go before the people with good and holose counsels: not that they oncely, excluding all other, shoulde do what they listed. And that I may not seeme to faunc anie thing, I will make it plaine by a like example. For Luke rehearseth that Paul and Bar-
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Priesst, that before their consecration 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 seven Deacons were created: but the people seeing and allowing it. These examples (faith Cyprian) doe shew, that the ordaining of a Priest ought not to be done, but in the knowledge of the people standing by: that the ordaining may be just and lawful, which hath beene examined by the witnesses of all. We therefore come thus far, that this is by the word of God a lawfull calling of a minister, when they that seeme meet are created by the consent and allowance of the people; and that other pastors ought to bear rule of the election, that nothing be done amisse of the multitude, either by lightnes, or by civil affections, or by disorder.

Now remembe the forme of ordaining, to which we assigned the last place in the calling. It is evident that the Apostles vied no other cerimonie when they admitted any man to the ministerie, but the laying on of hands. And I thinke that this vigne came from the manner of the Hebrews, which did as it were present unto God by laying on of hands that which they would have blessed and hallowed. So when Jacob was about to bless Ephraim and Manasse, he laid his hands upon their heads. Which thing our Lord followed, when he prayed over the infants. In the same meaning (as I thinke) the Levites by the ordinance of the law, laid hands upon the sacrifices. Wherefore the Apostles by laying on of hands did signifie that they offered him to God, whom they admitted into the ministerie. Albeit they vied it also upon them, to whom they applied the visible graces of the spirit. Howsoever it be, this was the solemn vigne, so oft as they called any man to the ministerie of the Church. So they consecrated Pastors and teachers, and also Deacons. But although there be no certaine commandement concerning the laying on of hands, yet because we see that it was continually vied among the Apostles, their so diligent obtaining of it ought to be to vs in stead of a commandement. And truely it is profitable, that by such a signe, both the dignity of the ministerie should be commended to the people, and also that he which is ordered should bee admonished, that he is not now at his owne libertie, but made bonde to God and the Church. Moreover it shall not be a vaine signe, if it be restored to the naturall beginning of it. For if the Spirit of God, hath ordained nothing in the Church in vaine, we must thinke that this cerimonie, which proceeded from him, is not unprofitable, so that it be not turned into a superstitious abuse. Last of all this is to be holden, that not the whole multitude did lay their hands vpon the ministers, but the Pastors only. Howbeit it is vncertaine whether many did alway lay on their hands or no. But it is evident that that was done in the Deacons, in Paul and Barnabas, and a few other. But Paul himself in another place reporteth, that he, and not many other, did lay his hands vpon Timothee. I admonish thee (faith he) that thou raise vp the grace which is in thee by laying on of my hands. For, as for that which in the other Epistle is spoken of the laying on of the hands of the degree of Priests, I do not so take it, as though Paul did speake of the company of the Elders, but I understand by that word the very ordinance it selfe: as if he had said: Make that the Grace, which thou hast receiued by laying on of hands when I did create thee a priest, may not be void.

The iiij. Chapter.

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

Hitherto we have intreated of the order of governing the Church, as it hath been delivered vs out of the pure worde of God, and of the ministeries, as they were instituted by Christ. Now that all these things may bee more clearly and familiarly opened, and also be better fastened in our mindes: it shall be profitable in
in these things to consider the forme of the old Church, which shall represent to our eyes a certaine image of Gods institution. For although the Bishops of those times did set forth many Canons, wherin they seemed to express more than was expressed in the holy Scripture: yet they with such heedfulness framed all their order after the onely rule of Gods worde, that a man may easily see that in this behalfe they had in a manner nothing disagreeing from the worde of God. But although there might be somewhat wanting in their ordinances, yet because they with sincere zeale endeavoured to preferue Gods institution, and they swarued not much from it, it shall be very profitable here shortly to gather what maner of observation they had. As we have declared that there are three sorts of Ministers commended unto vs in the Scripture: so all the Ministers that the old Church had, did conclude into to three Orders. For out of the order of Elders were partly chosen Pastors and teachers: the rest of them had the rule of the judgement and correction of manners. To the Deacons was committed the care of the poore, and the distributing of the almes. As for the Readers and Acoluthes, were not names of certaine offices: but tho' whom they called Clerkes, they trained from their youth upward in certaine exercises to serve the Church, that they might the better understand what purpose they were appointed, and might in time come the better prepared to their office: as I shall by and by shew more at large. Therefore Hierome, when he had appointed three orders of the Church, recketh vp Bishops, Priests, Deacons, Beleueters, and Cathecumeni, to the rest of the Cleargie and Monkes he giveth no proper place.

2 Therefore to whomke the office of teaching was inioyned, all them they named Priests. In every Citie they chose out of their owene number one man, to whom they specially gaine the title of Bishop: that diffentions should not grow of equalitie, as it is wont to come to passe. Yet the Bishop was not to above the rest in honor and dignitie, that he had a dominion over his fellows. But what office the Consul had in the Senate, to propound of matters, to aske opinions, to see before the other with counsell, 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 Priests. And the old writers themselves confesse, that the same was by mens consent brought in for the necessitie of the times. Therefore Hierome upon the Epistle to Titus faith. The same was a Priest which was a Bishop. And before that by the institution of the Decull, there were diffentions in religion, and it was laid among the people, I am of Paul, I am of Cephas: Churches were governed by common counſell of Elders. Afterward, that the feedes of diffentions might be plucked vp, all the care was committed to one man. As therefore the Priests doe know, that by custome of the Church they are subiect to him that is set over them: so let the Bishops know, that they are above the Priests, rather by custome, than by the truth of the Lords disposing, and that they ought to gouerne the Church in common together. But in another place he teacheth, how auncient an institution it was. For he faith that at Alexandria, from Mark the Evangelist even to Hieracles and Dionysius, the Priests did alwaye choose out one of themselues, and set him in a higher degree, whom they named a Bishop. Therefore every Citie had a company of Priests which were Pastors, & Teachers. For they all did acte among the people that office of teaching in the Church, in the body of that Church. Every company (as I haue before said) only for preferuation of policie and peace were under one Bishop: which was so above the rest in dignitie, that he was subiect to the assembly of his brethren. If the compass of ground that was under his Bishopricke were to great,
that he could not suffice to serve all the offices of a Bishop in every place of it, in the country it selfe there were in certaine places appointed priests which in small matters should execute his authoritie. Then they called countrye bishops, because in the countrye they reprented the Bishop.

3 But so much as belongeth to the office, whereof we now speake, as well the bishops as the priests were bound to apply the distributing of the word and sacraments. For it was ordainde onely at Alexandria, (because Arris had there troubled the Church) that the priest should not preach to the people, as Socrates saith in the 9. book of the Tripartite historie. Which yet Hierome confesseth that he mistaketh not. Truly it should not be counted monstrous, if any man had given out himselfe for a Bishop, that had not also in very deed shewed himselfe a true Bishop. Therefore such was the seueritie of those times, that all ministrers were driven to the fulfilling of such office, as the Lord requireth of them. Neither do I rehearse the manner of one age alone. For even in Gregories time, when the Church was now almost decayed (certainly it was much degenerate from the ancient purenes) it had not been tolerable that any bishop should abstaine from preaching. The priest (sith he in one place) dieth if there be no sound heard of him because he asketh against himselfe the wrath of the secret judge, if he go without sound of preaching. And in another place: When Paul testifieth that he is cleane from the blood of all: in this laying we be conuince, we be bound, we be shewed to be guylt, which are called priests, which beside the eulds that we have of our owne, add also the deaths of other: because we kill so many as we being lukewarme and silent do daily see to go to death. He calleth himselfe and other silent, because they were lesse diligent in their worke then they ought to be. When he spareth not them, that did halfe performe their duite: what thinke you he would have done, if it a man had altogether sit idle? Therefore this was a great while holden in the church, that the chiefe duty of the Bishop was to feed Gods people with the word, or both publiquely and privately to edifie the Church with sound doctrine.

4 But whereas every province had among their Bishops one Archbishops also where in the Nicaene Synod there were ordained Patriarches, which should in degree and dignitie be above the Archbishops, that pertained to the prefering of discipline. Howbeit in this discourse, that which was most raredly vided may not be omitted. For this cause therefore chiefly these degrees were ordained, that if any thing happened in any church, that could not well be ended by a few, might be referred to a provincial Synod. If the greates or difficultie of the matter required a greater discissing, the Patriarches were also called to it with the Synods, from whom there might be no appeale but to a generall Councell. The government so ordered many called a Hierarchie, by a name (as I thinke) vnproper, and truly vnused in the scriptures. For the holy Ghost willed to provide, that no man should dreame of a principality or dominion when the government of the church is spoken of. But, if leaving the word we looke vpon the thing, we shall finde that the old Bishops meant to forge no forme of tuling the church, differing from that which the Lord appointed by his word.

5 Neither was the order of the Deacons at that time any other than it was vnder the Apotles. For they received the dayly offerings of the Faithfull, and the yereely revenues of the church, to bestow them vpon ye meane, that is to say, to distribute them to feede partly the ministrers, and partly the poore: but by the appointment of the Bishop, to whom also they yereely rendered accounts of their distribution. For whereas the Canons do every where make the Bishop distributer of all the goods of the Church, it is not so to be understood, as though he did by himselfe discharge that care: but because it was his part to appoint the Deacon, who should be receiued into the common almes of the Church, and of that which remained, to whom it should be given, and how much to every one: because he had an ouerseeing whether the Deacon did faithfully execute that which belonged to his office. For thus it

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The office of Bishops and priests to distribute the word and Sacraments.

Epi. 4. Euia.

For preferring of discipline, Archbishops and Patriarches ordained by them who never meanes to forge another such forms of ruling the Church, then God hath appointed in his word.

The office of Deacons is set down under the Apotles & in the primitive Church: the occasion of making Subdeacon and Archdeacon.
is reade in the Canons which they ascribe to the Apostles: We command that the Bishop haue the goods 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 have charge of money: so that by his power all things may be distributed to the poore by the Elders and Deacons: that they may be all ministr’d with faire and carefulnes. And in the Councell of Antioche it is decreed, that the Bishops should be restrained that meddle with the goods of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer disputation, fith it is evident by many Epistles of Gregorie, that eu’n at that time, when otherwise the ordinances of the Church were much corrupted, yet this observation continued, that the Deacons shou’d vnder the Bishop be the stewards of the poore. As for Sub-deacons, it is likely that at the beginning they were toynd to the Deacons, that they should vs their seruice about the poore: but that difference was by little and little confounded. But Archdeacons began then to be created, when the plentie of the goods, required a newe and more exact manner of disposing them: Albeit Hierome doth saie, that it was eu’n in his age. In their charge was the sum of their receuences, possesions, and store, and the collection of the dayly offerings. Wherupon Gregoire declareth to the Archdeacon of Salon, that he should be holde guilte if any of the goods of the Church, perished either by his fraud or negligence. But whereas it was given to them to read the Gospell to the people, and to exhort them to prayer: & whereas they were admitted to deliver the Cup in the holy Supper, that was rather done to garnish their office, that they should execute it with more reverence, when by such fignes they were admonished that it was no provaine Bayliwike that they exercis’d, but a spiritual function and dedicate to God.

6. Hereby also we may judge what we there was, and what manner of distribution of the Church goods. Each where both in the decrees of Synodes, and among the olde writers it is to be found, that whatsoever the Church possesseth either in lands or in money, is the patrimony of the poore. Therefore oftentimes there this song is sung to the Bishops and Deacons, that they should remember, that they meddle not with their own goods, but the goods appointed to the necessitie of the poore: which if they vnsafely suppress or waft, they shall be guilty of blood. Whereby they are admonish’d, with great faire and reverence, as in the sight of God, without respect of persons, to distribute them to whom they be due. Hereupon also come those graine protestations in Chrysostome, Ambrose, Augustine, and other like Bishops, whereby they affirm their owne vprightnese to the poore. But fith it is equity, and eftablished by the Lawe of the Lord, that they which employ their seruice to the Church, should be fed with the common charges of the Church, and also many Priests in that age, conecrating their patrimonies to God, were willingly made poore: the distributing was such, that neither the Ministers wrou’d sustenance, nor the poore were neglected. But yet in the meane time it was provided, that the Ministers themselves, which ought to give example of honest sparing to others, should not have so much, whereby they might abuse it to riotous excess or deliciousnes, but only wherewith to sustaine their owne needes. For those of the Cleargie (faith Hierome) which are able to live of the goods of their Parents, if they take that which is the poore’s, doe commit sacrilege, and by such abuse they eate and drinke to themselves damnation.

7. First the ministration was free and voluntarie, whereas the Bishops and Deacons were of their owne will Faithfull, and vprightnese of conscience and innocencie of life were to them in feede of the Lawes. Afterward when exuill examples grew of the greedines or peruerse affections of some, to correct those faultes, the Canons were made, which diuided the revenues of the Church into foure parts: of which they asigned one part to them of the Cleargie, the second to the poore, the third to the
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maintenance and reparation of Churches, and other holy buildings; the fourth to the poor as well strangers as of their owne countryy. For whereas the other canons, give this last part to the bishop, that varieeth nothing from my abovely said division. For they meane not that that part should be his owne, that either he himselfe alone should devote it, or poure it out, vpon whom or what he left, but that it should suffice to maintaine the Hospitallie which Paul requireth of that order. And so do Gelius and Gregorie expound it. For Gelius bringeth no other reason why the Bishop should challenge any thing to himselfe, but that he might give it prisoners and strangers. And Gregorie speakeoth yet more plainly. It is the maner (faith he) of the Sea Apostolike, to giue commandement to the Bishop when he is ordered, that of all the revenue that anithere be made fourie portions: that is to say, the one to the Bishop and his Family for Hospitallie, and entertainment: the second to the Clergie: the third to the poor: the fourie to the repairing of Churches. Therefore it was lawfull for the Bishop to take nothing to his owne use, but so much as were enough for moderate and meane foode and cloathing. If any began to exceed either in riotous expense, or in ostentation and pompe, he was by and by repressed by his fellowes, and if he obeyed not, he was put from his dignitie.

As for that which they bestowed vpon garnishing of holy things, at the first it was verie little. Afterward when the Church became some what richer, yet in that behalfe they still kept a mane. And yet all the money that was bestowed thereupon, remained safe for the poore, if any greater necessitie happened. So when famine possest the province of Hierusalem, and the need could not otherwise be releued, Cyriillus sold the vessels and garments and spent them vpon sustenance of the poore. Likewise Acarius bishop of Amida, when a great multitude of the Persians, in a maner harried for hunger, called together the Clergie, and when he had made that notable oration, Our God needeth neither diishes nor cuppes, because he neither eateth nor drinketh, he melt the vesseles, to make thereof both meat and ransom for men in miserie. Hierom also, when he inveighed against the too much gourmants of temples, doth with honour make mention of Exuperius Bishop of Tholosa in his time, which carried the Lords bodie in a wicker basket, and his blood in glasse, but suffered no poore man to bee hangrie. That which I even nowe faide of Acarius, Ambrose rehearsed of himselfe. For when the Arianus charged him, for that he had broken the holy vessels to ransom prisoners, he vnde this most godly excuse: Hee that sent the Apostles without gold, gathered Churches together without gold. The Church hath gold, not to keep it, but to bestow it, and to give reliefe in necessities. What need is to kepe that which helpeth not? Do we not know, how much gold and siluer the Assyrians tooke out of the temple of the Lord? Dost not the priest better to melt them for the sustenance of the poore, if other relieues do faile, than an enimie a robber of God to bear them away? Will not the Lord say: Why haft thou suffered so many needie to doe for hunger? and verily thou hadst gold whereof thou mightest have ministered them sustenance. Why were so many lead away captive, and not ransom? why were so many flaine by the enimie? It had been better that thou shouldest save the vesseles of hungrie men, than of metallis. To these things thou shalt not bee able to answer. For what wouldst thou say? I feared least Gods temple should want garnishing. He would answer: Sacraments require not gold: neither do those things please with gold that are not bought with golde. The ransom of prisoners is a garnishing of Sacraments. In sum, we see that it is most true which the same man saith in another place, that whatsoever the Church then possest was the store of the needie. Againe: that a Bishop hath nothing that is not the poore.

These that we have rehearsed were the ministries of the old Church. For the other of which the Ecclesiasticall wryters make mention, were rather certaine exercices and preparations, than appointed offices. For those holy men, that they
might leave a store for the church after them, received into their charge, governance and discipline, young men which with the consent and authority of their parents, professed themselves louders of the spiritual warfare: and they so framed them from their tender age, that they should not come unskilfull and raw to the executing of their office. But all they that were instructed with such beginnings, were called clerks, I would indeed that from other proper name there had rather in given them. For this name grew in error, or of corrupt affection: forasmuch as Peter calleth the whole Church the Cleargie, that is to say, the Lord's inheritance. But the institution itself was very holy and profitable, that they which would consecrate themselves & their service to the Church, should be so brought under the keeping of the Bishop, that none should minister to the Church, but he that was well informed beforehand, and that had from his very youth both sicked holy doctrine, and by seuerue discipline put in a certaine continuing quality of spiritual and holy life, and were estranged from worldly cares, and were accustomed to spiritual cares and studies. But as young souls, are by certaine counterfeit skirmishes instructed to learne true and earnest fight; so there were also certaine rudiments, whereby they were exercised while they were Clerkes, before that they were promoted to the verie offices. Therefore first they commited to the Clerkes the charge to open and shutte the Church, and they named them Officìtìn, doorkeepers. Afterward they called them Acoluthi, followers, which waited upon the Bishop in his household services, and did continuallie accompany him, first for honour sake, and then that no suspicione should arise of them. Moreover that by little and little they might become known to the people, and get to themselves commendation: also that they might learne to abide the sight of all men, and to speake before all men: that being made Priests, when they came forth to teach, they should not be abashed with shame: therefore place was appointed them to read in the pulpit. After this manner they were promoted by degrees, to these prooue currie one of their diligence in all their seuerall exercises, till they were made Subdeacons. This onely is my meaning, that those were rather grosse beginnings, than such offices as were accounted among the true ministers of the Church.

10 Whereas we said that the first and second point in the calling of ministers, are, what manner of men they ought to choose, and how great a religious carefulnes they ought to vse in that matter: wherein the old Church hath followed the prescribed order of Paul, and the examples of the Apostles. For they were wont to come together to chose the pastors with most great reverence and careful calling upon the name of God. Beside this they had a forme of examination, whereby they tried the life & doctrine of them that were to bee chosen by the rule of Paul. Only they somewhat offended herein with too great severity: because they would require more in a Bishop than Paul required, & especially in proceide of time they required unmarried life. But in the other points their obseruation was agreeing with Paul's description. But in this which we made the third point, that is to say, who ought to institute ministers, they kept not alway one order. In old time, none was received into the company of clerks, without the consent of all the people: insomuch that Cyprian laboured, even to the execution of this, hath 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 saith before: In ordering of Clerkes, deere brethren, we are wont first to ask you aduise, and by common counsell to weigh the manneres and desuernings of every one. But because in these lesser exercises, there was not much peril: because they were choene to a long prooue, & not to a great office, therefore the consent of the people therein ceased to bee asked. Afterward in the other degrees also, except the Bishoprick, when the people commonly left the judgement and choice of them to the Bishop and the Priests, that they should examine who were meete and worthy:
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faining peradventure when new priests were appointed for parishes: for then it behooved that the multitude of that place namely, should consent. Neither is it any marvel, that the people in this behalfe was little carefull in keeping their own right: For no man was made a Subdeacon, that had not shewed a long proofe of himselfe in his being a Clerke, under that severitie of discipline, which then was vfed. After that he had been tried in that degree, he was made a Deacon. From thence he came to the honor of priesthood if he had behaved himselfe faithfully. So no man was promoted, of whom there had not beene in deed a small had many yeares before the eyes of the people. And there were many canons to punish their faults: so that the Church could not be troubled with evill priests or Deacons, vnder which it neglected the remedies. Howbeit in the priests also there was always required the consent of them of the same citie: which the very first canon testifieth in the 67. distincion, which is fathered upon Anaceletus. Finally, all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should prudely creep in without the consent of the faithfull, or should with too much easines be promoted without witnesse.

11 In choosing of Bishops the people had the libertie long preferred, that none should be thrust in that were not accepted of all. This therefore was forbidden in the council at Antioch, that none should be thrust into them against their will. Which thing also Leo the first doth diligently confrune. 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 over all be chosen of all. For it must needs be, that he that is made a ruler being vnownen and not examined, is thrust in by violence. Again, Let him be chosen, that is both chosen by the Clerks, and desired by the people: and let him be confecrate by them of that Province, with the judgement of the Metropolitane. The holy Fathers tooke so great heed, that this libertie of the people should by no meane be diminished, that when the generall Synode gathered together at Constantinople did ordre Nefarius, they would not do it without the allowance of the Clergy and people, as they testifified by their epistle to the Synode of Rome. Therefore when any Bishop did appoint a succesor to himselfe, it was not other wise established vnder the whole people did confrune it. Whereof you have not onely an example, but also the very forme in Augustine in the naming of Exadus. And Theodotus, when he reheareseth that Peter was named by Athanasius to be his succesor, by and by addeth, that the order of Priests confirmed it, and the magistrat, and nobilitie, and the people approoved it with their allowing shewe.

12 I grant in deede that this also was by very good reason established in the Council of Laodicia, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heads shoule well order anything with one meaning: and commonly this is true, that the uncertaine communallie is dividded into contrarie affections. But for this peril there was vfed a very good remedie. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrat, or to the Senate and cheefe men of the people. They, after consultation had, if they thought the election good, confirmed it: if not, they did choose another, whom they did rather allow. Then the matter was moved to the multitude, which although they were not bound to those forejudgements, yet thereby they could the leffe be disordered. Or if they began at the multitude: that was done only to learne whome they did cheefely desire. When the desires of the people were heard, then they of the Clergy did choose him. So neither was it lawfull for the Clergy to appoint whom they list, neither were they bound to obey the foolish desires of the people. Leo appointeth this order in another place, when he saith: There are to be looked for, both the desires of the citizens, the peoples testimonies, the judgement of the honourable, and the election of the clearkes. Again, Let there be holden the testimonie
monie of the honourable, the subscription of the clerks, the consent of the order and community. No reason (sayth he) suffreth it to be otherwise done. And nothing else meaneth that decree of the Synode at Laodicea, but that the Clergy and chief of the people, should not suffer themselves to be carried away by the vndifcreet multitude: but rather that with their wisedome and gravitie they should represent the peoples foolish affections, if at any time neede should so require.

13 This order of chosing was yet in force in the time of Gregory: and it is likely that it endured long after. There remaine many Epistles of his, that give euent testimonie of this matter. For so oft as he hath done with the creating of any new Bishop, he vieth to write to the clergy, to the order, and to the people, and sometime also to the ruler, according as the government of the city is appointed. But if by reason of the disordered state of the church, he committeth to any Bishop adjoyning the charge of overseeing in the election, yet he alway requireth a solemn decree strengthened with the subscriptions of all. Yea and when there was one Constantius create Bishop at Milaine, and that many of the Milanes were by reason of the invasion of the barbarous nations fled to Gemma: he thought that the election could not otherwise be lawfull, unless they also were called together and gave their assent. Yea there are not yet fliue hundred yeares past, since Pope Nicholas decreed thus of the election of the bishop of Rome: that the cardinal bishops should beginne, then that they should joyn 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 end he receiveth that decree of Leo, which I even now alledged, and commandeth it from thence foorth to be in force. But if the malice of wicked men shall so preuaine, that the clerks to make a true election be compelled to depart out of the city: yet he commandeth that some of the people be present with them. As for the Emperors consent, so faire as I can perceive, was required only in two churches, that is, Rome and Constantinople: because there were the two seats 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 reason of gresious factions wherewith the citizens then boyled among them selves. But at Rome in old time the Emperours authority was of so great force in creating of the Bishop: that Gregory sayeth, that he was set by his commandement in the government of the Church: when yet by solemn vgage he was desir'd by the people. This was the manner, that when the clergy and the people had appointed any Bishop, the clergy should forthwith move it to the Emperour, that he should either by his allowance confirme the election, or by disallowance vndo it. Neither are the decrees that Gratian gathereth together, repugnant to this custome: wherein is nothing els said, but that it is in no wise to be suffered, that taking away the canonical election, a king should appoint a Bishop after his owne lust: and that the Metropolitane should consecrate none that were so promoted by violent powers. For it is one thing to spoile the Church of her right, that all should be transferred to the lust of one man: and another thing to grant this honour to a king or an Emperour, that by his authoritie he may confirme a lawfull election.

14 Now it followeth, that we entreat with what forme the minifters of the Church were admitted into their office after election: this the Latines called Ordination or Confirmation: the Greekes have called it Chierostonia, lifting vp of hands, and sometime also Chierothesia, lying on of hands. Howbeit Chierostonia is properly called that kind of election, where mens contentes are declared by holding vp of their hands. There remaineth a decree of the Nicene councell, that the Metropolitane should meete together with all the Bishops of the province to order him which is chosen. But if some of them be hindered either by length of the way, or by sickness, or by any necessitie, that yet three at the leaft should meete: and that they that are absent should by letters testify their content, And this Canon, whiche with discontinuance
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it grew out of vs, was afterward renewed with many Synodes. But all, or at least so many as had no excuse, were therefor commancted to be present, that they might have the greater triall of the learning and manners, of him that was to bee ordered: for the matter was not done without triall. And it appeareth by Cyprians wordes, that in the olde time they were woont 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 governours, that nothing should be troublesomey done in the multitude. For where he faileth, that the people have power either to choose woorthie Priests, or to refuse vnoorthe within a little after he addeth: Wherefore according to the tradition of God and of the Apostles, it is to be diligently kept and holden (which is yet holden with vs also and in a manner throughout all proinces) that for the right celebration of orderings, all the Bishops adjoyning of the same proince shal come together to the people for which a governour is ordered, and that the Bishop be chosen in presence of the people. But when they were sometime slowly gathered together, and there was peril left some would abuse that day to occasions of ambitious fusing: it was thought that it should be enough if after the election made, they should meete and after allowance upon lawfull examination consecrate him.

When this was each where done without exception, by little and little a divers manner grew in vs, that they which were chosen should retort to the Metropolitan citie to fetch their ordering. Which came to passe rather by ambition, and by depravation of the first institution, than by any good reason. And not long after, when the authoritie of the Sea of Rome was now increased, there came in place yet a woorthie custome, that the Bishops almost of all Italy should fetch their consecration from thence. Which we may note out of the Epiftles of Gregorie. Onely a few cities, which did not so easily give place, had their ancient right prefered: as there is an example had of Milaine. Peradventure the only Metropolitan cities kept their privilege. For all the Bishops of the Province were woont to come together to the chief citie to consecrate the Archbishop. But the Ceremonie was laying on of hands. For I read of no other ceremonies vset: sauing that in the solemn assemblie the Bishops had a certaine apparell whereby they might be distinctly knowne from other Priests. They ordered also Priests and Deacons with onely laying on of hands. But every Bishop with the companie of priests ordered his owne Priest. But although they did all the same thing: yet because the Bishop went before, and it was all done as it were by his guiding, therefore the ordering was called his. Whereupon the olde writers haue oft this sayeing: that a Priest differeth from a Bishop in no other thing, but because he hath not the power of ordering.

The v. Chapter.

That the olde forme of government is utterly overshrown by the tyrannie of the Papacie.

Now it is good to set before mens eies the order of governing the Church that the Sea of Rome and all the champions thereof doe kepe at this day, and the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the first and olde Church which we have described: that by the comparison it may appeare what maner of Church they haue, which vs this onely title to charge or rather to overwhome vs. But it is best to begin at Calling, that we see both who, and what manner of men, and what order they be called to this minifterie. And then afterwarde we shall consider how faithfully they execute their office. We will give the first place to Bishops: to whom I would to God this might be an honor, to haue the first place in this discourse. But the matter it selfe doth
doth not suffer me, once to touch this thing be it never so lightly, without their great shame. And yet I will remember, in what kind of writing I am now occupied: and will not suffer my talk, which ought to be framed only to simple doctrine, to flow abroad beyond due bonds. But let some one of them that have not utterly lost all shame, answer me, what manner of Bishops are at this day commonly chosen. Truely it is now grown too much out of use, to have any examination had of their learning: but if there be had any respect of learning, they choose some lawyer that can rather brawl in a court, than preach in a Church. This is certain, that these hundred yeres there hath scarcely beene every hundreth man chosen that understood any thing of holy doctrine. I doe not therefore spare the former ages, for that they were much better, but because we have now only the present Church in question.

If judgment be had of their manners, we shall finde that there have been few or almost none, whom the olde Canons would not have judged vnworthie. He that was not a dronkard, was a whoremonger: he that was also cleane from this wickednesse, was either a dyer, or a hunter, or disolute in some part of his life. For there be lighter faults, which by the olde Canons doe exclude a man from being a Bishop. But this is a most great absurditie, that verie children scarcely tenne yeres old, are by the Popes grant made Bishops. They are grown to such shamelesnes and sensles dulness, that they feared not that extreme yea and monstrous wicked doing, which is vtherly abhorring from the verie fente of nature. Hereby appeareth how religious their elections were, where the negligence was so careless.

Now in election, all that right of the people is taken away. Their desirings, their affentings, their subscribing, and all such things are vanished: the whole power is transferred to the Canons onely. They bestow the Bishopricks upon whom they will, and afterward bring him foorth into the sight of the people, but to be worshippd, not to be examined. But Leo cryeth on the other side, that no reason sufficeth it, and he pronounceth that it is a violent imposition. Cyprian, when he testifieth that it proceedeth from the lawe of God, that it shou'd not be done but by the consent of the people, the which the contrarie maner is repugnant to the word of God. The decrees of many Synodes doe most severely forbid it to be otherwise done: and if it be done, they command it to be void. If these things be true, there now remaineth in the Papacie no Canonical election, neither by Gods law nor by the Ecclesiastical law. But although there were no other cuilll, yet how shall they be able to excuse this that they have spoiled the Church of her right? But (say they) the corruption of times so required, that because in appointing of bishops, hatreds and affections more prevailed with the people and the Magistrates, then right and sound judgement, therefore the rule thereof should be given to a few. Admit verily that this were the extreme remedie of a mischeife in desparked case. But fith the medicine itself hath appeared more hainous than the very disease, why is not this new cuill also remedied? But (say they) it is exactly prescribed to the Canons, what they ought to follow in the election. But do we doubt, but that the people in old time did understand that they were bound to most holy lawes, when they law that they had a rule fet them by the word of God, when they came together to choose a bishop? For that onely voice of God, whereby he describeth the true image of a bishop, ought worthlie to be of more value than infinite thousands of Canons. But understand the people were corrupted with a most cuilll affection, had now regard of the law or of equity. So as by this day though there be mere good lawes written, yet they remaine buried in papers. Yet for the most part it is vsed in mens manners, yea and allowed, as though it were done by good reason, that dronkards, whoremongers, dicers, are commonly promoted to this honor: (It is but little that I say) that Bishopricks are the rewards of adulteries and bawdries. For when they are given but to hunters and falconers, it is to be thought to be gaily well bestowed. Any way to excuse so hainous indignity.
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indignitie, it is too much wicked. The people (say I) had in olde time a very good Canone to whom Gods word prescrip't, that a Bishop ought to be vnreprou'able, a teacher, no fighter, &c. Why therefore is the charge of choos'ng removed from the people to these men? Because forsooth the word of God was not heard among the tumults and ferdious partakings of the people. And why should it not at this day be remou'd againe from these men, which not onely doe breake all lawes, but calling away all shame, doe wantonly, couetously, ambitiously, mingle and confound Gods and mens matters together?

3. But they lie, when they say, that this was devised for a remedy. We often read that in old time Churches were in tumults at the choosing of Bishops; yet never any man durst thinke of taking away the auth'rity from the people. For they had other waies whereby they might either preuent these faultes, or amend them if they were already committed. But I will tell what it is. When the people began to be negligent in making the elections, and did cast that care upon the Priests as little belonging to them, they abused this occasion to viurpe a tyrann'y to themselfes, which afterward they stablish'd by new Canons set forth. As for their ordering, it is nothing else but a mere mockage. For the shew of examination that they there set out is so vaine and hungry, that it wanteth even all colour. Therefore whereas in some places Princes haue by couenant obtained of the Bishops of Rome, that they themselfes might name Bishops, therein the Church suffered no new losse: because the election was taken away, onely from the Canons, which had by no right violently taken it, or verily stolen it. Truely this is a moft foule example, that out of the Court are sent Bishops to poftell' Churches: and it should be the worke of Godly Princes to absteine from such corruption. For it is a wicked spoiling of the Church, when there is thrust vnto any people a Bishop, whom they have not desired, or at least with free voice allowed. But that vnorderly manner which hath long agoe beene in the Churches, gave occasion to Princes to take the presentation of Bishops into their owne hands. For they had rather that it should be their gift, than those mens, to whom it more belonged, and which did no leffe wrongfully abuse it.

4. Lo! here is a noble calling, by reason whereof the Bishops boast themselfes to be the successors of the Apostles. But they say that the authoritie to create Priests belonged to them onely. But in this they most lewdly corrupt the old institution: because they doe not by their ordering create Priests to rule and feede the people, but Sacrificers to Sacrifice. Likewise when they consecrate Deacons, they do nothing of their true and proper office, but they ordaine them only to certaine Ceremonies about the chalice and the paten. But in the Synode at Chalcedon, it is conforme decreed, that the orderings should not be absolutely gien, that is to say, but that a place should be therewithall assigned to them that are ordered, where they shall exercise their office. This decree is for two causes very profitable. First, that the Church should not be burdened with superfluous charges, nor that that should be spent vpon idle men which should be gien 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 the, to the execution whereof they are bound by solemn protestation. But the Romish masters (which thinke that there is nothing in religion to be cared for, but their belfe) first doe expound title to be the revenue that may suffic' to sustaine them, whether it be by their own liuelyhood or by benefice. Therefore when they order a Deacon or a Priest, without taking care where they ought to minifter, they give them the order; if they be rich enough to finde themselfes. But what man can admit this, that the title which the decree of the Councell requireth, should be the yearely revenue for their sustenance? But now because the later Canons condemned the Bishops with penaltie to finde them whom they had ordered without sufficient title, by this mean to restraine their too much easie admitting: there hath beene
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been also a little devise to mock out this penality. For he that is ordered, naming any title whatsoever it be, promises that he will be content therewith: by this offer he is driven from his action for his finding I pass over a thousand frauds that are herein said: that when some doe falsely name vain titles of benefices, whereupon they cannot make true shillings by yeere: other some vnder secrete covenent doe borrow benefices, which they promise that they will by and by restore againe, but sometime they restore not at all. And such other mysteries.

5. But although these grofer abuses were taken away, is not this alway an absurditie, to appoint a Priest to whom you alligne no place? Also they order no man but to sacrifice. But the true ordinance of a Priest is, to be called to the government of the Church: and a Deacon to be called to the gathering of the alms: they doe in deed with many pomps shadow their doing, that in the very shew it may have a reverence among the simple. But among men that have their found wit, what can these disguisings availe, if there be no sound substance or truth vnderneath them? For they vse ceremonies about it, either fetched out of Iewishnesse, or fained of themselues: which it were better to forbear. But of true examination, (for I nothing passe vpon that shadow which they retaine) of the peoples content, and of other things necessarie, they make no mention. I call a shadow their foolish gesturings meete to bee laughed at, framed to a fond and cold counterfeit of antiquitie. The Bishops have their deputies which before the ordering may enquire of their learning. But what? whether they can reade their masses, whether they can decline a common nowne, that they shall light upon in reading, conjugate a verbe, or doe knowe the signification of one word, for it is not necessarie that they be cunning enough to construe a verbe. And yet they be not put backe from Priesthood which faile even in the childeh rudiments, so that they bring any mony or commendation of fauour. Of like sort it is, that when they are brought to the altar to be ordered, it is asked thience in a toong not understanded, whether they be worthie of that honor. One answereth which never saw them: (but because nothing should want of the forme, hee hath parte in the plaine) They are worthie. What may a man blame in the leuerend fathers, but that which mocking in fo open sacrileges, they do without shame laughe to scarce both God & men? But because they are in long psittacion thereof, they thinke that nowe it is lawfull for them. For who soeuer dare once open his mouth against these soe evident and so hainous wicked doings, he is forthwith hated by them to punishment of death, as though it were one that had in old time discloes abroad the holie mysteries of Cerer. Would they do this if they thought that there were any God?

6. Now how much do they behaue themselves better in bestowing of benefices? which thing was once joyned with the 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 safe to haue the conferring, they haue not the full right, but other haue the presentation, and they retaine onely the title of collation for honor fake. There are also nominations out of schooles, and resignations, either simple, or made for cause of exchange, commendatorie writings, preuents, and whatsoever is of that sort. But they also behaue themselves that none of them can reprooch another with any thing. So I affirm, that scarcely every hundreth benefice is bestowed at this day in the papacie without Simonie, as the old writers defined Simonie, I do not say, that they all buy them with readie monie: but thewe me one of Epi. 11. Lib. 3. twentieth that commeth to a benefice without some by commendation, some other kindred or alliance promoteth, and some the authorize of their parents: some by doing of pleururies do get themselves fauour. Finally benefices are giuen to this end, not to provide for the Churches, but for them that receiue them. Therefore they call them benefices, by which words they doe sufficiently declare, that they make no other account of them, but as the beneficiall gifts of princes, whereby they either
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either get the favour of their soldiers or reward their services. I omit howe these rewards are bestowed upon barbers, cooks, mole keepers, & such dreggiest men. And now judiciall courts do ring of no matters more, than about benefices: so that a man may say that they are nothing else but a pray cast afore dogs to hunt after. Is this tolerable even to be heard of, that they should be called pastors, which have broken into the possession of a Church as into a terme of their enemy? that have gotten it by brawling in the law? that have bought it for money? That have defereu'd it by filthie servises: which being children yet scanty able to speake, have receiued it, as by inheritance from their uncles and kinsmen, and some bastards from their fathers?

7 Would ever the licentiousnes of the people, though they had bin neuer so corrupt and lawleff, have gone so farre? But this is also more monstrous, that one man, (I will not say what manner of man, but truly such a one as cannot gouene himselfe) is set to gouern five or sixe churches. A man may see in these daies in Princes courts, young men that have three Abbetes,two Bishops,one Archbishops. But there be commonly Canons with five, five or sevene benefices, whereof they have no care at all, but in receiuing the revenues. I will not object, that it is ecch where cried out against by the word of God, which hath long ago ceased to be of any estimation at all among them. I will not object, that there have bin many most feuer penall ordinances in many Counsels made against this wickednes: for those also they boldlie despise as oft as they list. But I say that both are monstrous wicked dooings, which are utterly against God and nature and the government of the Church, that one robber shall oppresse many Churches at once, and that he should be called a Pastor, which cannot be present with his flocke though he would: and yet (such is their shamefulnes) they couer such abominable filthines with the name of the Church to deliver themselves from all blame. But also (and God will) in these lewdnesseis is contained that holy succession, by the merite whereof they boasht that it is wrought that the Church may not perish.

8 Now (which is the second marke in judging a lawfull Pastor) let vs see howe faithfully they exercise their office. Of the Priests that be there created, some bee Monkes, some bee (as they call them) Secular. The first of these two companies was unknouen to the old Church: and it is so against the profession of Monkes, to haue such a place in the Church, that in old time when they were chosen out of Monasteries into the clergie, they ceased to be Monkes. And Gregorie, whose time had much dregges, yet suffered not this confusion to be made. For he willed that they be put out of the clergie that be made Abbots, for that no man can rightly bee together both a Monk and a clareke: fish the one is a hinderance to the other. Nowe if I ask, howe he wel fullfilled his office, whom the Canons declare to be vnnecessary, what I pray you, will they answere? they will fortooth alleage vnto mee those vntimely borne decrees of Innocent and Boniface, whereby Monkes are for receiued into the honour & power of Priesthood, that they might still abide in their Monasteries. But what reason is this, that everie unlearned man, so soon as he hath once possed the see of Rome, may with one worde overthower all antiquitie? But of this matter we shall speake hereafter. Let this suffice for this time, that in the pure Church it was holden for a great absurditie, if a Monke did execute the office of Priesthood. For Hierome saith that hee doth not execute the office of a Priest, while hee is conuertant among Monkes: and makest himselfe one of the common people to be roued by the Priests. But, although we grant them this, what do they of their dutie? Of the mendicants some doe preach, all the other Monkes either sing or mumble vp massses in their dennis. As though each Priest willed, or the nature of the office inuereth Priests to bee made to this purpose. Whereas the Scripture plainly teareth, that it is the Priests office to rule his owne Church, is it not a wicked prophanation, to turne
another way, yea utterly to change the holy institution of God? For when they are ordered, they are expressly forbidden to do the things that God commandeth all priests. For this song is sung to them: let a Monke content with his cloister, not presume to minifter the Sacraments, not to execute any thing belonging to publike office. Let them dene, if they can, that it is an open muckerie of God, that any priest should be made to this purpose, to abstaine from his true and natural office: and that which hath the name may not have the thing.

4 I come to the secular priests: which are partly beneficed men, (as they call them) that is to say, have benefices whereupon to live: and partly do let out their daily labour to hire, in massing, or singing, and live as it were of a stipend gathered thereupon. Benefices have either care of foules, as bishoppes and cure of paroiches: or they be the stipends of deiantie men, that get their living with singing, as prebends, Canonships, patronages, and dignities, chaplainships and such other. Howbeit, since things are now turned upside downe, Abbates and priories are given to very boies, by privilege, that is to say by common and vufall custome. As concerning the hirelings, that get their living from day to day, what should they doe otherwise than they doe? that is in servile and shamefull manner to give out them selves for gaine, specially sith there is so great a multitude as now the world swarmeth with. Therefore when they dare not be openly, or for as much as they thinke they should but little profite that way, they goe about like hungrie dogs, and with their importunacy, as with barking, they enforce out of men againist their wills what to thrust into their belly. Here if I would go about to express in wordes, how great a dishonour it is to the Church, that the honor and office of priestshipp is come to this point. I should have no ende. Therefore it is not meete that the readers should looke for at my hand such a long declaration as may be proportionall to so hainous indigne. Briefly I say, if it be the office of priestshipp, (as the word of God prescribeth, and the ancient canons require) to feede the Church, and to gouerne the spirituall kingdom of Christ: all such sacrificers as haue none other workes or wages, but in making a market of masses, are not onlye idle in their office, but also haue no office at all to exercise. For there is no place assigned them to teache: they haue no flocke to gouerne: Finally there is nothing left to them, but the altar, whereupon to sacrifice Christ: which is not to offer to God, but to duels, as we shall fee in another place.

10 I doe not here touch the outwarde faultes, but onlye the inwarde cuill, which sticketh faste by the roote in their institution. I will adde a laying, which will founde them ill in their cares: but because it is true, I must speake it: that in the same degree are to be accounted Canons, Deanes, Chaplaines, Prouostes, and all they that are fed with idle benefices. For what seruice can they doe to the Church? For they haue put from them selves the preaching of the word, the care of discipline, and ministration of Sacraments, as much too troublesome burdens. What then haue they remaining, whereby they may boaste them selves to be true priests? Singing forsooth, and a pompe of Ceremonies. But what is that to the purpose? If they allcage custome, if prescription of long time: I againe on the other side doe lay vnto them the definition of Christ, whereby he hath expresst vs both true priests, and what they ought to haue that will be accounted such. But if they cannot haue so hard a lawe, to submit themselves to Christes rule: at the least let them suffer this matter to be determined by the authoritie of the Primitive Church. But their case shall be nearer the better, if their stare be judged by the olde Canons. They that have degenerate into Canons, should have beene priests, as they were in olde time, that shoulde rule the Church in common with the Bishop, and be as it were his companions in the office of Pastor. Those Chapter dignitieas as they call them, doe nothing at all belong to the governing of the Church: much leefe, chaplainships, and the other dregs of like names. What account then shall we make of them all? Truly both the word of Christ, and the
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the visage of the Church excluded them from the honor of priesthood. Yet they firmly hold that they be priests: but we must plucke off their vifour: so that we finde that their whole profession is most strange and farre remoued from that office of priests, both which the Apostles describe unto vs, and which was required in the primitive Church. Therefore all such orders, with what titles soever they be notified, lieth they be new, being verily neither upheld by the institution of God, nor by the ancient visage of the Church, ought to have no place in the description of the spiritual government, which the Church hath received consecrate with the Lords owne mouth. Or (if they will rather haue me to speake more simply and grossely) for as much as Chaplaines, Canons, Deacons, Prouostes, and other idle bellies of the same sort, doe not so much as with their little finger touch any small parcel of that office, which is necessarily required in priests, it is not to be suffered, that in wrongfully taking a false honor upon them selves, they should break the holy institution of Christ.

11 There remaine Bishops, and parsons of Paroches: who I would to God they did stiue to retaine their office. For we woulde willingly grant unto them, that they have a godlie and excellent office, if they did execute it. But when they will be accounted Pastors, while they forfake the Churches committed to them, and cast the care of them vpon other, they doe as it were the Pastors office to doe nothing. If an vilerer that never stirred his foote out of the citie, wouldde profess himselfe a plowman, or a keeper of a vineyarde: if a souldier that had bene continually in the battell and in the camp, and had neuer seene judiciauell court or bookes, woulde boaste himselfe for a lawyer, who couldne abide such finking follies? But these men doe somewhat more absurdly, that will seeme and be called lawfull Pastors of the Church, and yet will not be fo. For how many a one is there, that doth so much, as in thewe, exercise the government of his Church? Manie doe all their life long deuoure the reuenues of Churches, to which they never come so much as to looke vpon them. Some other doe once by yeere either come themselves, or sende their steward, that nothing should be lost in the letting to farme. When this corruption first crept in, they that would enjoy this kind of vacation, exempted themselves by privilege: now it is a rare example, to haue one resident in his owne Church. For they esteeme them none other wise than farmes over which they set their vicars as bellies or farmers. But this very natural reason receiveth, that he should be pastor of a flocke, that never have one sheepe thereof.

12 It appeareth that even in the time of Gregorie, there were certaine seeds to this mischief, that the rullers of Churches, began to be negligent in teaching: for he doth in one place gravely complain of it. The world (faith he) is full of priests, but yet in the harvest there are seldomne workmen found: because in deed we take vpon vs the office of priest, but we full not the worke of the office. Againe, because they haue not the bowels of charitie, they will seeme Lords: they acknowledge not themselves to be fathers. They change the place of humiliation into the adorning of lordlinesse. Againe, but what doe we, O pastours, which receive the rewarde, and are no workmen? We are fallen to outward businesse, and we take in hand one thing, and performe another. We leave the minifterie of preaching: and to our punishment, as I see, we are called Bishops, that keepe the name of honour and not of vertue. Sith he vseth so great sharpnesse of words against them, which were but leffe continuing and leffe diligent in their office: What I pray you, would he say, if he sawe of the Bishops almost none, or truly very fewe, and of the rest scarcely every hundredth man once in all his life to goe vp into a pulpit? For men be come to such madness, that it is commonly counted a thing too base for the dignitie of a Bishop, to make a sermon to the people. In the time of Bernard, things were somewhat more decaied: but we see also with how sharpe chidings he importeth against the whole order: which yet it is likely to haue bene then much purer than it is now.

13 But
But if a man do well weigh and examine this outward forme of ecclesiasticall government that is at this day vnder the papacie, he shall finde that there is noe
theewth corne where in robbers do more licenciously range without lawe and measure. Truely all things are there so unlike the institution of Christ, yea so contrary to it, they are to degenerate from the ancient ordinances and manerets of the Church, they are so repugnant to nature and reason, that there can be no greater inutie done to Christ, then when they pretend his name to the defence of so disordered governement. We (say they) are the pillars of the Church, the chiefes Bishops of religion, the vicars of Christ, the heads 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 ask of them againe, what they have common with the Apostles. For we speake not of any inherently defending honor that may be givenc to men even while they lie sleepeing: but of the office of preaching, which they so much flee from. Likewithe when we affirme that their kingdom is the tyrannie of Antichrist, by and by they answer, that it is that reverente Hierarchie, so oft prattled of notable and holy men. As though the holy fathers, when they commended the Ecclesiasticall Hierarchie or spirituall government, as it was delivered them from hande to hande from the Apostles, did dreame of this mischief and want disordered heape, where the Bishoppes are for the most part either rude asses, which know not the very first & common principles of faith, or swaine children yet newe come from the nurse: and if any be learned (which yet is a rare example) they thinke a Bishopprike to be nothing else but a title of gloriousnesse and magnificence: where the parsons of Churches thinke no more of feeding the flocke, than a shoemaker doth of plying: where all things are confounded with more than Babylonianall dispersing, that there remaineth no more any one step whole of that ordinarie of the fathers.

What if we defende to their maners? where shall be that light of the world, which Christ requireth? where is the sall of the earth? where is that holinesse, which may be as a perpetuall rule to judge by? There is no degree of men at this daye more ill spoken of for riot, wantonnesse, dementines, finally all kind of lustes. There are of no degree men either fitter, or cunninger masters of all deceit, fraud, treason, & breach of faith: there is no where so great cunning or boldnes to doe hurt. I passe over their disdainfulness, pride, extortion, crueltrie. I passe over the dissolute licenciousnesse in all the parts of their life. In suffering whereof the world is so weareied, that it is not to be feared, that I should seeme to enforce any thing too much. This one thing I say, which they themselves shall not be able to deny: that of Bishoppes there is almoist none, of the Parsons of parishes nor the hundredth man: but if judgement should be given of his maners according to the old Canons, he should be either to be excommunicate: or at least to bee put from his office. I seeme to say somewhat incredible: so faire is that auncient discipline growen out of vs, that commanded an exacter triall to be had of the maners of the clergie: but the truth is so. Nowe let them go, that fight vnder the standard and guiding of the Sea of Rome, and let them boast among themelues of the order of priesthood. As for the order that they have, truely it is evident, that it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the old Church.

Now let the Deacons come forth, and that most holy distributing that they have of the goods of the Church. Howbeit they do not nowe create their Deacons to that purpose, for they enioyne them nothing else but to ministe 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 function which they in old time executed. I speake of the vete institution. For if we have respect what they do, indeede it is not to them an office, but onely a steppe toward priesthood. In one thing, they that
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that keep the Deacons place at the maffe, do represent a void image of antiquite. For they receive the offerings before the consecration. This was the ancient maner, that before the communion of the Supper, the faithfull did keepe another, 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 mans stower, received that which was given, to distribute it. Now of these almes, there commeth no more to the poore, than if they were thrown into the sea. Therefore they mocke the Church with this lying Deaconrie. Truely therein they have nothing like, neithe to the institution of the Apostles, nor to the ancient visage. But the very distribution of the goods they have conueyed another way, and have so framed it, that nothing can be deuised more vnorderly. For as theues, when they have cut mens throtes, do divide the pray among them: so thefe, after the quenching of the light of God's worde, as though the Church were alaine, do thinke that whatsoever was dedicate to holy vses is layd for pray and spoile. Therefore making a division, every one hath_matched to himselfe as much as he could.

16 Here all these old orders, that we have declared, are not onely troubled, but utterly wiped out and rased. The bishops and priests of civitie, which being made rich by this pray, were turned into Canons, have made hauoke of the chieve part among them. But it appeareth that the parution was vnorderly, because to this day they strive about the bounds. Whatsoever it be, by this provision it is prouided, that not one halpe of the goods of the Church should come to the poore, whose had been the halfe part at eall. For the Canons doe giue them the fourth part by name, and the other four part they doe therefore appoint to the Bishops, that they should hauo it vpon hospitallie, & other duties of Charitie. I speake not what the clearke ought to do with their portion, & to what vse they ought to bestow it. For we have sufficiently declared, that the rest which is appointed for temples, buildings & other expences, ought to be open for the poore in necessitie. I pray you, if they had onelake of the hate of God in their heart would they abide this burden of conffience, that all that they eate, and wherewith they be clothed, of Commis of theft, yea of facrifice? But such they are little moven with the judgement of God, they shoul at least thinke, that those be men ended with wit and reason, to whom they would persuade, that they have so goodly and well framed orders in their Church, as they are wont to boast. Let them anfwere me shortly, whether Deaconrie be a licence to deale and rob. If they define this, they shall also be compell'd to confesse, that they have no Deaconrie left: for as much as among them all the disposition of the goods of the Church is openly turned into a spoiling full of facrifice.

17 But here they vfe a very faire colour. For they say, that the dignitie of the Church is by that magnificence not vncomly uphelden. And they have of their left some so shamelesse, that they dare openly boast, that so onely are fulfilled those prophecies, whereby the old Prophets describe the gloriositie of the kingdom of Christ, when that kinlingly gorgeousnes is scene in the priestly order. Not in vaine (say they) God hath promised these things to his Church. Kings shall come, they shall worship in thy fight, they shall bring thee gifts. Arise, arise, cloth thee with the garments of thy glory, O Sion: cloth thee with the garments of thy glory. O Hierusalem: All shall come from Saba, bringing gold and incense, and speaking praise to the Lord. All the cattell of Cedar shall be gathered together to thee. If I should ray long upon confuting this lawdes, I fear I should seeme fond. Therefore I will not loose words in vaine. But I ask: if any Jew would abuse these testimonies, what solution would they give? Verily they would reprehend his dolithe, for that he transferred those things to the flesh and the world, that are spiritually spoken of the spiritual kingdom of Christ. For we know, that the Prophets, under the image of earthly things, did paint out unto vs the heavenly glorie of God, that ought to shine in the Church. For the Church
Church had never leffe abundance of these blessings, which their wordes expresse, than in the time of the Apostles: and yet all confess, that the force of the kingdome of Christ then cheefly flourished abroad. What then meane these sayings? Whatsoever is any where precious, high, excellent, it ought to be made subject to the Lord. Whereas it is namely spoken of kings, that they shall submit their scepters to Christ, that they shall throw downe their Crownes before his feete, that they shall dedicate their goods to the Church: when (will they say) was it better and more fully performed, than when Theodosius, casting away his purple robe, leaving the ornaments of the Empire, as some one of the common people: submitted himself before God and the Church, to solemn penance? then when he & other like Godly Princes bestowed their endowments and their cares to preferre pure doctrine in the Church, and to cherish and defend sound teachers? But how Priestes at that time exceeded not in superfluous riches, that only sentence of the Synode at Aquileia, where Ambrose was cheefe, sufficiently declareth: Glorious is pooretie in the Priestes of the Lord. Truely the Bishops had at that time some riches, wherewith they might have set out the Churches honor, if they had thought those to be the true ornaments of the Church. But when they knew that there was nothing more against the office of Pastors, than to glibber and shew themselves proudly with deintiness of fare, with gorgioufneffe of garments, with great traine of Servants, with flately palaces, they followed and kept the humbleness and modestie, ye the very pooretie which Christ holily appointed among his Ministrates.

18 But that we may not be too long in this pointe, let vs againe gather into a short summe, how farre that dispensation or dissipation of the goods of the Church, that is now vfed, differeth from the true Deaconrie, which both the worde of God commendeth unto vs, and the ancient Church observed. As for that which is bestowed upon the garnishing of temples, I say it is ill bestowed, if that meane be not vfed, which both the very nature of holy things appointeth, that the Apostles and other holy Fathers have prescribed both by doctrine and examples. But what like thing is there seen at this day in the Temples? whatsoever is framed, I will not say after that auncient sparing, but to any honest meane it is rejected. Nothing at all pleaseth, but that which sauour of riot and the corruption of times. In the mean time they are so farre from having due care of the lively Temples, that they would rather suffer thousands of the poore to perish for hunger, than they would breake the least chalice or crust, to reliefe their neede. And that I may not pronounce of my selfe any thing more gravely against then, this onely I would have the godly readers to thinken vpon: if it should happen that some Exuperius Bishop of T holofe, whom we often now rehearsed, or Acetius, or Ambrose, or any such to be raised from death, what they would say. Truely they would not allow that so great necessitie of the poore, riches in a manner superfluous should be turned another way. Admit I speake nothing how these vses vpon which they be bestowed, (although there were no poore) are many waies hurtfull, but in no behalfe profitable. But I leave to speake of men. These goods are dedicate to Christ: therefore they are to be disposed after his will. But they shall in vain say, that this part is bestowed vpon Christ, which they have wasted otherwise than he commanded. Howbeit, to confesse the truth, there is not much of the ordinarie reuence of the Church abated for these expenses. For there are no Bishops riches so welthy, no Abbayes so fatte, finally neither so many, nor so large benefices that may serue to fill the gluttony of Priestes. But while they seeke to spare themselves, they periwade the people by superstitio, to turne that which should be bestowed vpon the poore, to builde Temples, to set vp images, to buy Jewels, to get costly garments. So with this gulfse are the dayling almes consumed.

19 Of the reuence, that they receive of their lands and possessions, what else shall I say, but that which I haue already said, & which is before all mens eies? We see

The word of God and the ancient Canons against the pride of the Roman Clergie.
Cap. 6. Of the outward meanes with what faithfullnes they which are called bishops and Abbots do dispose the greatest part. What madness is it to seek here for an ecclesiastical order? Was it meete that they, whose life ought to have beene a singular example of frugallitie, modestie, continence, and humility, should contend with the royaltie of princes in number of goods, in gorgiousnes of houfes, in daintines of apparell and fare? And how much was this contrarie to their office, that they, whom the eternall and inviolable commandement of God forbiddeth to be desirous of falsifie gaine, and biddeth to be content with simple living, should not only lay hands upon townes and castles, but also violently enter upon the greatest lordships, finally posseffe forceably vertue empires? If they despise the word of God: what will they answer to those ancient decrees of the Synodes: whereby it is decreed that the bishop should have a small lodging not farre from the Church, meane fare and household stuffe? what will they say to that praise of the Synode at Aquileia: where pouerie is reported glorious in the Priestes of the Lord? For perhaps they will utterly refuse as too much rigorons, that which Hierem aduseth Nepotianus, that poore men and strangers: and among them Christ as a guest, may know his table. But that which he by and by addeth, they will be ashamed to denye that it is the glory of a Bishop to provide for the goods of the poore: that it is the shame of all priestes to studye for their owne riches. But they cannot receiue this, but they must all condemn themselves of shame. But it is not needfull in this place to speake more hardly against them, lest my meaning was nothing else, but to shew, that among them the lawfull order of deaconerie is long agoe taken away: that they may no more glorie of this tite to the commendation of their Church: which I thinke I haue already sufficiently shewne.

The vj. Chapter.
Of the Supremacie of the Sea of Rome.

Hitherto we haue rehearsed those orders of the church, which were in the government of the old Church: but afterward corrupted in times, and from thenceforth more and more abused, do now in the Popish Church remaine onely their name, and indeed are nothing else but vifours: that by comparison the godly reader might judge what manner of Church the Romanistes have, for whose sake they make vs schismatikes, because we haue departed from it. But as for the head and top of the whole order, that is to say, the supremaie of the sea of Rome, whereby they trauell to proue that they only haue the catholike Church, we haue not yet touched it: because it took beginning neither from the institution of Christ, nor from the vse of the old church, as those former parts did: which we haue shewne to haue so proceeded from antiquitie, that by wickednes of times they are vterly degenerate, and haue put on altogether a new forme. And yet they go about to perfwade the world, that this is the chiefe and in a maner onely bonde of the vnite of the church, if we cleaue to the sea of Rome, and continue in the obedience thereof. They reft (I say) principally vpone this stay, when they will take away the Church from vs, and claime it to themselfes, for that they kepe the head, upon which the vnite of the Church hangeth, and without which the Church muft needs fall asunder and be broken in pecces. For thus they thinke that the Church is as it were a mainned and headless body, vnlesse it be subject to the Sea of Rome, as to her head. Therefore when they talk 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 seence President of the vnierfall Church: and that otherwise the Church is not well ordered, vnlesse that Sea do hold the Supremacie above all other. Therefore this also is to bee examined of what for it is: that we may omit nothing that pertaineth to a suft government of the Church.
Let this therefore be the principal point of the question: Whether it be necessary for the true forme of Hierarchie (as they call it) or Ecclesiastical order, that one Sea should be above the rest both in dignitie and in power, that it may be the head of the whole body. But we make the Church subjicet too many laws, if we lay this necessity upon it, without the word of God. Therefore if the adversaries will prove that which they require, they must first shewe that this disposition was ordained by Christ. For this purpose they alledge out of the law the high priesthood, also the high judgement, which God did institute at Hierusalem. But it is easie to give a solution, and that many waies, if one way do not satisfie them. First no reason compelleth to extende 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 Jews were on each side compassed with idolaters: that they should not be diversly drawne with variety of religions, God appointed the place of worshipping him in the midst part of the land: there he ordained out them: one head Bishop, whom they should have all regard vnto, that they might be the better kept together in vnity. Now when religion is spread abroad into the whole world, who doth not see that it is altogether an aburditie, that the gouernement of the East and West be giuen to one man? For it is in effect as much as if a man should affirm that the whole world ought to be governed by one Ruler, because one piece of land hath no more rulers but one. But there is yet another reason, why that ought not to be made an example to be followed. No man is ignorant that the high Bishop was a figure of Christ. Now, since the Priesthood is remoued, that right must also be remoued. But to whom is it remoued? Truely not to the Pope (as he himselfe is so boldely shamelessly to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteine this office, without any Vicar or Successor, so he resigneth the honor to none other. For the Priesthood consisteth not in doctrine onely, but in the appealeing of God, which Christ hath fully wrought by his death, and in that intercession which he now vseth with his Father.

There is therefore no cause why they should binde vs by this example, as by a perpetuall rule, which we have seene to be enduring but for a time. Out of the new Testament they have nothing to bring foorth for proofe of their opinion, but that it was said to one: Thou art Peter, and upon this stone I will builde my Church. Againe, Peter, Louest thou me? Feede my sheepe. But admitting that these be strong proofes, they must first shew, that he which is commanunded to feede the flocke of Christ, hath power committed to him over all Churches: and that to binde and to loose is nothing else but to rule over all the world. But as Peter had receiued the Commandement of the Lord, so he exhorteth all other Priestes to feede the Church. Hereby we may gather, that by this saying of Christ, there was either nothing giuen to Peter more than to the rest, or that Peter did equally communicate with other the power that he had receiued. But, that we stiuie not vainely, we have in another place a cleare expostion out of the mouth of Christ, what is to binde and to lose: that is to say, to retaine and to forgive sinnes: But the manner of binding and loosing, both the whole Scripture eache where sheweth, and Paul very well declareth, when he faith that the ministers of the Gospell, have commandement to reconcile men to God, and also haue power to punish them that refuse this benefite.

How shamefully they wret thes places, that make mention of binding and loosing, I both haue alreadie shortly touched, and a little after I shall haue occasion to declare more at large. Now it is good to see onely, what they gather of that famous answere of Christ to Peter. He promised him the keyes of the kingdome of heaven: he saide that whatsoever he bound in earth, should be bound in heauen. If we agree upon the word keyes, and the manner of binding, all contention shall by and by cease. For the Pope him selfe will gladly giue ouer the charge injoynd to the
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Apostles, which beeing full of trauell and griefe, should shake from him his pleasures, without gaine. For as much as the heauens are opened vs by the doctrine of the Gospel, it is with a very ftrong metaphor expressed by the name of keyes. Now men are bound and foold in no other wise, but when faith reconcileth some to God, and their owne unbeliefe bindeth other some. If the Pope did take this onely vpou him: I think there will be no man that would either enuy it or strue about it. But becaufe this fucceffion being traueloure and nothing gainfull pleafeth not the Pope, hereupon groweth the beginning of the contention, what Christ promised to Peter. Therefore I gather by the very matter it felleth, that there is nothing meant, but the dignitie of the office of an Apostle, which cannot be seuered from the charge. For if that definition which I have rehearsed be receiued (which cannot but shamefully be reject) here is nothing gulle to Peter, that was not alfo common to his other fellows: becaufe other wise there should not onely wrong be done to the persons, but the very magisfic of doctrine should fail. They criu out on the other fide: what maileth it, I pray you, to run upon this rocke? For they shall not proune, but as the preaching of one fame Gospel was enioined to all the Apostles, so they were alio alike furnished with power to binde and looie. Christ (fay they) appointed Peter prince of the whole Church, when he promised that he would give him the keyes. But that which he then promised to one, in another place he gave it alfo to all the rest, and deliuered it as it were into their hands. If the fame power were granted to all, which was promised to one, wherein shall he be aboue his fellows? Herein (fay they) he exellceth, becaufe he received it both in common together with them, and feuerally by himselfe, which was not gulle to the other, but in common. What if I anwer with Cyprian and Augustine, that Christ did it not for this purpose, to prefer one man before other, but to set out the vnitie of the Church. For thus faith Cyprian, that God in the person of one gave the keyes to all, to signifie the vnitie of all; and that the rest were the fame thing that Peter was, endued with like partaking both of honour and power: but that the beginning is taken at vnitie, that the Church of Christ may be fwhelled to be one. Augustine faith: If there were not in Peter a mysterie of the Church, the Lord would not fay to him, I will giue thee the keyes. For if this was faid to Peter, the Church hath them not: but if the Church haue them, then Peter, when he receiued the keyes, bocakened the whole Church. And in another place, When they were all asked, only Peter anwered, thou art Chrifte: and it is faid to him, I will giue thee the keyes, as though he alone had receiued the power of binding and looing: whereas both he being one faid that one for all, and he receiued the other with all, as bearing the person of vnitie. Therefore one for all, becaufe there is vnitie in all.

But this, Thou art Peter, and vpon this rocke I will build my Church, is no where read fpoken to any other. As though Christ fpake there any other thing of Peter, than that which Paul and Peter himfelfe fpake th of all Chrifrians. For Paul makesth Christ the chiefe and corner stone, vpon which they are builded together that grow into a holy temple to the Lord. And Peter biddeth vs to be litle stones which being fouend vpon that choien and precious stone, do by this joynt and coupling together with our God, cleane alfo together among our felues. He (fay they) above the ref: becaufe he hath the name peculliarly. Indeed I do willingly grant this honor to Peter, that in the building of the Church he be placed among the first, or (if they will have this alfo) the first of all the faithful: but I will not suffer them to gather therupon, that he should have a Supremacie over the ref. For what manner of gathering is this? He exellceth other in ferventneffe of zeal in learning, and courage: therefore he hath power over them. As though we might not with better colour gather, that

Andrew is in degree before Peter, becaufe he went before him in time, and brought him to Chrifte. But I passe over this. Let Peter truely have the first place, yet there is great difference between the honour of degree and power. We see that the Apostles commonly
commonly granted this to Peter, that he should speak in assemblies, and after a certain manner go before them with propounding, exhorting, and admonishing; but of his power we read nothing at all.

6 Howbeit we be not yet come to dispute of that point only at this present I would proove, that they do so fondly reason, when by the only name of Peter they would build an Empire over the whole Church. For those old folies wherewith they went about to deceive at the beginning, are not worthy to be rehearsed, much less to be confuted, that the Church was builded upon Peter, because it was said upon this rock, &c. But some of the Fathers have fo expounded it. But when the whole Scripture crieth out to the contrary, to what purposes is their authority alleaged against God? Yea, why do we strive about the meaning of these words, as though it were darke or doubtfull, when nothing can be more plainly nor more certainly spoken? Peter had confulted in his owne and his brethrens name that Christ is the feme of God. Upon this rocke Christ buildeth his Church: because it is (as Paul faith) the onely foundation, before which there can be laid none other. Neither do I here therefore refuse the authority of the Fathers, because I want their testimonies, if I lifted to alleage them: but (as I have said) I will not with contending about to elec the matter trouble the Readers in vain, specially since this point hath beene long ago diligently enough handled and declared by men of our side.

7 And yet in deed no man can better answer this question, than the Scripture itself, if we compare all the places, where it teacheth what office and power Peter had among the Apostles, how he behaued himselfe, and how he was accepted of them. Runne over all that remaineth written, you Hall finde nothing else, but that hee was one of the twelve, equal with the rest and their fellow, but of their Lord. He doth in deed propound to the councell, if any thing be to be done, and guieth warning what is meane to be done: but therewithall he heareth other, and doth not onlie grant them place to speake their minde, but leaueth the judgement to them: when they had determined, he followed and obeyed. When he writeth to the Paftors, he doth not command them by authoritie, as Superior: but he maketh them his companions, and gently exhaueth them, as equals are wont to do. When he was accused for that he had gone in to the Gentiles, although it were without cause, yea he answered and purged himselfe. When he was commanded by his fellowes, to go with John into Samaria, he refused not. Whereas the Apostles did send him, they did thereby declare that they helde him not for their Superior. Whereas hee obeyed and tooke upon him the Emballage committed to him, hee did thereby confesse that he had a fellowship with them, and not an authoritie ouer them. If none of these things were, yet the onelie Epistle to the Galatians maie easilie take all doubting from vs: where almost in two Chapters together Paul trauellth to proseque nothing else, but that he himselfe was equall to Peter in honour of Apostleship. Then he heareth that he came to Peter, not to professe subjection, but onlie to make their contenct of doctrine approoved by testimonie to all men: and that Peter himselfe required no such thing, but gave him his right hande of fellowship, to worke in common togethger in the Lordes vineyards: and that there was no lesser grace given to him among the Gentiles, than to Peter among the Jews: Finally that when Peter dealt not verie faithfully, hee was corrected by him, and obeyed his reproving. All these things doe make plaine, either that there was an equalitie betweene Paul and Peter, or at least that Peter had no more power over the rest, than they had over him. And (as I have alreadie saide) Paul of purpose labouret about this, that none should preferre before him in the Apostleship either Peter, or John, which were fellowes, not Lords.

8 But, to grant them that which they require concerning Peter, that is, that he was the Prince of the Apostles, and excelled the rest in dignitie: yet there is no cause.
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cause why they should of a singular example make an univerfal rule, and drawe to perpetuitie that which hath bene once done: Sith there is a farre differing reason. One was cheefe among the Apostles: forsooth, because they were few in number. If one were the cheefe of twelue men, shall it therefore follow that one ought to be made ruler of a hundred thousand men? It is no maruell that twelue had one among them that should rule them all. For nature beareth this, and the wit of men requireth this, that in every assembly, although they be all equall in power, yet there be one as a gouernour, whome the rest may have regard vnto. There is no court without a Confull: no fession of judges without a Pretor, or Propounder, no companie without a Ruler, no fellowship without a Maister. So should it be no absurditie, if we confessed that the Apostles gave to Peter such a supremacie. But that which is of force among fewe, is not by and by to be drawn to the whole world, to the ruling whereof no one man is sufficient. But (say they) this hath place no lesse in the whole vniverfalitie of nature, than in all the partes, that there be one soueraigne head of all. And hereof (and God will) they fetch a proffee from Cranes and Bees, which alway choose to themselves one guide, not many. I allow in deed examples which they bring forth: but do Bees resort together out of all the world to choose them one king? every feueral king is content with his owne hyue. So among Cranes, euery heard hath their owne king. What else shall they prove hereby, but that euery Church ought to have their owne feueral Bishop appointed them? Then they call vs to ciuel examples. They allege that saying of Homer, It is not good to have many gouernours: and fuch things as in like fene are read in prophan writers to the commendation of Monarchie. The anfweare is easie. For Monarchie is not praised of fIffes in Homer, or of anie other, in this meaning, as though one ought to be Emperor of the whole world: but they meaning, as he calleth it, can abide no companion.

9 But let it be as they will, that it is good and profitable that the whole world be holden vnder Monarchy, which yet is a very great absurdity: but let it be fo: yet I will not therefore grant that the same should take place in the government of the Church. For the Church hath Christ her only head, vnder whose dominion we all cleaue together, according to that order and that forme of policie which he hath prescribed. Therefore they do a great wrong to Christ, when by that pretence they will have one man to be ruer of the vniverfal church, because it cannot be without a head. For Christ is the head of whom the whole body coupled and knit together in euery joynyt, wherewith one ministreth to another, according to the working of euery member in the meafeure thereof, maketh increase of the bodie. See you not, how he fetteth all men without exception in the body, and leaueth the honor & name of head to Christ alone? See you not how he giueth to euery member a certaine meafeure, and a determined and limited function: whereby both the perfection of the grace and the soueraigne power of gouernance may remaine with Christ only? Neither am I ignorant what they are wont to caull, when this is objected against them: they fay that Christ is properly called the only head, because he alone reigneth by his owne authority and in his owne name: but that this nothing withfandeth, but that there may be vnder him another ministeriall head (as they terme it) that may be his vicegerent in earth. But by this caullation they preuaille nothing, vnlesse they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministra
tion is dispersed through the members, and that the power floweth from the one heavenly head. Or if they will haue it any plainer spoken, Sith the Scripture teftifieth that Christ is the head, and claimeth that honour to him alone, it ought not to be transferred to any other, but whom Christ himselfe hath made his vicar. But that is not only no where read, but also may be largely confuted by many places.

10 Paul sometymes depainteth vnto vs a liuely image of the Church. Of one head
head he maketh there no mention. But rather by his description we may gather, that it is disagreeing from the institution of Christ. Christ at his ascending tooke from vs the visible presence of himselfe: yet he went vp to fulfill all things. Now therefore the Church hath him yet present, and alway shall haue. When Paul goth about to shew the meane whereby he presenteth himselfe, he calleth vs backe to the ministeries which he vseth. The Lord (faith he) is in vs all, according to the meaure of grace that he hath giuen to every member. Therefore he hath appointed some Apostles, some Pastors, some Evangellifts, other some Teachers, \\n\\nthe framming particular ioyning, there spirittual governement of the head and sueraigne place, should be, that there is not euery one a particular measur. If doth he not say, that he hath set one over all, to be his vicegerent? For the place required that principally, and it could by no means haue bin omitted, if it had bin true. Christ (faith he) is with vs. How? by the ministrery of men, whom he hath appointed to govern the Church. Why nor rather by the ministeriall head, to whom he hath committed his sleede? He named vnitie: but in God, and in the faith of Christ. He assigneth to men nothing but common ministrerie, and to euery one a particular measur. In that commendation of vnitie, after that he had said that there is one body, one spirit, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediately added one chiefe bishopp, that may hold the Church together in vnitie? For nothing could have bee more fitly spoken, if it had bee true. Let that place be diligently weighed. It is no doubt but that he meant there altogether to represent the holie and spirittual governement of the Church, which they that came after called Hierarchie. \\nAs for Monarchie among ministers, he not only nameth none, but also sheweth that there is none. It is also no doubt but that he meant to express the manner of combining, whereby by the faithfull cleaque together with Christ their head. There he not onely speaketh of no ministerial head, but appointeth to euery of the members a particular working according to the meaure of grace distributed to euery one. Neither is there any reason why they should suttley dispute of the comparison of the heavenly and earthly Hierarchie. For it is not safe to know beyond meaure of it. And in framing this governement we must follow no other figure, than the Lord himselfe hath painted out in his word.

11 Now although I graunt them another thing, which they shall never win by proofe before sober men, that the supremacie of the Church was so stablished in Peter, that it should alway remaine by perpetuall succeSSION: yet how will they prove, that his seate was so placed at Rome, that whosoeuer is Bishop of that Church, should be set over the whole world? By what right do they binde this dignite to the place, which is giuen without mention of place? Peter (say they) liued and died at Rome. What did Christ himselfe? Did not he, while he liued, exercise his Bishoppryke, and in dying fulfill the office of Priesthood, at Hierusalem? The Prince of Pastors, the soueraigne Bishop, the head of the Church, could not purchase honor to the place: and could Peter, that was farre inferior to him? Are not these folles more than childish? Christ gave the honor of supremacie to Peter: Peter liued at Rome, therefore he there placed the sea of supremacie. By this reason the Israelites in old time might haue set the seate of Supremacie in the desert, where Moses the chiefe Teacher and Prince of Prophets executed his ministrerie and died.

12 Let vs see how trimly they reason. Peter (say they) had the Supremacie among the Apostles: therefore the church where he fesse ought to haue that priulege. But where fesse he first? At Antioch, say they. Therefore the Church of Antioch doth rightly claime to it selfe the Supremacie. They conteffe that it was in old time the firs: but they say, that in removing thence he removed to Rome the honour that he brought with him. For there is an Epistle vnder the name of Pope Marcellus to the bishoppes of Antioche, where he sayeth thus: Peters fesse was at the beginning with you, which afterward by the Lords commandement was remoued hither. So the Church of Antioche, which was once the chiefe, haue giuen place to the fese of Rome:

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But by what Oracle had that good man learned, that the Lord so commanded: For if this cause be to be determined by the lawe, it is necessarie that they should have this privilege to be personall, or reall, or mixt. For it must be one of these three. If they say that it is personall, then it belongeth nothing to the place. If they say that it is reall, then when it is once given to the place, it is not taken away by reason either of the death or departure of the person. It remaineth therefore that they must say it is mixt: but then that place shall be not simply to be considered, unless the person doe also agree. Let them choose which sooner they will, I will by and by inferre and easily prooue, that Rome can by no meane take the supræmacy upon it selfe.

13 But be it that as (they trislingly say) the supræmacy was remoued from Antioch to Rome: yet why did not Antioch keepe the second place? For if Rome haue therefore the firste place, because Peter fette there to the end of his life: to whom the second place rather be granted, than where he had his firste seat? How came it to passe then, that Alexandria went before Antioch? How agree it, that the Church of one disciple should be above the seate of Peter? If honour be due to euerie Church, according to the worthinesse of the founder, what that we say also of the other Churches? Paul nameth three, that seeme to be pillars, James, Peter, and John. If the first place were given to the sea of Rome in the honour of Peter: doe not the seas of Ephesus and Hierusalem, where John and James fette, deserve the second and third place? But among the Patriarches Hierusalem had the last place: Ephesus could not fitte so much as in the uttermost corner. And other Churches were left out both all those that Paul founded, and those that the other Apostles were rulers of. The seate of Mark, which was but one of their disciples, obtained the honour. Therefore they must either confesse that that was a preposterous order, or they must grant vs that this is not a perpetual rule, that there be due to euerie Church the same degree of honour which the founder had.

14 Howbeit, as for that which they report of Peters sitting in the Church of Rome, I see not what credite it ought to haue. Truely that which is in Eusebius, that he ruled there five and twenty yeeres, is very easilie confuted. For it is evident by the firste and seconde Chapter to the Galathians, that about twenty yeeres after the death of Christ, he was at Hierusalem, and that then he went Antioch: where how long he was, is vn certaine. Gregorie reckoneth seven yeeres, and Eusebius twenty and five. But from the death of Christ, to the end of Neroes Empire, (in whose time they say that he was slaine) there shall be found but thirtie and seuen yeeres. For the Lord suffered under Tiberius, the eighteenth yeere of his Empire. If you set downe twenty yeeres, during which Paul is witnesse that Peter dwelt at Hierusalem, there will remaine but seuenteen yeeres at the most, which must now bee divided betwene two Bishops. If he taried long at Antioch he could not sit at Rome but a very little while. Which thing wee may yet also more plainly prooue. Paul wrote to the Romane, when he was in his journey going to Hierusalem, where he was taken and from thence brought to Rome. It is not likely that this Epistle was written foure yeeres before that he came to Rome. Therin is yet no mention of Peter, which should not have beene left out, if Peter had ruled that Church. Yea and in the end also, when he rehearsed a great number of the godly, whom he bidde them to be fuldome, where verily he gathered together all those that he knewe, he yet faith utterly nothing of Peter. Neither is it needesfull here to make a long or curious demonstration to men of sound judgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not have overpassed Peter, if he had beene at Rome.

15 Then Paul was brought prifoner to Rome. Luke reporteth that he was received of the brethren, of Peter his faith nothing. He wrote from thence to many Churches: and in some places also he wrote his salutations in the names of certaine: but
but he doth not in one word shew that Peter was there at that time. Who, I pray you shall think it likely, that he could have passed him over with silence, if he had beene present? Yea to the Philippians, where he said that he had none that so faithfully looked unto the worke of the Lord, as Timotheus, he complained that they did all seeke their owne. And to the same Timotheus he maketh a more grieuous complaint, that none was with him at his first defence, but all forsooke him: wherefore was Peter then? For if they say that he was then at Rome, how great a shame doth Paul charge him with, that he was a forfaker of the Gospell? For he speakeoth of the believers: because he addeth, God impute it not vnto them. How long therefore, and in what time did Peter keep that state? But it is a constant opinion of writers, that he governed that Church even to his death. But among the writers themselves it is not certaine who was his successor, because some say Linus, and othersome say Clement. And they tell many fond fables, of the diuersity that had betweene him and Simon the Magician. And Augustine sticketh not to confesse, when he entreateth superstitions, that by reason of an opinion rashly conceiused, there was a custome grown in virc at Rome, that they should not fast that day that Peter got the victorious of Simon the Magician. Finally the doings of that time are so entangled with diversitie of opinions, that we ought not rashly to beleue where we finde any thing written. And yet by reason of this constant of writers, I ordain not against this, that he died there: but yet that he was Bishop there, and specially a long time, I cannot be persuaded, neither do I much passe upon that also: for as much as Paul testifieth that Peters Apostleship did peculiarly belong to the Jews, and his owne to vs. Therefore that that fellowship which they couenant betweene themselfes, may be confirmed with vs, or rather that the ordinance of the holy Ghost may stand in force among vs, we ought to have respect rather to the Apostleship of Paul and Peter. For the holy Ghost do divideth the provinces betweene them that he appointed Peter to the Jews, and Paul to vs. Now therefore let the Romanists go and seeke their supremacie else where than in the word of God, where it is found not to be grounded.

16 Now let vs come to the olde Church, that it may also be made to appeare plainly that our adversaries doe no litle carelessly, and falsly boast of the conquest thereof, than they doe of the witnesse of the word of God. When therefore they bragge of that principle of theirs, that the vnite of the Church cannot otherwise be kept together, but if there be one supreme head in earth, to whom all the members may obey, and that therefore the Lord gave the supremacie to Peter, and from thence forth to the Eves of Rome by right of succession, that the same should remaine in it to the end: they affirm, that this hath beene always obsteu from the beginning. But forasmuch as they wrongfullie wrest many testimonies, I will first say this aforesaid, that I deny not but that the writers doe each where give great honor to the church of Rome, and doe speake reverently of it. Which I thinke to be done specially for three causes. For that same opinion, which I wot not how was grown in force, that it was founded and ordeeind by the ministrerie of Peter, much attailed to procure favoe and estimation vnto it. Therefore in the East parts it was for honors sake called the sea Apostolike. Secondly, when the head of the Empire was there, and that therefore it was likely, that in that place were men more excellent both in learning and wisdom, and skill, and experience of many things, than any where els: there was worthie consideration had thereof, that both the honor of the citie, and also the other more excellent gifts of God should not seeme to be despised. There was beside these also a third thing, that when the Churches of the East, and of Grecia, yea and of Africane, were in tumults among themselfes with disagreement of opinions, the church of Rome was quieter and lesse full of troubles than the rest. So came it to passe, that the godly & holy Bishops, being driven out of their states, did oftentimes fleie thither as into languishing or certaine lauene. For as the Western men are of lesse thaisnesse and...
The fathers of the Church confessed the Churches vnite, never dreamed that the Bishop of Rome's supremacy should bee the bond to make it one.

De simp. pr.

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and swiftnes of wit, than the Asians or Africanes be, so much are they lefte desirous of alterations. This therefore added much authority to the Church of Rome, that in those doubtful times it was not so troubled as the rest, and did hold the doctrine once delivered them, faster than all the rest as we shall by and by better declare. For these three causes (I say) it was had in no small honor, and commended with many notable testimonies of the old writers.

17 But when our adversaries will thereupon gather that it hath a supremacy and suipremacie De tee, "the Bishop of Rome", the Bifhop of Romes, after that he had received many examples of vnite, at the last descendent to the Hierarchie of the Church. When Bifhop of every seuerall Church, ech Archiprife, eche Archdeacon, and all the Ecclesiastical order, doe rest upon their owne rulers. Here a Romaine Priest speaketh, he commendeth vnite in the Ecclesiastical order, why doth he not rehearse that all Churches are knit together with one head as with one bond? Nothing could have more fitly fenced the matter that he had in hand: and it cannot be said that it was for forgetfulness, that he omitted it: for he would have done nothing more willingly if the matter had suffered him. He say therefore without doubt, that that is the true reason of vnite which Cyprian excellently well describeth in these words: The Bishopsrike is one, whereof ech hath a part wholly: & the Church is one, which is with increas of fruitfulness, more largely extended into a multitude. Like as there are many sun-beames and one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountain flow many streams, and though the multitude seeme to be diversely spread abroad, with large branches of overflowering plentie, yet the vnite is kept whole in the original: so the Church also being overspread with the light of the Lord, extendeth her beames abroad throughout the whole world, yet is it but one that is ech where pourd forth: and the vnite of the body is not feuered: the spreadeth her branches over the whole world, she sendeth her overflowering streams: yet is there but one head & one beginning, &c. Afterward: The spouse of Christ cannot be an adulteresse: she knowethone only house, she keepeth the holines of one only chamber with chaff shameless. You see how he maketh the vnierfall bishoproke to be Christ's onely, which comprehended the whole Church under him: and therefore all they that execute the office of Bishop under this head, have their parts thereof wholly. Where is the supremacy of the sea of Rome, if the whole bishoproke remaineth with Christ onely, and each bishop hath his part thereof wholly? These things therefore make to this purpose, that the reader may understand by the way, that the old fathers were utterly ignorant of that principle, which the Romanistes do take for confessed and vndoubted, concerning the vnite of an earthly head in the Hierarchie of the Church.

The viij. Chapter.

Of the beginning and encrease of the Papacie of Rome, untill it advanced it selfe to this height, whereby both the libertie of the Church hath been oppressed, and all the right government thereof overthrown.

Suntr day aunciente Councils wherein the Bishop of Rome had not the chiefest place.

As concerning the aunciente vnite of the supremacie of the sea of Rome, there is nothing had of more antiquitie to stablish it, than the decree of the Nicene Synode, wherein the bishop of Rome both had the first place among the Patriarches given unto him, and is commanded to looke vnto the Churches adiuyning to the citie. When the Council maketh such division betweene him and the other Patriarches, that it assigneth to euerie one their bounds: truely, it doth not appoint him the head of all, but maketh him one of the chiefe. There were present Vincentius and Vincentius.
Vincentius in the name of Julius, which then governed the Church of Rome: to them was given the fourth place. I beseech you, if Julius were acknowledged the head of the Church, should his Legates be thrust into the fourth place? Should be Athanasius be chiefe in the Councell, where principally the image of the Hierarchicall order ought to be seen? In the Synode at Ephesus it appeareth, that Celestius which was then Bishop of Rome, vned a crooked subtle mane to prouide for the dignite of his chiefe. For when he sent his deputies thither, he committed his feede to Cyrilus of Alexandria, which shoule notwithstanding otherwife have beene the chiefe. To what purpose was that same committing, but that his name might by what mane seuer abide in the first place? For his Legates fate in a lower place, and were asked their opinion among the rest, and subscribed in their order: in the meane time the Patriarch of Alexandria sioned Celestius name with his owne. What shall I say of the seconde Councell at Ephesus: where when Leo Legates were present, yet Diuscurius Patriarch of Alexandria fate the chiefe as by his owne right? They will take exception that it was no vpright Councell, by which both the holy man Flavianus was condemned, and Eutyches acquited, and his vngodlinell allowed. But when the Synod was gathered, when the Bishops tooke their places in order, verly the Legates of the Bishop of Rome fate there among the rest none otherwise then in a holy and lawfull Councell. Yet they stiuened not for the first place, but yeelded it to another: which they woule 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 greates contentions for their honors: and for this oneely cause oftentimes to vex and trouble the Church with many and hurtfull strifes. But because Leo saw that it should be a too much vreasonable request, if hee shoule seeke to get the chiefe place for his Legates, therefore he surrenede it.

2 Then followed the Councell of Chalcedon, in which by the grant of the Emperour the Legates of the Church of Rome fate in the chiefe place. But Leo himselfe confessteth that this was an extraordinarie priviledge. For when he made petition for it to the Emperor Marcianus, and Pudicilla the Empresse, hee did not affirme that it was due to him, but onely pretended, that the Eastern Bishops, which fate as chiefe in the councell at Ephesus, troubled all things and illabused their power. Whereas therefore it was needfull to have a graine gouernour, and it was not likely that they should be meece for it, which had once bin so light and disordered: therefore he praied, that by reason of the default and vnfitnes of other, the office of gouerning might be remoued to him. Truly that which is gotten by singuler priviledge and bende order, is not by common law. Where this onely is pretended, that there needeth some newe gouernour, because the former gouernours had behaued themselfes ill, it is euident that it neither was so before, nor ought to continue so for euer, but is done onely in respect of present danger. The Bishop of Rome therefore had the first place in the Councell at Chalcedon: not becaufe it was due to his sea, but becaufe the Synode was at that time delitute of a graine and fit gouernour, while they that ought to haue bin the chiefe, did through their owne intemperance and corrupt affection, thrust themselfes out of place. And this that I say, Leo successfull did indeed proove. For when he sent his Legates to the fit Synode at Constantinople, which was helden long time after, he brauled not for the first sea, but easily suffred Meenius the patriarch of Constantinople to fit as chiefe. So in the councell at Carthage, at which Augustine was presernt, we see that not the legates of the sea of Rome, but Aurelius Archibishop of that place fit as chiefe: when yet the contention was about the autaritie of the Bishop of Rome. Yea there was also a generall councell helden in Italye it selfe, at which the Bishop of Rome was not presernt. Ambrose was chiefe there, which was in verie greaat autaritie with the Emperour, there was no mention made of the Bishop of Rome. Therefore at that time it came to passe by the dignite of Ambrose, that the sea of Millain was more noble then the sea of Rome.
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3. As concerning the title of supremacie, and other titles of pride, wherupon it now marvellously boasteth itself, it is not hard to judge, when and in what sort they crept in, Cyprian oftentimes maketh mention of Cornelius. He seteth him out with no other name, but by the name of brother, or fellow bishop, or fellow in office. But when he writeth to Stephen the successor of Cornelius, he doth not only make him equal with himself & the rest, but also speaketh more hardly to him, charging him somet ime with arroganice & more with ignorance. Since Cyprian wee haue with all the church of Africa judged of that matter. The Councell at Carthage did forbidd that any should be called Prince of prieffes, or chiefe Bishop, but onely bishop of the chiefe see. But if a man turne his the antienter monuments, he shall finde that the Bishop of Rome at that time was content with the common name of brother. Certainly so long as the face of the Church continued true & pure, all these names of pride, where with since that time the see of Rome hath begun to waxe outrageous, were vterly vnheard of: it was not known, what was the higheft bishop and the onely head of the church in earth. But if the bishop of Rome had bene fo bolde as to haue taken such a thing vpon him, there were floue & wise men that would haue by and by represed his folly. Hierome forasmuch as he was a prieft at Rome, was not ill willing to let ou out the dignitie of his owne Church, so much as the matter and state of his time suffred: yet we fe how he also brought it down into fellowship with the rest. If authority (faith he)be sought for, the world is greater than a city. Why doft thou allure to me the custome of one citie? Why doft thou defende sinaines of number, out of which hath grown pride, against the lawes of the Church? Wherefore there is a bishop, either at Rome, or at Augubus, or at Constantinople, or at Reginum, he is of the same merite and of the same Priesthood. The power of riches or bafenes of pouer tie maketh not a bishop higher or lower.

4. About the title of vnierfall Bishops the contention first began in the time of Gregorie, which was occasioned by the ambition of John Bishop of Constantinople. For he (which thing neuer any man before had attempted) would have made himself vnierfall Bishop. In that contention Gregorie doth not alllege that the right is taken away which was due to himself: but stoutly crieth out against it, that it is a prophane name, yeal of sacrilege, yeal the forewarner of Antichrist. The whole church (faith he) falleth downe from her state, if he fall which is called vnierfall. In another place: It is very sorrowfull, to suffer patiently, that our brother and fellow Bishop, despising all other, should onely be named Bishop. But in this his pride what els is betokened but the times of Antichrist neere at hand? because verily he followeth him, that des pirizing the fellowship of Angels, went about to clime vp to the top of singularity. In another place he writeth to Eulobus of Alexandria, and Anastasius of Antioche. None of my predecessors at any time would vie that prophane worde: for if one be called vnierfall Patriarch, the name of patriarches is abated fro all the rest. But far may this be from a christian minde, that any shoulde have a will to take that vpon him, whereby he may in any part, bee it neuer so little, diminish the honour of his brethren. To content in this wicked worde is nothing elbe but to leele the faith. It is one thing (faith he) that we owe to the preferring of the vnite of faith, and another thing that we owe to the keeping downe of pride. But I say it boldly, because who soever calleth himselfe or desireth to be called vnierfall Bishop, he doth in his proude advancing run before Antichrist, because he doth with seeing himselfe proud preferre himselfe above the rest. Againe to Anastasius bishop of Alexandria: I haue saide that he cannot haue peace with vs, vnlesse he amended the advancing of the superfition & proude word, which the first apostata had inuented. And (to speake nothing of the wrong done to your honour) if one be called vnierfall Bishop, the vnierfall Church falleth when that vnierfall one falleth. But whereas he writeth, that this honour was offered to Leo in the Synode at Chalcedon, it hath no colour of truth. For neither
is there any such thing read in the acts of that Synode. And Leo himself, which with many Epistles impugneth the decree there made in honour of the sea of Constantinople, without doubt would not have pass'd over this argument, which had beene most to bee liked of all other, if it had beene true, that hee refuseth that which was given him: and being a man otherwise too much defirous of honour, he would not have omitted that which made for his praise. Therefore Gregorie was deceived in this, that he thought that that title was offered to the sea of Rome by the Synode of Chaledon: to speake nothing, how fond it is, that he both affirminth it to have proceeded from the holy Synode, and also at the same time called it wicked, prophane, abominable, proud, and full of sacrilege, yea desnised by the duell, and publish'd by the crier of Antichrift. And yet he addeth that his predecessor refuseth it, least all Priests should be deprived of their due honor, when any thing were privately gven to one. In another place: no man at any time hath wilfully to be called by that word. No man hath taken to himselfe that presumptuous name: least if he should in the degree of bishoipe take to himself a glorie of singularime, he should seeme to have denied the same to all his brethren.

5 Now I come to the jurisdiction, which the Bishop of Rome affirmeth that he hath over all Churches. I knowe howe great contentions have beeene in old time about this matter: For there hath beeene no time wherein the sea of Rome hath not countenanced to get an empire over other Churches. And in this place it shall not be out of season, to search by what means it grew then by little and little to some power. I do not yet speake of that infinite empire, which it hath not so long agoe taken by force to it selfe: for we will deare that to a place convenient. But here it is good to shew briefly, how in old time and by what means it hath advanced it selfe, to take to it selfe any power over other Churches. When the Churches of the East were diuided and troubled with the factions of the Ariani under the Emperours Constatine and Constant the sonnes of Constatine the Great; and Athanasius the chief defender there of the true faith was driven out of his see: such calamity compelled him to come to Rome, that with the authoritie of the sea of Rome, he might both after a sort repreffe the rage of his enemies, and confirme the godly that were in diffresse. He was honourably received of Julius then Bishop, and obtained that the Bishops of the West took upon them the defence of his cause. Therefore when the godly stood in great neede of foreign aide, and saw that there was very good succour for them in the church of Rome, they willingly came unto it the most authoritie that they could. But all that was nothing else, but that the communion thereof should be highly esteemed and should be counted a great shame to be excommunicate of it. Afterwarcde cuill and wicked men also added much vnto it. For to escape lawfull judgements, they fled to this sanctuarie. Therefore if any Priest were condemned by his Bishop, or any Bishop by the Synode of his province, they by and by appealed to Rome. And the Bishops of Rome received such appellations more greedily than was meete: because it seemed to be a forme of extraordinary power, lo to entermeddle with matters far and wide about them. So when Eutyches was condemned by Flaniarius Bishop of Constantinople, he complained to Leo that he had wrong done vnto him. Leo withoulte delay, no leffe vnerruely than suddenly, toke in hand the defence of an cuill cause, he greuously inveighed against Flaniarius, as though he had, without hearing the cause, condemned an innocent: and by this his ambition he caulesd that the vngodlines of Eutyches was for a certaine space of time strengthened. In Africa it is ceydent that this oftentimes chanced. For to soone as any lowd men had taken a foyle in ordinarie judgement, he by and by flow to Rome, and charged his countrimsen with many flandersous reports: and the see of Rome was alway ready to entermeddle. Which lowdnesse compell'd the Bishops of Africa to make a lawe, that none vnder paine of excommunication should appeale beyond the sea.

Lib.4.  Lib.4. Epift.79.

Lib.7. Epift.79.

The ground whereupon the souer-...
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In consecrating of Bishops, the power of the Bishop of Rome to other but the same which in other places others had. Lib. 2. Epift. 68, 8, 79.

6 But whatsoever it were, let vs see what authority or power the see of Rome then had. Ecclesiasticall power is contained in these lower pointes, ordering of Bishops, summoning of Councels, hearing of appeals or jurisdiction, chaftizing, admonitions or censure. All the olde Synodes commanad Bishops to be consecrate by their owne Metropolitans: and they never bid the Bishop of Rome to be called vnto it, but in his owne Patriarchie. But by little and little it grew in vfe, that all the Bishops of Itaie came to Rome to fetch their consecration, except the Metropolitans, which suffered not themselues to be brought into such bondage: but when any Metropolitans was to be consecrate, the Bishop of Rome sent thither one of his Priests, which should only be present, but not president. Of which thing there is an example in Gregory: at the consecration of Constantine Bishop of Miliane after the death of Laurence. Howbeit I do not thinke that that was a very ancient institution: but when at the beginning for honor and good will sake they sent one to another their Legates, to be witnesses of the consecration, and to testifie their communion with them, afterward that which was voluntarie, began to be holden for necessarie. Howsoever it be, it is evident that in olde time the Bishop of Rome had not the power of consecrating, but in the province of his owne Patriarchie, that is to say, in the Churches adjoyning to the citie, as the canon of the Nicene Synode faith. To the Consecration was annexed the fending of a Synodical Epistle, in which he was nothing aboute the rest. For the Patriarches were woont immediately after their consecration, by solemn writing to declare their faith, whereby they professed that they subscribed to the holy and catholike Councels. So rendring an account of their faith, they did approoue themselues one to another. If the Bishop of Rome had receiued of other, and not himselfe given this confession, he had thereby been acknowledged superiour, but when he was no leffe bound to give it, than to require it of other, and to be subject to the common law, truely that was a token of fellowship, nor of dominion. Of this thing there is an example in Gregories Epistle to Anastasius and to Cyriacus of Constantinopole, and in other places to all the Patriarches together.

7 Then follow admonitions or censure: which as in olde time the Bishops of Rome vsed toward other, so they did againe suffer them of other. Irenæus, greeuously reproaued Victor, because he vndiscreetly for a thing of no value, troubled the church with a pernicious diffention. Victor obeyed, and spurned not against it. Such a libertie was then in vre among the holy Bishops, that they vshed a brotherly authoritie toward the Bishop of Rome, in admonishing and chaftizing him if he at any time offended. He againe, when occasion required did admonish other of their dutie: and if there were any fault, rebuked it. For Cyprian, when he exhorteth Stephen to admonish the Bishops of France, fetcheth not his argument from the greater power, but from the common right that Priests haue among themselues. I beseech you, if Stephen had then beene ruler over France, would not Cyprian hate fadice: Restraine them, because they bee thine? but he feared far otherwise. This (faith he) the brotherly fellowship, wherewith we be bound one to another requireth that we should admonish one another. And we see also with how great sharpnesse of words he being otherwise a man of a milde nature inueth against Stephen himselfe, when he thinketh him to be too infolent. Therefore in this behalfe also there appeareth not yet, that the Bishop of Rome had any jurisdiction over them that were not of his owne province.

8 As concerning the calling together of Synodes, this was the office of eterie Metropolitane, at certaine appointed times to assemble a provincial Synode. There the Bishop of Rome had no authoritie. But a generall Councell the Emperor onely might summon. For if any of the Bishops had attempted it, not onely that they were out of his province, would not have obeyed his calling, but also there would by and by haue rifen an ymprore. Therefore the Emperor indifferently warned them all to be present. Socrates indeed reporteth, that Julius did expostulate with the Bishops of the East, because
9. Now remaineth the fourth kind of power, which standeth in appeals. It is evident that he hath the chief power, to whose judgment seate appellation is made. Many oftentimes appealed to the Bishop of Rome, and he himself went about to draw the hearing of causes to himself: but he was always laughed to scorn, when he passed his own bounds. I will speak nothing of the East and of Grecia: but it is certain that the Bishops of France stoutly withheld him, when he seemed to take to himself an empire over them. In Affricans there was long debate about that matter. For whereas at the Milevitas Councell, at which Augustine was present, they were excommunicate that appealed beyond the sea, the Bishop of Rome travailed to bring to passe, that that decree might be amended. He sent his legates to shew that that privilege was given to him by the Nicean Councell. The Legates brought forth the acts of the Nicean Councell, which they had fetched out of the storehouse of their own Church. The Affricans withheld it, and denied that the bishops of Rome ought to be credited in their own cause: and said that therefore they would send to Constantinople, and into other cities of Grecia, where copies were to be had that were lese sulpicious. It was found, that therein was no such thing written, as the Romanes had pretended. So was that decree confirmed, which took the chief hearing of causes from the Bishop of Rome: In which doing the lewd shamelesnes of the Bishop of Rome himself appealed. For when he guiltily did thrust in the Synode at Sardos in stead of the Nicean Synode, he was shamefully taken in a manifest falsehood. But yet greater and more shameles was their wickednes, that added a forged Epistle to the Councell, wherein I wrote not what bishop of Carthage, condemning the arrogance of Aurelius his predecessor, for that he was so bold to withdraw himselfe from the obedience of the sea Apostolike, and yielding himselfe and his Church, humbly craueth pardon. These be the goodly monuments of antiquity, whereupon the majesty of the sea of Rome is founded, while they do childishly lie, vnder the pretence of antiquity, that very blinde men may finde it out by groping. Aurelius (faith he) puffed vp with diuelish boldnes and stubbornnes, rebelled against Christ, and Saint Peter, and therefore to be condemned with curse. What said Augustine? But what said so many fathers that were present at the Milevitas Councell? But what neede is it to spende many words in confuting that foolish writing, which the Romanistes themselfes, if they have any face left, cannot looke upon without great shame? So Gratian, I cannot tell whether of malice or of ignorance, where he rehearsed that decree that they should be excommunicate that appeale beyond the sea, addeth an exception: V substitute peraduenture they appeale to the sea of Rome. What may a man doe to these beasts, which are so void of common reason, that they except that onely thing out of the lawe, for whose cause euerie man feeth that the lawe was made? For the counsell when it condemneth appeale beyond the sea, forbiddeth onely this, that none shoulde appeale to Rome. Here the good expostor excepteth Rome out of the common lawe.

10. But (to determine this question at once) one historick shall make plaine what maner of jurisdicution the bishop of Rome had in old time. Donatone of the black-house had accused Cæcilian bishop of Carthage. The man accused was condemned, his cause not the Bishop of Rome mishked and withstood for overreaching his bounds and receivings appeals which should not by order have beene brought vs to him.
not heard. For when he knew that the bishops had conspired against him, he would not appear. Then the matter came to the Emperor Constantine. He for as much as he wished to have the matter ended by ecclesiastical judgement, committed the hearing of it to Mecelades bishop of Rome. To whom he adjoined fellow commissioners, many bishops of Italy, France, and Spain. If that belonged to the ordinary jurisdiction of the see of Rome, to hear an appeal in an Ecclesiastical cause: why doth he suffer other to be joined with him at the will of the Emperor? Yea why did he himself take the judgement upon him rather by the Emperor's commandment, than by his own office? But let vs hear what hapned afterward. There Cclician got the victorie. Donat of the blacke houses was condemned for schaundr: he appealled: Constantine committed the judgement of the appeale to the bishop of Orleance. He fate as judge, to pronounce what he thought, after the bishop of Rome. If the see of Rome hath the chiefes power without apppellation: why doth Mecelades suffer himselfe to receive fo great a shame, that the bishop of Orleance should be preferred above him? And what Emperor doth this? even Constantine of whom they boast that he employed not only all his endeavour, but in a manner all the riches of the Empire to increafe the dignity of their see. We see therefore now, how far the bishop of Rome was at that time by all means from that supreme dominion, which he affiimeth to be given vnto him by Christ over all the Churches, and which he lyingly feith that he hath in all ages possesed by the consent of the whole world.

11 I know how many epiftles there be, how many writings and decrees, where in the bishops doe giue much, and boldly chalenge much vnto it. But this also all men that have a very little wit and learning do know, that the most part of those are vnsauiorius, that by the first taste of them a man may loone finde out of what shoppe they came. For what man of sound wit and sober, wil think that that goodly interpretation is Anaelus his owne, which is in Gratian reported vnder the name of Anaelus: that is, that Cephas is a head? The Romanifites do at this day abuse for defence of their see, many such trifles, which Gratian hath patched together without judgement: and yet still in so great light they will sell such smokes, wherewith in old time they were wont to mocke out the ignorant in darkenesse. But I will not bellow much Labour in confuting those things, which do openly confute themselves by reason of their vnsauiorius folly. I grant that there remaine also true epiftles of the old Bishops, wherein they set forth the honour of their see with glorious titles, of which forre are some epiftles of Leo. For that man as he was learned and eloquent, so was he also above measure desirous of glory and dominion: but whether the Churches then beleued his testimonie when he so advanced himselfe, that indeed is it that is in controverse. But it appeareth that many offended with his ambition, did also with that his greedy desire. Sometimes he appointed in his seced the bishop of Thessalonica through out Grecia & other countries adjoyning; sometim he appointed the bishop of Orleance, or some other throughout France. So he appointed Hormidas bishop of Hispalis to be his vicar in Spain: but every where he excepted, that he giueth out such appoinments upon this condition, that the Metropolitananes may have their ancient privileges remaining safe and whole. But Leo himselfe declareth, that this is one of their privileges, that if any doubt happen about any matter, the Metropolitan should first be asked his aduise. Therefore those appointments of vicars in his seced were upon this condition, that neither any bishop should be letted in his jurisdiction, nor any Metropolitan in being judge of Appeales, nor any provincial Council in ordering of their Churches. What was this else but to attaine from all jurisdiction; but to intermeddle to the appeasing of discordes, onely so far as the Law and nature of the communion of the Church suffeth.

12 In Gregories time, that ancient order was already much changed. For when the Empire was shaken, and treme in pieces, when France and Spain were affflieted with
with many overthrowes receiv'd, Slavonia wast'd, Italy vexed, and Affrica in a man-
ner destroyed with continual calamities, that in so great a shaking of civil affairs,
at least the integrat of Faith might remaine, or yet not vtilly perish, all the Bishops
from eck part did the rather joyn themselves to the Bishop of Rome. Theyere it came
to pazzle, that not onely the dignitie, but also the power of that Sea greatly increased.

Howbeit I doe not so much pazzle by what means 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 unbridled dominion, that one man might beare rule over oth-
er after his owne will. But the Sea of Rome had this reuerence, that it might with
her authoritie subdue and represse the lewde and obstinate that could not by the oth-
er Bishops be kept within their ductie. For Gregory doth oftentimes diligently testi-
fie this, that he doth no leffe faithfully preferue to other men their righthes, then hee
requereth his owne of them. Neither doe I (faith 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 wherein he doth more proudly boast of the large-
tnes of his Supremacie, than this: I know not what Bishop is not subject to the Sea
Apostolique when he is found in fault. But he by and by adioyneth. Where fault re-
qureth, not all according to the order of humilitie are equal. He giueth to himselfe
power to correct them that haue offended: if all doe their duties, he maketh himselfe
equal with the rest. But he himselfe giueth himselfe this power: and they assent to
it that would: and other that liked it not, might freely gainsay it, which it is well
knowne that the most part of them did. Befide that he speaketh there of the Primate of
Constantinople: which when he was condemned by the principall Synode, refuseth
the whole judgement. His fellow Bishops informed the Emperor of this stubbornes
of him. The Emperor willed Gregorie to be Judge of the case. We see therefore that
he both attempteth nothing, whereby he may breake the ordinarie iurisdiction, and
the same thing that he doth for the helping of other, he doth not but by the Com-
mandement of the Emperor.

13 This therefore was then all the power of the Bishop of Rome, to set himselfe
against obstinate and untamed heads, when there needed any extraordinarie re-
medie: and that to helpe and not to hinder other Bishops. Therefore he taketh no more
to himselfe over all other, than in another place he granteth to all other over him-
selfe, when he confesseth that he is readie to be corrected of all, to be amended of all.
So in another place he doth in deede command the Bishop of Aquileia to come to
Rome, to plead his cause in a controversie of Faith that was riven betwene him and
other: but he doth not command him of his owne power, but because the Empe-
ror had so commanded. Neither doth he giue warning that he alone shall be Judge,
but promiseth that hee will alfoeble a Synode by whom the whole matter may
be judged. But although there was yet such moderation, that the power of the Sea
of Rome had her certaine boundes, which it might not passe, and the Bishop of
Rome himselfe was no more aboue than vnder other: yet it appeareth how much
Gregorie disliked such statue. For he now 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 affairs. In another place: so great
burdens (faith he) of busineses doe hold me downe, that my minde can nothing at all be
raised vp to things above. I am shaken with many waves of causes: and after those
leisures of rest I am tossed with tempestes of troubledsome life, so that I may righthe
say, I am come into the depth of the sea, and the tempest hath drowned me. Hereby
gather, what he would haue said, if he had happened to be in these times. Although
he fulfilled not the office of a Pastor, yet he was doing it. He abstained from the gov-
ernment of the ciuall Empire, & confessed himselfe to be subject to the Emperor as other

Rt 2 were.
were. He did not thrust himselfe into the cure of other Churches, but being compelled by neceffitie. And yet he thinketh himselfe to be in a maze, because he cannot apply himselfe altogether onely to the office of a Bishop.

14 At that time the Bishop of Constantinople struied with the Bishop of Rome for the Supremacie, as it is alreadie said. For after that the fate of the Empire was stableflied at Constantinople, the maiestie of the Empire seemed to require that that Church alfo should have the fecond place of honour after the Church of Rome. And truely at the beginning, nothing more unaied to caufe the Supremacie to be given to Rome, but becaufe the head of the Empire was there at thattime. There is in Gratian a writing vnder the name of Pope Lucius, where he faith, that cities were no otherwise divided, where Metropolitanales & Primates ought to fin, than by the reaion of the civil government that was before. There is alfo another vnder the name of Pope Clement, where he faith, the Patriarches were ordained in those cities that had had the chiefie Flamines in them. Which, although it be faltie, yet is taken out of a truth. For it is certain, that to the end there should be made as little change as might be, the provinces were diuided according to the state of things that then were: and that Primates and Metropolitanales were fet in those cities that excelled the other in honors and power. Therefore in the Council at Taurinum it was decreed, that those Cities which in the civil government were the chiefie cities of every province, should be the chiefie seats of Bishops. And if it happened the honor of the civil government to be remoued from one city to another, that then the right of the Metropolitan citie should therewithall be remoued thither. But Innocentius Bishop of Rome, when he saw the ancient dignitie of his citie to grow in decay, after that the fate of the Empire was remoued to Constantinople, fearing the abatement of his ftead, made a contrarie law: wherein he denieth it to be neceffarie 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 above one mans sentence. Also we ought to suspect Innocentius himselfe in his owne cause. Howforuer it be, yet by his owne prouifio he sheweth, that from the beginning it was so ordered, that the Metropolitan citie should be disposed according to the outward order of the Empire.

15 According to this auncient ordinance, it was decreed in the first councell at Constantinople, that the Bishop of the citie should have the privileges of honor next after the Bishop of Rome, because it was a new Rome. But a long time after, when a like decree was made at Chalecon, Leo stoutly cryed out against it. And he not onely gave himselfe leave to efchee as nothing that which fexe hundred Bishops or moe had decreed: but also bitterly taunted them, for that they took from other sees that honour which they were fo bolde to gue to the Church of Constantinople. I bechee you, what other thing could move a man to trouble the worlde for fo small a matter, but mere ambition? He faith that that ought to bee inuoable, which the Nicene Synode hath once decreed. As though forsooth the Christian faith were endangerd, if one Church be preferred before an other: or as though Patriarchies were there diuided to any other ende, but for policies. But we know that po licie receiueh, yearequithh divers chaunges, according to the diuerfitie of times. Therefore it is fonde that Leo pretendeth, that the honour, which by the authoritie of the Nicene Synode was given to the fia of Alexandria, ought not to be giuen to the fia of Constantinople. For common reafon tell eth 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 Eaft withfloodo it, whom that thing most of all concerned. Truly Proterius was present, whom they had made Bishop of Alexandria in the place of Dioscorus. There were present other Patriarches, whose honor was diminished. It was their part to withfand it, not Leo which remained safe in his owne place. But when all they hold their peace, yea affent vnto it, and onely the Bishop of Rome resifteth;
refillet: it is ease to judge, what moveth him: that is, he forefeaw that which not long after happened, that it would come to passe, that, the glory of old Rome decaying, Constantinople not contented with the second place, would strue with Rome for the supremacie. And yet with his crying out he did no so much preuaile, but that the decree of the Councell was confirmed. Therefore his successors, when they saw themselves overcome, quietly gave over that stiffeffe: for they suffered that he should be accounted the second Patriarch.

16 But within a little after, *John* which in *Gregories* time ruled the Church of Constantinople, brake forth so far that he called himselfe the vnuersall Patriarch. Here *Gregorie* left he should in a very good caufe faile to defend his owne sea, did constantly set himcife against him. And truely both the pride and madnesse of *John* was intollerable, which desired to make the bounds of his Bishopricke equall with the boundes of the Empire. And yet *Gregorie* doth not claime to himselfe, that which he deneth to an other: but abhorreth that name as wicked, and vngodly, and abomimations, who so ever take it uppon him. Yea and also in one place he is angrie with *Eulalia* Bifhop of *Alexandria*, which had honored him with such a title. Behold (faith he) in the preface of the Epiftle which he directed to my felfe that haue forbidden it, ye haue care to imprin the words of proude calling, in naming me vnuersall Pope, which, I pray that your holinesse will no more doe, because that is withdrawn from you, which is gien to another more than reason requireth. I count it no honour, wherein I see the honor of my brethren to be diminishe. For my honour is the honor of the vnuersall Church, and the sound strengthe of my brethren. But if your holines call me the vnuersall Pope, it denieth it felle to be that which it confeseth me to be wholely. Truely *Gregorie* tooode in a good and honest caufe. But *John* holpen by the fauon of *Maurice* the Emperor, could never be remoued from his purpose. *Cyriacus* also his successor never suffered himselfe to be intreated in that behalfe.

17 At the last *Phocas*, which when *Maurice* was slaine, was set in his place (I wore not for what cause being more friendly to the Romances, but because he was there crowned without strife) granted to *Boniface* the third that which *Gregorie* never required, that *Rome* should be the head of all Churches. After this manner was the contouersie ended. And yet this benefite of the Emperour, could not so much haue profited the sea of *Rome*, vnlesse other things also had afterward happened. For *Grecia* and all *Asia* were within a little after cut off from the communion of *Rome*, France so much reverence him, that it obeyed no farther than it lusted. But it was then first brought into bondage when *Pipin* vfurped the kingdome. For when *Zacharie* Bifhop of *Rome* had beene his helper to the breach of his Faith, and to robbery, that threouth the lawfull King, he might violently enter upon the kingdome as laid open for a pray: he receaved this reward that the sea of *Rome* should have jurisdiction over the Churches of *France*: As robbers are wont in parting to divide the common spoile: so these good men ordered the matter betwene them, that *Pipin* should haue the earthly and ciuill dominion, spoiling the true king: and *Zacharie* should be made head 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 autioritie of *Charles*, in manner for a like caufe. For he was also indebted to the Bifhop of *Rome*, for that by his endeavour he had attened to the honor of the Empire. But although it be credible, that Churches ech where were before that time much deformed, yet it is certaine that the olde forme of the Church was then first utterly defaced in *France* and *Germanie*. There remaine yet in the records of the Court of *Paris* breife notes of these times, which, where they intreate of the matters of the Church, make mention of the covenante both of *Pipin* and of *Charles* with the Bifhop of *Rome*. Thereby we may gather that then was an alteration made of the old state.
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18 Since that time, when things did each where daily fall from worst to worst, and that partly by the ignorance, and partly by the slothfulness of the bishops. For when one man took all things upon him, and without measure proceeded more and more to advance himselfe against law and right: the bishops did not with such scale as they ought, endeavours themselves to restrain his lust, and though they wanted not courage, yet they were defitute of true learning and knowledge: so that they were nothing fit to attempt so great a matter. Therefore we see what and how Monsterous an unholy defiling of all holy things, and a scattering abroad of the whole order of the Church, was in Bernardes time. He complained that there rests by heaps to Rome out of all the world, ambitious men, couetous, Simonians, robbers of God, keepers of concubines, commiters of incest, and all such monsters, to obtaine or restrain ecclesiasticall honours by the Apostolike authorities: and that fraud and undermining, and violence were grown in force. He faith that that maner of judging which then was viled, was abominable, and unseemly, not onely for the Church, but also for a judiciall court. He crieth out that the Church is full of ambitious men: and that there is none that more dreadeth to commit mifchieuous acts, then robbers do in their case, when they divide the spoiles of waifaring men. Few (faith he) do looke into the mouth of the Lawgiver, but vnto his hands. But not without cause. For those hands 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 sown in the freest of the rich: silver glistereth in the mine: men run to it from all places: not the poore, but the stranger taketh it vp, or he peraduenture that runneth fastest before. But this maner, or rather this deathly, came not of them, I would to God it might ende in thee. Among these things theu a Pastor goeth forward compassed with much and precious array. If I durst say it, these are rather the Pasteors of dutes, than of sheepe. Forsooth Peter did thus, Paul played thus. Thy court is more accustomed to receive men good than to make them good. For the ill do not there profit, but the good do decay. Now as for the abuses of appeals that he rehearseth, no godly man can read them without great horror. At the last he thus concludes of that unbridled gredinesse of the sea of Rome in the usurping of jurisdiction: I speake the murmure and common complaint of the Churches. They crie out that they be mangled and dismembered. There are either none or few that do not either bewaile or feare this plague. Askst thou what plague? The Abbots are plucked from the bishops, the bishops from the Archbishops, &c. It is marvellous if this may be excused. In so doing ye procure that ye have fulnesse of power, but not of righteousness. Ye do this, because ye can doe it: but whether ye also ought to doe it, is a question. Ye are set to preferre, not to envy to every man his honour and his owne degree. These fewe things of many I listed to rehearse, partly that the readers may see, how fore the Church was then decayed, and partly that they may know in how great sorrow and mourning this calamitie held all the godly.

19 But now, albeit that we graunt to the Bishop of Rome at this day that preeminence and largenesse of jurisdiction, which that sea had in the meane times, as in the times of Leo and of Gregorie: what is that to the present state of the Papacie? I do not yet speake of the earthly dominion, nor of the ciuill power thereof, which we will afterwaide consider in place fit for it: but the very spiritual government that they boast of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme head of the Church in earth, and the vnutterfull Bishoppe of the whole world. And the Bishops themselves, when they speake of their owne authority, doe with great stoutnesse of countenance, pronounce that to them belongeth the power to command, and other are bound to the necessitie to obey, that so all their decrees are to be holden as confirmed with the divine.
to Salutation. Lib. 4. 208

divine voice of Peter, that the provincial Synodes are without force, because they want the presence of the Pope: that they may or clerks of any Church that they will; and may call them to their sea that have been ordered else where. Innumerable of that are in Gratian packe, which I do not now rehearse, lest I should bee too tedious to the Readers. But this is the summe of them, that only the Bishop of Rome hath the supreme hearing and determining of all ecclesiastical causes, whether it bee in judging and defining of doctrines, or in making of laws, or in estabishing of discipline, or in executing of judgements: It were also long and superfluous to rehearse the privileges that they take to themselves in resurrections, as they call them. But (which is most intollerable of all other) they leave no judgement in earth to restrain and bridge their outrageous lust, if they abuse so immeasurable power. It is lawfull for no man (say they) to revoke the judgement of that sea, because of the Supremacie of the Church of Rome. Againe, The judge shall be judged neither by the Emperor, nor by kings, nor by all the clergy, nor of the people. That is indeed too imperiously done that one man maketh himselfe judge of all men, and suffereth himselfe to obey the judgement of no man. But what if he vse tyrannie ouer the people of God? If he scatter abroad and waste the kingdom of Christ? If he trouble the whole Church? If he turn the office of Pastor into robberie? Yea though hee be newer so mischievous, hee saith that he is not bound to yeeld account. For these be the sayings of the Bishops: Gods will was to determine the causes of other men by men, but hee hath without question referred the bishop of this sea to his owne judgement. Again, The doings of subjicets are judged of by others of God only.

20 And that such decrees might have the more weight, they have falsely thrust in the names of the old bishops, as though things had beene so ordeined from the beginning; whereas it is most certaine, that it is newe and lately forged whatsoever the bishop of Rome giveth himselfe more then wee have rehearsed to be given him by the ancient Councils. Yea, they are come to so great shamelesnesse, that they have set forth a writing under the name of Anaclistus, Patriarch of Constantiopol, wherein he taketheth that it was decreed by the old rules, that nothing should be done euin in the furthest province, that were not first moued to the sea of Rome. Beside this, that it is certaine that is most vaine, what man shall thinke it likely, that such a commendation of the sea of Rome proceeded from the aduersarie and enuyer of honour and dignitie thereof? But verily he behoued that these Antichristes should be carried on to so great madness and blindnes, that their lewdnes might be plaine for all men to see, at least so many as wil open their eies. But the decreetall epistles heaped together by Gregory the ninth, against the Clemetines, & Extravagants of Martin, do yet more openly and with fuller mouth euie where breath forth their outrageous fiercenes, and as it were the tyrannie of barbarous kings. But these be the oracles, by which the Romanists will have 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 cannot erre: that the Pope is above the Councils: that the Pope is the supreme head of all bishops, and the supreme head of the Church in earth: I passe over the much aburder follies, which the foolish Canonists babble in their schooles, to which yet the Romish diuines do not only assent, but do also clap their hands at them, to flatter their idol.

21 I will not deal with them by extremtie of right. Some other man woulde against this their so great insolencie let the saying of Gyprian, Which hate vse among the bishops, at whose Counsell he was chief: None of vs calleth himselfe Bishop of Bishops, or with tyrannous fear compelleth his fellow bishops to necessitie to obey. Hee woulde obiect that, which a little after was decreed at Carthage. That none shoule bee called Prince, Priest, or chief Bishop. Hee woulde gather manie testimonies out of Histories, Canons out of Synodes, and many sentences out of the Decret 17, qve de
3. cap. Nennini, Innoc. 9. qve
i. ca nemo,
Symo. qve. 3.
cap. Aliorum.
Anther.
Ibid. c. fad. a.

The forgeries used in the Papacie to make the world beleive that they claim at this day no more than they haue had in ancie.
time.
Ibid. c. Ant.
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the bookes of olde writers, by which the bishop of Rome should be brought downe into the fellowship of rest. But I passe over all these, lest I should seeme too preciely to presse them. But let the best patrones of the sea of Rome answer me, with what face they dare defend the title of vnuerfall Bishop, which they see so oft to be condemned with curse by Gregorie. If Gregories testimonie ought to be of force, they doe thereby declare that Antichrist is there bishop, because they make him vnuerfall. The name also of head was no more valid. For thus he sayeth in one place: Peter is the chief member in the bodie, John, Andrew, and James the heads of particular peoples: yet they all are members of the Church vnnder one head: yea the hole ones before the lawe, the hole ones vnnder the lawe, and the hole ones vnnder grace, are set among members, altogether making vp the bodie of the Lord: and no man ever willed to have himselfe called vnuerfall. But whereas the Bishop of Rome taketh upon himselfe the power of commanudding, that thing finally agreeeth with that which Gregorie saith in another place. For whereas Eulobus bishop of Alexandria, had saide that he was commanuued by him, he answered in this wise, I pray ye, take away this word of commanudding from my hearing. For I know what I am, and what ye be. In place, ye he to me brethren: in manners ye be to me fathers. Therefore I commanued not, but I cared to tell you those things that I thought profitable. Whereas he so extended his jurisdiction without end, he doeth therein great and hainous wrong, not onely to the other bishops, but also to all particular Churches; which he so search and plucketh in pieces, that he may build his stae of their ruines. But whereas he exempteth himselfe from all judgements, and will so rage after the manner of tyrants, that he accounteth 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 utterly abhorret not onely from all feeling of godlineffe, but also from all humannitie.

22 But that I be not compelled to goe through and examine all things particularly, I doe againe appeale to them, that will at this day be accompted the best and most faithful patrones of the sea of Rome, whether they be not ashamed to defend the present state of the Papacie; which it is certaine to be an hundred times more corrupt, than it was in the time of Gregorie and Bernard: which state yet did then, so much displeace those holy men. Gregorie, Bernard, where complaineneth, that he is too much diuerly drawn away with foraine businesse: that he is under the colour of bishippicke brought backe to the world: wherein he suffereth so many cares of the world as he neuer remembreth that he sereueth when he was a laie man, that he is presed downe with tumult 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 tempests of trouble-some life: so that he may worthily say, I am come into the depth of the sea. Truly among those earthly businesse, he might yet teach the people with Sermons, privately admonish and correct such as it behooved, order the Church, give counsell to his fellow bishops and exhort them to their dutie: beside these things there remained sometimie to write: and yet he lamenteth his calamitie, that he is drowned in the depepest sea. If the government of that time was a sea: what is to be saide of the papacie at this time? For what likenesse have they together? Here be no preachings, no care of discipline, no zeal to the Churches, no spiritual doing, finally nothing but the world. Yet this maze is prais’d, as though there could nothing be found more orderly and better framed. But what complaints doeth Bernard poure out, what groanes doth he vitter, when he looketh upon the faultes of his age: What then would he do if he beheld this our age of iron, and worse if any be worse than iron? What obstinate wickedneffe is this, not onely stately to defend as holy and digne, that which all the holy men haue with one mouth condemned: but also to abuse their testimonie to the defence of the papacie, which it is certaine that they never knew
knew of? Howbeit of Bernard's time I confess, that then the corruption of all things was so great, that it was not much unlike our time. But they are without all shame, that fetch any pretence for it, out of that meane age, that is the time of Leo, Gregorius, and such other. For they do like as if one, to stablifh the Monarchie of Emperors, would praise the old state of the Empire of Rome: that is, would borrow the praises of libertie, to set forth the honor of tyranny.

23 Finally, although all these things were graunted them; yet there ariseth of freth a new thuite for them, when we deny that there is a Church at Rome, in which such benefits may be resident: when we deny that there is a bishop, which may beare these privileges of dignitie. Admit therefore all those things to be true, (which yet we have already wrung from them) that Peter was by the mouth of Christ appointed head of the vniterall Church: and that he left the honour that was giuen him in the sea of Rome; that the same was stablifhed by the authoritie of the ancient Church, and confirmed with long continuance: that the Supreme power hath beene alway by one conferre giuen of all men to the bishop of Rome, that he hath bee the judge of all both cauies and men, and himselfe subject to the judgement of none: let them have also more, if they will: yet I anfwer in one word, that none of these things auailed, vnlesse there be at Rome a Church and a bishop. This they must needs graunte me, that it cannot be the mother of Churches, which is not it selfe a Church: that he cannot be chief of bishops, which is not himfelfe a bishop. Will they therefore have the sea Apostolike at Rome? Then let them shew me a true and lawfull Apostlehip. Will they have the chief Bishop? Then let them shew me a Bishop. But what? where will they shew vs any face of a Church? They name one indeed, and have it off in theirometer. Truly the Church is knowne by her certaine markes: and bishopricke is a name of office. I speake not here of the people: but of the government it selfe, which ought continually to shine in the Church. Where is the ministerie in their Church, such as Christes institution requireth? Let vs call to remembrance that which hath before beene 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 confess that they are nothing lesse than Priests. As for the chief bishop himselfe, I would faine know what one thing at all he hath bishoplike. Firtit it is the principall point in the office of a bishop, to teach the people with th3 word of God: another and the next point to that is, to minifter 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 have him to be counted a bishop, that doth not with his little finger, no not once so much as in outward shew, touch any part of a bishops office.

24 It is not so of a bishop as it is of a king. For a king, although he doth not execute that which belongeth to a king, doeth nevertheless reteine the honor and title. But in judging of a bishop respect is had to Christes commandement, which alway ought to be in force in the Church. Therefore let the Romanists loose me this knot. I deny that their high bishop is the chief of bishops, forasmuch as he is no bishop. They must needs prooue this last point to be false, if they will have the victorious in the fiuit. But how saie they to this, that he not onely hath no power to e a bishop, but rather all things contrarie? But here, O God, whereat shall I beginne? at this learning, or at his manners? What shall I saie, or what shall I leave vnfaide? where shall I make an ende? This I saie, that whereas the world is at this day, stuffed with so many perverse and wicked doctrines, full of so many kindes of superstitions, blinded with so many errors, drowned in so great idolatrie: there is none of these any where, that hath not either flowed from thence: or at least beene there confirmed. Neither is there any other cause, why the bishops are caried with so great rage against the doctrine.
Cap. 7. Of the outwärde meanes

doctrine of the Gospel newly springing vp againe, why they bend all their strengthes
to oppresse it, why they kindle vp kings and princes to crueltye, but because they see
that their whole kingdome decayeth and falleth downe, so one as the Gospell of
Chrift commeth in place. Leu was cruel: Clement was bloudie: Paul 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 maintaine their power. Therefore fis they
cannot be safe, till they have driven away Chrift, they travel in this cause, as if they
did fight for their religion and countreies, and for their owne licences. What then? Shall
that be vs to the sea Apostolike, where we see nothing but horribile Apostasis? Shall
he be Chriftes vicar, which by perfecutiong the Gospell with furious enterprises, doth
openly profess himselfe to be Antichrist? Shall he be Peters successeour, that ran-
geth with sword and fire, to destroy all that ever Peter hath builded? Shall he be head
of the Church that cutting off and dismembering the Church from Chrift the onely
true head thereof, doth in it selfe plucke and teare it in pieces. Admit verly that in
the olde time Rome was the mother of all Churches: yet since it hath begun to be the
feate of Antichrist, it hath ceased to be that which it was.

25 We seeme to be too much euill speakers and rulers, when we call the Bishop
of Rome Antichrist. But they that so thinke, doe not understande that they accute
Paul of immodeifie, after whom we so speake, yea out of whose mouth we so speake.
And least any man object, that we doe wrongfully wrest against the Bishop of Rome;
these wordes of Paul that are spoken to another intent, I will briefly shew, that they
cannot be otherwise understood, but of the Papacie. Paul wrytheth, that Antichrift
shall fit in the temple of God. In another place also the holy Ghost describing his
image in the person of Antichristus, sheweth that his kingdome shall consist in haevi-
neffe of speech, and blasphemy of God. Herupon we gather, that it is rather a
tyrannie over soules, than over bodies, that is raised vp against the spiritual kingdom
of Chrift. Then, that it is such, as doth not abolish the name of Chrift and the
Church: but rather should abuse the pretence of Chrift, and lurke under the title of
the Church, as under a disguised vifour. But although all the heresies and sectes that
have bene from the beginning, belong to the kingdome of Antichrist: yet whereas
Paul prophesie, that there shall come a departing, by this description he signifieth,
that that state of abomination shall then bee raised vp, when a certaine vnderfall
departing shall poseffe the Church: howsoever many members 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 set vp the worke of iniquitie, which he would afterwa-
drew openly: thereby we understand, that this calamity was neither to be brought
in by one man, nor to be ended in one man. Now whereas he doth set out Antichrist
by this marke, that he shoulde plucke away from God his due honour, to take it to
himselfe: this is the chiefe token that we ought to followe in seeking out of Anti-
christ, specially where such pride procedeth even to the publike dilipation of the
Church. Sith therefore it is certaine that the Bishop of Rome hath shamelesly con-
veyed away to himselfe that which was the chiefe proper thing to God alone and
Chrift, it is not to be doubted but that he is the captain and standard bearer of the
wicked and abominable kingdome.

26 Now let the Romanists go, and object antiquitie against us: As if in so great
alteration of all things, the honour of the sea might stand where there is no sea. Euse-
bius telleth, how God, that there might be place for his vengeance, remooued the
Church that was at Hierusalem to Pella. That which we heare to have bene once
done, might be often done. Therefore so to bind the honor of supremacie to a place,
that he which is in deed the most hatefull unimie of Chrift, the higheft aduersarie of
the Gospell, the greatest waster and destroyer of the Church, the most cruell slaug-
terman and butcher of the saints, shoulde nevertheless be accounted the vicar of
Chrift,
Christ, the successor of Peter, the chief bishop of the Church, only because he occupied the see that was once the chiefest of all: that verily is too much to be scorned and foolish. I speak not, how great difference there is betweene the Popes chauncery, and a well framed order of the Church. Howbeit this one thing may well take away all doubt of this question. For no man that hath his right wit, will dunke the bishoprike enclosed in lead and bulles: much lisse in that schoole of fraudes and deceites, in which things the Popes spiritual government confitteth. Therefore it was very well sayd by a certaine man, that that church of Rome which is boaste of, is long ago turned into a court, which only is now scene at Rome. Neither do I here accuse the faules of men: but I shew that the papacie, it selfe is directly contrary to the true order of a Church.

27. But if we come to the persons of men, it is well enough known what manner of vicars of Christ we shall finde, Iulius for Sooth, and Leo, and Clement and Paul, shall be pillers of the christian faith, and the chiefe expostors of religion, which never knew any other thing of Christ, than that which he had learned in Lucians schoole. But why do I reckon vp three or foure Popes? as though it were doubtfull, what manner of forme of religion the popes with their whole college of Cardinalls have since long ago professe, and at this day do professe. For first this is the principall article of that secret Divinitie that raigneth among them, That there is no God: the second, That all things that are written and taught concerning Christ, are lies and deceits: the third, That the doctrine of the life to come, and of the last resurrection are mere fables. They do not all thinke so: and few of them speake so. I graunt. But this hath long ago begun to be the ordinary religion of popes. Whereas this is very well known to all that know Rome, yet the Romish Dyuines ceafe not to boaste, that by Christes privilege it is professed, that the Pope can not erre, because it was said to Peter: I haue praid for thee, that thy faith should not faunt. What, I pray you, win they by mocking so shamelessly, but that the whole world may understand, that they are come to that extremity of wickednesse, that they neither feare God, nor stand in awe of men?

28. But let vs imagine, that the vngodlines of those popes who I have spoken of, is hidden, because they have neither published it by preaching, nor by writings: but only have bewared it at their table, and in their chamber, or at least within wals of honies. But if they will have this privilege to be of force, which they pretend, they must needes wipe John the xxii. out of the number of Popes, who openly affirmed that foules are mortall, and that they die together with the bodies vntill the day of resurrection. And that you may perceive that the whole see with her principall staves was then wholly fallen: none of all the Cardinals withstood so great a madnesse, but the schoole of Paris moued the king of Fraunce to compell him to recant it. The king forbad his subiects to communicate with him, vnslyce he did out of hand repent: the same, as the manner is, he proclaimed by a herald. The Pope compellled by this necessitie, abjured his error. This example maketh that I neede not dispute any more with my adversaries about this that they say, that the see of Rome and the bishops thereof, can not erre in the faith, because it was said to Peter, I haue prayed for thee, that thy faith may not faunt. Truely, he fell with so soule 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 succeed after Peter in the bishoprie. Howbeit this is also of it selfe so childish, that it needeth no answere. For if they will drawe to Peters successors whatsoever was spoken to Peter, it shall follow that they are all Satans, forasmuch as the Lord said this also to Peter: Go behind, thou Satan, because thou art an offence to me. For it shall be as easy for vs to turne backe this latter saying against them, as it shall be for them to object the other against vs.

29. But I liift not to straine with them in playing the soole. Therefore I returne thither.
Of the outward meanes

Cap.7.

The uncleane manners of the Romane Bishops.

thither from whence I made digression. So to binde the place, and Christ, and the holy Ghost, and the Church together, that whosoever sit in that place, although he be the Deniill, yet he must be judged the Vicar of Christ and the head of the Church, because it was once the feate of Peter: I say this is not onely wicked and slaughterous to Christ, but also too great an absurdity and against common reason. It is alreadie long agoe since the Bishops of Rome are either without all religion, or the greatest enemies of Religion. Therefore they are no more made the the vicars of Christ, by reason of the feate which they occupie, than an idol, when it is set in the Temple of God, is to be taken for God. Now if their manners be to be judged upon, let the Popes themselfes ansuer for themselues: what one thing at all there is in them, wherein they may be knowne for Bishops. First, whereas there is such life at Rome, they not onely winking at it, but also as it were with secrete countenance allowing it, this is vitally vnmeet for Bishops, whole dutie is with seueritie of discipline to retraigne the licentiousneffe of the people. But I will not to rigorous against them, to charge them with other mens faults. But whereas they themselfes, with their own houfhold, with almost the whole Colledge of Cardinals, with the whole flocke of their Clergie, are so guen forth to all wickedneffe, filthineffe, uncleanneffe, to all kindes of lewde and mischievous doings, that they resemble rather monsters than men: therein truely they bewray themselues to be nothing lesse then Bishops. And yet they neede not to feared least I should further disclose their filthineffe. For both I am weare to have to doe in so flinking mire, and I must saue my chaufe cares, & I thinke that I have already enough and more prooved that which I went about: that is, that although Rome had in olde time been the head of Churches, yet at this day the is not worthy to be judged one of the smallest toes of the Churches feete.

The rising of Cardinals.

30 As concerning the Cardinals, (as they call them) I cannot tell how it is come to passe, that they be so sordenly rifen vp to so great dignitie. This name in Gregories time belonged to Bishops onely. 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 briefly, a Cardinall Priest is nothing else but a Bishop. In the writers before thate age I finde not this name at all. But I see that they were then lesse then Bishops, whom they be now far aboue. This saying of Augustine is well known: Although according to the names of honor, which the vic of the Church hath already obtained, Bishopsrike is greater than Priesthood, yet in many things Augustines is lesse then Hierome. Herein indeed he maketh difference betweene a Priest of the Church of Rome and other: but he indifferently setteth them all behind the Bishops. And that was so long obferued, that in the Councell of Carthage, when there were present two Legates of the sea of Rome, the one a Bishop, the other a Priest, the Priest was thrust backe into the laft place. But not to follow too old examples, there remaineth a Councell holden vnder Gregorie at Rome at which the Priestes sate in the lower place, and subscrib'd severally by these as for the Deacons, they had no place at all in subscrib'ing. And truly they had then no office, but to be present and vnder the Bishop at ministering of doctrine and of the Sacraments. Now the cafe is so changed, that they are become the cousins of Kings and Emperors. And it is no doubt but that they grew vp by little and little together with their head, till they were advanced to this high top of dignitie. But this also I thought good to touch shortly by the way that the readers might the better understand, that the Sea of Rome, such as it is at this day, doth much differ from that ancient one, vnder pretence whereof, it doth now maintaine and defend itselfe. But of what sort soever they were in olde time, forasmuch as they have now nothing of the true and lawfull office in the Church, they retaine onely a deceitfull colour & vaine visour: yea forasmuch as they have all things vterly contrary, it was necessary that should happen to them, which Gregorie wroteth fo oft. I say it & I say it. I gue sewarning of it, groning: that finally the order of Priesthood is fallen within,
it shall also not be able to stand long without. But rather it behoved that this should be fulfilled in them which Malachi faith of such: Ye haue gone back out of the way, & haue made manie to stumble in the law. Therefore ye haue made voide the covenante of Law, faith the Lord. Therefore behold, I haue giuen you out of estimation, and vile to all the people. Now I leave it to all the godly to thinke of what sort is that supreme height of the Hierarchie of Rome, whereunto the Papistes with abominable shameleffe little not to make subject the very word of God, which ought to haue beene honourable and holy both to heauen and earth, men and Angels.

The viij. Chapter.

Of the power of the Church as touching the articles of faith: and wish how unbridled licentiousneffe it hath in the papace beene wrested to corrupt all pureneffe of doctrine.

Now followeth the thirde place of the power of the Church, which partly consisteth in all the Bishops, and partly in the Councells, and those either provinciall or generall. I speake onely of the spirituall power, which is proper to the Church. That consisteth either in doctrine, or in jurisdiction, or in making of Lawes. Doctrine hath two partes, the authoritie to teach articles of Doctrin, and the expounding of them. Before that wee begin to discourse of every one of these in specialtie, wee will that the godly Readers bee warned, that whatsoever is taught concerning the power of the Church, they must remember to applicte it to that ende, whereunto (as Paul testified) it was giuen: that is, to edification, and not to destruction: which who so lawfully vse, they thinke themselves no more than the ministers of Christ, and therewithall the ministers of the people in Christ. Now of the edifying of the Church, this is the only way, if the ministers themselves endeavour to preferre to Christ his authoritie, which can not otherwise bee safe vnlesse that bee left vnto him, which he received of his Father: that is, that he be the onely souldier of the Church. For it is written, not of any other but of him alone, Heare him. The power of the Church therefore is not to be sparingly set forth, but yet to be enclosed within certaine boundes, that it bee not drawn hither and thither after the lust of men. Hereunto it shall be much profitable to note, how it is described of the Prophets and Apostles. For if we simplic grant vnto men such power as they lift to take upon them, it is plaine to all men, what a slippery readines there is to fall into tyrannic, which ought to be farre from the Church of Christ.

Therefore herie it must be remembered, that whatsoever authoritie or dignity the holy Ghost in the Scripture giuen either to the priests or to the Prophets, or to the Apostles, or to the succesors of the Apostles, all that same is giuen, not properlie to the men themselves, but to the ministerie ouer which they are appointed, or (to speake it more plainly in one worde) whereof the ministerie is committed to them. For if we go through them all in order, we shall not finde that they had any authority to teach or to answer, but in the name and word of the Lord. For when they are called to the office, it is also enjoyned them, that they shoule bring nothing of themselves, but speake out of the mouth of the Lorde. And hee 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 intent that they should speake nothing bedefe his wordes. Moses himselfe, the prince of all the prophets, was to be heard above the rest: but he was first instructed with his commandements, that he might not declare anie thing at all, but from the Lorde. Therefore it is faide, that the people when they embraced his doctrine, beleued in God, and in his servant Moses. Also that the authoritie of the Priests should not grow in contempt, it was stablished with most greuous
Mal. 3.4 & 6. STORY. But therewithall the Lord sheweth upon what condition they were to be heard, when he faith that he hath made his covenant with Levi, that the law of truth shou'd be in his mouth. And a little after he addeth: The lips of the priest shall keep knowledge, & they shall require the law at his mouth because he is the angel of the God of hosts. Therefore if the priest will be heard, let him hear himselfe the messenger of God; that is, let him faithfully report the commandements that he receiv'd of his author. And where it is specially entreated of the hearing of them, this is expressly fet, That they may answer according to the law of God.

Deut. 17.10. THE power of prophets consisted in delivering that which God had given them in charge. Ezek. 3.17. 3 What manner of power the prophets generally had, is very well described in Ezekiel: Thou art man (faith the Lord) I have gien thee to be a watchman to the house of Israel. Therefore thou shalt hear the word out of my mouth, and thou shalt declare it to them from me. He that is commanded to hear out of the mouth of the Lord, is he not forbidden to invent any thing of himselfe? But what is to declare from the Lord, but to speake as he may boldly boast, that it is not his own, but the Lords word that he hath brought? The selfe same thing is in Hieremie, in other words. Let the prophet (faith he) with whom is a dreame, tell a dreame: and let him that hath my word speake my word true. Certainly he appointeth a lawe to them all. And that is such, that he perumeth not any to teach more than he is commanded. And after he calleth it chaffe, all that is not from himselfe only. Therefore none of the Prophets thecleues opened his mouth, but as the Lord told him the words before. Whereupon these sayings are so oft found among them: the word of the Lord, the burden of the Lord, so faith the Lord, the mouth of the Lord hath spoken. And worthily. For Esaiie cried out that he had defiled lips. Jeremie contested that he could not speake, because he was a child: What could proceed from the defiled mouth of the one, and the foolish mouth of the other, but vnclene and vnwise, if they had spoken their owne speech? 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 deliver nothing, but that which they have received, then they be garnished with notable power and excellent titles. For when the Lord testifieth, that he hath set them over nations and kingdomes, to plucke vp and to root out, to destroy and plucke downe, to bulde and to plant, he by and by adiouneth the caufe: because he hath put his words in their mouth.

Esa. 6.5. Joh. 1.6. 4 Now if you looke to the Apostles: they are indeed commended with manie and notable titles, that they are the light of the worlde, and the salt of the earth, that they are to bee heard in stead of Christ, that whatsoever they binde or looise in earth shall be bound or loosed in heaven. But in their verie name they shew how much is permitted them in their office: that is, if they be apostles, that they shoulde not prate whatsoever they lift: but shoulde faithfully report his commandements from whom they are sent. And the words of Christ are plaine enough, in which he hath determined their embassage: when he commanded them to go & teach all nations, all those things that he had commanded. Yea, and he himselfe also receiv'd this law, and laid it vpon himselfe, that it should be lawfull for no man to refuse it. My doctrine (faith he) is not mine, but his that sent mee, my fathers. Hee that was alwaies the onely and eternall counsellor of the father, and he that was appointed by the father the Lord & school-master of all men, yea because he executed the miniftere of teaching, prescribed by his owne example to all minifters, what rule they ought to follow in teaching. Therefore the power of the Church is not infinite, but subject to the word of the Lorde, and as it were enclofed in it.

Ioh 7.16. THE ancient patriarchs and fathers taught by Christ. 5 But fith this hath from the beginning been of force in the church, and at this day ought to be in force, that the seruants of God shoulde teach nothing which they have not learned of him: yet according to the diversitie of times they have divers orders of learning. But that order which is nowe, much dffereth from those that were
were before. First if it be true which Christ faith, that none hath scene the Father, but the Sonne, and he to whom it hath pleased the Sonne to shew him, it behooved verily that they should be alway directed by the eternal wisdome of the Father, which would come to the knowledge of God. For how should they either have comprehended in minde, or uttered the mysteries of God, but by his teaching, to whome alone the secrets of the Father are open? Therefore the holy fathers in olde time knewe God no otherwishe but beholding him in the Sonne as in a glasse. When I say this, I meane that God did neuer by any other meanes disclose himselfe to men but by the Sonne, that is, his only wisdome, light and truth. Out of this fontaine did Adam, Noe, Abraham, Isaac, Jacob, and the other draw the knowledge that they had of heavenly doctrine. Out of the same fontaine haue also all the Prophets themselves drawen all the heavenly Oracles that they uttered. For verily this wisdome hath alway disclosed it selfe by moe waye then one. To the Patriarches he vfed secret revelations: but therewithall to confrme their minde, he adioyned such ligues, that it could not be dooubtfull to them, that it was God that spake. The Patriarches couered over from hand to hand to posterity, that which they had receiued. For the Lorde left it with them to this intent, that they should so spread it abroad. But the children and childrens children, by God secretely informing them, did knowe that that which they heard was from heauen, and nor from the earth.

6 But when it pleased God, to raise a more apparant forme of a Church he willed to haue his worde put in writing and noted, that the priests should fetch from thence what they might deliver to the people, and that all the doctrine that should be taught should be tried by that rule. Therefore after the publishing of the lawe, when the priests are commanded to teach out of the mouth of the Lorde, the meaning is, that they should teach nothing strange or differing from that kind of learning, which the Lorde comprehended in the lawe: and to add and diminish was unlawful for them. Then followed the Prophets, by whose in deede the Lorde published newe Oracles to be added to the lawe: but yet not so newe, but that they came out of the lawe, and had respect vnto it: For, as touching doctrine, they were only expositors of the lawe, and added nothing vnto it, but propheties of things to come. Those excepted, they vtered nothing else but a pure exposition of the lawe. Because it pleased the Lorde that there should be a plainer and larger doctrine, that weake confidences might be the better satisfied: he commanded that the Prophecies also should be put in writing, and accounted part of his word. And hereunto were added the histories, which are also the works of the Prophets, but made by the ending of the holy ghost. I recorne the Psalms among the Prophecies, because that which we attribute to the Prophecies is also common to the Psalms. Therefore that whole body compacted of the lawe, propheties, pfasmes and histories, was the worde of the Lorde to the olde people, by the rule whereof the priests and teachers even vnto Christes time were bound to examine their doctrine: neither was it lawful for them to swerve either to the right hand or to the left, because all their office was inclosed within these bounds, that they should answere the people out of the mouth of God. Which is gathered of a notable place of Malachie, where he biddeth them to be mindfull of the lawe, and to giue heede to it, even to the preaching of the Gosspell. For thereby he forbiddeth them all newe found doctrines, and gранteth them noe leaue to swerve euener so little out of the waye which Moses had faithfully shewed them. And this is the reason why David so honourably setteth out the excellencie of the lawe, and rehearts so many praiyes of it: that is, that the Iews should couet no forren thing without, litle within it was all perfection inclosed.

7 But when at last the wisdome of God was openly shewed in the flesh, that same wisdome with full mouth declared vnto vs all that euery man with mans witbe comprehended, or ought to be thought concerning the heavenly Father. Now therefore,
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fore, since Christ the son of righteousness hath shined, we have a perfect brightness of the truth of God, such as the clearest of it is wont to be at mid-day, when the light was before but dim. For verily the Prophet meant not to speake of any meane thing, when he wrote that God in olde time spake diversly and many waies to the fathers by the Prophets: but that in these last daies he began to speake to vs by his beloved Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some, and sometime by other, nor will adde Prophecies to Prophecies, or revelations to revelations: but that he hath so fulfilled all the partes of teaching in the Sonne, that they must have this of him for the last eternall testimonie. After which fort all this time of the new Testament wherein Christ hath appeared to vs with the preaching of his Gospel, even to the day of judgement, is expressed by the last hour, 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 new beyond it, or receive it fained of other. Therefore not without cause the Father hath by singular prerogative ordained the Sonne to be our teacher: commanding him, and not any man, to be heard. He did in deed in few words set out his school-mastership vnto vs, when he said, Hear him: but in which there is more weight and force than men commonly think. For it is as much in effect, as if leading us away from all doctrines of men, he should bring vs to him only, and command vs to looke at al the doctrine of salvation at him alone, to hang upon him alone, to cleare to him alone, finally (as the very words doe sound) to harken to the voice of him alone. And truly what ought there now to bee either looked for or desired at the hande of man, when the very word of life hath familiarly and openly disclosd himselfe vnto vs? Yea but it is meete that the mouthes of all men be shut, after that he, in whom the heavenly Father willed to have all the treasures of knowledge and wifedom to bee hidden, hath once spoken, and so spoken, as became both the wifedom of God (which is in no part vnperfect) and Messiah at whose hand the revelation of all things is hoped for: that is to say, that he left nothing afterward for other to be spoken.

8. Let this therefore be a fixed principle: that there is to be had no other word of God, whereunto place should be giuen in the Church, than that which is contained first in the lawe and the prophets, and then in the writings of the Apostles: and that there is no other manner of teaching rightly, but according to the prescription and rule of that word. Hereupon also we gather, that there was no other thing granted to the Apostles, but that which the prophets had had in olde time: that is, that they should expounde the olde Scripture, and shew that those things that are therein taught are fulfilled in Christ: and yet that they should not doe the same but of the Lord, that is to say, the spirite of Christ going before them, and after a certain manner enditing words vnto them. For Christ limited their embassage with this condition when he commanded them to goo and teach, not such things as they themselves had rashly forgered, but all those things that he had commanded them, and nothing could be more plainly spoken, than that which he saith in another place: but be not ye called masters, for onely one is your maister, Christ. Then to imprint this more deeply in their minde, he repeteath it twic in the same place. And because their rudeness was such, that they could not conceuie those things that they had heard and learned of the mouth of their maister, therefore the spirite of truth is promised them by whom they shoulde be directed to the true vnderstanding of all things. For that same restraining is to be diligently noted, where this office is assigned to the holy Ghost, to put them in minde of all those things that hee before taught them by mouth.

9. Therefore Peter who was very well taught howe much hee might lawfully doe, leaueth nothing either to himselfe or other, but to distribute the doctrine delivered of God. Let him that speaketh (faith he) speake as the wordes of God, that
is to say, not doubtfully, as they are wont to tremble whose owne conscience misgiveth them, but with plaine confidence, which becometh the servant of God furnished with allured instructions. What other thing is this, but to forbid al intentions of mans mind, from what head soever they have proceeded, that the pure word of God may be heard and learned in the Church of the faithfull? To take away the ordinances or rather the fained duties of all men, of what degree soever they bee, that the decrees of God onely may remaine in force? These bee these spirittuall armours, mightie through God to cast downe holds: by which the faithfull servants of God may throw downe counsels, and all height that advance the selfe against the knowledge of God, and may lead all knowledge captive to obeye Christ. Lo this is the souveraine power, wherewith it behoveth the Pasteurs of the Church to be endued, by what name soever they be called, that is, that by the word of God they may with confidence bee bold to do all things: may compel all the strength, glorie, wifdom and height of the worlde to yeld, and obey to his majestie: being vpholden by his power, may command all even from the highleft to the lowest: may build up the house of Christ, and pull downe the house of Satan: may feed the sheepe & drive away the wolves: may instruct & exhort the willing to leaue: may reprooue, rebuke and subdue the rebellious & stubborn: may binde, & loose: finally may thunder and light, if need be: but all things in the worlde of God. Howbeit ther is, as I haue faied, this difference betwene the Apoftles and their successors, that the Apoftles were the certaine & authentike secretaries of the holy Ghost, and therefore their writings are to be esteemed for the oracles of God: but the other have none other office, but to teach that which is set foorth & written in the holy Scriptures. We determine therefore, that this is not now left to faithfull ministers, that they may coinie any new doctrine, but that they ought simply to eleaue to the doctrine, whereunto the Lord hath made all men without exception subject. When I say this, my meaning is not onely to shew what is lawfull for all particular men, but alfo what is lawfull for the whole vniuerse Church. Now as touching all particular men: Paul verily was ordered by the Lorde Apostle to the Corinthians: but he denieth that he hath dominion over their faith. Who now dare take a dominion upon himselfe, which Paul left forth that it belonged not to him? If he had acknowledged himselfe to have this libertie of teaching, that whatsoever the Pastor teacheth he may therein of right require to be beleued: he would never haue taught the Corinthians this discipline, that while two or three prophets speake, the rest should judge, & if it were revealed to any that fay the first should hold his peace. For so he spared none, whose authority he made not subject to the judgement of the word of God. But wil I somma fay, of the whole vniuerse Church the case is otherwise. I anfwer that in another place Paul meeteth with this doubt also, where he faith, that faith is by hearing, & hearing by the word of God. Truly, if faith hang of the word of God only, hath respect vnto & refleth vpon it alone, what place is there none left to the word of the whole world? For here in no man may doubt that hath well known what faith is. For Faith ought to be fet vpon that faithfullnesse, whereby it may stand invincible against Satan, and all the engines of the hell, and against the whole worlde. This faithfullnes we shall no where finde but in the onely worde of God. Againe, it is a generall rule which wee heere ought to haue respect vnto: that God doth therefore take from men the power to set forth a newe doctrine, that hee onely may be our schoolemaister in heavenly learning, as hee onely is true which can neither lie nor deceive. This rule belongeth no leffe to the whole Church than to enorie one of the faithfull.

10 But is this power of the Church, which we haue spoken of, to be compared with that power, whereof the spirittuall tyrants, that haue falsely called themselves Bishops and Prelates of Religion, haue in certaine ages past boastted themselves among the people of God, the agreement shall be no better than Christ hath with Belial. Their tyrannie who bindeth the world to believe what soever pleaseth them to teach.
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Beliaw. Yet it is not in this place my purpose to declare in what sort and with how wicked meanes they have exercised their tyranny: I wil but rehearse the doctrine, which at this day they defend, first with writings, and then with word and fire. Because they take it for a thing confessed, that a generall Councell is the true image of the Church, when they have taken this principle, they do without doubt determine, that such counsellors are immediately governed of the holy Ghost, and that therefore they cannot erre. But whereas they themselfes do rule the counsellors, yea and make them, they do indeed challenge to themselfes whatsoever they affirme to be due to the counsellors. Therefore they wil have our faith to stand and fall at their will that whatsoever they shall determine on the one side or the other, may be established & certaine to our minds: so that if they allow any thing we must allow the same without doubting: if they condemn any thing we must also hold it for condemned. In the meanes time after their owne lust, and defiling the word of God, they came doctrines, to which afterward they require by this rule to have faith gien. For they also fay that he is no Christian, that doth not certainly consent to all their doctrines as well affirmative as negative: if not with expressed yet with unexpressed faith: because it is in the power of the Church to make new articles of the Faith.

II First let vs heare by what arguments they proue that this authoritie is gien to the Church: and then we shall see how much that maketh for them which they allege of the Church. The Church (fay they) hath notable promises, that it shall never be for taken of Christ her spouse, but that it shall be guided by his spirit into all truth. But of the promises which they are wont to allege, many are given no leste to erue one of the faithful particularly, than to the whole Church univerally. For though the Lord spake to the twelve Apostles, when he said: Behold I am with you even to the end of the world: Again: I will ask my father, and he shall give you an other comforter, namely the Spirit of truth: yet he made the promise not only to the whole number of the twelve, but also to every one of them: ye to the other disciples likewise, either those that he had already receu'd, or those that should afterward be added to them. But when they expound such promises full of singular comfort, as though they were gien to none of the Christians, but to the whole Church together: what do they else, but take away from all Christians that confidence which they all ought to receive thereby to encourage them? Yet I do not here deny, but that the whole fellowship of the faithful furnisht with manifold duetue of gifts, is endued with much larger and more plentuefull treasure of the heavenly wisdome, than each one severally: neither is it my meaning, that this is spoken in common to the faithful, as though they were all alike endued with the spirit of understanding and doctrine: but because it is not to be granted to the aduersaries of Christ, that they should for the defence of an euill cause wrest the Scripture to a wrong sense. But, omitting this, I simply confesse that which is true, that the Lord is perpetually present with his, and ruleth them with his spirit. And that this spirit is not the spirit of error, ignorance, lying or darknes: but of sure reuelation, wise and true, and light, of whom they not deceitfully may learne those things that are gien them, that is to say, what is the hope of their calling, and what be the riches of the glory of the inheritance of God in the Saints. But whereas the faithful, eu'n they that are endued with more excellent gifts above the rest, do in this flesh receiue onely the first fruits and a certaine taste of that Spirit: there remaineth nothing better to them than knowing their owne weaknesses, to hold themselves carefully within the bounds of the words of God: least, if they wander farre after their owne sense, they by and by stray out of the right way, and much as they be yet voide of that spirit, by whose onely teaching truth is discerned from fallhood. For all men do confesse with Paul, that they have not yet attained to the marke. Therefore they more endeauour to daily profiting, than glorie of perfection.
12. But they will take exception, and say that whatsoever is particularly attributed to every one of the holy ones, the same doth thoroughly and fully belong to the Church itself. Although this hath some seeming of truth, yet I deny it to be true. God doth indeed so distribute to every one of the members the gift of his Spirit by measure, that the whole body wanteth nothing necessarie, when the gifts are given in common. But the riches of the Church are always such, that there ever wanteth much of that highest perfection, which our adversaries doe boast of. Yet the Church is not therefore so left destitute in any behalf, but that she alway hath so much as is enough. For the Lord knoweth what her necessarie requireth. But, to hold her under humiliation and godly modestie, he giueth her no more than he knoweth to be expedit. I know what here also they are wont to object, that is, that the Church is cleanced with the washing of water in the word of life, that it might be without wrinkles and spot, and that therefore in another place it is called the piller and stay of truth. But in the first of these two places is rather taught, what Christ daily worketh in it, than what he hath alreadie done. For if he daily sanctifieth, purgeth, pollueth, wipeth from spots all them that be his: truely it is certaine that they are yet besprinkled with some spots and wrinkles, and that there wanteth somewhat of their sanctification. But how vain and fabulous is it, to judge the Church already in every part holy and spotles, whereof all the members are spotty and very unclean? It is true therefore that the Church is sanctified of Christ. But only the beginning of that sanctifying is here seen: but the end and full accomplishment, when Christ the holie of holy ones shall truely and fully fill it with his holiness. It is true also that the spots and wrinkles of it are wiped away: but so that they be daily in wiping away, vntil Christ with his coming doth utterly take away all that remaineth. For vnlesse we grant this, we must of necessarie affirm with the Pelagians, that the righteousones of the Faithfull is perfect in this life: and with the Cathari and Donatists we must suffer no infirmities in the Church. The other place, as we have else where seen, hath a former vterlie differing from that which they pretend. For when Paul hath instructed Timothee, and framed him to the true office of a Bishop, he taught that he did it to this purpose, that he should know how he ought to behave himselfe in the Church. And that he should with the greater religiounes & endevor bend himselfe thereunto, he adding that the Church is the very piller and stay of truth. For what else doe these words meane, but that the truth of God is preserved in the Church, namely by the ministry of preaching? As in another place he teacheth, that Christ gave Apostles, Pastors, and Teachers, that we should no more be carried about with every winde of doctrine, or be mocked of men: but that being enlightened with the true knowledge of the Soule of God, we should altogether meete in vnitiue of Faith. Whereas therefore the truth is not extinguished in the world, but remaineth stable, that same commeth to passe because it hath the Church a faithfull keeper of it, by whose helpe and ministrie it is sustained. But if this keeping standeth in the ministrie of the Prophets and Apostles, it followeth that it hangeth wholly hereupon, if the word of the Lorde be faithfullie preferred and doe keep his purse.

13. But that the readers may better understand, upon what point this question chiefly standeth, I will in few words declare, what our adversaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth hercunto, and thus they expound it, that forasmuch as it is governed by the Spirit of God, it may goe safely without the word: that wherether it goeth, it cannot think nor speake anything but truth: that therefore if it determine any thing without or beside God's word, the same is no otherwise to be esteemed than as a certaine oracle of God. If we grant that first point, that the Church can not erre in things necessarie to saluation, this is our meaning, that this is therefore because forsaking all his owne wisdom, she suffereth her selfe to be taught of the holy Ghost.
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by the wordes of God. This therefore is the difference. They set the authoritie of the Church without the wordes of God, but we will that it be annexed to the word, and suffer it not to be feuered from it. And what maruel is it, if the spouse and scholar of Christ be subject to her husband and schoolemaster, that she continually and earnestly hangeth of his mouth? For this is the order of a well government, that the wife should obey the authoritie of the husband, and this is the rule of a well ordered schoole, that the teaching of the schoolemaster alone should there be heard. Wherefore let the Church not be wise of her selfe, nor thinke any thing of her selfe: but determine the end of her wisdom where he lieth made an end of speaking. After this manner she shall also distrust all the intentions of her owne reason: but in those things wherein it standeth upon the word of God, the shall waier with no distrustfulness or doubting, but shall rest with great assurednes and steadfast constancie. So also trusting upon the largeness of those promises that the bath, she shall have whereupon abundantly to sustaine her faith: that she may nothing doubt that the best guide of the right way, the holy spirit, is alway present with her: but there with all the shall kepe in memorie whatsoever the Lord would have vs to recieve of his holy spirit. The spirit (faith he) which I will send from my father shall lead you into all truth. But how? because (faith he) he shall put you in mind of all those things that I have told you. Therefore he giuen thee warning, that there is nothing more to be looked for of his spirit, but that he should enlighten our minde to perceive the truth of his doctrine. Therefore Chrystofrome faith excellently well. Many (faith he) do boast of the holy spirit: but they which speake their owne do falfly pretend that they have him. As Chryst testified that he spake not of himselfe: because he spake out of the law and the Prophets: so if any thing beside the Gospeall be trusted in vnder the title of the spirit, let vs not beleue it, because as Christ is the fulfilling of the law and the Prophets: so is the spirit of the gospel. These be his words. Now it is easie to gather how wrongfully our adversaries do, which boast of the holy Ghost to no other end but to fet forth vnder his name strange and forraigne doctinies from the word of God, whereas hee will with unspakable knot be conioined with the word of God, and the same doth Chryst proffesse of him when he promiseth him to his Church. So is it truly. What fobiets the Lord hath once prescribted to his Church, the same he will have to be perpetually kept. But he hath forbidden her, that she should not adde any thing to his word, nor take any thing from it. This is the inuiolable decree of God and of the holy Ghost, which our adversaries go about to abrogate, when they faine that the Church is ruled of the spirit without the word.

14 Here againe they murmure against vs, and say that it behooved that the Church should add some things to the writings of the Apostles, or that they themselves should afterward with liuely voice supply many things which they had not clearly enough taught, namely if Christ spake vnto them. I have many things to be said to you, which you cannot now beare, and that these be the ordinances, which without the scripture have beene receiued onely in vfe and maner. But what shamelesnesse is this? I grant the disciples were yet rude, and in a manner vnapt to learne, when the Lorde said this vnto them. But were they then also holden with such dullenes, when they did put their doctrine in writing, that they afterward needed to supply with liuely voice what they had by fault of ignorance omitted in their writings? But if they were already lead by the spirit of truth into all truth when they did let foorth their writings: what hindered that they have not therein contained and left written a perfect knowledge of the doctrine of the Gospel? But go to: let vs grant them that which they require. Only let them point out what be those things that it behooved to be revealed without writing, If they dare enterprife that, I will affaile them with Augustines words: that is, When the Lord had said nothing of them, which of vs dare say these be, or thole they be; or if any dare say so, wherby doth he proove...
it? But why doe I strive about a superfluous matter? For a very child doth know, that in the writings of the Apostles, which these men doe make in a manner lame and but halfe perfect, there is the stature of that regulation which the Lorde did then promise them.

15 What? say they, did not Christ put out of controversy whatsoever the Church teacheth and decreeth, when he commandeth him to be taken for a heathen man and a Publicane that dare say against her? First in that place is no mention made of doctrine, but only the authoritie of the cures is established for correcting of vices, that they which have beene admonished or rebuked should not resist his judgement. But omitting this, it is much maruiall, that these laws have so little shame, that they dare be proud of that place. For what shall they get thereby, but that the content of the Church is neuer to be despised, which neither confesseth but vnder the truth of the word of God? The Church is to be heard, say they. Who denieth it? forasmuch as it pronounced nothing but out of the word of the Lord. If they require any more let them know that these words of Christ doe nothing take their part therein. Neither ought I to be thought too much contentious because I stand so earnestly upon this point. That it is not lawfull for the Church to make any new doctrine, that is, to teach and declare for an Oracle any more than that which the Lord hath revealed by his word. For men of sound wit doe see how great danger there is, if so great authoritie be once granted to men. They see also how wide a window is opened to the mockings and calumnations of the wicked, if we say that that which men have judged is to be taken for an Oracle among Christians. Beside that, Christ speaking according to the consideration of his owne time, giuen this name to the Synagogue, that his disciples should afterward learn to reverence holy assemblies of the church. So should it come to passe that every Citie and village should have equall authoritie in conying of doctrines.

16 The examples which they use, doe nothing helpe them. They say that the Baptising of infants, proceeded not so much from the express commandement of the Scripture as from the decree of the Church. But it were a very miserable succour, if we were compelled to flee to the bare authoritie of the Church for defense of the Baptisme of infants: but it shall in another place sufficientely apperare that it is far otherwise. Likewise whereas they object that that is no where found in the Scripture, which was pronounced in the Niceene Synode, that the Sonne is confubstantial with the Father: therein they doe great wrong to the fathers, as though they had rashly condemned Arminius, because he would not seare to their words, when he professed all that doctrine which is comprehended in the writings of the Prophets, and Apostles. This word, I grant, is not in the Scripture: but when therein is so oft affirmed, that there is but one God; againe, Christ is so oft called the true and eternal God, one with the Father: what other thing doe the Fathers of the Niceene Council when they declare that he is of one substance, but simply set out the natural sense of the Scripture? But Theodorite reporteth that Constantine vseth this preface in their assembly, In disputations (faith he) of Divine matters, there is a prescribed doctrine of the holy Ghost: the Bookes of the Gospels and of the Apostles, with the Oracle of the Prophets, doe fully shew vs the meaning of God. Therefore laying away dissord, let vs take the discoueries of questions out of the words of the Spiritue. There was at that time no man that spake against these holy monitions. No man took exception, that the Church might add somewhat of her owne: that the Spiritue revealeth not all things to the Apostles, or at least vtered them not to those that came after: or any such thing. If it be true which our ancestors would have: first, Constantine did euill, that tooke from the Church her authoritie; then, whereas none of the Bishops at that time rose vp to defend it, this was not without breach of their Faith: for so they were betrayers of the right of the Church. But sicth Theodorite reheareth that...
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they willingly embraced that which the Emperour saide, it is certaine that this new
doctrine was then utterly unknowne.

The ix. Chapter.

Of Counsels and of their authoritie.

N ow although I grant them all things concerning the Church: yet they shall
thereby not much prevaile for their intent. For whatsoever is said of the Church,
the same they by and by give to the Counsels, forasmuch as in their opinion those
represent the Church. Yet where they so stiffly contend for the power of the church,
they do it of no other purpose, but to give all that they can to the Bishop of Rome
and his garde. But ere I beginne to discourse this question, I must needs here make
protestation of two things aforehand. First, that where I shall in this point be somewhat
rough, it is not because I leffe esteeme the olde Counsels than I ought to doe. For I
reverence them from my heart, and with them to be had in their due honor with all
men. But herein is some mean, that is, that there be nothing withdrawn from Christ.
Now this is the right of Christ, to be the head in all Counsels, and to have no man
fellow with him in this dignity. But I say that then only he is the head, when he govern-
eth the whole assembly with his word and spirit. Secondly, whereas I giue leffe to
Counsels than the adueraries require, I doe not for this cause that I am afraid of
the Counsels, as though they did make for their side, and were against ours. For
as we are abundantly furnished with the word of the Lord to the full proofe of our
doctrine fully, and to the overthrow of the whole Papistrie that we need not much to
defire any other thing beside it: so if the matter require, the olde Counsels do for a
great part minister unto vs so much as may suffice for both.

2 Now let vs speake of the thing it selfe. If it be sought of the Scriptures, what
is the authoritie of Counsels: there is no plainer promiseth than in this sayeing of
Christ: Where two or three shall be gathered together in my name, there I am in the
midst of them. But that doth no leffe belong to every particular assembly than to a
generall Counsell. But the doubt of the question standeth not therein: but because
there is a condition added, that God will so onely be in the midst of the Counsell,
if it be gathered together in his name. Therefore although our adversaries do a thou-
sand times name Counsels of Bishops, they shall little prevaile: neither shall they
make vs to beleue that which they affirm, that is, that they be governed of the holy
Ghost, vnless they have proved that they are gathered together in the name of Christ.
For it is as possible that wicked and euill Bishops may conspire against Christ, as good
and honest Bishops may come together in his name. For a verie cleare proofe heere
of are many decrees that haue proceeded from such Counsels. But this shal be seen
hereafter. Now I do but answer in one word that Christ promiseth nothing, but to
them that are gathered together in his name. Let vs therefore define what that is. I
deny that they be gathered together in the name of Christ, which casting away the
commandement of God, wherewith he forbiddeth any thing to be added to his word, or
taken from it, do decree every thing after their owne will: which being not conten-
ted with the Oracles of the Scripture, that is to say the only rule of perfect wisdom,
do imagine some new thing of their own head. Surely, such Christ hath not promised that
he will be present at all Counsels, but hath adjoined a peculiar marke, whereby to
make true and lawful Counsels different from other: it is meeke that we should not
neglect this difference. This is the covenant, which in old time God made with the
Leuitical priests, that they should teach out of his mouth. This he alway required of
the prophets: this law also we see to haue been laid vp by the Apostles. Who to brake this
covenant, God doth not vouchsafe, to let them haue the honor of priesthood, nor any
authority.
authority. Let the aduersaries vndoo me this knot, if they will make my faith bounde to the decrees of men beside the word of God.

3 For whereas they thinke not that truth remaineth in the Church vnlesse it bee among the Pastors: and that the Church it selfe standeth not, vnlesse it appeare in generall Counsels: that is farre from having beene alwaye true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of Esai a Church at Hierusalem, which God had not yet forsaken. But of the Pastors hee faith thus: The watchmen are all blinde, neither know they any thing. They are all dum dogs, neither are they able to bache. They lie along and sleepe, and loue sleepe: and the pastors themselves know nothing, nor do undergo: and they doe altsogther looke bache vnto their owne waies. After the same maner (see faith: The watchman of Ephraim with God, the share of the fouler, a hatred in the house of God. Where joyning them with God by way of mockage, hee teacheth that their pretence of the priesthood is vaine. The Church also endured vnto the time of Hieremies. Let vs heare what he faith of the Pastors. From the prophet even to the priest, euene one followeth lying. Againe: The prophets do prophesie a lie in my name, when I have not sent them nor commanded them. And I lefte we should bee too long in reciting his words, let those things be read that he hath written in the whole xxij. and xl. Chapters. At that time on the other side Ezechiel did no more gently inuoy against the same men. The conspiracie (faith he) of the prophets in the midst of hire as a roaring lion, & that violently takest his pray. Her prophets haue broken his lawe, and haue debiled his holy things, and haue made no difference betweene holy and profanne: and the rest that he adioyneth to the same effect. Like complaints are euery where in the prophets, so that nothing is ofter found in them.

4 But perhaps it might be that it was so among the Iewes: but our age is free from so great an euill. I would to God indeed it were so: but the holy Ghost hath giuen warning that it shall be farre otherwise. The words of Peter are plaine. As (faith he) there were in the old people false prophets, so shall there also bee among you false teachers, shily bringing in fectes of pretention, see you not howe hee faith, that there is danger to come, not by men of the common people, but by them that shall boast themselves with the title of teachers and pastors? Moreouer howe oft hath it bee spokun by Christ and his apostles, that there should very great dangers hang ouer the Church by the pastors? Yea, Paul plainly sheweth, that Antichrist shall fit in no other place than in the temple of God. Whereby hee signifieth, that the horrible calamitie of which he there speaketh, shall come from no where else but from them that shall fit in stead of pastors in the church. And in another place he sheweth, that the beginnings of so great a mischief are euery already neere at hande. For when he speaketh to the bishop of Ephesus, I know (faith he) that after my departure there shall enter into you such synning wolves not sparing the flocke. And they shall be of your owne felues, that shall speake peruerse things, to lead away disciples after them. How much corruption might a long course of yeeres bring among pastors, when they could so farre go out of kinde in so small a space of time? And i not to fill much paper with rehearsing them by name: we are admonished by the examples in a maner of all ages, that neither the truth is alwaye nourished in the bosome of the pastors, nor the safetie of the Church doth hang upon their estate. They ought indeed to haue bene the goournors and keepers of the peace and safetie of the Church, for preperation whereof, they are ordeined: but it is one thing for a man to performe that which hee ought, and another thing to owe that which he perfometh not.

5 Yet let no man take these our wordes in such part, as though I woulde euere where and rathly without any choise diminsh the authoritie of Pastors. I do but one ly admonish that euery among pastors themselves there is a choise to be had, that wee shoulde not immediately thinke them to be pastors that are so called. But the
Pope with all his flock of bishops, upon none other reason, but because they are called Pastors, shaking away the obedience of the word of God, do tumble and toss all things after their owne lust: and in the meantime they trample to perjury, that they cannot be destitute of the light of truth, that the spirit of God perpetually abideth in them, that the church confoundeth them and dieth with them. Although there be now no judgements of the Lord, whereby he may punish the world at this day with the same kinde of punishment, wherewith sometime he took vengeance of the unhallowes of the old people, that is, to strike the pastors with blindness and amazement alike. Neither do they most foolish men understand, that they sing the same songs, which those in old time did sing that warred against the word of God. For the enemies of Hieremia did thus prepare themselves against the truth: Come, and we will imagine imaginations against Hieremia: forasmuch as the law shall not perish from the priest, nor counsel from the wife man, nor the word from the prophet.

6 Hereby it is ease to answer to that other objection concerning general counsels. It can not be denied but that the Jews had a true Church in the time of the prophets. But if there had been a general council gathered together of the priests, what manner face of the church had there appeared? We are what God faith, not to one or two of them but to the whole order: The priests shall be astonished, and the prophets shall be made afraid. Again, the law shall perish from the priest, and counsel from the Elders. Again, Night shall be to you in stead of a vision, and darkness in stead of prophecy: and the sunne shall fall downe upon the prophets, and be darkened upon these dates &c. Well: if all such had then been gathered together in one, what spirit should have governed in that assembly? Of that thing we have a notable example in that council which Achab called together. There were present four hundred prophets. But because they were come together of no other mind but to flatter the wicked king; therefore Satan was sent of the Lord to be a lying spirit in the mouth of them all. There by all their voices the truth was condemned. Mich was condemned for an heretike, smitten and cast in prison: So was done to Hieremia, so to the other prophets.

7 But let one example suffice for all, which is more notable than the rest. In that council which the bishops & Pharisees gathered at Jerusalem against Christ, what can a man say that there wanted, in so much as pertained to the outward show? For if there had not then been a Church at Jerusalem, Christ would never have communicted with their sacrifices and other ceremonies. There was made a solemn summons of them together: the high bishop fane as chief: the whole order of priests fane by him: yet Christ was there condemned, and his doctrine dven away. This doing is a proofe that the Church was not enclosed in that council. But there is no peril that any such thing should happen to vs. Who hath given vs assurance thereof? For it is not without fault of sluggines, to be too careles in so great a matter. But where the holy Ghost doth with express words prophecy by the mouth of Paul, that there shall come a departing (which cannot come but that the pastors must be the first that shall forsake God) why are we herein wilfuly blinded to our own destruction? Wherefore it in no wise to be granted, that the Church confoundeth in the company of pastors, for whom the Lord hath no where undertaken that they shall perpetually be good, but he hath pronounced that they shall sometime be euill. But when he warneth vs of the danger, he doth it to this intent to make vs the water.

8 What then will thou say: Shall the counsellors have no authoritie in determinning? Yes forsooth. For neither doe I here argue that all counsellors are to be condemned, or all their acts to be repelled, or (as the saying is) to be defaced with one blot. But (thou wilt say to me) thou bringest them all into subjection, that it may be free for every man to receive or refuse that which the counsellors have determined.
Not so. But so oft as the decree of any council is brought forth, I would have it first to be diligently weighed, at what time it was holden, for what cause it was holden, what manner of men were present: and then the very thing that is intreated of, to be examined by the rule of the scripture: and that in such sort as the determination of the council may have his force, and be as a forejudged sentence, and yet not hinder the aforesaid examination. I would to God all men did kepe that moderation which 

Augs fiane prescribeth in the third booke against Maximinus. For when he minded briefly to put to silance this heretike contending about the Decrees of counsels: Neither (faith he) ought I to object against the Synode of Nicer, nor thou against me the Synode of Ariminum, as to the entent to conclude one another by forejudged sentence, neither am I bound by the authoritie of the one, nor thou of the other. By authorities of Scriptures, not such as are proper to either one, but such as are common to both, let there shew matter with matter, cause with cause, reason with reason. So should it come to passe, that counsels should haue the maieftie that they ought: but in the meanes whereon the Scripture should be alone in the higher place, that there might be nothing that should not be subject to the rule thereof. So the olde Synodes, as of Nicer, of Conftantinople, the first of Ephesos, of Chaledon, and such other, which were holden for confuting of errors, we willingly embrace and reverence as holy, so much as belongeth to the doctrines of faith: for they containe nothing but the pure and naturall exposition of Scripture, which the holy fathers with spirituall wisdome applied to the subduing of the enemies of Religion that then rose vp. In some of the latter counsels also, we see to appeare a true zeale of godlineffe, and plaine tokens of wit, learning, and wisdome. But as things are wont commonly to grow to worse, we may see by the latter Councils, how much the Church hath now and then degenerate from the pureneffe of that golden age. And I doubt not but that in these corrupter ages also, counsels have had some bishops of the better sort. But in these the same happened which the Senators themselues complained to be not well done in making of ordinances of the Senate of Rome. For while the sentences are numbred, not weighed, it is of necessitie that oftentimes the better part is overcome of the greater. Tuly they brought forth many wicked sentences. Neither is it here needefull to gather the speciall examples, either because it should be too long, or because other have done it so diligently, that there cannot much be added.

9. Now, what neede I to rehearse Councells disagreeing with Councells? And it is no caufe that any should murmure against me, and say, that of those counsels that disagree the one is not lawfull. For, how shall we judge by this? By this, if I be not deceived, that we shall judge by the Scriptures, that the decrees thereof are not agreeable with true doctrine. For this is the only certaine lawe to discerne them by. It is now about nine hundred yeares ago, since the Synode of Conftantinople gathered together under Leo the Emperour, judged that images set vp in Churches should be overthrown, and broken in peeces. A little afterward, the councell of Nicer, which were the Emperour assembled in spite of him, decreed that they should be restored. Whether of these two shall we acknowledge for a lawfull Councell? The latter which gaine images a place in Churches, hath prevaile among the people. But Augs fiane faith that that cannot be done without most present peril of idolatry. Epifhopianiis which was before in time, spake with much more sharplie: for he faith it is wickedneffe and abolition to have images scene in a Church of Christians. Would they that so spake, allow that councell, if they were alowe at this day? But if both the historians tell truth, and the very actes be beleene, not only images themselves, but also the worshipping of them was there receiued. But it is evidente that such a decree came from Satan. How saie you to this, that in depraung and tearing the Scripture, they shew that they made a mocking rooke of it? Which thing I haue before sufficiently made open. Howsouter it be, wee shall no otherwise be able to discerne be-
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tweene contrarie and disagreeing Synodes, which were many, vnlesse we trie them all by that ballance of all men and Angels, that is, by the worde of the Lorde. So we imbrace the Synode of Chaledon, refuting the second Synode of Ephesus, because in this latter one the wickednesse of Eutyches was confirmed, which the other former condemned. This thing holy men haue judged none otherwise but by the scripture: whom we so followe in judging; that the worde of God which gaue light to them doth also now giue light to vs. Nowe let the Romanistes goe and boaste, as they are woone, that the Holy Ghost is fastened and bound to their counsels.

10 Howbeit there is also somewhat which a man may well thinke to be wanting in those ancient and purer counsels: either because they that then were at them, being otherwise learned and wise men, wholly bent to the businesse then in hand, did not forsee many other things, or for that many things of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as being men they might be deceived with vnskillfulnesse: or for that they were sometime carried headlong with too much affection. Of this last point (which seemeth the hardest of all) there was a plain example in the Nicene Synode, the dignitie whereof hath by consent of all men, as it was woorthie, beene received with most high reverence. For when the principal article of our faith was there in danger, Arrius the enimie was present in readinesse, with whom they must fight hande to hande, and the chief importance laye in the agreement of them that came prepared to fight against the error of Arrius, this notwithstanding, they carelesse of so great dauntes, yea, as it were having forgotten gravitie, modestie and all humanitie, leaving the battell that they had in hand, as if they had come thither of purpose to doe Arrius a pleasaure, began to wound themselves with inward diffentions, and to turne against themselves the false that should have beene bent against Arrius. There were heard foule obstetings of crimes, there were scattered books of accusations, & there would have been no end made of contentions, vntill they had with mutuell wounds one destroyed another, vnlesse the Emperor Constantine had prevented it, which professing that the examining of their life was a matter above his knowledge, and chastised such intemperance rather with praise than with rebuking. How many waies is it credible that the other counsels also failed, which followed afterwarde? Neither doth this matter neede long proffe. For if a man recade over the actes of the counsels, hee shall note therein many infirmities: though I speake of nothing more greevous.

11 And Leo Bishop of Rome sticketh not to charge with ambition and vnaduised rashnesse, the Synode of Chaledon, which yet he contefteth to be found in doctrines. He doth in deepe not denye that it was a lawfull Synode: but he openly affyrneth, that it might erre. Some man peraduenture will thinke me fonde, for that I busie my selfe in shewing such errors: for as much as our aduersaries doe confess, that counsels may erre in those things that are not necessarie to salvation. But this labour is not yet superfluous. For although because they are compelled, they doe in deepe confesse it in word: yet when they thrust vnbo the determination of all counsels in evey matter whatsoever it be, for an Oracle of the holy Ghost, they doe therein require more than they tooke at the beginning. In so doing what doe they affyrn, but that counsels cannot erre: or if they erre, yet it is not lawfull for vs to see the truth, or not to sooth their errors? And I intend nothing else, but that it may thereby be gathered that the holy Ghost, so governed the godly and holy Synodes, that in the mean time he suffered somewhat to happen to them by the nature of men, left we shoulde too much truft to men. This is a much better sentence, than that of Gregorie Nazianzen that he neuer sawe a good ende of any counsell. For he that affyrneth that all without exception ended ill doth not leaue them much authoritie. It is now nothing needful to make mention severally of provinciall counsels: forasmuch as it is ease
ease to judge by the general, how much authority they ought to have to make new articles of faith and to receive what kind of doctrine fudder it pleaseth them.

12. But our Romanists, when they see that in defence of their cause all help of reason doth fail them, do resort to that extreame and miserable shift: that although the men themselves be blockish in wit and counfell, and most wicked in minde and will, yet the word of God remaineth, which commandeth to obey Rulers. Is it so? what if I deny that they be rulers that are such? For they ought to take upon themselves no more than John had, which was both a prophet of the Lord, and an excellent pastor. But let vs heare with what words he is set by the Lord into his office. Let not (faith he) the volume of this law depart from thy mouth: but thou shalt study it dayes and nightes. Thou shalt neither bow to the right hand nor to the left: then shalt thou direct thy way, and understand it. They therefore shall be to vs spiritual rulers which shall not bow from the law of the Lord, neither to the one side nor to the other. But if the doctrine of all pastors whatsoever they be, is to be receiued without any doubting, to what purpose was it that we should so oft and so earnestly be admonished not to harke to the speech of false prophets. Hear ye not (faith he by Hieremie) the words of the prophets that prophetic to you. For they teach you vanitie, and not out of the mouth of the Lord. Againe. Beware you of false prophets, that come vs to you in sheeps clothing, but inwardly are ravening wolves. And John should in vaine exhort vs, that we should proue the spirits, whether they be of God. From which judgement the very Angels are not exempted, much leffe Satan with all his lies. What is to be said of this saying: if the blinde leade the blinde, they fall both into the ditch? Doth it not sufficiently declare, that it is of great importance what maner of prophets be heard, and that not all are rafly to be heard. Wherefore there is no reason that they should make us afraid with their titles, thereby to draw vs into partaking of their blindness: forasmuch as we see on the other side, that the Lord had a singular care to fraye vs away from suffering our felues to be led with other mens errour, under what form of name focuer it lurketh. For if the answer of Christ be true, then all blind guides, whether they be called fathers of the Church, or prelates, or bishops, can do nothing but draw their partners into the same headlong downfall. Wherefore let no names of counsels, Pastors, bishops (which may as well be falsely pretended as truly vfed,) 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 prooue whether they be of God or no.

13. Forasmuch as we have prooved that there is not given to the church a power to set vp a new doctrine, now let vs speake of the power which they attribute vs to it in expounding of scripture. Truly we do willingly grant, that if there happen debate about any doctrine, there is no better nor furer remedy than if a Synode of true bishops affemble together, where the doctrine in controversie may be disscussed. For such a determination, whereunto the pastors of Churches shall agree in common together, calling vpon the spirite of Christ, shall have much greater force, than if every one severally should conceive it at home, and so teach it to the people, or if a fewe private men should make it. Againe, when bishops are gathered in one, they doe the more commodiously take attude in common, what and in what forme they ought to teach, least diversitie should breed offence. Thirdly Paul prescribeth this order in discerning of doctrines: For whereas he giuen to every severall Church a power to discerne, he shewes 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 godlines instruct vs, that if any man trouble the church with an unwonted doctrine, and the matter procee to farre that there be peril of greater dissention, the churches should first meete together, and examine the question propounded: at last, after just discusting had, bring forth a determination,
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taken out of the Scripture, such as may both take away doubting out of the people, and stopp the mouths of wicked & greedy men, that they may not be so hardie to proceed any further: So when Arrius was risen, the Niece Synode was gathered together, which with the authoritie thereof both did break the wicked endeavours of the ungodly man, and restored peace to the Churches which he had vexed, and defended the eternall godhead of Christ, against his blaphemous doctrine. When afterward Eunomius and Macedonius flird vp new troubles, their madness was resifted with like remedy by the Synode of Constatinople. In the Councell at Ephesus the wickednesse of Nicator was banished. Finally this hath beene from the beginning the ordinarie meane in the Church to preferr e vntie; so oft as Satan began to wooke any thing. But let vs remember, that not in all ages or in all places are found Athanasies, Basiles, Cyrilles, and such defenders of true doctrine, whom the Lord then raised vp. But let vs thinke what happened at Ephesus in the second Synode, where the heresie of Eutiches prevailed, the man of holy memorie Plauinus was banished with certaine other godly men, and many such mischieues committed: even because Dioscorus a fuddious man and of a very naughtie nature, was there the cheefe, and not the Spirite of the Lord. But there was not the Church. I graunt. For this I determine vitally that the truth doth not therefore die in the Church, although it be oppressed of one counsell: but that the Lord marvellously preferveth it, that it may againe in due time rise vp, and get the ouerhand. But I deie that this is perpetuall, that is a true and certaine expostion of Scripture which hath beene received by consents of a Councell.

Not every determination of a Councell to be receiued as a true and sound expostion of the scripture, some counsels having expressly defined things against Scripture: so far off it is that Counsels should have power to authorise Scripture.


14 But the Romanists shooe at another mark, when they teach that the power to expound the Scripture belongeth to the Councelles, yet and that without appellation from them. For they abuse this colour, to call it an expostion of the Scripture whatsoever is decreed in the Counsels. Of purgatory, of the intercession of Saints, of auricular confession, and such other there cannot be found one syllable in the Scriptures. But because all these thinke have beene stablified by the authority of the Church, that is to say (to speake truly) receiued in opinion and vfe, therefore every one of them must be taken for an expostion of Scripture. And not that onely: But if a Councell decree any thing, though Scripture cry out against it, yet it shall beare the name of an expostion thereof. Christ commandeth all to drinke of the cup, which he reacheth in the Supper. The councell of Constance forbade that it should not be given to the lay people, but willed that the Priest only should drinke of it. That which is directly fighteth against the institution of Christ, they will haue to be taken for an expostion of it. Paul calleth the forbidding of marriage, the hypocrie of deluils: And the holy Ghost in another place pronounceth that marriage is in all men holy and honorable. Whereas they haue afterward forbidden Priests to marrie, they require to haue that taken for the true and natural expostion of the Scripture, when nothing can be imagined more against it. If any dare once open his mouth to the contrary, he shall be judged an heretike: because the determination of the church is without appellation: and to doubt of her expostion, that it is not true, is a hainous offence. Why should I innue against so great shamelesnesse? For the very flaming of it is an overcomming of it. As for that which they teach of the power to allow the Scripture, I wittingly passe it ouer. For in such fort to make the Oracles of God subject to the judgement of men, that they should therefore be of force because they have pleased men, is a blaphemous vnooorthy to be rehearsed: and I haue before touched the same matter alreadie. Yet I will ask them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what Counsels decree will they alleadge of that matter? I thinke they haue none. Why then did Arrius suffer himselfe to be over come at Nice with testimonies brought out of the Gospell of John? For after these mens saying, it was free for him to haue refused them,
them, for as much as there had no allowance of a general council gone before. They allege the old roll, which is called the Canon, which they say to have proceeded from the judgement of the Church. But I ask them againe, in what council that Canon was set forth. Here they must needs bee dumb. Howbeit I desire further to know, what manner of Canon they think that was. For I see that the same was not very certainly agreed among the old writers. And if that which Hierom faith ought to be of force, the books of Maccabees, Tobit, Ecclesiasticus and such other shall be thrust among the Apochrypha: which those Canons doe in no wise suffer to be done.

The x. Chapter.

*Of the power in making of Lawes: where in the Pope and his hauing vfd a most cruel tyrannie and butcheries vpon soules.*

Now followeth the seconde part, which they will have to consist in making of lawes, out of which springe have flowed innumerable traditions of men, even so many faires to strangle poore soules. For they have had no more conscience, than had the Scribes and Pharisees to lay burdens vpon other mens shoulders, which they themselves would not touch with one finger. I have in another place taught how cruel a butchery is that which they command concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, doe tyrannously oppresse confessions. I leave unspoken how they corrupt the worship of God, and doe spoile God himselfe of his right, which is the only lawmaker. This power is now to bee intreated of, whether the Church may binde confessions with her lawes. In which discourse the order of policie is not touched, but this onely is intended, that God bee rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall libertie, which hath regard to God, may remaine safe vnto vs. Wee have made that all those decrees be called traditions of men, whatsoever they bee that haue concernings the worshipping of God proceeded from men beside his word. Against these doe we strue, not against the holy and profitable ordinances of the Church which make for the preservation either of discipline or honestie or peace. But the ende of our struing is, that the immeasurable and barbarous Empire may be restraine, which they vsurpe vpon soules, that would be counted pastors of the Church, but in very deed are most cruel butchers. For they say that the lawes which they make are spirituall, and pertaining to the soule, and they affirme them to bee necessarie to eternall life. But so (as I have euem now touched) the kingdome of Christ is invaded, so the libertie by hym given to the confidences of the faithful is utterly oppressed & thrown abroad. I speake not now with how great vngodlines they stablish the obseruing of their lawes, while out of it they teach men to seeke both forgiveness of sins, and righteouenes & saluation, while they set in it the whole sum of religion and godlines. This one thing I Earnestly hold, that there ought no necessitie to bee laid vpon confessions in those things wherein they are made free by Christ, and vnlke they be made free, as we haue before taught, they cannot rest with God. They must acknowledge one onely king Christ their deliverer, and be governed by one law of libertie, even the holy word of the Gospel; if they will keepe still the grace which they have once obtained in Christ: they must be holden with no bondage, and bound with no bonds.

2 These Solons doe indeede name that their constitutions are lawes of libertie, a sweete yoke, a light burden: but who cannot see that they bee meerly lies? They themselves in deed doe feel no heauines of their owne lawes, which casting away the fear of God, doe carelesslie and floutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are faire from thinking themselves
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1. Cor. 7. 25. 

felues free so long as they be intangled with these snares. We see with how great wa-

rines Paul did deale in this behalfe, that he duft not so much as in any one thing laie

upon men any snare at all, and that not without cause. Truly he foresaw with how
great a wound confciences should be striken, if they should be charged with a nece-
sitie of those things whereof the Lord had left them libertie. On the other side the

confitions are almost innumerable, which these men have most greedily sta-

blished with threatening of eternal death, which they most feerely require as ne-

cessary to saluation. And among those there are many most hard to be kept, but all of

them (if the whole multitude of them be laid together) are impossible: so great is the

heape. How then shall it be possible, that they upon whom so great a weight of dif-
cultie lieth, should not be vexed in perplexitie with extreme anguifh and terror?

Therefore my purpose is here to impute such confitions, as tend to this ende, in-

wardly to bind soules before God, and charge them with a religion, as though they

taught them of things necessarie to saluation.

3. This question doth therefore incumber the most part of men, because they do

not suitably enough put difference betwene the outwade court (as they call it) and

the court of confciencie. Moreover this increaseth the difficultie, that Paul teacheth

that the magistrate ought to bee obeyed not onely for feare of punishment, but for

confciences fake. Whereupon followeth, that confciences are also bounde with the

politike lawes. But if it were so, then all shoulde fall that we haue spoken in the laft

Chapter, and intend now to speake concerning the spirituall government. For the

losing of this knot, first it is good to learne what is confciencie. The definition is to

to be gathered of the proper derivation of the word. For, as when men do with mind & un-

derstanding concerne the knowledge of things, they are thereby fad fire, to knowe,

wherupon is derived the name of confciencie knowledge: so when they haue a feeling of

Gods judgement as a witnes adivoynd with them which doth not suffer them to hide

their sins, but that they be brought accusted to the judgement sever of God, that same

feeling is called confciencie. For it is a certaine meane betwene God and man: be-

cause it suffereth not man to suppress that which hee knoweth, but pursueth him

so far till it bring him to guiltinesse. This is it that Paul meaneth when he teacheth

that confciencie doth together witnesse with men, when their th oughts doe accuse

or acquire them in the judg ment of God. A simple knowledge might remaine in

man as inclosed. Therefore this feeling which presenteth man to the judg-

ment of God, is as it were a keeper loynd to man, to make and watch all his fecretes, that nothing shoulde remaine buried in darkenesse. Whereupon also com-

meth that olde proverbe, confciencie is a thousande witnesse. For the same reason also Peter hath set the examination of a good confciencie, for quietnesse of minde,

when we being perswaded of the grace of Christ, doe without feare present our selues
to God. And the author of the Epistle to the Hebrewes with these wordes, to have

no more confciencie of sinne, in fteed of, to be deliuered or acquired, that sinne may

no more accuse vs.

4. Therefore as workings haue respect to men, the confciencie is referred to

God: so that confciencie is nothing else but the inwarde purenesse of the hart. In

which sense Paul writeth that charite is the fulfilling of the lawe, out of a pure con-
fciencie, and faith not fained. Afterward also in the fame chapter hee theweth howe

much it differeth from understanding, saying that some had suffered shipwrack from

the faith, because they had forfanken good confciencie. For in these wordes hee signifi-

eth, that it is a lively affection to worship God, and a sencere defire to love godly &

holy. Sometimeindeede it is referred also to men, as in Luke, when the same Paul

testifieth, that he indemened himselfe that he might walke with a good confciencie

toward God and men. But this was therefore faide, because the frutes of good con-

fciencie doe flowe and come euuen to men. But in speaking properly, it hath respect

to
to God only, as I have already said. Hereupon commendeth that a law is said to bind conscience, which simply bindeth a man without regard of men, or not having any consideration of them. As for example, God commandeth not only to keep the mind chaste and pure from all lust, but also forbideth all manner of incontinence of words & outward wantonness whatsoever it be. To the keeping of this law my conscience is subject, although there lived not one man in the world. So that he behaveth himself temperately, doth not only sinne in this that he grieveth cuill example to his brethren, but he hath his conscience bound with guiltiness before God. In things that are of themselves meane, there is another consideration. For we ought to abstain from them, if they breed any offence, but the conscience is being free. So Paul speaketh of flesh conserate to idols. If any (faith he) make doubt, touch it not, for conscience sake. I say for conscience, not thine own, but the others. A faithful man should shun, which being first warned should nevertheless rate of such flesh. But howsoever, in respect of his brother, it is necessary for him to abstaine, as it is prejudiced of God, yet he ceaseth not to keep still the libertie of conscience. We see how this law binding the outward worke, leaueth the conscience vnbound.

5 Now let vs returne to the lawes of men. If they be made to this end, to charge vs with a religion, as though the observing of them were of itself necessary, then we say that that is laide vnpon conscience which was not lawfull to be laide vnpon it. For our conscience have not to doe with men, but with God only: whereunto pertaineth that common difference betweene the earthly court and the court of conscience. When the whole world was wrapped in a most thicke mist of ignorance, yet this small spark of light remained, that they acknowledged a mans conscience to be above all judgements of men. Howbeit the same thing that they did with one word conscience, they did afterward the same, as if it were Gods will that there should then also remaine some testimonie of Christian libertie, which might declare conscience from the tyranny of men. But that difficulty is not yet dissolved, which ariseth out of the words of Paul. For if we must obey Princes not only for penaltys sake, but also for conscience, it seemeth thereupon to follow that Princes lawes have also dominion over conscience. If this be true, then the same also ought to be vnder the lawes of the Church. I answer that first here we must put a difference between the generall and particular. For though all speciall lawes doe not touch the conscience, yet we are bound by the generall commandement of God, which commandeth versus the authoritie of magistrates. And upon this point handeth the disputacion of Paul that magistrates are to be honored because they are ordained of God. In the meantime he teacheth not that those lawes that are prescribed by them, doe belong to the inward government of the soule: whereas he each where extolleth both the worshipping of God and the spirituall rule of living righteous, above all the ordinances of men whatsoever they be. Another thing also is woorlde to be noted, (which yet hangeth vpon the former) that the lawes of men, whether they be made by the magistrate or by the Church, although they be necessary to be kept, (I speake of the good and righteous lawes) yet therefore doe not by themselves bind conscience, because the whole necessity of keeping them is referred to the generall ende, but consisteth not in the things commanded. From this sort doe faire differ both those that prescribe a new forme of the worshipping of God, and those that appoint necessity in things that be at libertie.

5 But such are those that at this day be called Ecclesiasticall constitutions in the Papacie, which are built in, in stead of the true and necessary worshipping of God. And as they be innumerable: so are their infinite bonds to catch and stare soules. But although in the declaration of the law we have somewhat toucht them: yet because this place was fitter to inreate fully of them, I will now trauell to gather together the whole summe in the best order that I can. And because we have already

How men for conscience sake are bound to obey the lawes of men.
already discoursed so much as seemed to be sufficient, concerning the tyranny which the false Bishops do take upon themselves, in libertie to teach whatsoever they list. I will now omit all that part: and I will here terminate upon declaring the power, which they say they have, to make laws. Our false Bishops therefore do burden consciences with new laws, under this pretence, that they do ordain of the Lord and the Church. Certainly, if they were true Bishops, I would in this behalf grant them some authority, not so much as they require, but so much as is requisite to the well ordering of the polity of the Church. Now such they are nothing less than that which they would be accounted, they cannot take any thing to them, be it never so little, but that they shall take too much. But because this hath beene elsewhere considered, let vs grant them at this present, that whatsoever power true Bishops have, the same rightly belongeth to them also: yet I deny that they be therefore appointed lawmakers over the faithful, that may of themselves prescribe a rule to live by, or compel to their ordinances the people committed unto them. When I say this, I mean, that it is not lawful for them to deliver to the Church to bee obserued of necessitie, that which they have devised of themselves without the word of God. For as much as that authority both was vnown to the Apostles, and so oft taken away from the ministers of the Church by the Lords owne mouth: I maruell what hauent so bolde to take it upon them, and at this day are so bolde to defend it, beside the example of the Apostles, and against the manifest prohibition of God.

7 As touching that which pertained to the perfect rule of well living, the Lord hath so contained all that in his lawe, that he hath left nothing for men that they might adde to that sum. And this he did first for this purpose, that because the whole vertue of living standeth in this point, if all works be governed by his will as by a rule, he should be holden of vs the onely master and director of life: then, to declare that he requireth of vs nothing more than obedience. For this reason James saith: he that judgeth his brother judgeth the law: he that judgeth the law, is not an observer of the law, but a judge. But there is one onely lawmaker, that can both save and destroy. We hear that God doth claime this one thing as proper to himselfe, to rule vs with the government and lawes of his word. And the same thing was spoken before of Esai, although somewhat more darkly: the Lord is our king, the Lord is our lawmaker, the Lord is our judge, he shall save vs. Truly in both these places is thwed, that he that hath power over the soul, hath the gosueme of life and death. Yet James pronounceth this plainly: Now, no man can take that upon him. Therefore God must be acknowledged to be the onely king of soules, to whom alone belongeth the power to save and destroy, as those words of Esai expresseth, and to be the king, and judge, and lawmaker and Saviour. Therefore Peter, when he admonisheth the Pastor of their duty, exhorteth them so to feede the flocke, not as vsing a Lordship over the Clergie, by which word Clergie he signifieth the inheritance of God, that is to say the faithful people. That if we rightly weigh, that it is not lawfull, that that should be transferred to man, which God maketh his owne onely: we shall understand that so all the power is cut off whatsoever it be, that they challenge, which advance themselves to command any thing in the Church without the word of God.

8 Now, for as much as the whole cause hangeth thereupon, that if God be the onely lawmaker, it is not lawfull for men to take that honour to themselves: it is meete also therewithall to keepe in minde these two reasons which we have spoken, why the Lordes claimeth that to himselfe alone. The first is that his will may be to vs a perfect rule of all righteousness and holiness: and that so in the knowing of him
may be the perfect knowledge to live well. The other is, that (when the manner is
fought how to worship him rightly and well) he only may have authority over our
soules, whom we ought to obey, and upon whose backe we ought to hang. These two
reasons being well marked, it shall be easy to judge, what ordinances of men are con-
trarie 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 confections are bounde, as
though they were necessary to be obserued. Let vs therefore remember that all lawes
of men ought to be weighed with this balance, if we will have a sure tryall that may
never suffer vs to err. The first of these reasons Paul in the Epifile to the Colofians
vfeth in contending against the false apostles that attempted to opprffe the churches
with new burthens. The second reason he more vfeth with the Galatians in the like
case. This therefore he traveleth to proue in the Epifile to the Colofians, that the
doctrine concerning the true worshipping of God is not to be fought at mens hands:
because the Lord hath faithfully and fully instructed vs how he ought to be worship-
ped. To proue the fame in the firft Chapter, he faith in that in the Gofpel is contained
all wisdom, whereby the man of God may be made perfect in Christ. In the begin-
ning of the second Chapter he faith, that all the treasures of wisdom and vnder-
standing are hidden in Christ. Thereupon he afterward concludeth, let the faithfull be-
wary that they be not by vaine Philosophie led from the flocke of Christ, according
to the conftitutions of men. But in the end of the Chapter, hee doth yet with greater
boldnes condemne all Eschelobresbies, that is to faye, all fained worships, which
men define to themfelves, or receive of other, and whatsoever precepts they dare of
themfelves give concerning the worshipping of God. Wee haue therefore, that all
those ordinances are wicked, in obseruing whereof the worshipping of God is fained
to be. As for the places in the Galatians wherewith he earnestly affirmeth that con-
fections, which ought to bee ruled of God onely, ought not to bee intangled with
fnares, they are open enough, specially in the fift Chapter. Therefore let it be suffi-
cient to have but noted them.

9 But because the whole matter shall better bee made open by examples, before
that we go any further, it is good alfo to apply this doctrine to our owne times. We
say that the conftitutions which they call Eccleftiasticall, where with the Pope and his
do burden the Church, are pernicious and wicked; our aduersaries defende that they
be holy and inuincible to Saluation. There be two kinds of them: for some concerne
Ceremonies and rites, other some pertaine more to discipline. Is there then a fuit
cause to mooue vs to impugne them both? Truly a fuit thane we would. First doe not
the authors themfelves clearely define, that the very worshipping of God is conten-
ted in them? To what purpofe do they apply their ceremonies, but that God shoulde bee
worshipped by them? And that commeth to passe not by the onely error of the igno-
rant multitude, but by their allowance that have the place of teaching. I doe not
touch the groffe abominations, wherewith they have gone about to overthrowe all
godlines. But it should not be imagined among them to be so hainous an offence, to
have failed in any of the leaff petic traditions, vnderlie they did make the worshipping
of God subject to their fained deuifes. What doe we then offend, if at this day we can
not bære that which Paul taught to be intollerable, that the lawful order of the wor-
shipping of God shoulde bee reduced to the will of men: specially when they com-
mand men to worship according to the elements of the world, which Paul condemneth
to be againft Christ? Again, it is not unknown, with how proude necessitate they bind
confections to kepe whatsoever they command. Here when we cry out to the con-
trarie, we have all one caufe with Paul, which in no wise suffrith faithfull confections
to be brought into bondage of men.

10 Moreover, this worst of all is added, that when religion hath once begun to
be defiled with fuch vaine inventions, thereuer followeth after that peruerfity

Another

Another
another abominable ordinariness, whereof Christ reproved the Pharisees that the commandment of God is made void for the traditions of men. I will not vfe mine own words in fighting against our laymakers at these days. Let the have the victorie, if they can by any meanse purge themselues from this accustome of Christ. But how should they excuse them, when among them it is thought infinitely more hainous, to have omitted auricular confirmation when the time of yeere commeth about, than to have continued a most wicked life a whole yeere together? to have infected their tongues with a little tasting of flesh on a Friday, than to have defiled their bodie with whoredome all the daies of the weeke? to hate put their hand to an honest worke upon a day consecrate to I was not what peece Saints, than to have continually exercised their members in most wicked offences? for a priest to be coupled with one lawfull mariage, than to be entangled with a thousand adulteries? not to have performed a vowed pilgrimage, than to breake faith in all promises? not to have wasted somewhat upon monstros and no leffe superfluous and vnprofitable excellie gorgeousness of temples, than to have failed to helpe the extreme necessitie of the poore? to have paffed by an Idole without honour, than to have despifedfully intracted all kinds of men? not to have mumbled vp at certaine hours a great number of words without understanding, than neuer to have conceived a true prayer in their heart? What is to make voide the commandment of God for the traditions of men, if this be not: when commending the keeping of Gods commandements but coldly and as it were lightly by the way, they do no leffe earnestly and busily exact the obeying of their owne, than if they contained in them the whole pith of godlines? when reuenging the transcressings of Gods law, with light penaltie of satisfactions, they punish the very least offence of one of their owne decrees with no leffe paine than with prisonment, banishment, fire or fword? Being not so sharpe and hard to entreat against the despisers of God, they persecute the despisers of themselves with vnappeasable hatred to the extremitie, and doe so instruct all those, whose simplicitie they hold captive, that they would with more contented minde see the whole law of God ouerthrown, that one small title (as they call it) in the commandements of the Church to be broken. First in this point is gruous offence committed, that for small matters, and such as (if it should be tried by Gods judgement) are at libertie, one man despifeth, judgeth and calleth away another. But now as though that were not cuit enough, those trifling elements of the worlde (as Paul calleth them in writing to the Galatians) are weighed of more value than the oracles of God. And he that is in a maner acquit in adulterie, is judged in maner as he that hath leaue to vfe a harlot, is forbidden to have a wife. This proft verily is gotten by those transcressings obedience, which is so much turned from God as it declineth to men.

There be also other two not slender faults, which we disallow in the same ordinarces. First, because they presume for the most part vnprofitable, and somet ime also profound obseruations: then, because godly confidences are oppressed with the infinit multitude of them, and being reuled backe into a certaine Jewillines, they so cleane to shadowes, they cannot attaine to Christ. Whereas I call them fond and vnprofitable, I know that that will not seeme credible to the wisdome of the fиеth, which so wel like them, that it thinketh the church to be vterly deformed when they be taken away. But this is it, that Paul writeth of, to have a resemblance of wisdome in counterfeit worshipping, in humility, and in this that they thinke that with their sharpness they are able to tame their flesh. This is truely a most wholesome admonition, such as ought never to slip away from vs. Mens traditions (faith he) do deceive vnder the fiew of wisdome, whence have they this coult? because they are fained of men, therefore the wit of man doth therein acknow his owne, and acknowledging it doth more gladly embrace it, than any thing were it never so good, that leffe agreeeth with his
his vanity. Again they have hereby another commendation, because they seem to be fit introductions to humility, for that with their yoke they hold the minds of men pressed down to the ground. Last of all, because they seem to tend to this end to restrain the dainties of the flesh, and to subdue it with rigor of abstinence, therefore they are thought to be wisely devised. But what faith Paul to these things? doth he not shew off those visors: left the simple should be deceived with false pretence? Because he judged this enough for confusion of them, that he had laid that they were the inventions of men, he paseth over all these things without confusion, as though he esteemed them for nothing? Yea, because he knew that all fained worshipings in the Church were condemned, and are so much more suspicious to the faithfull as they more delight the wit of man: because he knew that that fained image of outward humility doth so much differ from true humility, as it might easie be discerned: finally because he knew that that childish introduction was no more esteemed than an exercise of the body: therefore he willed that the very same things should be to the faithfull in stead of a confusion of mens traditions, by favour of which they were commended among the ignorant.

12 So at this day not only the unlearned common people, but every man as he is most puffed vp with worldly wisdom, so is he most marvellously delighted with beholding of ceremonies. But hypocrites and foolish women thinke that there can be nothing devised more glorious nor better. But they which do more deeply search, and more truly weigh according to the rule of godliness, of what value so many and such ceremonies are, doe wonderland first that they are trifles, because they have no profit: then, that they are deceits, because they doe with vaine pompe begule the eyes of the beholders. I speake of those Ceremonies, vnder which the Romish matters will that there be great mysteries: but we find them by experience to be nothing else but mery mockeries. And it is no maruell that the Authors of them have fallen so far as to mocke both themselves and other with trifling follies: because they partly tooke their examplar out of the dotages of the Gentiles, and partly after the manner of Apes did vndiscreetly counterfeit the old visages of the Law of Moses, which no more pertained to vs than the sacrifices of beasts and such other things. Truely although there were none other argument, yet no man that hath his found wit will look for any goodness of a heapofo ill patched together. And the thing it selfe plainly sheweth that many Ceremonies have no other vse but to amase the people rather than to teach them. So in these new found Canons, that doe rather pervert than preferre discipline, the hypocrites repose great importance: but if a man do better looke into the he shall find that they are nothing else but a shadowish & vanishing shew of discipline.

13 But now (to come to the other point) who doth not see that traditions with heaping one vpon another, are overgrown into so great a number, that the Christian Church may in no wise bear them. Herby it is come to passe, that in Ceremonies there appeareth I wot not what Jewishes, and the other observations bring a grieuous butchery to Christian Souls. Augustine complained that in his time, the Commandements of God neglected, all things were full of so many presumpitions, that he was more grieuously rebuked that in his Octaves he touched the ground with bare foote, than he that had buried his wit with drunkennes. He complained that the Church, which the mercy of God willed to be free, was so burdened, that the state of the Jews was much more tolerable. If that holy man had happened to live in our age, with what complaintes would he have bewailed the bondage that now is? For both the number is ten times greater, and every small title is a hundred times more rigorously looked vnto, than at that time. So is wont to be done: when these peruerse lawmakers have gotten the dominion, they make no end of bidding and forbidding, till they come to extreme perversenes. Which thing Paul hath also very well declared in these words: If ye be dead to the world, why are ye holden as though ye were living with
With traditions, as eate not, taffe not, handle not? For whereas the Grecke word *ap-

*sthesai* signifieth both to eate and to touch, doubtles in this place it is taken in the frist

de the two significations, least there should be a superfluous repetition. Therefore he
dothee, excellently well describe the proceedings of thefalse Apostles. They begin
at superstition, so that they do not only forbid to eat, but also even seldener to shaw:
when they have obtained this, they then also forbid to taffe. When this is also gran-
ted them, they reckon it not lawfull so much as to touch with a finger.

14 This tyrannie in the ordnances of men we do at this day woorthily blame,
by which it is come to passe that poor confections are maruellously tormentid with
innumerable decrees & immediatly exacting of keeping of them. Of canons pertaining
to discipline we have spoke in another place. Of the ceremonies what shall I say,
by which it is brought about that Christ being hafte buried, we are returned to Jewis
figures? Our Lord Christ ( faith *Augustine*) hath bound together the fellowship
of the newe people, with Sacraments very fewe in number, most excellent in signifi-
cation, most easie in obtaining. How farre the multitude and diverse of vetes
wherewith at this day we bee the church to be entangled, doth differ from this simplic-
ity, it cannot be sufficiently declared. I know what crafte shes some little men
do excuse this perverisnesse. 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 fakes,
which although the stronger may well want, yet they ought not to neglectt it, for as
much as they see it to be profitable for the weake brethren. I answere, that we are
not ignorant, what we owe to the weakebrethren; but on the other side
we take exception and say, that this is not the way whereby the weake may be pro-
vided for, that they should be overwhemed with great heapes of Ceremonies. The
Lord did not in vaine put his difference betweene vs and the olde people, that his
wil was to infruct them like children with signes and figures, but vs more simply with-
out such outward furniture. As (faith *Paul*) a childe is ruled of his Scho-media
and kept vnder custodie, according to the capacity of his age: so the Iewes are kept vnnder
the law. But we are like vnto full grown men, which being set at libertie from tutors
shippe and government, have no more neede of childish introductions. Truely the
Lord did forsee what maner of common people there should be in his Church, and
how they should be ruled. Yet he did in this manner as we haue saide, make difference
betweene vs and the Iewes. Therefore it is a foolish way, if we will provide for the
ignorant, in raising vp Iewishmes which is abrogate by Christ: Christ also touched in
his owne words this difference of the olde and newe people, when he said to the wo-
man of Samaria, that the time was come wherein the true worshippers should wor-
ship God in Spirit and truth. This verily had alway beene done: but the new wor-
shippers differed from the old in this point, that vnnder Moses the Spirituall worship-
ning of God was shadowed and in a maner entangled with many Ceremonies, which
being abolished, he is now more simply worshipped. Therefore they that confound
this difference, do overthrow the order institute and stabilizd by Christ. Shall there
then ( wilt thou say) no ceremonies be gitten to the Iuder forb to helpe their vnskull-
fulnes? I sy not to ye: for I verily thinke that this kind of helpe is profitable for them.
I do here trauell only that such a meane may be vsubd, as may brightly set out Christ
and not darken him. Therefore there are gitten vs of God few Ceremonies, and thosc
not laborfome, that they should shew Christ being present. The Iewes had moe gi-
guen them, that they should be images of him being absent. Abfent I say he was, not
in power, but in maner of signifying. Therefore that meane may be kept, it is necess-
ary to kepe that fewnes in number, easines in obseruing, and dignitie in signifying,
which also confineth in cleerness. What neede I say this hath not beene done?
For the thing it selfe is in all mens eies.

15 Heere I omit with how pertinious opinions mens minde are filled in thin-
k
king that they be sacrifices where with oblation is rightly made to God, whereby sins are expir'd, whereby righteousness and salvation is obtain'd. They will deny that good things are corrupted with such forsworn errors; for so much as in this behalf a man may no more offend in the very works also commanded of God. But this hath beene, that so much honor is given to works rashly fained by the wil of man, that they are thought to be things defering eternal life. For the works commanded of God haue reward therefore, because the lawmaker himselfe in respect of obedience accepteth them. Therefore they receive not their value of their owne worthines, or of their owne defering, but because God so much esteemeth our obedience toward him. I speake here of the perfection of works which is commanded of God, and is not performed of men. For therefore the very works of the law which we doe have no strength but of the free goodnes of God, because in them our obedience is weak and lame. But because we do not here dispute, of what value works are without Christ, therefore let vs passe over that question. I come backe againe to that which properly belongeth to this present argument, that whatsoever commendation works haue in them, they haue it in respect of the obedience, which onely the Lord doth look upon, as he testifieth by the Prophet: I gave not commandement of sacrifices and burnt offerings, but onely that ye shoulde with hearing, heare my voice. But of fained works he spaketh in another place, saying: Ye way your filteer and not in bread. Again, They worship me in vaine with the precepts of men. This therefore they can by no wares excuse, that they suffer the silly people to lecke in those outward trufles the righteousness whereby they may stand against God and uphold themselves before the heauenly judgement seat. Moreover, is not this a fault worthy to be intreated against, that they shew forth ceremonies not vnderstanded as it were a stage play, or a magickall enchantment? For it is certaine that all ceremonies are corrupt and hurtfull, vnlike men be by them directed to Christ. But the Ceremonies that are v'd under the Papacy, are feuered from doctrine, that they may the more hold men in signes without all signification: Finally (such a cunning craftsman is the bellie) it appeareth that many of them have beene inventedd by custous sacrificing Priests, to be sharers to catch money. But what beginning ouer they haue, they are all so given foorth in common for filthy gaine, that we must needs cut of a great part of them, if we will bring to passe that there be not a prophane market, and full of sacrilege v'd in the Church.

16 Although I seeme not to teach a continuall doctrine concerning the ordinances of men, because this speaking is altogether applied to our owne time; yet there is nothing spoken that shall not be profitable for all times. For so oft as this superstition creepeth in, that men will worship God with their owne fained deuices, whatsoever the lawes be that are made to that purpose, they doe by and by degenerate to those groile abuses. For the Lord threatneth not this curse to one or two ages, but to all ages of the world, that he will strike them with blindness and amased dullest that worship him with the doctrines of men. This blinding continually maketh that Esa.19.13, they flee from no kind of abjuriditi, which desertit so many warnings of God, doe wilfully wrap themselves in those deadly sharers. But if, setting aside circumstances, you will have simply shewed what be the mens traditions of all ages, which it is meet to be reiected of the Church, and to be disallowed of all the godly, that same shall be a sure and plain definition which we haue above sett: that all lawes without the word of God are made by men to this end, either to preffcribe a manner of worshipping God, or to bind consciences with religion, as though they gauie commandement of things necessarie to salvation. If to the one or both of these there be adioyned other faults: as, that with the multitude they darken the brightnes of the Gospel: that they nothing edifie, but be rather vnprofitable and trifling occupations than true exercises of godlines: that they be laide abroad to filthinesse and vnfrank gaine: that they be too hard.
Cap. 10.

Of the outward meanes

hard to be kept: that they be defiled with euill superstitions: these shall be helpe that we may the more easily finde how much euill is in them.

17 I heare what they answere for themselves, that their traditions are not of themselues, but of God. For, they say that the Church is governed of the holy Ghost, that it cannot erre: and that the authoritie thereof remaineth with them. When this is obtained, it there withall followeth, that their traditions are the revelations of the holy Ghost, which cannot be defiled but wickedly and with the contempt of God. And that they should not seeme to have attempted any thing without great authority, they will have it 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 Council, they did by the decree of the Council command the Gentiles to abstaine from things offered to idols, from blood and strangled. We haue already in another place declared, how falsely for boasting of themselves they lyingly usurpe the title of the Church. So much as concerning this present cause: if, plucking away visors, and deceitfull colours, we truely looke vp on that which we ought principally to care for, and which chiefly is for our behoove, that is, what maner of Church Christ will haue; that we may fashion and frame our selues to the rule thereof: it shall easily be euident unto vs, that it is not the church, which passing the bounds of the word of God, doth outrage and runne at riot in making of newe lawes. For doth not that lawe which was once prescribed to the Church, remaine eternall? What I commaunde thee, that thou shalt kepe that thou makest do. Thou shalt not adde any thing nor take any thing from it. And in another place: Ad not to the word of the Lord, nor minish any thing: least he peraduenture reprooue thee, and thou be found a lyer. Sih they cannot deny that this was spoken to the church, what do they else but report the stubbornnes of that church, which they boast to have been so bold as after such prohibitions neuertheles to adde and mingle of her owne with the doctrine of God? But God forbid that we shoulde attent to their lies, whereby they burden the church with so great a flander: but let vs understand, that the name of the Church is falsely pretented, so oft as this lust of men rashnesse is spoken of, which cannot hold it selfe within the prescribed bounds of God, but that it wildly rangeth and runneth out into her owne inventions? There is nothing entangled, nothing dark, nothing doubtful in these words, in which the whole Church is forbidden to adde to the word of God, or to take any thing from it, when the worshipping of God, and precepts concerning saluation, are entreated of. But this (say they) was spoken of the lawe only, after which followed the prophecies and the whole ministration of the Gospell. I grant in deed: and I adde also, which are rather fullfillings of the lawe, than additions or diminishings. But if the Lord suffred nothing to be adde to or taken from the ministration of Moses, which was (as I may so terme it) darke by reason of many doubtfull enwrappings, till by his seruants, the Prophets, and at length by his beloved sonne, he ministrd a clearer doctrine: why should we not thinke it much more seuerely forbidden vs, that we should adde nothing to the lawe, the Propheters, the Psalmes, and the Gospell? The Lord is not gone out of kinde from himselfe, which hath long ago declared, that he is with nothing so highly offended, as when he is worshipped with the inventions of men. Whereof came those notable sayings in the Propheters, which ought to have continually founded in our eares: I spake no words to your fathers, in the day that I brought them out of Egypt, concerning sacrifice and burnt offering. But this word I commanded them, saying: With hearing hear my voice: And I will be your God, and you shall be my people, and you shall walke in all the way that I shall command you. Again, I hate with protesting protested vnto your fathers, Hear my voice. And other like sayings: but this is notable about the rest. Will God have burnt offerings and sacrifices, not rather that his voice be obied? For obedience is better than sacrifice,
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sacrifice, & to harken is better than to offer the fat of Rams: For, to resist is as the sin of foodslaying: and not to obey is as the wickedness of idolatry. Therefore whatsoever inventions of men are in this behalf defended with the authoritie of the Church, forasmuch as the same cannot be excused from the crime of vngodlines, it is easy to proue that it is falsly imputed to the Church.

18 After this sort we freely inveigh against this tyranny of mens traditions, which is proudly thrust in among vs, under the title of the Church. For neither do we forue the Church (as our adversaries do bring vs in hatred, do vanityly lie vpon vs) but wee give vs to her the praife of obedience, than which she knoweth no greater praife. They rather are verye fore wrong doers to the Church, which make her of infinite against her Lorde, while they faine that she hath proceeded further then the lawfullie might do by the word of God: though I speake nothing howe it is a notable shamelesnes joyned with as great malice, continually to erie out of the authoritie of the Church, and in the mean time dissemblingly to hide both what is commanded by the Lord, and what obedience oweth to the commandement of the Lorde. But if we have a minde, as it is meete we should have, to agree with the Church, this pertieneth rather to the purpose, to have an end vs and remember what is commanded by the Lord both to vs and the Church, that we shoulde with one agreement obey him. For there is noe doubt but we shall very well agree with the Church, if we do in all things shew our felues obedient to the Lord. But now: as father vpon the apostles, the originall of the traditions wherewith the Church hath beene hitherto oppressed, was a point of meece deceite: forasmuch as the doctrine of the apostles travaileth wholly to this end, that confusions should not be burdened with new obseruations, nor the worshipping of God bee defiled with our intenotions. Moreover if there be any faithfullnes in histories and ancient monuments, the apostles not onelie never knewe, but also never heard of this that they attribute vnto them. Neither let them prate, that the most part of their decrees were receiued in vfe & in mens behauiours, which never were put in writing: cuen those things forsooth, which, while Christ was yet luuing, they could not understand, after his ascending they learned by the revelation of the holy Ghost. Of the expouision of that place wee haue else where already seen. So much as is sufficient for this present cause: truly they make themselues worthless to be lauged at, while they faine that those great mysteries, which so long time were vnown to the apostles, were partly obseruations either Iewish or Gentile (of which all the one flort had beene long before published among the Iewes, and all the other flort among the Gentiles, and partly foolish gesturings and vaine pettie ceremonies, which foolish sacrificing priests that can neither skill of swimming nor of letters, vfe to do very trimly: yea such as children and foole do aptly counterfeit that it may seeme that there be no fitter minifters of such holy mysteries. If there were no histories at all: yet men that have their sould wit might consider by the thing it self, that so great a heap of ceremonies and obseruations did not suddenly burst into the Church, but by little and little crept in. For when those holyer bishops, which were next in time to the Apostles, had ordaine some things that belonged to order and discipline, afterward there followed men, some after other, not discreete enough, and too curious and greedy, of which the later that every one was, so he more striued with his predecessors in foolish envious counterfaiting, not to giue place in inuenting of new things. And because there was perill leaft their deutes woulde shortly growe out of vfe, by which they coueted to get praife among their posterity, they were much more rigorous in exact calling vpon the keeping of them. This wrongfull zeale hath bred vs a great part of these ceremonies which they set out vnto vs for Aposto-

The Apostles no authors of those things, for which their names are pretended in the Church of Rome.

19 Leaft in making a regifter of them we should be to tedious: we will be content with one example. In the ministring of the Lordes supper, there was in the Apostles Tt 4 time
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time great simplicity. The next successors, to garnish the dignity of the mystery, added somewhat that was not to be disallowed. But afterward there came those foolish counterfeiters, which with now and then patching of pieces together, have made vs this apparel of the priests which we see in the Male, those ornaments of the altar, those gettings, and the whole furniture of vnprouitable things. But they object, that this in olde time was the perversion, that those things which were with one confection done in the vnwithout Church, came from the Apostles themselves, whereof they cite
Augustine for witness. But I will bring a solution from no other where than out of the words of Augustine himselfe. Those things (saith he) that are kept in the whole world, we may understand to have beene ordained either of the Apostles themselves, or of the generall Councels, whose authoritie is most healthfull in the Church: as, that the Lords passion, and resurrection, and his ascending into heauen, and the coming of the holy Ghost, are celebrate with yearely solemnitie: and whatsoever like thing be found, that is kept of the whole Church, which way sooner it be spread abroad. When he reckoneth up so few examples, who doth not see that he meant to impute to authours worthy of credit and reuerence, the obseruations that then were vfed, even none but those simple, rare, and sober ones, with which it was profitable that the order of the Church should be kept together? But how farre doth this differ from that which the Romish masters would enforce men to grant, that there is no pettie ceremony among them that ought not to be judged Apostolike.

20 That I be not too long, I will bring forth only one example. If any man ask them, whence they have their holy water: they by and by answeare, from the Apostles. As though the histories do not attribute this intention to I know not what Bishop of Rome, which truly, if he had called the Apostles to counsell, would never have defiled Baptisme with a strange and vnfit signe. Albeit I do not thinke it like to be true, that the beginning of that hallowing is so old as it is there written. For, that which Augustine saith, that certaine Churches in his time did shun that solemn following of Christes example in washing of feet, least that usage should seeme to pertaine to Baptisme, secretly sheweth that there was then no kind of washing that had any like with baptisme. Whosoever it be, I will not grant, that this proceeded from an Apostolike sprit, that baptism, when it is with a daily signe brought into remembrance, should after a certaine maner be repeated. And I passe not vpon this, that the felsame Augustine in another place afteriboth other things also to the Apostles. For sith he hath nothing but conjectures, judgement ought not vpon them to be guened so great a matter. Finally, admit that we graunt them also, that those things which he reharketh came from the time of the Apostles: yet there is great difference betweene instituting some exercise of godlines, which the faithfull with a free conscience may vfe, or if the vfe of it shall not be profitable for them, they may forbeare it: and making a law that may break conscience with bondage. But now, from what author soever they proceeded, sith we see that they are slidden into so great abuse, nothing withstandeth, but that we may without offence of him abolish them: forasmuch as they were never so commanded, that they must be perpetually immouable.

21 Neither doth it much help them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) and the elders of the first church, made a decree before the commandement of Christ, wherein they commanded all the Gentiles to abstaine from things offered to idols, from strangled, and from bloud. If that was lawfull for them, why is it not also lawfull for their successors, to follow the same so oft as occasion doth require? I would to God, they did both in all other things and in this thing follow them. For I deny that the Apostles did there instinct or decree any new thing, which is easie to be proved by a strong reason: For whereas Peter in that counsell pronounceth, that God is tempted, if a yoake be laid vpon the necks
necks of the disciples: he doth himselfe overthrow his owne sentence, if he afterward confent to have any yoke laid upon them. But there is a yoke laid, if the Apostles do decree of their owne authoritie that the Gentiles should be forbidden, that they should not touch things offered to idols, bloud, and strangled. In deed there yet remaineth a doubt, for that they do nevertheless seeme to forbid. But this doubt shall easily be dissolved, if a man do more neatly consider the meaning of the decree itselfe: in the order and effect whereof the chiefe point is, that to the Gentiles their libertie is to be left, and that they ought not to be troubled, nor accombred about the obseruations of the law. Hitherto it very well maketh of our side. But the exception that immediatly followeth, neither is any new lawe made by the Apostles, but the divine and eternall commandement of God, that charitie ought not to be broken, nor doth diminish one title of that libertie: but only admonisbeth the Gentiles, how they should temper themselves to their brethren, that they abufe not their libertie to the offence of them. Let this therefore be the second point, that the Gentiles should use a harmeless libertie, and without offence of their brethren. But yet they prescribe some certaine things: that is, they teach and appoint, so far as was expedient for the time, by what things they might run into the offence of their brethren, that they might beware of those things: but they add no new thing of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithfull Pastors which governe the Churches not yet well reformed, should command all their people, that till the weake with whom they live do grow stronger, they should not openly eate flesh on Friday, or openly labour upon holy dayes, or any such thing. For although these things being superstition aside, are by themselves indifferent: yet when there is added offence of brethren, they cannot be done without a fault. But the times are such, that the faithfull cannot shew such a sight to the weake brethren, but that they shall fore wound their confidences. Who, but a cauiller, will say that so they make a new lawe, whereas, it is certaine that they do openly prevent offences, which are expressly enough forbidden of the Lord? And no more can it be laid of the Apostles, whose purpose was nothing els, but in taking away the matter of offences, to call upon the law of God concerning the avoiding of offence: as if they had said: It is the Lords commandement that ye offend not a weake brother. Yce can not eate things offered to images, strangled and bloud, but that the weake brethren shall be offended. Therefore we command you in the word of the Lord, that ye eate not with offence. And that the Apostles had respect to the same thing, Paul himselfe is a very good witness, which writeth thus, verily none otherwise than according to the meaning of the Councell: Concerning meates that are offered to idols, we know that the idol is nothing. But some with confidence of the Idol, do eate it as offered to idols, and their confidence, forasmuch as it is weake, is defiled. See that your libertie be not made an offence to the weake. He that shall have well weighed these things, shall not afterward be deceived with such a false colour as they make, that pretend the apostles for defence of their tyranny, as though the apostles had begun with their decree to break the libertie of the Church. But, that they may not be able to escape, but be driven even with their owne confition to allow this solution, let them anwre me, by what right they were so bolde to abrogate the same decree. Because there was no more perill of those offences and defecions: which the Apostles meant to provide for, and they know that the lawe was to be weighed by the end thereof. Forasmuch as therefore this lawe was made in respect of charitie, there is nothing preferred in it, but so much as pertained to charity. When they confesse that the transgressing of this lawe is nothing but a breaking of charitie, do they not therewithall acknowledge, that it is not a forged addition to the law of God, but a natural and simple applance to the times and manners wherunto it was directed?
23 But although such lawses be a hundred times vnust & injurious vnto vs,yet they affirme that they must be heard without exception: for they say that this is not here intended, that we should consent to errors, but only that being subiects we should beare the hard commandements of our gouernours, which it is not our partes to refuse. But here also the Lord very well refieth them with the truth of his word, and deliuereth vs out of such bondage into the libertie, which he hath purchased for vs with his holy bloud, the beneite whereof hee hath more than once confirmed with his word. For that is not here only intended (as they maliciously feyne) that we should suffer some grievous oppreßsion in our bodie, but that our consciences being spoiled of their libertie that is of the beneite of the bloud of Christ, shoulde bee seruillye tormented. Howbeit let vs passe over this also, as though it made little to the matter. But of how great importance doe we thinke it is, that the Lordes kingdome is taken away from him, which he claimeth to himselfe with so great severitie? But it is taken away fo oft as he is worshippd with the lawes of mens inuentiones, whereas he will be holden for the onely lawmaker of his owne worship. And least any man shoulde thinke it to be a matter of nothing, let vs heare how much the Lord esteemeth it. Because (faith he) this people hath feared me with the commandement and doctrine of men: behold I will afflonish them with a great and woonderous miracle. For wifedome shall perifh from the wife men thereof, and understanding shall depart from the elders. In another place, They worshipt me in vaine, teaching doctrines, the commandements of men. And truly whereas the children of Israel defiled themselves with many idolatries, the cause of all that euill is ascribed to this vnclean mixture, that tranfegressing the commandements of God, they have forg'd new worships. And therefore the holy history rehearseth that the new strangers that had been transplanted by the king of Babylon to inhabitate Samaria, were torne in pieces and consumed of wilde beasts, because they knew not the judgements or statues of the God of that land. Although they had nothing offended in the Ceremonies, yet God would e not have allowed a vaine pompe: but in the meantime he ceased not to take vengeance of the desluing of his worship, for that men did thrust in deuises strange from his word. Whereupon it is afterward said, that they being made afraid with that punishment, received the Ceremonies prescribed in the law: but because they did not yet purely worship the true God, it is twice repeated that they did fear him and did not feare him. Whereupon we gather, that the part of reuerence which is given to him, consisteth in this, while in worshipping him we simply follow what he commandeth with mingling none of our inuentiones. And therefore the godly kings are oftentimes praifed, because they did according to all the commandements, and declined not to the right hand nor to the left. I goe yet further: although in some fained worshipping ther does not openly appeare vngodlineffe, yet it is severely condemned of the holy Ghoft, so soon as men depart from the commandement of God. The Altar of Abba, the paterne whereof was brought out of Samaria, might have seemed to increase the garnishtement of the temple, whereas his deuife was to offer Sacrifices thereupon to God onely, which he should doe more honourably than vpon the first and olde Altar: yet we fee how the spirite detection that boldnesse, for none other cause but for that the inuentiones of men in the worshipping of God are vnclean corruptions. And how much more clearly the will of God is opened vnto vs, so much the leffe excufable is our frowardnesse to attempt any thing. And therefore woorthyly with this circumstance the crime of Manasseh is inforced, for that he built a new Altar in Ierusalem, of which God had pronounced, I will there set my name, because the authoritie of God is now as it were of set purpose refusd. 24 Many doe maruell why God so sharply threateneth that he will doe things to be wonderd at to the people of whom he was worshippd with the commandements of men, and pronounceth that he is worshippd in vaine with the precepts of men,
men. But if they considered, what it is in the cause of religion, that is to say of heavenly wisdom, to hang upon the only mouth of God, they would there withall fee, that it is no slender reason why God so abhorreth such pernecce services, that are done to him according to the lust of mans wit. For although they that obey such lawes for the worshipping of God, have a certain shew of humilitie in this their obedience, yet they are not humble before God, to whom they proscribe the same lawes which they themselves doe keepe. This is the reason why Paul will eth vs so diligently to beware, that we be not deuerted by the traditions of men, and that which he calleth ethelotbreusian, that is, Will worship invented of men beside the doctrine of God. This is verily true, both our owne wisdom, and all mens wisdom must be foolish vs to that, we may suffer him alone to be wise. Which way they keepe not which doe study with pettie obseruations fained by the will of men to commend themselves vs to him, and dothuff vs to him as it were against his will a transgressing obedience toward him, which is in deed giuen to men. As it hath beene done both in many ages heretofore, and in the time within our owne remembrance, and is also at this day done in those places where the authoritie of the creature is more esteemed than of the creator: where religion (if yet the same be worthie to be called religion) is defiled with more and more vainishous superstitions, than ever was any Paynne wickednes. For what could the wit of men breede but all things carnall and foolish and such as truely reseeme their authors?

25 Whereas also the Patrons of superstitions allready, that Samuel sacrific’d in Ramathia, and although the same was done beside the lawes, yet it pleased God: the solution is easie, that it was not a certaine second altar to set against the one only altar: but because the place was not yet appointed for the arke of the covenante, he appointed the towne where he dwelled for sacrifices, as the most conuenient place. Truly the mind of the holy prophet was not to make any innovacion in holy things, whereas God had straitly forbidden any thing to be added or minimized. As for the example of Menahia, I say that it was an extraordinarie and singular case. He being a private man offered sacrifices to God and not without the allowance of God: verily because he interpreted it not of a rash motion of his owne minde, but by a heauenly insituation. But how much the Lord abhorreth those things that men deuise of them selves to worship him withall, another not inferior to Menahia Gedeon is a notable example, whose Ephod turned to destruction not only to him and his familie, but to the whole people. Finally, every new found invention, wherewith men couet to worship God, is nothing else but a dehilling of true holines.

26 Why then (say they) did Christ will that those intollerable burdens should be borne, which the Scribes and Pharisees bound upon men? But why in another place did the same Christ will that men should beware of the leauen of the Pharisees: calling leaven (as Matthew the Evangelist expoundeth it) all their owne doctrine that they mingled with the pureoffe of the word of God. What would we have more plaine, than that we be commanded to flee and beware of all their doctrine? Whereby it is made most certaine vs, that in the other place also the Lord willed not, that the confidences of his should be vexed with the Pharisees owne traditions. And the verry words, if they be not wrested, found of no such thing. For the Lord purpoising there to inueue sharly against the manners of the Pharisees, did first simply instruct them that heard him, that although they sawe nothing in their life meete for them to follow, yet they should not cease to do those things which they taught in words, while they lye in the chaire of Moses, that is, to declare the lawe. Therefore he meant nothing els but to provide that the common people should not with the evil examples of the teachers be brought to deuise the doctrine. But for as much as many are nothing at all moued with reasons, but alway require authority, I will alleage Augustines words, in which the very same thing is spoken. The Lords in Ioh, Tract. 46.
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Theepefold hath governours, some faithfull, and some hirelings. The governours that are faithfull, are true Pastors; but heare ye, that the hirelings also are necessarie: for many in the Church following earthly profits, doe preach Christ, and by them the voice of Christ is heard: and the theepe doe follow, not a hireling, but a Pastor by the meanes of a hireling. Heare yee that hirelings are thowed by the Lord himselfe. The Scribes (faith he) and the Pharisees sit in the chaire of Moses. Doe yee those things that they say, but doe not those things that they doe. What other thing saide he, but heare the voice of the Pastor by the hirelings? For in sitting in the chaire they teach the lawe of God: therefore God teacheth by them. But if they will teach their owne, hear ye not, doe ye not. This faith Augustine.

27 But whereas many unskilfull men, when they heare that conferences are wickedly bounde and God worshipped in vainse with the traditions of men, doe at once blot out altogether all lawes whereby the order of the Church is set in frame: therefore it is convenient also to meete with their error: Verily in this point it is easy to be deceived, because at the first sight it doth not by and by appeare what difference is betwene the one sort and the other. But I will so plainly in fewe words set out the whole matter, that the likenesse may deceive no man. First let vs hold this, that if we see in every fellowship of men some policie to be necessarie, that may serve to nourish common peace, and to retaine concord: if we see that in the doinge of things there is alway some orderly forme, which is behoouefull for publike honestie and for very humanitie not to be refuseth: the same ought chiefly to be observed in Churches, which are both best maintained by a well framed disposi- tion of all things, and without agreement are no Churches at all. Therefore if we will have the saffetie of the Church well provideth for, we must altogether diligently procure that which Paul commanded, that all things be done comely and according to order. But forasmuch as there is so great diversitie in the manners of men, so great variety in minde, so great disagreement in judgementes and wittes: neither is there any policie fited: fited enough, vntil it be established by certaine lawes, nor any orderly vlage can be observed without a certaine appointed forme: Therefore we are so farre off from condemning the lawes that are profitable to this purpose, that we affirme that when those be taken away, Churches are dissolved from their finenes, and vertue deformed and scattered abroad. For this which Paul requireth, that all things be done decently and in order, cannot be had, vntil the order it selfe and comelinesse be established, with observations adjoyned as with certaine bonds. But this onely thing is alway to be excepted in those observations, that they be not either beleueth to be necessarie to salvation, and so binde conveiences with religion, or be applied to the worshipping of God, and so godlinesse be re- posed in them.

28 We have therefore a very good and most faithfull marke, which putteth difference betweene those wicked ordinances, by which we have said that true religion is darkened & conferences subuerred, and the lawfull observations of the Church: if we remember that the lawfull observations tend alway to one of these two things or to both together, that in the holy assemblie of the faithfull all things be done comely and with such dignitie as becometh: and that the very common fellowship of men should be kept in order as it were by certaine bonds of humanitie and moderation. For when it is once understood that the Law is made for publike honesties sake, the superstition is now taken away, into which they fall that measure the worshipping of God by the intenotions of men. Againe when it is known that it pertaineth to common vse, then that false opinion of bondes and necesitie is overthrown, which did make a great terror into conferences, when traditions were thought necessarie to salvation. For herein is nothing required but that charitie should with common dutefull doinge be nourished among vs. But it is good yet to define
define more plainly, what is comprehended under that comeliness which Paul commendeth, and also what under order. The end of comeliness is, partly that when such Ceremonies are used as may procure a reverence to holy things, we may by such helps be stirred up to godliness: partly also that the modestie and grasse which ought to be seen in all honest doings may therein principally appeare. In order to this is the first point, that they which governe may know the rule and lawe to rule well: and the people which are governed may bee accustomed to obeying of God, and to right discipline: Then, that the state of the Church being well framed, peace and quietnesse may be provided for.

29 Therefore we shall not say that comeliness is, wherein shall be nothing but vaine delection: such as we see in that player like apparel, which the Papites vse in their ceremonies, where appeareth nothing else, but an vnprofitable visor of gaynesse, and excisse without fruit. But we shall account that to be comelinesse which shall so be meete for the reverence of holy mysteries, that it be a fit exercice to godliness, or at the least such as shall vse to convenient garnishing for the celebrating thereof: and the same not without fruit, but that it may put the faithfull in minde with how great modestie, religioufnesse and reverence, they ought to handle holy things. Now, that ceremonies may be exercices of godlinessse, it is necessarie that they lead vs the straight way to Christ. Likewise we may not say that order consisteth in those trifling pomps that have nothing else than a vanishing gaynesse: but that it standeth in such an orderly framing as may take away all confusion, barbarousnesse, obstinacie, and all strife and disension. Of the first sort are these examples in Paul: that prophane banketings should not be mingled with the holy Supper of the Lord: that women should not come abroad, but covered: and many other which we have in common vse: as this, that we pray kneeling and bare headed: that we minister the Lords Sacraments not vncleanly, but with some dignitie: that in the burying of the dead we vse some honest shew: and other things that are of the same forme. Of the other kind are the hours appointed for publique prayers, Sermons, and celebrations of mysteries: at Sermons, quietnes and silence, places appointed, singing together of Hymnes, dates prefixed for celebrating of the Lords Supper, that Paul forbidde that women should teach in the Church, and such like. But specially those things that concerne discipline, as the teaching of the Catechisme, the ceremonies of the Church, excommunication, fastings, and such as may be reckoned in the same number. So all the constitutions of the Church, which we receive for holy and wholesome, we may referre to two chiefe titles: for some pertaine to rites, and ceremonies, and the other to discipline and peace.

30 But because here is peril, least on the one side the false bishops should thereby catch a pretence to excuse their wicked and tyrannous lawes, and least on the other side there be some men too farswell: which admonished with the fore and evils doe leave no place to lawes be they never so holie: here it is good to protest, that I allow only those ordinances of men which be both grounded upon the authority of God, and taken out of the Scripture, yea and altogether Gods owne. Letvs take for an example the kneeling which is vned in time of common prayer. It is demanded, whether it be a tradition of man, which every man may lawfully refuse or neglect, I say that it is so of men, that it is also of God. It is of God, in respect that it is a part of that comeliness, the care and keeping whereof is commended unto vs by the Apostle: it is of men, in respect that it specially betokeneth that which had in generall rather been pointed to, than declared. By this one example we may judge, what is to be thought of that whole kind: verily because the Lord hath in his holy Oracles both faithfully contained and clearly set forth both the whole summe of true righteousnes, and all the partes of the worshipping of his divine Majestie, and whatsoever was necessarie to salvation: therefore in these things he is onely to be heard as our Schoole.
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Schoolemaster. But because in outward discipline & Ceremonies his will was not to prescribe each thing particularly what we ought to follow (because he foresaw this to hang upon the state of times, and did not think one forme to be fit for all ages) herein we must flee to those general rules which he hath giuen, that thereby all those things should be tried which the necessity of the Church shall require to bee commanded for order and comeliness. Finally, Forasmuch as hee hath therefore taught nothing expressly, because these things both are not necessarie to salvation, and according to the manners of every nation and age ought diversely to be applied to the edifying of the Church: therefore as the profite of the Church shall require, it shall be convenient as well to change and abrogate those that be vset, as to institute newe. I grant indeed, that we ought not rashly, nor oft, nor for light causes to run to innovation. But what may hurt or edifie, charitie shall best judge: which if we will suffer to be the gouernne, all shall be safe.

31 Now it is the dutie of Christian people, to keepe such things as have beene ordained according to this rule, with a free conscience and without any superstition, but yet with a godly & eafe readines to obey, not to despise them, not to passe them over with careless negligence: so farre is it off, that they ought by pride and obstinacie openly to break them. What manner of libertie of conscience (wilt thou saie) may there be in so great obstination and warineffe? Yea, it shall stand excellent the wise when we shall consider, that they are not medstfull & perpetual flared lawes, whereunto we be bounde, but outward instruments for the weakenesse of men: which although we doe not all neede, yet we doe all vse them, because we are mutuallie bounde to one another, to nourish charitie among vs. This we may reknowledge in the examples above rehearsed. What? Doth religion stand in a womens veile, that it is not lawfull to goe out of dores with her head vncovered? Is that holie decree of his concerning silence, such as cannot be broken without most hainous offence? Is there any mysterie in keeling, or in burying of a dead carcasse, that may not be omitted without sinne? No, For if a woman neede, for the helping of her neighbour, to make such haste as may not suffer her to couer her head, she offended not if she runne thither with her head vncovered. And it may sometime befall that it may be no lesse convenient for her to speake, than at another time to holde her peace. And there is no cause to the contrarie, but that he which by reason of disease cannot bow his knees may pray standing. Finally, it is better to bury a dead man speedily in time, than when they lacke a winding sheet, or when there be not men present to conuoy him, to carrie till he be vnburied. But nevertheless in these things there is somewhat which the maner and ordinances of the coutrie, and finally very natural beneffe, and the rule of modestie appointeth to bee done or avoided: wherein if a man sware any thing from them, by vnwariness, or forgetfulness, there is no crime committed: but if upon contempt, such stubbornesse is to be disallowed. Likewise the daies themselfes, which they be, and the houres, and how the places be builded, and what Psalmes be sung vpon which day, it maketh no matter. But it is meete that there be both certaine daies, and appointed houres, and a place fit to receive all, if there be regarde had of the preperation of peace. For how great an occasion of brawlings should the confusion of these things be, if it were lawfull for eyuer man as hee list, to change those things that belong to common faire: forasmuch as it will never come to passe that one same thing shall please all men, if things be left as it were in the midst to the choice of every man? If any man do carpe against vs, and will, herein bee more wife than he ought; let him fee himselfe: by what reason he can defend his owne pretences to the Lord. As for vs, this saying of Paul ought to satisfie vs, that we have not an vse to contend, nor the Churches of God.

32 Moreouer it is with great diligence to bee intemperate, that no error creepe in, that may corrupt or obscure this pure vse. Which shall be obtained, if all obser-
The xiv. Chapter.

Of the iurisdiclion 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 part in a well ordered state, which we have said to consist in jurisdiction. The whole jurisdiction of the Church pertained to the discipline of manners, of which we shall inlarge by and by. For as much as no citie or no towne can stand without magistrate and policie: so the Church of God (as I have already taught, but now I am compelled to repeat it again) needeth her certaine spiritual policie: but such as is vitterly feuered from the civil policie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of jurisdiction shall in a summe be nothing else but an order framed for the preterution of spiritual policie. To this ende from the beginning were ordained judiciall orders in Churches, which might vs examination of manners, correct vices and exercise the office of the keies. This order Paul speaketh of in the Epistle to the Corinthians, when he nameth governments. Againe, to the Romanes, when he faith: let him that ruleth, rule in carefullness. For he speaketh not to the magistrates, (for at that time there were no chritian magistrates) but to them that were joynded with the Pastors for the spiritual government of the Church. Also in the Epistle to Timothee, he maketh two forces of Elders: some, that labor in the word: other some, that doe not vs the preaching of the word, and yet do rule well. By this latter force it is no doubt that he meaneth them that were appointed to looke vnto manners, and to the whole vs of the keies. For this power, of which wee nowe speake, hangeth wholly vpon the keies which Christ gave to the Church, in the xvii. Chapter of Matthew: where he commandeth, that they should be sharply admonished in the name of the whole Church, that have deailed private monitions: but if they goe forwarde in their obstinacie, he teacheth that they should be put out of the fellowship of the faithful. But these monitions and corrections cannot bee without knowledge of the cause: therefore there needeth both

The use of a pollicie in the Church different from that which is called the antiquity of ecclesiastical judgements: the difference of authoritie given to the Church in the 18. of Matthew, from that which is given in the 16. of Matthew, and the 21. of John.

Rom.12.8.

1.Tim.5.17.
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both some judgement and order. Wherefore vnlesst we will make voide the promife
of the kites, and take vterly away excommunication, solemn monitions, and all such
things whatsoever they be: we must needs give to the Church some jurisdiction. Lest
the readers marke that that place incurreth not of the general authority of doctrine,
as in the xvj. Chapter of Matthew, and the xxii. of John: but that the power of the
Synagogue is for the time to come transferred to the flocke of Christ. Vnsto that
day the Jews had their order of governing, which Christ stablifheth in his Church,
and that with great penaltie, so much as concerneth the pure institution of it. For so
it behooued, for as much as otherwise the judgement of an vnoble and vnregarded
congregation might be despifed of rash and proude men. And that it should not
encumber the readers, that Christ doth in the same words expresse things some-
what differing one from the other, it shall be profitable to diloue this doubt. There
be therefore two places, that speake of binding and loosing. The one is in the xvj.
Chapter of Matthew, where Christ, after that he had promised that he would giue
to Peter the kites of the kingdom of heauen, immediately addeth, that whatsoever
he shall bind or loose in earth, shall be confirmed in heauen. In which words he
meaneth none other thing, than lie doth by other wordes in John, when sending his
disciples to preach, after that he had breathed upon them he saide: whose finnes yee
forgive, they shall be forgiven: and whose yee retaine they shall be retained in hea-
uen. I will bring an exposition not futile, not enforced, not wrested: but naturally, flow-
ing, and offering it felle. This commandement of forgiving and retaining finnes, and
that promise of binding and loosing made to Peter, ought to be referred to no other
thing but to the minifterie of the word: which when the Lord committed to the Apo-
postles, he did therewith also arm them with this office of binding and loosing. For
what is the summary of the Gospell, but that we all being bondservants of finne and of
death, are loosed and made free by the redemption that is in Christ Iefus: and that
they which do not receive nor acknowledge Christ their deliverer and redeemer,
are damned and adjinced to everlafting bonds? When the Lorde deliered this
message to his Apostles, to be carried into all nations: to approue that it was his
owne and proceeding 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 behooued that the Apostles shoude have asteadfast
and found certaintie of their preaching, which they should not onely execute with in-
fine labours, 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 behooued that in so great carefullness, in so great hardnesse of things,
and in so great dangers, they should be perswaded that they did the business of God:
that when all the world withstood them, and fought against them, they should knowe
that God stood on their side: that having not Christ the auoucher of their doctrine
present by sight in earth, they should understand him to be in heauen, to confirme the
truth of the doctrine which he had deliered them. It behooued againe that it should
also be most certainly prooued by testimonie to the hearers, that that doctrine of
the Gospell was not the worde of the Apostles, but of God himselfe: not a voice
bred in earth, but come downe from heauen. For these things, the forgivinge of
finnes, the promife of everlafting life, the message of saluation, cannot bee 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 minifterie: that it was his himselfe
that spake and promis d all things by their mouthes as by instruments: and there-
fore that the forgivinge of finnes which they preached, was the true promife of
God: and the damnation which they pronounced, was the certaine judgement of
God. But this testifying is given to all ages, and remaineth in force, to certify and
assure all men, that the worde of the Gospell, by what man soeuer it bee preached,
as the verie sentence of God, published at the soueraigne judgement seate, written in the booke of life, raised, firme and fixed in heaven. Thus we see that in those places the power of the keys is nothing but the preaching of the Gospell: and that it is not so much a power as a ministrie, if we have respect to men. For Christ hath not giuen this power properly to men, but to his owne worde, whereof he hath made men ministers.

2. The other place which wee haue faide to be concerning the power of binding and loosing, is in the xvij. chapter of Matthew, where Christ saith: If anie brother heare not the Church, let him be to thee as a heathen man or a publicane. Verily I say vnto you: whatsoever ye binde vpon earth, shall be bound also in heaven; whatsoever ye looke shall be loosed. This place is not altogether like the first, but is a little otherwise to be understood. But I doe not so make them diuerse,that they haue not great affinitie together. This first point is like in both, that either of them is a general sentence: that in both there is alway all one power of binding & loosing, namely by the word of God, all one commandement, all one promise. But herein they differ, that the first place peculiarly belongeth to preaching, which the ministers of the word do execute: this latter place to the discipline of Excommunication, which is committed to the church. The Church bindeth, whom she excommunicateth, not that she throweth him into perpetual ruine and desparation, but because the condemneth his life & manners, & vntles he repent, doth already warne him of his damnation. She looseth whom she receiueteth into communion: because she doth make him as it were partaker of the vittie which she hath in Christ Iesus. Therefore that no man should obstinatly despise the judgemenst of the church, or little regard that he is condemned by the consenting voyces of the faithful: the Lord williseth that such judgement of the faithful is nothing else but a publishling of his owne sentence: and that whatsoever they do in earth is confirmed in heaven. For they have the word of God, whereby they may condene the peruerse: they haue the worde, whereby they may receive the repentant into grace. And they can not err, nor differ from the judgement of God: because they judge not but after the law of God, which is not an uncertaine or earthly opinion, but the holy will of God, and a heavenly oracle. Out of these two places, which I thinke I have both briefly familiarie and nuly expounded, those distant men without difference as they be caried with their own giddines, go about to establish sometime confession, sometime excommunication, sometime jurisdiction, sometime the power to make lawes, sometime pardons. But the first place they allege to stablishe the supremacy of the Sea of Rome: they can so wel skill to fit their keys to all lockes and doores, that a man may say they haue practisde finishes craft all their life.

3. For whereas many thinke that those things endured but for a time, when the Magistrates were yet strangers from the profission of our religion: they are deceived in this,that they consider not: how great difference and what manner of vnlikenesse there is of the Ecclesiasticall and civil power. For the Church hath not the power of the sword to punish or restraine, no empire to command, no prison, no other penes which the magistrate is wont to lay vpon men. Again, it tendeth not to this end, that he that hath sinned should be punished against his will, but should with willing chastisement proffesse his repentance. Therefore there is a farre dierse order: because neither doth the Church take to it selfe anything which properly belongeth to the Magistrate, nor the magistrate can execute that which the Church doth. This shall be made plainer by an example. Is any man drunke? In a well ordered state prison shall be his punishment. Hath he committed fornication? He shall have like, or rather greater punishment. So shall both the lawes, and the magistrate, and outward judgemenst be satisfied: But it may be that he shall give no signification of repentance, but rather murmur, and grudge against it. Shall the Church in this case do nothing?
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But such cannot be received to the Supper, without doing wrong both to Christ and his holy institution. And reason requirith this, that he which offendeth the church with an evil example, should with solemn declaration of repentance take away the offence which he hath raised. The reason which they bring that are of contrary opinion, is too cold: Christ say they committed these doings to the Church, when there was no magistrate to execute them. But it happeneth often times that the magistrate is more negligent, yea sometime peraduenture that himselfe is to be chastised, which happened to the Emperor Theodosius. There may beside this as much be told of the ministrer of the word. Now therefore after their sentence, let Pastors cease to blame manifest wicked doings, and them cease to chide, to reproove, to rebuke, for there bee Christian magistrates, which ought to correct these things with the law and with the sword. But as the magistrate ought by punishing, and by restraining with force, to purge the Church of offences: So likewise the minister of the word for his part ought to helpe the magistrate that there may not so many offend. So ought their workings to be conoynd that the one may be a helpe, not a hinderance to the other.

4. And truly if a man more necerly wee the words of Christ, he shall easily perceive that in these places, is described a stayed state, and a perpetual order of the Church, not such as endureth but for a time. For it is not meete that we should accuse them to the Magistrate, that will not obey our monitions: which yet should be necessarie if the magistrate succeeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a few yeres? Verily verily I say unto you, whatsoever ye binde on earth. Moreouer Christ did here institute no new thing, but followed the custome alway observed in the ancient Church of his owne nation: whereby he signified that the Church cannot want the spiritual jurisdiction, which had bin from the beginning. And this hath bin confirmed by the consent of all times. For when Emperors and magistrates began to professe Christ, the spiritual jurisdiction was not by and by abolished: but only to ordered, that it should diminish nothing of the civil jurisdiction, or be confounded with it. And rightfully. For the magistrate, if he be godly, will not exempt himselfe from the common subjection of the children of God, whereof it is not the last part to submit himselfe to the church, judging by the word of God: So far it is off, that he ought to take away that order of judgment. For what is more honorable (faith Ambrose) for the Emperour than to be called the son of the church? For a good Emperor is within the church, not above the church. Therefore they, which to honor the magistrate do spoile the church of his power, do not only with false exposition corrupt the sentence of Christ, but also do not tenderly condemne so many holy bishops which haue bin from the time of the Apostles, that they haue by false pretence vnderhaued the honor and office of the magistrate.

5. But on the other side it is good to see this, what was in olde time the true use of the jurisdiction of the Church, and how great abuse is crept in, that we may know what is to be abrogate, and what is to be restored of antiquity, if we will overthrow the kingdom of Antichrist, and yet the true kingdom of Christ againe. First this is the marke to be shot at, that offences be prevented, and if any offence be risen vp, that it may be abolished. In the use two things are to be considered: first, that this spiritual power be altogether seperated from the power of the sword: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy bishops did not exercise their power with fines, or imprisonments, or other civil punishments: but they vsed the only word of the Lord, as they ought to do. For the fourest revenge, and as it were the vtermost thunderbolt of the Church is excommunication, which is not vsed but in necessitie. But this requireth neither force nor strong hande, but is content with the power of the word of God. Finally, the jurisdiction of the old Church was nothing elie
But such authority (as we have declared) was not in the power of one man, to doe every thing according to his owne will; but in the power of the assembly of the Elders, which was the same thing in the Church that a Senate is in a Citie. Cyprian, when he make mention by whom it was exercised in his time, saith to ioyne the whole Cleargie with the Bishop. But in another place also he saith, that the whole Cleargie so governed, that in the mean time the people was not excluded from the hearing of matters. For thus he writeth: Since the beginning of my Bishoprump I have determined to do nothing without the counsell of the Cleargie and content of the people. But this was the common & usuall manner, that the jurisdiction of the church should be exercised by a Senate of Elders: of whom (as I have said) there were two sortes: For some were ordered to teaching, & other some were only Judges of manners. By little and little this institution grew out of kinde from the first beginning of it: so that even in the time of Ambrose only Clearkes were Judges in Ecclesiasticall judgements. Which thing he himselfe complaineth of in these words: The old Synagogue (faith he) and since that time the Church hath had Elders, without whole counsell nothing was done. Which by what negligence it is growne out of vs, I know not, vnlesse peraduenture by the slownes of men or rather the pride of the teachers, while they alone would be thought to be somewhat. We see how 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 doe if he saw these deformed ruines that shew almost no signe of the old building? What bewailing would he vs? First, against lawe and right, the Bishop hath claimed to himselfe alone, that which was given to the whole Church. For it is like as if the Consull, driving out the Senate, should take the Empire upon himselfe alone. But as he is above the rest in honour, so in the whole assembly is more authority than in one man. Therefore it was too wicked a deed, that one man, remouing the common power to himselfe, hath both opened an entry to tyrannous lust, and hath taken from the Church that which belonged unto her, and hath suppressed and put away the assembly ordered by the Spirite of Christ.

But (as of one cuill alwaye growth another) Bishops disdaining it as a thing vnworthy of their care, have committed it ouer to other. Hereupon are created Officialis to serve that roome: I do not yet speake what kind of men they be, but onely this I say, that they nothing differ from sprophane Judges. And yet they still call it a spiritual jurisdiction, where men contend about nothing but earthly matters. Although there were no more cuill, with what face dare they call a brawling Court the judgement of the Church? But there are monitions, there is excommunication. So

The abuse of spiritual courts.
verily they mocke with God. Doth a poore man owe a little money? he is cited: if hee appear, he is condemned. When he is condemned, if he do not satisfie he is monished: after the second monition they proceede one steppe towards excommunication: if he appeare not, he is monished to come and yeeld himselfe to judgement: if he then make delay, he is monished, and by and by excommunicate. I beseech you, what is there any thing like either to the institution of Christ, or to the auantian manner, or to an Ecclesiastical order? But there is also correction of vices. But how? verily they not onely suffer but with secret allowance doe after a ceraine manner cherith and confirme adulteries, wantonnes, drunkenesse and such kind of mischeuous doings: and that not only in the common people, but also in the clear-gie themselves. Of many they call a few before them, either that they should not seeme flouthful in winking at them, or that they may milke out some money. I speake not of the pillages, robberies, briberies, and sacrileges that are gathered thereby, I speake not what manner of men are for the most part chosen to this office. This is enough and too much, that when the Romanists doe boast that their jurisdiccon is spiritual, it is easie to shewe that there is nothing more contrary to the order instituted of Christ, and that it hath no more likenesse to the ancient custome than darkness hath to light.

Although we haue not spoken all things that might be alleaged for this purpoe, and those things that we haue spoken of are knitte vp in fewe words: yet I trust that we haue solved it out, that there is nowe no more caule why any man should doubt, that the spiritual power whereof the Pope with all his kynsdome prouudly glorieth, is wicked against God, & an vnjust tyranny over his people. Vnder the name of spiritual power I comprehend both boldnesse in framing new doctrines, wherein they haue turned away the foly people from the naturall puresse of the word of God, and the wicked traditions wherewith they haue snared them, and also the false ecclesiastical iurisdiccon which they execute by Suffrages and Officiale. For if we graunt vnto Christ a kynsdome among vs, it is not possible but that all this kinde of dominion must immediatly be ouerthrown and fall downe. As for the power of the sword which they also giue to themselves, because it is not exercized upon coniences, it pertaineth not to our present purpose to entreate of it. In which behalfe yet it is also to note, that they be alwaye like themselves, verily nothing lesse than that which they would be taken for, that is to say, Pastors of the Church. Neither doe I blame the peculiar faults of men, but the common wickednes of the whole order, yea the very pestilence of the order: for as much as it is thought that the same should bee maimed, yenes it be gloriousely set forth with wealth and proud titles. If we require the authoritie of Christ concerning this matter, it is no doubt but that his mind was to debar the ministers of his word from euill dominion and earthlie government, when he said, The kings of the Gentiles vse rule over them: but ye 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 cannot meete together in one man. For whereas Moses did vse both the offices together: first that was done by a rare miracle: agayne, it was but for a time till things were better set in order. But when a certaine forme was once prescribed of God, the euill government was left vnto him, and he was commanded to assign the priesthood to his brother. And worthy. For it is aboue nature, that one man should suffice to bear both burdens. And this hath in all ages been diligently observed in the Church. And there was never any of the Bishops, so long as the true forme of the church endured, that once thought of vnder双重 the power of the sword: so that this was a common proverbe in the time of Ambrose, that Emperors rather coveted the priesthood, than priests the empire. For this which he afterward saith, was emprinted in the minds of all men, that palaces pertained to the Emperor, and Churches to the Priest.
to Salutation. Lib.4. 331

9 But since that way hath been devised, whereby Bishops might hold the title of honor and riches of their office without burden or care: least they should be left altogether idle, the power of the sword was given them, or rather they did by usurpation take it upon themselves. By what colour will they defend this themselves? Was this the duty of Bishops to wrap themselves with judicial hearing of causes, with the governments of Cities and Provinces, and through large circuits to meddle in businesses unappertaining to them: which have so much works and businesses in their own office, that if they were wholly and continually occupied in it, and were withdrawn with no callings away from it, yet they were scarcely able to satisfy it? But (such as is their waywardness) they stick not to boast, that by this means the Church doth florish according to her worthines, and that they themselves in the mean time are not too much drawn away from the duties of their vocation. As touching the chief point: if this be a comely ornament of the holy office, that they be advanced to such height, that the highest Monarchies may stand in fear of them: then they have cause to quarrel with Christ, which hath in such sort grievously pinched their honor. For, at least in their opinion what could have been spoken more dishonorably than those words: The Kings of the Gentiles and Princes bear rule over them, but you shall not so? Matt.20.25.

And yet he laid no harder Law upon his servants than he first laid and received upon himselfe. Who (faith he) hath made me a Judge or divider among you? We see that he plainly putth away from himselfe the office of judging, which hee would not doe if it were a thing agreeing with his office: will not the servants suffer themselves to be brought into that order, whereunto the Lord hath yeelded himselfe subject? As for the other point, I would to God they could so prooue it in experience as it is safe to speake it. But forasmuch as the Apostles thought it not good, to leave the word of God and minister at tables: thereby, because they will not be taught, they are condemned; that it is not all one mans worke to be both a good Bishop and a good Prince. For if they (which according to the largenes of the gits where with they were endued, were able to satisfie no and greater cares than any men that have been borne since them) have yet confessed that they cannot at once apply the ministerie both of the word and of tables, but that they should faint under the burden: how could them that are of no valor in comparison of the Apostles a hundred fold excell the industrie of the Apostles? Truely, to attempt it was a point of most shamelesse and too presumptuous boldnes: yet we see that it hath beene attempted: but with what success, it is evident. For it could not other wise come to passe, but that forsaking their owne office they should remoue into other mens charge.

10 And it is no doubt but that of small beginning they have by little and little grown to so great encreafe. For it was not possible that they should at the first step climb so high. But sometime with subtletie and crooked craftie they privie advanced themselves, so as no man could for see that it would come to passe till it was done: sometime when occasion serued they did by terror and threatnings wringing from Princes some augmentation of their power: sometime when they faile Princes not hard laced to glue, they abused their fond and vnadvised gentlenesse. In olden time if any controversie happened, the godly, to escape the necessitie of going to law, committed the arbitrement to the Bishop, because they doubted not his vp-rightness. With such arbitrements the olde Bishops were oftentimes encombr'd, which in deed greatly displeased them (as Augustine in one place testifieth) but least the parties should runne to contentious laying, they did though against their wills take that encumbrance upon them. These men haue of voluntarie arbitrements, which were altogether differing from the noise of judiciall courtesies, made an ordinarie jurisdiction. In a little while after when cities & countries were troubled with divers hard distresses, they referrd to the protection of Bishops, to be safeguarded by their faithfull love: the Bishops by museulie syncly, of protectors made them-
Chapter 11. Of the outward meanes

Seizes Lords. Yea, and it cannot be denied that they have gotten the possession of a great part by violent seditions partaking. As for the Princes, that willingly gave jurisdiction to bishops, they were by divers affections seised thereof. But admitting that their gentleness had some flaw of godliness: yet with this their wrongfull liberalitie they did not rise well prouide for the profit of the Church, whose ancient and true discipline they haue so corrupted, yea (to say truth) have utterly abolished. But those bishops that have abused such goodness of princes to their owne commoditie, haue by the using of this one example enough and too much testified that they are not bishops. For if they had had any sparkel of an Apostolike spirit, they would without doubt have anwered out of the mouth of Paul: the weapons of our warfare are not carnall, but spiritual. But they being rauished with blind greedines, haue destroyed both themselves, their successors, and the Church.

At length the bishop of Rome not contented with meane Lordships, first laide hand vpon kingdoms, and afterward vpon the verie Empire. And that he may with some colour whatsoever he retain the possession gotten by meere robbery, he sometime boasteth that he hath it by the law of God, he sometime pretendeth the gift of Constantine, sometime some other title. First I answer with Bernard: Admit that he do by any other reason whatsoever, claim this vnto him, yet he hath it not by apostolike right. For Peter could not giue that which he had not: but he gave to his successors that which he had, the care of Churches. But when the Lord and master, that he is not appointed judge betweene two, a suertia and scholler ought not to thinke神州 if he be not judge of all men. But Bernard speaketh of euill judgements. For he addeth: Therefore your power is not in crimes, not in possessions: because for those & not for these ye haue received the leies of the kingdome of heaven. For which seemingly to the the greater dignitie to forgive sinnes, or to daude landes? There is no comparison. These base and earthly things haue Kings and Princes of the eart their judges. Why do ye invade the bounds of other &c. Again, Thou art made a superour: (he speaketh to Pope Eugenius) but whereunto? Not to beare Lordship, I think. Therefore how much fonder we think of our seizes, let vs remember that there is a ministery laid vpon us, not a lordship giuen vs. Learne that thou haft need of a weede-booke not of a leeter, that thou maist do the work of a Prophet. Again, it is plaine: Lordship is forbidden to the Apostles. Go thou therefore, & presume to usurpe thy self either being a Lord, an Apostelship: or being an Apostle, a Lordship. And by & by after: the forme of an Apostelship this is, Lordship is forbidden them, ministery is bidden them. Whereas these things are so spoken of a man, that it is cuitent to all men that the very truth speaketh them, yea whereas the very thing it self is manifest without all words: yet the Bishop of Rome was not ashamed in the Counsell at Orleance to decree that the supreme power of both the swords belong to him by the lawe of God.

12. As for the gift of Constantine, they that be but meanly practied in the histories of those times need not to be taught how much this is not oney fabulous, but also to be laughe at. But to passe our histories, Gregory himselfe is both a sufficient and most full witness herof. For so oft as he speaketh of the Emperor, he calleth him most noble Lord, & himselfe his unworthy servant. Again, in another place: But let not our Lord by the earthly power be the sooner angry with the priests: but with excellent consideration, for his false whose servents they be, let him so rule order they, that he also giue them due reverence. We see how in common subjection he would be accounted as one of the people. For he there pleadeth not any other mans cause, but his owne. In another place, I trust in the almighty God, that he will giue a longe life to our godly Lords, and dispose vs under your hand according to his mercie. Neither haue I therefore allegged these things, for that it is my purpose throughly to discuss this question concerning the gift of Constantine: but only that,
that the Readers should see by the way how childishly the Romanists doe lie, when they go about to challenge an earthly Empire to their bishop, and so much the more foul, is the shamelesnes of Augustine Stecchus, which in such a dispaired cause hath bin so bold to tell his truthe and coong to the bishop of Rome. Valla (as it was not heard for a man learned and of a sharpe wit) had strongly contested that sable. And yet (as a man little exercized in ecclesiasticall matters) he had not saide all that might have made for that purpose. Stecchus built in, and feattered stinking trifles to oppresse the electe light. And truly he doste no lesse boldly handle the cause of his matter, than if some merrie conceited fellow faining himselfe to do the same, woulde indeede take Vallas part. But verily it is a worthie cause, for which the Pope shoulde hire such patrons for money: and no lesse worthy are those hired lesse to be deceted of their hope of gaine, as it happened to Eugenius.

13 But if any man require to knowe the time, since this faine Empire began to rise vp, there are not yet passed five hundred yeeres, since the bishops yet remined in subjection of the princes, neither was the Pope created without authoritie of the emperour. The Emperour Henry the fourth of that name, a light and rash man, and of no foresight, of great boldnes and dissolute life, gave first occasion to Gregory the seuenthe to alter this order. For when he had in his count the bishoprickes of all Germany partly to be sold, and partly laid open for spoile: Hildebrand, which had received displeasure in his hand, caught hold of a goodly colour to revenge himselfe. But because he seemed to pursue an honest and a godly cause, he was furthered with the favour of many. And Henry was otherwise, by reason of his insolent manner of governing, hated of the most part of princes. At the length Hildebrand, which called himselfe Gregorie the seuenthe, as he was a filthie and naughtie man, bewared the malice of his heart: which was the cause that he was fortaken of many that had conspire with him. But he thus much prevailed, that his successeors might freely without punishment not onely shake off the yoke, but also bring Emperours in subjection to them. Hecceunto was added, that from thence foorth there were many Emperours liker to Henry than to Julius Caesar, whom it was no hard thing to subdue, whyle they sat at home carelesse of all things and slothfull, when they had most need with vertue and lawfull meanes to reprise the greeneacres of the bishops. Thus we see with what colour that same godly gift of Constantine is shadowed, whereby the Pope faineth that the Empire of the Welt was delivered unto him.

14 In the meane time the Popes ceased not, sometime with fraud, sometime with treason, and sometime with force to invade other mens dominions: and the very city it selfe, which before was free, within a hundred and thirtie yeeres, or there about they brought into their subjection, till they grewe to the same power which they have at this day: and for the obtaining or encreasing whereof, they have troubled Christendome by the space of two hundred yeeres, (for they began before that they tooko to them the dominion of the city) that they have almost destroyed it. In the old time whome under Gregory the keepers of the goods of the church, did take possession of the lands which they reckoned to belong to the Church, & after the maner of the taking to the use of the Prince did set titles upon them for token of claimes, Gregory assembling a councell of bishops, inuying fore against that prophane manner, asked whether they did not judge that Cleire accused which did of his owne will by writing of any title attempt to enter upon any possession. They all pronounced, accused. If to claim a piece of ground by writing of a title be in a clarke an offence worthie of accusing: when whole two hundred yeeres together Popes do practive nothing els but battels, shedding of blood, destrucitons of armes, sackings of som cities, racings of other ouerthrows of nations, waftings of kingdomes, only that they might catch holde of other mens possessions: what curings can be enough to punishe such examples? Truely it is very plaine that they seeke nothing lesse than the gonne of
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Christ. For if they of their owne will do wholy resigne all the secular power that they have, therein is no danger to the glory of God, no danger to sound doctrine, no danger to the sacret of the Church: but they are caryed blind and headlong with only greediness of dominion: because they thinke nothing safe, vndlie they may beare rule with rigoroussnec (as the Prophet saith) and with power.

15 To jurisdiction is annexed immunity, which the Romish Clergie tooke to themselves. For they thinke it against their dignitie, if they anfwere in personall caufes, before a temporall judge: and therein they thinke both the libertie and dignitie of the Church to confift, if they be exempt from common judgement and lawes. But the old bishops, which otherwise were most rigorous in defending the right of the Church, judged themselves and their order to be nothing hurt, if they were subject to them. And the godlie Emperours, without gaining any of any man, did always call Clarke to theiur judgement feates so oft as neede required. For thus faith Constantine in his Epifle to the Nicomedians: If any of the bishops fhal vninterrely disorder himselfe, his boldnes fhall be reftraigned by the execution of the minister of God, that is by my execution. And Valentinian faith: Good bishops do not speake against the power of the Emperour, but do fincerely both keepe the commandements of God the great king, and also obey our lawes. At that time all men were persuaded of this without controversy. But Ecclesiasticall caufes were referred to the judgement of the Bishof. As if any Clerke had offended nothing againft the lawes, but only was accused by the Canons: he was not cited to the common judgement feate, but in that case had the bishope for his judge. Likewise if there were a queftion of Faith in controversy, or fuch a matter as properly pertained to the Church, the judgement thereof was committed to the Church. So is that to be understood, which Ambrose writeth to Valentinian: Your father of honourable memorie, not only answered in word, but alfo decreed by lawes, that in a caufe of Faith he ought to be judge, that is neither visit in office nor unlike in right. Againe: If we have regard to the Scriptures or olde examples, who is there that can deny that in a caufe of Faith, in a caufe (I fay) of Faith, bishops are wont to judge of Christian Emperors, and not Emperors or bishops? Againe: I would have come, O Emperour, to your confitorie, if either the bishops or the people would have suffred me to go: faying, that the caufe of Faith ought to be debated in the Church before the people. He affirmeth verily that a spiritual cause, that is to fay the caufe of religion, ought not to be drawn into the temporall court where profane caufes are pleaded. Worthy do all men praise his constancie in this behalfe. And yet in a good caufe he proceeded but this farre, that if it come to violence and strong hand, he faith that he will give place. Willingly (faith he) I will not forsake the place committed unto me: but when I am enforced, I know not how to refift: for our armour are prayers and teares. Let vs note the singular modestie and widome of the holy man, joyned with fortitude of courage and boldnesse.

Infera the Emperours mother, because she could not drawe him to the Arrtans side, practisit to drive him from the government of the Church. And so should it haue come to pafs, if he had come when he was called to the palace to pleade his caufe. Therefore he denieth the Emperour to be a competent judge of to great a controversy. Which manner of doing both the necessitie of that time, and the continual nature of the matter required. For he judged that he ought rather to die, than that fuch an example should by his consent be given to posteritie; and yet if violence be offered, he thinke not of refistance. For he denieth it to be bishoppke, to defend the faith and right of the Church with armes. But in other caufes he sheweth himselfe ready to do whatsoever the Emperour shall command him. If he demand tribut, (faith he) we denieth not: the lands of the Church do pay tribute. If he ask landes, he hath power to chaime them, none of vs refitheth. After the fame manner alio speaketh Gregorius: I am not ignorant (faith he) of the mind of our most noble soueraigne Lord,
Lord, that he wist not to intermeddle in causes pertaining to Priests, least he should in anything be burdened with our sins. He doth not generally exclude the Emperor from judging of Priests: but he saith that there be certain causes, which he ought to leave to the judgment of the Church.

And by this very exception the holy men fought nothing else, but that Princes being zealous of religion should not with tyrannous violence and wilfulness interrupt the Church in doing her office. For neither did they disallow, if Princes sometime did use their authority in Ecclesiastical matters, so that it were done to preferre the order of the Church, not to trouble it, to stabilize discipline, not to disturb it. For if the Church hath not the power of compelling, nor ought to require it (I speak of civil constraining:) it is the office of godly Kings and Princes to maintain religion with laws, proclamations, and judicial proceedings. After this manner, when the Emperor Maurice had commanded certain bishops that they should receive their fellow bishops that were their neighbours and driven out by the barbarous nations: Gregori confirmineth that commandement, and exhorteth them to obey it. And when he himselfe is admonished by the same Emperor to come to atonement with John the Bishop of Constantinople, he doeth in deed render a reason why he ought not to be blamed: yet he doth not boast of immunitie from the secular court, but rather promiseth that he will be obedient, so farre as his conscience will give him leave; and therewithall he faith this, that Maurice did as became a godlie Prince, when he gave such commandements to the Priests.

The xiij. Chapter.

Of the discipline of the Church, whereof the chiefest use is in the censure and excommunication.

The discipline of the Church, the entreaty whereof we have deferred unto this place, is briefly to be declared, that we may at length passe over to the rest. But that same for the most part hangeth upon the power of the keys and spirituall jurisdiction. That this may be the more easily understood, let vs divide the Church into two principal degrees, that is, the Clergy, and the people. Clearkes I call by the usual name tho:se that execute publicke ministration in the Church. First we will speake of common discipline, to which all ought to be subject: then we will come to the Clergy, which behinde that common discipline, have a seuerall discipline by themselves. But because many for hatred of discipline do abhorre the very name thereof, let them heare this: If no fellowship, yea no house though it have but a small household, can be kept in right state without discipline, the same is much more necessary in the Church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth salvation is the soule of the Church, so discipline is in seede of sinnes therein: whereby it is brought to passe, that the members of the body hang together every one in his fit place. Wherefore whosoever do either desire to have discipline taken away, or hinder the restoring thereof, whether they do it of pet purpose or by vnkindnesse, verily they seeke the extreme disfigurement of the Church. For what shall betide, if what is lutfull be lawfull to every man? But so would it be, if there were not with the preaching of doctrine adowne private admonitions, corrections, and such other helps which sustaine doctrine and discipline not to be idle: discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which comlywise resist against Christ: or as it were a pricky, whereby they who are not willing enough may be thred vp: and sometime, as a fatherly rod, wherewith they which have more grievously fallen may be chastised mercifully and according to the mildnesse of the spirit of Christ. Sith therefore we do now see at hand certaine beginnings of a horrible waft ices in the Church, because there is no care:
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care not order to keepe the people in awe, very necessitie crieth out that there is neede of remedie. But this is the onely remedie, which both Christ hath command"d, and hath alway been vied among the godlie.

2 The first foundation of discipline is, that private monitions should haue place: that is to say, that if any man of his owne accord doe not his dutie, if he be not hath himself licentioulsy, or lie not honestly, or have committed any thing worthie of blame, he should fuffer himselfe to bee admonished: and that every man should dudge to admonish his brother when occasion shall require. But specially let the Pastor and Priests be watchfull to doe this, whose office is not onely to preach to the people, but in every house to admonish and exhort if at any time they doe not sufficiently prove their generall doctrine: as Paul teacheth, when he rehearced that he taught privately and in houses, and protesteth that he is cleane from the bloud of all men, because he hath not cea\n
3 But becaufe he speaketh here onely of secret faults, we must make this diuision: that some sinnes be private, and some publike or openly manifeft. Of the first fote Christ faith to every private man, Reproue him betweene thee and him alone. Of manifest sinnes Paul faith to Timothee. Reproue him before all men, that the rest may haue feare. For Christ had saide before, If thy brother haue offended against thee, Which words (against thee) vnlesse thou wilt be contentious, thou canst not otherwise understand than vnder thine owne secret knowledge, for that there bee no more private 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. For when Peter sinned euent to publike offence, he did not admonish him apart by himselfe, but brought him foorth into the right of the Church. Therefore this shall be the right order of doing, if in secrete sinnes we goe forward according to those degrees that Christ hath set: but in manifest sinnes, wee immediately proceede to the Churches solemn rebuking, if the offence be publike.

4 Let this also be another distinction: that of sinnes some be defaultes, other sin be wicked doings, or haines offences. To the correcting of this latter for, not only admonishment or rebuking is to be vied, but also a severer remedie: as Paul theweth which not openly chaffed with words the Corinthian that had committed incest, but also punished him with excommunication, so soone as he was certifie\n
The use of admonition towards them that be offenders.

Mat.20.20, & 26.
Mat.18.15, & 17.
Gal.5.14.
2.Cor.5.19.
Not one and the same proceeding against meanes & hainous offenders.
to Salvation.

Lib. 4. 334

consenting voices of the faithful: the Lord hath testified, that the same is nothing else but a pronouncing of his own sentence, and that whatsoever they do in earth is confirmed in heaven. For they have the word of the Lord, whereby they may condemn the sower; they have the word, whereby they may receive the repentant into fiscalour. They say that truth that without this bond of discipline Churches may long stand, are deceived in opinion: unless perhaps we may want that help which the Lord forewarned that it should be necessitated for vs. And truly how great is the necessary thereof, shall be better perceived by the manifold vse of it.

5 There be three ends which the Church hath respect unto in such corrections and excommunication. The first is, that they should not, to the dishonour of God, be named among Christians, that lead a filthy and sinful life, as though his holy Church were a conspiracie of naughtie and wicked men. For if the Church is the body of Christ, it cannot be defiled with such filthie and rotten members, but that some shame must come to the head. Therefore that there should not be any such thing in the Church, whereby his holy name may be spotted with any reproach, they are to be driven out of her household, by whose dishonestie any slander might redound to the name of Christians. And herein also is consideration to be had of the Supper of the Lord, that it be not profaned with giving it to all without choice. For it is most true, that he to whom the distribution of it is committed, if he wittingly and willingly admit an unworthy man whom he might lawfully put back, is as guilty of Sacrilege, as if he did give abroad the Lords body to dogs. Wherefore Chrysostome grievously inveighed against the priests, which while they feare the power of great men, dare debarre no man. The blood (faith he) shalbe required at your hands. If ye feare man, he shall laugh you to scorn: but if ye fear God, ye shall be reverenced also among men. Let vs not feare maces, nor purple, nor crownes: we have here a greater power. Eternally will rather deluther mine owne bodie to death, and suffer my blood to be shed, than I will be made partaker of this defiling. Therefore least this most holy mysterie be spotted with slander, in the distributing thereof choice is greatly requisite: which yet cannot be had but by the jurisdiction of the church. The second end is, least (as it is wont to come to passe) with the continuall company of the uell, the good should be corrupted. For (such is our ready inclination to go out of the way) there is nothing easier than for vs to be led by uell examples from the right course of life. This vse the Apostle touched, when he commanded the Corinthians to put the incefluous man out of their comparte. A little leaven (faith he) corrupteth the whole lump of dough. And before lay herein so great danger, that he forbade him even from all fellowship. If any brother (faith he) among you be named either a whoremonger, or a courtesou man, or a worshipphe of idols, or a dronkard, or an uell speaker, with such a one I grant you not leaue so much as to cate. The third end is, that they themselves confounded with shame may begin to repent of their filthinesse. So it is probable for them also to have their owne wickednesse chastised, with that feeling of the rod they may be awaked, which otherwise by tender bearing with them would have become more obstinate. The same thing doth the Apostle meane when he faith thus: If any do not obey our doctrine, make him, and keepe no company with him, that he may be ashamed. Again in another place, when he writeth that he hath delivered the Corinthian to Satan, that his spirit might be saved in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be saved for ever. But he therefore faith that he declereth him to Satan, because the diuell is out of the Church as Christ is in the Church. For whereas some do referre it to a certaine vexing of the flesh, I thinke that to be very vn certaine.

6 When these endes be fet forth, now it remaineth to see how the Church executeth this part of discipline which consisteth in jurisdiction. First let vs keepe the division aboue set, that of limes some be publike, and other some be private or more.

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To what ends corrections & excommunications were ordained in the Church.

Ephes. 5. 25. Col. 1. 24.

Hom. in Mat. 3. Ezech. 4. 18. and 33. 10.

1. Cor. 5. 6 & 17.

2. Thec. 3. 14.

1. Cor. 5. 5.

Aug. de ver. apoph. ho. 38.
Of the outward means

more secret. Publicke are those that have not only one or two witnesses, but are committed openly and with the offence of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of hypocrites, for those come not into the judgment of the Church, but those of the meane kind which are not without witnesses, and yet are not publicke. The first kind requireth not those degrees which Christ rehearseth: but wher any such thing appeareth, the Church ought to doe her duete in calling the sinner and correcting him according to the proportion of the offence. In the second kind according to the rule of Christ, they come not to the Church till there be also obstinacie added. When it is once come to knowledge, then is that other duation to be noted between wicked doings and defaults. For in lighter sins there is not to be so great sententious, nor chaitiment of words sufficient, and the same gentle and fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more rejoice than he for that he was corrected. But it is meete that hainous offences be chastised with sharper remedie. For it is not enough, if he that by doing a wicked deed of evil example hath grievously offended the Church, should be chastised only with words, but he ought for a time to be deprived of the communion of the supper, till he have given assurance of his repentance. For against the Corinthians Paul vseth not only rebuke of words but drieth 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 government flourished. For if any man had done any wicked deed whereupon was grown offence, first he was commanded to abstaine from partaking of the holy supper, then both to humble himselfe before God, and to testify his repentance before the church. There were also certain solemnne visages, which were enjoyned to them that had fallen, to be tokens of their repentance. When they had done, that the Church was satisfied, then by laying of hands he was received into favour. Which receiving is oftentimes called of Cyprian peace, who also briefly describeth this visage. They doe penance (faith he) in a certaine full time: then they come to confession, and by the laying of hands of the Bishop and the Cleargie they receive power to come to the communion. Howebeit the Bishop and his Clergie had to the ruling of reconciliation, that they did therewithall require the content of the people: as he sheweth in another place.

7 From this discipline there was no man exempted, that even the Princes together with the common people did submit themselves to bear it. And rightfully, saith it was evident that it was the discipline of Christ, to whom it is meete that all secters and Crownes of Kings be submitted. So when Theodosius was depraved by Ambrose of power to come to the communion because of the slaughter committed at Thesalonica, he threw down all the royal ornament wherewith he was clothed: he openly in the Church bewailed his sinne, which had crept upon him by frailty of other men: he craved pardon with groining and teares. For great Kings ought not to thinke this to be any dishonor to them, if they humbly throw downe theeles before Christ the King of Kings, neither ought it to displeaue them that they be judged by the Church. For sith in their court they heare nothing else but meere flatteries, it is more then necessarie for them to be rebuked of the Lord by the mouth of the priests. But rather they ought to with, that the Priests should not spare the, that the Lord may spare them. In this place I omit to speake by whom this indignity is to be exercis’d, because it is spoken of in another place. This onely I adde that is the lawfull manner of proceeding in excommunicating a man which Paul sheweth: if the Elders doe it not only by themselves, but with the Church knowing and allowing it: that is, in such sort that the multitude of the people may not governe the doing, but may make it as a witnesses & a keeper that nothing should be done of a few by wilfull affection. But the whole manner of doing, beside the calling vp the name of God, ought
ought to have such severity, as may resemble the presence of Christ, that it may be
undoubted that the there sitteth for ruler of his owne judgement.

8. But this ought not to be passed over, that such severity be commeth the church
as is joyned with the spirit of mildenes. For we must alway diligently beware (as
Paul teacheth) that he which is punished be not swallowed up of sorrow: for to shoul
of a remedy be made a destruction. But out of the ende better may be gathered a rule
of moderation. For whereas this is required in excommunication that the sinner
should be brought to repentance, and such examples taken away, lest either the name
of Christ should be evil spoken of, or other men be provoked to follow them: if we
shall have an eye to these things, we shall be able easilie to judge howe farre severity
ought to proceed, and where it ought to end. Therefore when the sinner gueseth a te-
stimonic of his repentance, and doth by his teystimony, as much as in him lieth, blot
out the offence: he is not to be enforced any further: but if he be enforced, rigorou-
ness doth then exceed measure. In which behalfe the immeasurable severity of the
old fathers cannot be excused, which both disagreed from the prescribed order of the
Lord, & also was maulinously dangerous. For when they charged a sinner with so-
lemn penance, & deprivation from the holy communion somtyme for seven yeeres,
somtyme four yeeres, somtyme three yeeres, for their whole life: what other
thing could follow thereof but either great hypocritie or most great desperation? Like-
wise whereas no man that had fallen the second time was admitted to second pen-
nance, but was cast out of the Church even to the ende of his life: that was neither
profitable nor agreeing to reason. Therefore altogether shall weigh the matter with
sound judgement, shall herein perceive want of their discretion. Howbeit I doe
here rather disallow the publike maner, than accuse all them that vied it, whereas it is
certaine that many of them misliked it: but they did therefore suffer it, because they
could not amend it. Truly, Cyprian declareth, how much beside his owne will he was
so rigorous. Our patience (faith he) and easiness and gentleness is ready to them that
come. I will with all to returne into the Church: I will with all our fellow soldiers to be en-
closed within the tents of Christ and in the houses of God the father. I forgive al things,
I dissemble many things, for zeale and desire to gather brotherhood together, I exa-
mine not with full judgement those things that are committed against God, in par-
donning defaults more than I ought, I am my selfe almost in default, I doe with readie
and full loue embrace them that returne with repentance, confessing their sins with
humble and plaine satisfaction. Chrysostome is somewhat harder, and yet he faith thus:
If God be so kinde, why will his priest seeme so rigorous? Moreover we knowe what
gentleness Augustine vied toward the Donatistes, in somuch that hee thrice set to recei-
ue into bishoprake those that had returned from schisme, even immediately after
their repentance. But because a contrary order had grown in force, they were com-
pelled to leave their owne judgement to follow it.

9. But as this mildenes is required in the whole body of the church, that it should
punish them that are fallen, mercifully & not to the extreme of rigour, but rather
according to the precept of Paul, should continue christie towards them: so euery
private man for himselfe ought to temper himselfe to this mercifulnes & gentleness.
Therefore it is not our part to wipe out of the number of the elect such as are driven
out of the Church, or to despair of them as though they were already lost. We may
indeed judge them strangers from the Church, & therefore strangers from Christ: but
that is onlyere the time that they abide in diuorce. But if then also they shew a
greater resemblerance of stubbornnes than of gentleness, yet let vs commit them to the
judgement of the Lorde, hoping better of them in time to come than we see in time
present: and let vs not therefore cease to pray to God for them: and (to comprehend
all in one word) let vs not condenme to death the person it selfe, which is in the hand
and judgement of God alone: but let vs rather weigh by the lawe of the Lorde of

Men favored from
the Church by ex-
communication
or rashly to be
condemned in the
judgement of men.
Cap. 12. Of the outward means what every man's work is. Which rule while we follow, we rather stand to the judgement of God than pronouncing our own. Let us not take to our selves more li bertie in judging, vntill we wil bindle the power of God within bounds, & appoint a law to his mercy, at whose pleasure when he thinketh it good, very euill men are turned into very good, strangers are graftet and forrenes are choset into the Church. And this the Lorde doth, thereby to mocke out the opinion of men, and rebate their raftnes : which if it be not restrai ned, presumeth to take to it selfe power ofudging more than it ought.

10 For whereas Christ promiseth that that shall be bound in heaven, which they that be his shall bind in earth, he limiteth the power of binding, to the Cenfure of the Church: by which they that are excommunicate, are not thrown into euell hill age and damnation: but hearing their liues and maners to be condemned, they are also certified of their owne euell hill age and condemnation, vnles they repent. For excommunication hecrein differeth from accursing, that accursing taking away all pardon doth condemn a man and adudge him to etemal destruction: excommunication rather reuengeth and punifheth maners. And though the fame do also punifh the man, yet it doth not punish him, but in forewarning him of his damnation to come, it doth call him backe to salvation. If that be obtained, reconciliation and restoring to the communion is readie. But accursing is either very seldom or never in vfe. Therefore, although ecclesiasticall discipline, perimeteth not to be used familiarly, or to have friendly conversation with them that be excommunicate: yet we ought to en deavour by such means as we may, that returning to amendment, they may returne to the fellowship and vnitie of the church: as the Apostle also teacheth. Do not (faith he) think them as enemies but correct them as brethren. Vnles this gentlenes be kept as well privately as in common, there is danger least from discipline wee footh with fall to butcherie.

11 This also is principally required to the moderation of discipline, which Augu stein entreateth of in disputing against the Donatistes: that neither of men, if they see faultes not diligently enough corrected by the Counsell of elders, should therefore by and by depart from the Church: nor the pastors themselves, if they cannot according to their harts desire purge all things that neede amendment, shoulde therefore throw away the ministrie, or with vnwoanted rigorousne trouble the whole Church. For it is most true which he wrieth: that hee is free and discharged from curse, whoseuer hee be that either by rebuking amendeth what hee can: or what he cannot amend, excludeth, faining the bond of peace: or what he cannot exclude, faining the bond of peace, he doth disallow with equity, & bear with fedfastnes.

He rendereth a reason thereof in another place: because all godly order & maner of ecclesiasticall discipline ought alway to have respect vnto the vnitie of the spirite in the bond of peace: which the apostle commandeth to be kept by our bearing one with another, & when it is not kept, the medicine of punishment beginneth to be not onely superfluous, but also hurtfull, and therefore caufeth to be a medicine. He that (faith he) doth diligently thinke upon these things doth neither in preferring of vnitie neglect the feueritie of discipline, nor doth with immeasureablenes of correction breake the bond of fellowhip. He grangeth in deed that not onely the pastors ought to trauaile to this point, that there may remaine no fault in the Church, but also that every man ought to his power to endewartur unto: & he plainly declareth that he which neglecteth to monith, rebuke, & correct the euill, although he do not favour them, nor sin with them, yet is guilty before the Lord. But if he be in such degree, that hee may also feuer them from the partaking of Sacraments, and doth it not, nowe he sinneth not by an others euill, but by his owne. Onely hee willeth it to bee done, with vning of discretion, which the Lorde also requireth, least while the tares be in rooting out, the corne be hurt. Hereupon he gathereth out of Cyprian, Let a man therefore mercifull correct
to Salvation. Lib. 4. 336

correct what he can; and what he cannot, let him patiently suffer, and with love, groan and lament it.

12. This he faith because of the precifeneffe of the Donatiftes, who when they sawe faultes in the Churches which the Bishops did in deede rebuke with words, but not with excommunication, (because they thought that they could this way nothing preside) did sharply truey against the Bishops as betrayers of discipline, and did with an vngodly schisme divide themselves from the flock of Christ. As the Ana-baptists do at this day, which when they acknowledge no congregation to be of Christ, vnselde it, doe in every point thine with Angelike perfection, doe under pretence of their zeal overthrow all edification. Such (laith Augustine) not for hatred of others mens wickednesse, but for desire to maintaine their owne contentions, doe count either wholly to drawe away, or at least to divide the weake people inared with the boasting of their name: they dwelling with pride, mad with stubbornesse, traitorous with flanders, troublesome with feotions, least it should openly appeare that they want the light of truth, doe pretend a shadowe of rigorous seueritie: and those things which in Scripture are commanded to be done with moderate healing for correcting the faultes of brethren, preferring the sincerenesse of love, and keeping the vnction of peace, they abuse to seueritie and occasion of cutting off. So doth Satan transforme himself into an Angell of light, when by occasion as it were of just seueritie he pretendeth vnmercifull crueltie, ouetting nothing else but to corrupt and breake the bond of peace and vnitie: which bond remaining fast among Christians, all his forces are made weake to hurt, his traps of treasons are broken, and his counsels of overthrowing doe vanish away.

13. This one thing he chieffely commendeth, that if the infection of sinne have entered into the whole multitude, then the seuer mercie of liuely discipline is necessarie. For (laith he) the deuises of separation are vaine, and hurtrfull and full of facrilege, because they are vngodly and proud, and doe more trouble the weak good ones, than they amend the fiute culle ones. And that which hee there teacheth other, hee himselfe also faithfully followed. For writing to Ancren Bishope of Carthage, he complaineth that drunkennesse which is so fore condemned in scriptures, doth range vn-punished in Africa: and he aduisth him, that assembling a Councell of Bishops he should provide remedie for it. He addeth by and by after. These thinges (as I think) are taken away not roughly, not hardly, nor after an impetuous manner, but more by teaching than by commanding, more by admonishing than by threatening. For so must we deal with a multitude of sinners, but seueritie is to be exercised upon the sinnes of few. Yet he doth not meane that Bishops should therefore winke or hold their peace at publike faultes, because they cannot severely punish them: as he humselfe afterward expoundeth it: But he will that the measure of correction be so tempered, that so farre as may be, it may rather bring health than destruction to the bodie. And therefore at length hee concludes thus: Wherefore both this commandement of the Apostle is in no wise to be neglected, to scour the cul, when it may be done without pe-rill of breaking of peace: and this is also to be kept, that bearing one with another, we should endeavour to preserve vnitie of the Spirit in the bond of peace.

14. That part that remaineth of discipline, which properly is not contained in the power of keies, standeth in this, that according to the necessitie of times the preachers should exhort the people either to setting downe, or to common supplications, or to other exercises of humility, repentance, and faith, of which thinges there is neither time, nor measure, norforme prescribed by the word of God, but is left in the judgement of the Church. The obseruing of this in partie, as it is profitable, so hath alway been vied of the olde Church even from the very Apostles. Howbeit the Apostles themselves were not the first authors of them, but they tooke example out of the lawe & the Prophets. For we see that there so oft as any weights businesse happened, the people were called...
Cap. 12. Of the outward means
called together, common praies enioyned, and fasting commanded. Therefore
the Apostles followed that which both was not new to the people of God, and they fore-
sew that it should be profitable. Likewise is to be thought of other exercises, where-
with the people may either be stirred vp to their dutie, or be kept in awe and obedience.
There are examples each where in holy histories, which we need not to gather together. In summe this is to be holden, that so oft as there happeneth any con-
trouersie of religion, which must be determined either by a Synode or by ecclesia-
stical judgements, so oft as they be about choosing of a minister, finally, so oft as any
hard matter or of great importance is in doing: againe, when there appeare tokens of
the wrath of God, as pestillence, and warre, and famine: this is a holy ordinance and
profitable for all ages, that the Pastors should exhort the people to common fasting,
and to extraordinarie praiers. If any man doe not allow the testimonies which may
be alleaged out of the olde Testament, as though they were not meete for the Chris-
tian Church, it is certaine that the Apostles also did the same. Howbeit of praiers I
think there will scarcely any be found that will moue any question. Therefore let vs lay
somewhat of fasting: because many when they understand not what profit it hath, do
judge it not to necessarie: some also doe utterly refuse it as superfluos: and when
the vsie of it is not well known, it is easie to slide into superstitio.

15 Holy and true fasting hath three ends: for vs, it, either to make leane and
subdue the flesh, that it should not waxe wanton, or that we may be better disposed to
praiers and holy meditations, or that it should be a testimonie of our humbling before
God, when we be willing to confess our guiltineffe before him. The first ende hath
not so often place in common fasting, because all men haue not like estate of bodie,
or like health: therefore it rather agreeth with private fasting. The second ende is
common to both, for as well the whole Church as every one of the faithful hath need
of such preparation to praiers. The third also is likewise common. For it shall some-
time befall that God shall strike one nation with warre, or pestilence, or with some
calamitie. In such a common scourge the whole people must accuse themselves,
and openly confess their owne guiltineffe. But if the hand of the Lord doe strike any
private man, he ought to doe the same, either alone, or with his owne familie. That
it 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 chiefly if it turne to common edifying, that altogether in openly confess-
ing their sinne should yeeld prais of rightcousnesse to God, and every one mutually
exhort other with their example.

16 Wherefore fasting, as it is a signe of humiliation, hath more often vs pribi.
likely, than among private men, howsoever it be common, as is already saide. Therefore as
touching the discipline whereof we now intreate: so oft as we must make supplication
to God for any great matter, it were expedient to commaund fasting together with
praiers. So when the Antiochians laide hands vpon Paul and Barnabas, that they
might the better commend to God their ministerie which was of so great impor-
tance, they ioyned fasting with praiers: So both they afterward, when they made min-
isters over churches, were wont to pray with fasting. In this kind of fasting they had
garde to none other thing, but that they might be made fresher and more vncom-
bered to pray. Verily this we finde by experience, that when the belly is full, the min-
d is not so lifted vp to God, that it can both with harte and fervent affection be car-
ried to praiers, and continue in it. So is that to bee vnderstoode which Luke rehear-
seth of Anna, that sheeuer the Lorde in fastings and praiers. For hee doth not
let the worshipping of God in fastings: but signifieth that the holy woman did after
that manner exercise her selfe to continuance of praiers. Such was the fasting of Ne-
bemas when he did with carnestly bent zeal pray to God for the deliverance of his
people. For this cause Paul faith that the faithfull doe well, if they abstaine for a time
from
from their wedding bed, that they may the more freely apply prayer & fasting. Where
ioyning fasting to prayer in steede of a helpe, he putthth vs in minde that it is of no
value but to farre as it is referred to this end. Againe, when in the same place he giueth
a rule to married folkes, that they shoulde mutually render good will one to another,
it is plaine that hee doth not speake of daily prayers, but of such prayers as require a
more earnest intentiuenes.

17 Againe, if either pestilence, or famine, or warre begin to rage abroad, or if any
calamitie otherwise come to hang ouer any country and people: then also it is
the dutie of pastors to exhort the Church to fasting, that they may humblie beseech
the Lord to turn away his wrath. For he giueth warning that he is prepared and in a
maner armed to reuenge, when he maketh any danger to appear. Therefore as ac

cused men in time past with long hanging beard, with vncobed hair, with black array,
were wont humbly to abase themselues, to procure the mercy of the judges: so when we
are accused before the judgement seate of God, it behoueth both for his glorie,
and for common edification, and also is profitable and healthfull for vs, that wee
shoulde in pitious arraie ecape to escape his severitie. And that this was vfed among
the people of Israel, it is easie to gather by the wordes of Joel. For when hee com-
mandeth a trumpet to be sounded, the congregation to be gathered together, fasting
to be appointed, & the rest that follow, he speaketh of things receiued in common cus
tome. He had a little before saide, that examination is appointed of the wicked deeds
of the people, and had declared that the day of judgement was now at hende: and
had summoned them being accused to pleade their cause: then hee crieth out that
they shoulde haste to sacke-cloth and athes, to weeping and fasting: that is, that
they shoulde also with outward testificationes throwe themselves downe before the
Lorde. Sacke-cloth and athes peraduenture did more agree with those times: but
there is no doubt that the calling together, and weeping, and fasting and such like do
likewise pertaine also to our age, so oft as the state of our thinges doth do require. For
such it is a holy exercise, both to humble men, & to confesse humilitie, why should we
lesse vse it than the olde people did in like necessitie? We readeth that not only the peo
ple of Israel, which were informed and instructed by the wordes of God, but also the
Ninevites which had no doctrine, but the preaching of Jonas, fasted in token of for
rowe. What cause is there therefore why we shoulde not doe the same? But it is an
outward ceremonie, which was with the rest ended in Christ. Yea rather even at
this day it is, as it alway hath been, a very good helpe to the faithfulfull, and a profita
ble admonition, to stirre vp themselues, that they should not with too great careles
nes and sluggishlye more and more prouoke God when they are chalstis with his
 scourges. Therefore Christ when he excuseth his apostles for that they fast not, doth
not say that fasting is abrogate: but he appointeth it to times of calamitie, and ioy
neth it with mourning. The time shal come (faith he) when the bridegrome shall be
taken away from them.

18 But that there shoulde be no errore in the name, let vs define what fasting is.
For we do not heere understand by it onely abstinence and sparing in meat & drink,
but a certaine other thing. The life of the godlie ought in deed to be tempered with
honest sparing & sobriety, that so neer as is possible it may in the whole course ther
of beare a certaine resemblance of fasting. But beside this there is another fasting for a
time, when we withdraw any thing of our wonted diet, either for one day or for a
certaine time, and doe charge our selues with a stricter and feuerer abstinence in diet
than ordinarie. This consisteth in three thinges, in time, in qualitie of meates, and in
finalnes of quantitie. I meane by time, that we shoulde vse those doings fasting, for
which fasting is ordered. As for example, if a man fast for common prayer: that
he come empie vnsto it. Qualitie handeth in this, that all daintines should be absent,
and being content with common & bafer meeres, we should not stir vp appetite with
delicates.
Cap. 12. Of the outward means
delicates. The rule of quantitie is in this, that we eat more sparingly and lea than
we be wont only for necessitate, and not also for pleasure.

19 But we must always principally beware, that no superstition creep uppon us,
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 then that it should be diligently kept, and in
the mean time be corrupted with false and hurtfull opinions, whereto the world
sometime falleth, vnlesse the Pastors do with great faithfulness and usehelome pre-
vent it. The first point therefore is, that they should alwayes enforce that which is
teacheth, that they should cut their hearts & not their garments. That is, that they should
admonish the people, that God doth not greatly effect fasting of it selfe, vnlesse
there be inward affection of the heart, a true multiplicity of sinne and of humbles true
humbling, & true sorrow through the fear of God: yea that fasting is profitable for no
other cause, but for that it is joined to these as an inferiour helpe. For God abhor-
reth nothing more than when men in setting signes and an outward show in stead of
innocencie of heart, do labour with false colour to deceive themselves. Therefore
Ezra might sharply inueryth against this hypocritie, that the Jewes thought they had
satisfied God, when they had onely fasted, howouer they did nourish vngodlines
and vnclidean thoughts in their heart. Is it (saith he) such a fasting which the Lord re-
quired? and so forth as followeth. Therefore the hypocriticall fasting is not onely
an unprofitable and superfluous wearyng, but also a great abomination. An other
civil necesse into this is chiefly to be taken heed of, that it be not taken for a meritori-
ous worke, or a forme of worshipping God. For if it is a thing of it selfe indifferent,
and hath no value but by reason of those ends which it ought to have respect vnto,
it is a most hurtful superstition, to confound it with the workes commanded of God
and necessarie of themselves without other respect. Such was in old time the docto-
the Maniches: whom when Augustine confuted, he doth plainly enough teach,
that fasting is to be judged by no other ends then those which I have spoken of, and
is no otherwise allowed of God, vnlesse it be referred to the same. The third error
is indeed not so vnGodly, yet it is perillous: to require the keeping of it more pre-
cificly and rigorously as it were one of the chief duties, and to base it with
immeasurable praifes, that men should thinke they have done some excellent
thing when they have fasted. In which behalf I dare not altogether excuse the old fa-
thers, but that they have larded some seeds of superstition, and given occasion to the
tyrannie which hath risen since. There are found in deed fontsimes in them found and
wife sentences of fasting, but afterward we now and then meete with immeasurable
praifes of fasting which advance it among the chiefe vertues.

20 And at that time the superflous oversepping of Lent was each where grown in
vse; because both the common people thought that they therin did some notable ser-
cice to God, and the Pastors did commend it for a holy following of Christ: where-
as it is plain, that Christ did not fast to prevent any example to other, but that in
beginning the præaching of the Gospell, he might in very deed prove that it was not
a doctrine of men, but descended from heaven. And it is maruellous, that so grosse
an error, which is contayned with so many and so evident reasons, could crepe into
men of so sharpe judgement. For Christ did not fast off (which he must needs have
done if he would have set forth a law of yeerely fasting) but only once when he pre-
pared himselfe to the præaching of the Gospell. And he fasted not after the manner
of men, as it was necessarie he should have done if he would have prouked men to
follow him, but rather he them with an example, whereby he may rather draw men
to committ him than force them up to follow him. Finally there is none other cause
of this fasting, than of that which Moses fasted when he received the lawe at the
hand of the Lord. For if that miracle was shewed in Moses to establish the au-
thoritie of the Lawe, it ought not to have beene omitted in Christ, lest the Gospell
should
should seem to give place to the law. But since that time it never came in any man's mind to follow the colour of fasting of Moses to require such a form of fasting in the people of Israel. Neither did any of the holy Prophets and Fathers follow it, when yet they had minde and zeal enough to godly exercises. For, that which is said of Helias, that he passed forty days without meat and drink, tended to no other end but that the people should know that he was stirred up to be a restorer of the law from which almost all the law had departed. Therefore it was a meane wrongfull zeal and full of superstition, that they did set forth fasting with the title and color of following of Christ. Howbeit in the manner of fasting there was then great diversitie, as Cai- sor s had heareth out of Socrates in the ninth booke of his historie. For the Romans (youth he) had but three weekes, but in these three there was a continuall fasting, except on the Sunday, and Saturday. The Slavensians and Grecians had six weekes: other had stuen: but their fasting was by divided times. And they disagreed no leffe in difference of meates. Some did eate nothing but bread and water: some added herbs: some did not forbearish and fowles: some had no difference in meates. Of this diversitie Augustine also made mention in the latter Epistle to Januarian.

21. Then followed worse times, and to the preposterous zeal of the people was added both ignorance and rudeness of the Bishops, and a lust to beare rule, and a tyrannous rigor. There were made wicked laws, which straine confinements with pernicious bonds. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacrilege one upon another, till they came to the bottome of all errors. And that no purerlenesse should be omitted, they began with a most fond pretence of abstinence to mocke with God. For in the most exquisitie dainties of fare is sought the praise of fasting: no delicats do then suffice, there is no greater plentie, or diversitie or sweetenes of meates. In such and so gorgious preparation they think that they serve God rightly. I speake not how they neuer more fowly glut themselves, than when they would be counted most holy men. Briefly, they count it the greatest worshipping of God to abstinence from flesh, and (of these excepted) to flow full of all kinds of delicacies. On the other side they thinke this the extreme of vn godliness, and such as scarcely may be recompensed with death, if a man tast never so little a piece of bacon or vnfauoritie flesh with brownie bread: Hieronymus telleth, that euery in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most dainty meates from every place to be brought them: yet to oppresse nature by violence, they abstinence from drinking of water, but caused sweete and costly suppers to be made for them, which they did not drink out of a cup, but out of a phial. Which fault was then in a few, at this day it is a common fault among all rich men that they fast to no other end but that they may bankeet more sumptuously and destitly. But I will not wait many wordes in a matter not doubtfull. Onele this I say, that both in fasting and in all other partes of discipline, the Papists so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may have any occasion to be proud, as though there were any thing remaining among them worrth of praise.

22. There followed another part of discipline, which peculiarly belongeth to the Cleargie. That is containes in the Canons, which the olde Bishops haue made over themselfes and their order. As these be: that no Cleark should give himselfe to hunting, to diving, nor to bancketing: that none should occupy viuere, or merchandize: that none should be present at wanton dauncings: and such other ordinances. There were also added penaltys whereby the authoritie of the Canons was established, that none should break them unpunished. For this end to euery Bishop was committed the governement of his own Cleargie, that they should rule their clearkes according to the canons, and hold them in their dutie. For this ende were ordained yearly overseeings and Synodes, that if any were neglygent in his duty, he should...
be admonished: if any had offended, he should be punished according to the measure of his offence. The bishops also themselves had yeerly their provincial Synodes, and in the olde time yeerly two Synodes, by which they were judged if they had done any thing beside their duty. For if any Bishop were too hard or violent against his clergie, they might appeale 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, and for a time be deigned of the communion. And because that fame was a continual order, they never vied to dismisfe any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Council, pertained to the Emperor only, as all the olde summonings of Councils do testifye. So long as this seueritie flourished, the clerks did require in word no more of the people, than themselfes did performe in example and deed. Yea they were much more rigorous to themselves than to the people. And verily so it is meete, that the people should be ruled with a gentler and looser discipline, as I may so terme it: but the clerks should vse sharper judgements among themselves, and should leffe bear with themselfes, than with other men. How all this is grown out of vs, it is no need to rehearse, when at this day nothing can bee imagined more vnbridled and dissolute than the clergie, and they are broken forth to so great licentiousnes, that the whole world crieth out of it. That all antiquitie should not seeme to be vertuely buried among them, I grant indeed that they do with certaine shadowes deceive the eyes of the simple: but those are such as come no noerer to the auncient manners, than the counterfeiting of an ape approcheth to that which men do by reason and advice. There is a notable place in Xenophon, where he teacheth how fouly the Periaks had swarowed from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to foines and dainties, that yet they cowered this shame, saying that they diligently kept the ancient viges. For when in the time of Cyrus libriete and temperance so far flourished that men needed not to wepe, yea and it was accounted a shame: with posteritie this continued a religious observation, that no man should draw not out of his nostrils, but it was lawfull to sucke it vp, and feede within even till they were rotten the stinking humour which they had gathered by gluttonous eating. So by the old order it is unlawfull to bring winepots to the boorde: but to swill in wine that they need to be carried away drunken is tolerable. It was ordained to eate but once in a day: this thefe good succesors hauent not abrogated, but they gaue leaue to continue their surettings from mid day to midnight. The custome was that men should make an end of their daies journey fasting. But it was at libertie and vilely the custome, for avoiding of weares to shorten their journey to two hours. Whenoever the Papes shall pretend their bastard rules, to shew themselves to be like to the holy fathers: this example shall sufficiently reprooue their fond counterfeiting, that no painter can more luyly express it.

23 In one thing they bee too rigorous and vnentreatable, that they gie not leaue to Prieftes to marry. But how great libertie there is among them to vie where-dome unpunished, is not needfull to be spoken: and bearing them bolde upon their stinking vnmaried life, they have hardened themselfes to all wicked doings: But this forbidding doth plainly shew, how pestilent all their traditions are, for as much as it hath not onely spoiled the Church of good and sitt Pasters, but also hath brought in a horrible fincke of mirthches, and thrown many soules into the gulf of desperation. Truely whereas marriage hath beene forbidden to Prieftes, that same hath beene done by wicked tyrannie, not onely against the word of God, but also against aluequitie. First to forbid that which the Lord had left at libertie, was by no meanes lawfull for men. Againe, that God hath expressly pronounced by his wordes that this libertie should not be broken, is so evident that it needeth no long demonstration. I speake not how Paul in many places willeth a Bishoppe to be the husband
husband of one wife. But what could be more vehemently spoken, than where he pronouned by the holy Ghost, that there shall be in the last times wicked men that shall forbid marriage: and he calleth them not only deceivers, but Diuels? This therefore is a Prophecie, this is a holy Oracle of the holy Ghost, wherewith he willed to arm the Church aforehand against dangers, that the forbidding of marriage is the doctrine of diuels. But they think that they have gayly escaped when they wrote this sentence to Montanus, the Tatians, Eusebites, and other oldie heretikes. They only (say they) condemned marriage: but we do not condemn it, but debarre the Clergie from it, for whom we think it not to be convenient. 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 suitlicie were woorrth the hearing, that they say that they forbid it not, because they forbid it not to all. For it is all one as if a tyrant would affirm that it is not an vnuiust law, with vnuiustice whereof one part alone of the Crie is oppressed.

24. They object, that the Priest doth by some marke differ from the people. As though the Lord did not also foresee this, with what ornaments Priests ought to excell. So they accuse the Apostle of troubling the order and confounding the ceme-lineffe of the Church, which when he portrayed out the absutlur frome of a good Bishop durst set marriage among the other gifts which he required in him. I know how they expound this, namely that none is to be chosen that hath a second wife. And I grant that this is not a new exposition: but that it is a false exposition, appeareth by the text itself, because he by and by after fetteth out of what qualities the wiuues of Bishops and Deacons ought to be. Paul reckeneth marriage among the virtues of a bishop, these men teach that it is an intollerable fault in the order of the Clergie. And, on Gods name, not contented with this generall dispraise they call it in their Canons vncleneffe and defiling of the flesh. Let every man think with himself of what wekehop these things be come: Christ vouchsaith in honor of marriage that he willeth it to be an image of his holy coniouynge with the church. What could be spoken more honorably to set out the dignitie of Marriage? With what face therefore shall that be called vnclene or defiled wherein shineth a likenes of the spiritual grace of Christ?

25. But now when their forbidding so evidently fightheth with the word of God, yet they finde in the Scriptures wherewith to defend it. The Leuiticall Priests were bound to he a sunder from their wiuues, so oft as it came to their tunes to minifter, that they might handle the holy things pure and vndefiled. Therefore it were very vncomely, that our holy things, feth they be both much more noble and daily, should be handled of married men. As though there were all one person of the minifter of the Gospell, as was of the Leuiticall Priesthood. For they, as figures, represented Christ, which being the mediator of God & men shoulde with most absolute purenes reconcile the Father unto vs. But when sinners could not in euery behalfe expresse the figure of his holinesse, yet that they might with certaine grofsie draughts yeild a fhardowe of him, they were commanded to purifie themuelles beyond the manner of men, when they came to the Sancturie: namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heavenly judgement featre. Forasmuch as the Pastors of the Church doe not bare this person in this vs, therefore they are vaine compared with them. Wherefore the Apostle doth without exception boldly pronounce, that marriage is honorable among all men, but that for whoremongers, and adulterers abideth the judgement of God. And the Apostles themselves did with their own example approve that marriage is not vnmeete for the holinesse of any office be it never so excellent. For Paul wittnesseth that they did not onley kepee wiuues, but also caried them about with them.
26 Againe it was a marvellous shamelesnesse that they darst fett out this sometymes chaste for a necesarie thing, to the great reproch of the old Church: which being abounded with singular learning of God, yet excelled more in holines. For if they passe not upon the Apostles, as they are wont sometime stoutly to defile them what I beseech you will they doe to all the old fathers, whom it is certaine to haue not onely suffered but also allowed marriage in the order of Bishops? They forsooth did nourish a sithilie prophaning of holy things, for so much as to the mysteries of the Lord were not rightly reverence among them. It was mowed indeed in the Nycrene Synode to haue unmarried life commanded: as there alway want not some superstitious men, which do euer invent some new thing, to bring themselves in admiration. But what was decreed? The sentence of Paphnutius was asserted, which pronounced that a man lying with his owne wife is chaste. Thereafter marriage remained holy among them: neither did it turne them to any shame nor was thought to spot the ministrie.

27 Then followed times, in which too superstitious observation of single life grew in force. Hereupon came those often and vnmeasurable advanced praises of virginitie, so that scarcely any other vertue was thought among the people to be compared with it. And although marriage was not condemned for vnclene, yet the dignitie thereof was so diminished, and the holines of it obscured, that he seemd not to aspire with a courage strong enough to perfection, that did not restrain himselfe from it. Hereupon came those canons whereby it was full forbidden that they which were come to the degree of Priesthood should not contract marriage: then, that none should be taken into that order but unmarried men, or such as didnd forake marriage together with their wives. These things, because they seemed to procure reverence to Priesthood, were (I graunt) even from antiquitie received with great well liking. But if the aduerteries object antiquitie against me, first I anwre that this libertie remained both under the Apostles and in certaine ages after them, that bishops might be married: that the Apostles themselves, and other Pastors of great autortic which succeeded in their places, vnd the fame without sticking at it. The example of that ancienter Church ought woorthily to be of greater weight with vs, than that we should thinke that to be either vnlawfull or vncomelie for vs which was then with praffe received and vfed. Secondly I say that that age which for immeasurable affectiow to virginitie began to be parrtial against marriage, did not so laye upon Priestls the law of unmarried life, as though it were a thing necessary of it selfe, but because they preferred unmarried men above the married. Finally I anwre that they did not so require it that they did with force and necessitie constraine them to continence which were not fitte to keepe it. For when they punished whoredoms with most severe laws, of them that contracted marriage they decreed no more but that they should give ouer the execution of their office.

28 Therefore whensoever the defenders of this new tyranny shall fecke the presence of antiquitie to defende their unmarried life: so oft we shall answer them with requiring them, that they restore the old chaste in their Priestls: that they remov adulterers and whoremongers: that they suffer not those in whom they suffer not honeschaste and chastitie of marriage bed, to run vnpunished into all kindes of lust: that they call againe the discontinued discipline, whereby all wantonnesse may be restrained: that they deliver the Church from this so wicked filthine, whereby with it hath beene long deformed. When they have graunted this, then they must againe bee put in minde that they boaste not that thing for necessitie, which lyeth 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 given to those canons which ly the bond of unmarried life vpon the order of Priestls: but that the wiser sort may understand with what face our enemies doe slander holy marriage in Priestls by obiecting the name of antiquitie.
The xij. Chapter.

Of vows, by rash promising whereof each man hath miserably entangled himself.

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 been so oppressed with cruel tyrannie, and almost overwelled with a huge heape of traditions, but in the mean time every mans private madness sheareth, that not without most just cause there hath beene so much permitted of God to Satan and his ministers. For they thought it not enough, neglecting the commandement of Christ, to bare any burdens whatsoever were laide upon them by false teachers, unless they did also each man procure to himselfe severall burdens of his owne, and so with digging pits for themselves should drowne themselves deeper. This was done while they strived in devising of vows, by which there might be added to the common bondes a greater & straigher binding. Sith therefore we have taught, that by their boldnes whiche have borne rule under the title of pastors in the Church, the worshipping of God hath bin corrupted, when they feared lilly confences with their vnjust lawes: here it shall not bee out of season to adoinie another cuill which is neere vnto it, that it may appeare that the world according to the peruersenes of his owne disposition, hath alway, with such stops as it could, put away the helpe whereby it should have bene brought to God. Nowe, that it may the better appeare that verie grievous hurt hath bene brought in by vows, let the readers keepe in minde the principles aboue set. For first we have taught, that whatsoever may be required to the framing of life godlylie and holily, is comprehended in the law. Againe, we haue taught that the Lorde, that he might thereby the better call vs away from devising of in vs works, hath enclosed the whole prafie of righteousnes in the simple obedience of his will. If these things be true, it is easie to judge that all famed worshippinges, which wee invent to our selves to defentre the favoure of God, are not acceptable to him howe much focuer they please vs. And truly the Lorde himselfe in many places doth not onelie openlie refuse them, but also grievously abhorre them. Hereupon ariseth a doubt of those vows which are made beside the express wordes of God, what account is to bee made of them, whether they may rightly be vowed of Christian men, and howe faire they binde them. For the same which among men is called a promisse, in respect of God is called a vowe. But to men we promise those things either which we thinke will be pleasent vnto them, or which we owe of dutie. Therefore there ought to bee a much greater heedfull obseruation in vows which are directed to God himselfe, with whom wee ought to doe more earnestly. In this point superstition hath in all ages maruellously ranged, so that men without judgment, without chaise, did by and by vowe vnto God whatsoever came in their minde, or into their mouth. Hereupon came those follies, yea monstrous absurdities of vows among the heathen, wherewith they did too insolently mocke with their Gods. And I woulde to God that Christians also had not followed this their boldnes. It ought not indeed to have bene so: but wee see that in certaine ages past nothing hath bene more vsual than this wickednesse, that the people each where despising the lawe of
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God did wholly burne with mad greedinesse to vow whatsoever had pleased them in their dreams. I will not hastily enforce, nor particularly reheare how hainously and how many waies herein men have offended: But I thought good to say this by the way, that it may the better appeare that we do not more question of a needelesse matter, when we intreate of vowes.

2 Now if we will not erre in judging which vowes be lawfull, and which be wrongfull, it bhoueeth to weigh three things: that is to say, who it is to whom the vow is made: who we be that make the vow: last of all, with what mind we vowe. The first point hath respect to this, that we shoule thinke that we haue to do with God, whom our obedience so much delighteth, that he pronounceth all wilworships to be accursed, how gay and glorious soever they bee in the eyes of men. If all voluntarie worships, which we ouerleues deserve without commandement, be abominable 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 how it is esteemed of him. For whereas that which Paul teacheth, that it is saine whatsoever is done without Faith, extendeth to all doings, then verily it chiefly hath place, when thou directest thy thought the straight way to God. But if we fall and erre euen in the smalllest things, (as Paul there disputeth of the difference of meates) where certaine of faith thineth not before vs: how much more modestie is to be vsed, when we attempt 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 consideracion 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 dauner of rashnesse, when it shall haue God going before it, and as it were enforcing it by his word what is good or unprofitable to be done.

3 In the other thing which we have said to be here to be considered, this is contained, 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 giuen vs. For he that voveth that which either is not in his power, or disagreeth with his vocation, is rash: and he that despiseth the bountifullnes of God, whereby he is appointed Lord of all things, is vnthankfull. When I say thus, I doe not meane that any thing is so set in our owne hand, that standing uppon confidence of our owne strength we may promisse the same to God. For it was most truely decreed in the Counsell at Arausin, that nothing is rightly vowed to God but that which we haue receiued of his hand, forasmuch as all things that are offered are his meere gifts. But if some things are by Gods goodnes giuen vs, and other some things by his equitie denied vs: let euery man (as Paul commandeth) haue respect to the measure of grace giuen vnto him. Therefore I do here meane nothing els, but that vowes must be tempered to that measure which the Lord prescribeth there in his giuing: least if thou attempt further than he permitted, thou throw thy selue doone headlong with taking too much vpon thee. As for example. When those murthers of whom mention is made in Luke, vowed that they would taffe of no meate till Paul were slaine: although the dueife had not beeone wicked, yet the rashnesse if selue was not to be suffered, that they made the life and death of a man subiect to their power. So Jepth the suffered punishment for his folly, when with headlong heate he conceived an vnoadiese vowe. In which kinde vnmarried life hath the cheefe place of mad boldnesse. For sacrificing Priests, Monkes, and Nunnes, forgetting their owne weakenesse, thinke themselves able to keepe vnmarried life. But by what Oracle are they taught that they shall haue chastitie throughout all their life, to the verie ende whereof they vowe it? They heare the word of God concerning the vnierfall state of men. It is not good for man to be alone. They understand, and would to God that they did.
did not seele, that sinne remaining in vs is not without most sharp prickes. With what confidence dare they shake off that generall calling for all their life long; whereas the gift of continencie is ofter granted for a certaine time as opportunitie requireth? In such stubbornesse let them not looke to 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 endeavour against the nature put in vs by him, and to despise his present gifts as though they nothing belonged vnto vs. Which they not onely doe: but also marriage of selfe, which God thought it not against his maiestie to institute, which he hath pronounced honourable in all men, which Christ our Lorde hath sanctified with his presence, which he vouchsafed to humour with his first miracle, they dare call defiling, onely to aduance with maruellous commendations a certain vnmarried life of what fort foucer it be. As though they themselves did shew a cleare example in their life, that vnmarried state is one thing, and virginitie another: which their life yet they most shamelessly call Angellike, doing herein verily too great injustice to the Angels of God, to whom they compare whoremongers, adulterers, and somewhat else much worse and filther. And truely here neede no arguments when they are openly confuted by the thing it self. For we plainly see, with how horrible paines the Lord doth commonly take vengeance of such arrogancie, and contempt of his gifts by too much trust in themselves. I spare for shame to speake of the more secret faults, of which even this that is already persecuted is too much. It is out of controversie that we ought to vowe nothing, that may hinder vs from serving of our vocation. As if a householder shoulde vowe, that he will leave his wife and his children and take other charges in hand; or if he that is fitt to beare office, when he is chosen do vowe that he will be a priuare man. But what is meant by this, that our libertinie should not be despised, hath some difficultie if it be not declared. Therefore thus in few words I express it. Sith God hath made vs Lords of all things, and hath so made them subject vnto vs that we should vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable work to God if we yeeld our selves into bondage to the outward things which ought to be a help vnto vs. I say this for this purpose, because many do hereby seek praise of humilitie, if they shew themselves with many obseruations, from which God not without caufe 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 ordained in the Christian Church.

4 Now I come to that which I did set in the third place: that it is much material with what minde thou makest a vow if thou wilt have it allowed of God. For if the Lord regardeth the heart, not the outward frow, it commeth to passe that the selfe same thing, by changing the purpose of the mind, doth sometime please him and is acceptable vnto him, and sometime highly displeaseth him. If thou so vowe the abstaining from wine, as though there were any holinesse in it, thou art superfluous; if thou have respect to any other end which is not euill, no man can disallow it. But in my judgement there be foure ends, 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 benefices received: or to crave the turning away of his wrath, we ourselves do punish ourselves for the offences that we have committed. Let vs call the first, if you will, the exercises of thanksgiving, the other of repentance. Of the first kind we have an example in the tithes which Jacob vowed, if the Lord did bring him home safe out of banishment into his countrey. Againe in the old Sacrifices of the peace offerings, which godlie kings and captaines, when they tooke in hand righteous warre, did vowe that they would pay if they had obtained

The third thing to be respeected in a vow is the mind of the vower, which in vowe that have relation to the time past hath two ends to be directed by.

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obtained the victorie, or at least when they were oppressed with any great distress, if
the Lord had delivered them. So are all those places in the Psalms to be understand
which speak of vows. Such vows may at this day also be in use among vs, so oft
as the Lord hath delivered vs either out of any calamity, or from a hard sickness,
or from any other danger. For it is then not against the duty of a godly man, to con-
cerate to God his vowed obligation, as a solemn token of his reknowledging, least
he should seem unthankfull toward his goodnesse. Of what sorts the seconde kinde
is, it shall suffice to shewe with one annoy familiar example. If any by the vice of
glutonie be fallen into any offence, nothing withstandeth but that to chastifie his
intemperance he may for a time forake all dainty meats, and may doe the same
with a vow adjoynd, that he may binde himselfe with the straiter bondes. Yet I
doe not so make a perpetuall lawe to them that have likewise offended: but I shewe
what is lawfull for them to doe, which shal thinke such a vow profitable for them-
selves. I doe therefore so make such a vow lawfull, that in the meanes time I leue it
at libertie.

5. The vowes that are applied to the time to come, partly (as we have already
sai'd) doe tend to this end that we may be made the warer: and partly that as it were by
certaine spurre we may be pricked forward to our dutie. Some man seeth himselfe
to be so inclined to some certaine vice, that in a thing which otherwise is not euill
he cannot temper himselfe from falling forthwith into an euill: he hath doe nothing
inconueniently if he doe for a time by vow cut off from himselfe the euill of that thing.
As if a man knowe that this or that apparell of body is perillous vnto him, and yet
entiseth with desye he earnestly count it, what can he doe better, than if in putting a
bridle upon himselfe, that is in charging himselfe with necessitie of abstaining from
it, he deliver himselfe from all doubting? Likewise if a man be forgetfull or slowe to
necessarie duties of godliness, why may he not by taking a vow vpon him both
awake his memorie and shewe his slothfullnesse? In both I grant that there is a
forme of childish schooling; but even in this that they are helpers of weeknesse, they
are not without profite vsced of the rawe and vnperfect. Therefore wee shall say that
these vows are lawfull which have respect to one of these ends, specially in outward
things, if they both be upheld with the allowance of God, and doe agree with our
vocation, and be measured by the power of grace giuen us of God.

6. Now also it is not hard to gather what is generally to be thought of all vowes.
There is one common vow of all the faithfull, which being made in baptism we
doe conforme and as it were establishe by Catechisme and receiuing of the Supper. For
the Sacraments are as charters, by which the Lord deliuereth vs his mercy and
thereby euerlafting life, and we againe on our behalves doe promise him obedience.
But this is the forme or verily the soume of the vow, that forsaking Satan we yeeld
ourselues into sucrue to God, to obey his holy commandements, and not to fol-
lowe the peruerser deires of our flees. It ough not to be doubted but that this vow,fish
it hath testimonie 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 contrarie, that no
man in this life performeth the perfect obedience of the lawe which God requireth
of vs. For if this forme of covenanteing is comprised within the covenante of grace,
ynder which is contained both forgivingnesse of sinnes and the Spirit of sanctifica-
tion: the promise which we there makke is joyned both with breveching of pardon
and with craving of helpe. In juding of particular vowes, it is necessarie to keep
in minde the three forenamed rules, whereby we may safely weigh of what for everie
vow is. Neither yet thinke that I doe commend 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 counsell he shall take vpon him
none but sober and for a time. For if thou oftentimes breake soorth into making
of manie vowes, all religiones will with verie continuance growe out of estimacion with the, and thou shalt come to a bending readinesse to fall into superstition. If thou bind thy selfe with a perpetuall vowe, either for great paine and tediousnesse thou shalt vndo it, or being wearied with long continuance thou shalt at one time or other be bold to breake it.

7 Now also it is plaine with how great superstition in this behalfe the world hath in certaine ages past bin pollust. One man vowed that he would abstaine from wine: as though abstaining from wine were of it selfe a worship acceptable to God. An other bound himselfe to fasting, an other to abstaining from flesh for certaine daies, in which he had with vaine opinion fained to be a singular holiness aboue the rest. And some things also were vowed much more childish, although not of children. For this was holden for a great wisdome, to take vpon them vowed pilgrinages to holier places, and sometime either to go all their journey on foot, or with their body half naked, that by their weariness the more merite might be gotten. These and such other, with incredible zealke whereof the world hath a while swelled, if they be examined by those rules, which we have above fet, shall be found not onely vaine and trifling, but full of manifest vngodlines. For howsoever the fith judge, God abhorret nothing more than fained worshippings. There are besides the those pernicious and damned opinions, that hypocrits when they haue such trifles thinke that they haue gotten no small rightcounses: they repose the sum of godliness in outward obseruations, they despise all other that are lefte carfull of such things.

8 To reekon vp all the particular formes, is nothing to purpose. But forasmuch as the monkish vowes are had in greater reverence, because they seeme allowed by the common judgement of the Church: of those it is good to speake briefely. First least any should by prescription of long time defend monikerie, such as it is at this day, it is to be noted that in old time there was in monasteries a far other order of living. Such as were disposed to exercise themselves to greatest lustrie and patience, went thither. For what manner of discipline they say that the Lacedemonians had under the lawes of Lycurges, such was at that time among the monks, yea and much more rigorous. They slept vpon the ground: their drinks was water: their meate was bread, herbs, and rootes: their chiefe dainties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme about truch, if they were not written by witneses that sawe & proved them, as Gregorie Na- 

Rinus Zene, Eulippe, and Chrysizime. But with such introductions they prepared thesclues to great offices. For, that the colleges of monks were then as it were the seedplots of the order of minifters of the Church, both those whom we have now named are a proofe plaine enough (for they were all brought vp in monasteries and from thence called to the office of bishops) and also many other singular and excellent men in their time. And Augustine thoweth that this was also vied in his time, that monasteries yeolded clerkes to the Church. For he speake citevth to the monkes of the Ile of Capraeae: But you brethren we exhort in the Lord, that ye kepe your purpose & continue to the end: and if at any time our mother the Church shall require your travaile, do ye neither with greedy pride take it vpon you, nor with flattering foolishnes refuse it: but with a meeker heart obey to God. Neither prefer ye your owne quiet leasure above the necessities of the church: to whom if no good men would have ministred in her travaile, you should not have found how you should have beene borne. He speake citevth there of the minifterie, by which the faithful are spiritually borne againe, Also to Aurelius. There is both occasion of falling given to themselves, and most haynous wrong done to the order of the Clergy, if forakers of monasteries be chosen to the fellowship of the Clergy: when euue of those that remaine in the monASTERIE, we vse to take into the Clergy none but the most approoved and best. Unless perhaps as the common people say, he is an euill piper, but a good fiddler: so it shal also be.
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lestingly fade of vs, he is an euill Monke, but a good Clerke. It is too much to be la-
mented, if we lift vp Monkes into such a ruinous pride, and thinke Clearkes woorthy
of so great reproch, whereas sometime evne a good monke maketh not a good clerke,
if he haue sufficient continence and yet want necessary learning. By these places it
apareth, that godly men were wont with the discipline of Monks to prepare them-
selves to the government of the Church, that they might the fitter and better instruc-
ted take to great an office upon them. Not that they all attained to this ende, or yet
tended toward it, when for the moft part they were vnlearned men: but such were
chosen out as were meete for it.

9  But chiefly in two places he painteth out vs the forme of the old mon-
erie. In the booke of the manners of the Catholike Church, where he setteth the ho-
liness of that profesison against the schaunders of the Manichees: and in another
booke which he entiteld the worke of Monkes, where he inueth against certaine
degendred Monkes, which began to corrupt that order. I will here so gather a summe
of those things which he faith, that so neree as I may I will vs his owne words. De-
spising (faith he) the intimes of this world, gathered into one moft chaft and holy
life, they spend their time together, liuing in prayers, readings, and disputations,
not dwelling with pride, not troublesome with stubbornesse, not wannne with enui-
ousnesse. None possifeth any thing of his owne, none is burdenous to any man.
They get by working with their hands those things wherewith both their body may
be fed, and their minde may not be hindered from God. Their worke they deliver to
them whom they call Deanes. Those Deanes disposing all things with great careful-
nes make account thereof to one whom they call Father. These Fathers not onely
most holy in manners, but also most excellent in godlie doctrine, high in all things,
doe with no pride proide for them whom they call children, with great authoritie of
them in commandig, and great willingnes of the other in obeying: They come to-
gether at the very last time of the day, every one from his dwelling, while they be yet
fattig, to heare that Father, and there meete together to every one of these fathers
at the leaft three thousand men, (he speaketh chiefly of Egypt, and of the East) then
they refresh their body, so much as sufficeth for life and healthfulnesse, every man re-
straining his desire, not to take largely even of those things that they have present
very spare and vile. So they do not onely abstinence from flesh and wine, so much that
they may be able to tame their lustes, but from such things which doe so much more
greedily provoke appetite of the belly and thoroe, how much they fecom to other, to be
as it were cleaner, by colour wherof the filthy desire of exquisite meates, which is
not in flesh, is wont to be fondly and fowly defended. Whatsoever remaineth above
necessarie foode (as there remaineth onetime 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 doe in no wise traualle that they may have
abundance of these things, but they by all meanes endeavour that that which they
have abounding may not remaine with them. Afterward when he hath rehearsed the
hardnes, whereof he himselfe had scene examples both at Miltaine and elde where:

among these things (faith he) no man is enforced to harde 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 confesseth himselfe to want strength in follow-
ing of them: for they remember how much charitie is commended: they remem-
ber that all things are cleane to the cleane. Therefore all their diligence watch-
eth, not to the refusing of kindes of meate as vniclense, but to tame lust, and to
retain the loue of brethren. They remember, meate for the belly, and the bellie
for meates, &c. Yet many strong doe abstaine for the weakes sake. Many of them
haue no neede to doe thus: but because it please them to sustaine themselves
with safier diet and nothing fumptuous. Therefore they themselfes, which being
in health doe forbeare, if consideration of their health compell, when they are sick doe take without any feare. Many drinke no wine, and yet they thinke not themselues defiled with it: for they most gently caufe it to be giuen to the fainter, and to them that cannot gethe the health of their bodie without it: and some which foolishly refuse it, they doe brotheily admonish, that they be not with vaine superstition sooner made weaker than holie. So they diligently exercise godlineffe: 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 apparell, to charity the countenance is fitted. They meeete and conspire into one charity. To offend it, is accounted as hainous as to offend God. If any refift charity, he is call out and thunnde. If any offend charity, he is not suffered to abide one day. For as much as in these worde, as in a painted table, that holy man feemeth to have set out what manner of life monkerie was in olde time, although they were somewhat long, yet I was content to interlace them here: because I knew that I should have been somewhat longer if I had gathered the same things out of divers, how much soever I studied for brefiennes.

10 But my purpose here is not to go through this whole matter, but onely by the way to point out, not onely what manner of monkes the olde Church had, but what manner of thing the profession of monkes was at that time: so as the sounde witted readers may judge by the comparison, what face they haue which alleage antiquitie to maintaine the present monkerie. Augustime when he depainteth vs vs a holy and true monkerie, would haue to be abstent all rigorous exacting of those things which by the word of the Lorde are left vs at libertie. But there is nothing that is at this day more severely required. For they count it a mischief that can never be purged, if any doe not so little svarue from the prescribed rule in colour or fashion of garment, in kinde of meate, or in other trifling and cold ceremonies. Augustime stoutly maintaineth, that it is not lawfull for monks to live idle vpon other mens. He denieth that there was ever in his time any such example of a well ordered monasterie. Our men set the chief parte of their holines in idlenes. If you take idlenes from them, there shall be that contemplauetall life whereby they boast that they excell all other men, and approache neere vnto Angels? Finally Augustine requireth such a monkerie, as should be nothing but an exercisce & help to the duties of godlines which are commended to al christians. What when he maketh charity the chief, yea & almost only rule thereof, do we thinke that he praiseth a conspiring, whereby a fewe men being bound together, are seuered from the whole body of the church? But rather he will eth them with their example to giue light to other to keepe the vnitie of the Church. In both these points there is so much difference of the monkerie at this present, that a man can scarce see any thing more vnlike, I wil not say contrarie. For our monks not contented with that godlines, to the studie of which alone Christ commandeth them that are his continually to apply, do imagine I wont not what new godlines, by meditation whereof they may be perfecter than other.

18 If they denie this, I would know of them why they vouchsafe to giue to their order alone the title of perfection, & 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 contenye perfection init, but because it is the best of all other to attaine perfection. When they are disposed to boast themselues before the people, when to saire vnskilfull and vnware yong men, when to maintaine their privilages, when to aduancetheir owne dignitie to the reproch of other, then they boast that they are in the state of perfection. When they are so nigh druen that they cannot defende this vaine arroganctie, then they flee to this starting hole, that they haue not yet attained perfection, but that they are in the same state wherein they aspire vnto it about other. In the mean time that admiration among the people remaineth, as though the onely monkes life were angelike, perfect, and cleane from all fault. By this
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this pretence they make most gainfull markets, but that same moderation lieth buried in a fewe books. Who doth not see that this is an intollerable mockerie? But let vs so reason with them, as though they gave no more to their profession than to call it a state of attaining perfection. Verily in gning it this name, they do as by a special mark make it differing from other kinds of life. And who can abide this, that so great honor should be gien away to an ordinance that is no where by any one syllable allowed: and that by the same all other callings of God, which are by his owne holy mouth not only commanded, but also commended with notable titles of praise, are by the same accounted vnworthie? And how great wrong (I beseech you) is done to God, when I wot not what new found thing is preferred above all the kinde of life ordained by himselfe, and praised by his owne testimony?

12 But go to, let them say that it is a slander which I haue before saide, that they are not contented with the rule prescribed of God. Yet though I hold my peace, they themselves do more then enough accuse themselues. For they openly teach, that they take vpon them more burden than Christ laid vpon his: because forsooth they promise to kepe the counsels of the Gospell concerning loving their enemies, not coveting of revenge, nor swearing, &c. To which things Christians are not generallie bound. Herein what antiquitie will they shew forth against vs? This newer came in any of the old fathers minde. They all crye out with one voice that there was no one little worde at all vterted of Christ, which ought not necessarily to be obeyed. And without any doubting they doe everywhere teach, that these very saies by name were commandements, which these good expounders trillingly lay, that Christ did but counsel. But forasmuch as we haue before taught that this is a most pestilent error, let it suffice here to haue breefely noted that the monikerie which is at this daie, is grounded vpon the same opinion, which all the godly ought worthy to abhorre: which is, that there should be imagined some perfecte rule of life, than this common rule which is gien of God to the whole church. Whatsoever is builded vpon this foundation, cannot be but abominable.

13 But they bring another prooue of their perfection, which they thinke to bee most strong for them. For the Lord said to the young man that asked him of the perfection of righteounesse, if thou wilt be perfect, sell all that thou haist and give it to the poore. Whether they do so or no, I do not yet dispute: but grant them that for this present. Therefore they boast that they are made perfect by forsaking all theirs. If the sum of perfection stand in this, what meaneth Paul when he teacheth, that he which hath distributed all his goods to the poore, vnselle he have charitie, is nothing? What manner of perfection is this, which if charitie bee absent, is brought with man to nothing? Here they must needs answer, that this is the chiefest in deed, but not the onely worke of perfection. But here also Paul crieth against them, which stinke not to make charitie the bond of perfection, without any such forsaking. If it bee certaine that betweene the master and the disciple is no disagreement, and the one of them cleere denyeth the perfection of man to consist in this that he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see how that saying of Christ is to be taken. If thou wilt be perfect, sell all that thou haist. Now, it shall be no darke sense, if we weigh (which we ought alway to marke in all the preachings of Christ) to whom these wordes be directed. A young man asketh, by what works he shall enter into everlafting life. Christ, because lie was asked of worke, sendeth him to the lawe, and rightfully: for it is the way of everlafting life, if it be considered in it selfe, and is no otherwise vnable to bring salvation vnto vs but by our owne permesseffe. By this answere Christ declareth, that he taught no other rule to frame life by, than the same that had in olde time beene taught in the lawe of the Lorde. So did he both giue witness to the lawe of God, that it was the doctrine of perfectrighteounesse: and therewithall did meeke with flaunders, that he should not seeme by a newe rule
rule of life to stirre the people to forsaking of the law. The young man being in deed not of an euill minde, but dwelling with vaine confidence, answered that he had from his childhood kept all the commandements of the lawe. It is most certaine that he was an infinite space distant from that to which he boasted that he had attained. And if his boasting had beene true, he had wanted nothing to the highest perfection. For we haue before shewed, that the law containeth in it selfe perfect righteousesse: and the same appeareth thereby that the keeping of it is called the way of eternall salvation. That he might be taught to knowe how little he had profited in that righteousesse, which he had so boldly answered that he had fulfilled, it was profitable to shake ouf a familiar fault of his. When he aboundeth in riches, he had his hart fastened vpon them. Therefore because he felt not this secret wound, Christ shewed him. Go (sainth he) fell all that thou hast. If he had beene so good a keeper of the lawe as he thought he was, he woulde not have gone away sorrowfull when he hearde this word. For who so loueth God with all his hart, whatsoever disagreeeth with the loue of him, he not onely taketh it for dung, but abhorreth as bringing destruction. Therefore whereas Christ commanded the courteous rich man to leave all that he hath, it is all one, as if he should command the ambitious man to forsake all honours, the voluptuous man all delights, and the enchafted man all the instruments of lust. So conffences that are toucht with no feeling of genetall admonition, must bee called backe to the particular feeling of their owne euill. Therefore they doe in vaine draw this speciall case to generall exposition, as though Christ did set the perfection of a man in forsaking of goodes, whereas he meant nothing else by this laying, than to drive the young man that tooke too much in his owne conceit, to feele his owne euile, that he might understand that he was yet a great way distant from perfect obedience of the lawe, which otherwise he did falsely take vpon him. I grant that this place hath bene euill understood of some of the fathers, and that thereupon grewe this courting of wilful povertie, whereby they onely were thought to bee blessed, which forsaking all earthly things, did dedicate themselves naked to Christ. But I trall that all the good and not contentious men will be satisfied with this my exposition, so that they shall no more doubt of the meaning of Christ.

14 Howbeit the fathers thought nothing lesse than to stablish such perfection, as hath since beene framed by the cowled iopistles, thereby to raise vp a double Christia-
nitie. For that doctrine full of scruple was not yet borne, which compariseth the profission of monkerie to baptism, yet and openly affirmeth, that it is a forme of second baptism. Who can doubt that the fathers with all their hart abhorred this blaspheemie? Now as touching that last thing, which Augusetine faith to have beene among the old monks, that is, that they applied themselves wholly to Chrystie: what neede I to shew in words that it is most fit from this new profession? The thing it selfe spake-thethat al they that go into Monasteries, depart from the Church. For why? Do not they feuer themselves from the lawfull fellowship of the faithful in taking to themselves a peculiar ministrie and private ministration of Sacraments? What is it to disolute 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 have they in this behalfe like to the old monks? They although they dwelt severally from other men, yet not a feueral Church: they did partake of the sacraments together with other: they appeared at solemn assemblies: there they were a part of the people. These men in erecting to themselfes a private altar, what have they else done but broken the bond of vnitie? For they have both excommunicate themselves from the whole body of the Church, and have despited the ordinare ministrie, whereby the Lord willed to have peace and chrystie kept among his. Therefore how many ministries there be at this day, I say that there be so many assemblies of schismatics, which troubling the order of the Church, are cut off from the lawfull fellowship of the faithful.
And that this departing should not be secrete, they haue given to themselves diuers names of sectes. Neither were they ashamed to boast of that, which Paul doth so distinctly declare that he cannot sufficiently amplifie the harmousnesse of it. Unlesse perhaps we thinke that Christ was divided of the Corinthians, when one gloried of one teacher, and another of another: and that now it is done without any injurie to Christ, that in stead of Christians we heare some called Benedictines, some Franciscanes, some Dominicans: and that they are so called, that they themselues when they couet to be severally known from the common sort of Christians, doe with great pride take these titles to them for the profession of their religion.

15. These differences which I haue hitherto rehearsed betweene the old monkes and the monkes of our age, are not differences in manneres, but in the profession it selfe. Therefore let the reader remember that I haue rather spoked of monkerie then of monkes, and haue touched those faults, not which stick in the life of a few of them, but which cannot be severed from their every order of living it selfe. But what difference is in their manneres, what neede I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthinesse of vices, then where are factions, hatreds, affections of parties, ambitions hotter than among them. In deed in a few monasteries they lie unduly chaffily, if it be to be called chaffitie where lust is so farre kept downe that it be not openly euill spoken of: yet a man shall scarcely finde every tenth monasterie which is not rather a several holy house of chaffitie. But what honest sparing is in their diet? Swine be none otherwise fatted in flies. Earleast they should complain that I handle them too vigently, I go no further. Howbeit in those few things which I haue touched, who soever knoweth the thing it selfe will confesse that there is nothing spoken a cruel-like, Augustine, when according to his testimonie monkes excelled in greater chaffitie, yet complaineth that there were many vagabonds, which with euill crafts and deceits wiped simple men from their mony, which with carrying about the relics of martyrs did use filthy marchandizings, yes and in Reede of the relics of martyrs did sew thofew the bones of any other dead men, and which with many such wicked doings flaunted the order. As he reporteth that he saw no better men then 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, and in a manner to burst with so many and so dispaired vices? I speake nothing but that which is well known to all men. Yet doth not this dispraise pertaine to all without any exception at all. For as there was neuer rule and discipline of living so holyly established in monasteries, but that there remained some drones much unlike thereunto: so I doe not so that monkes are at this day so run out of kinde from that holy antiquitie, but that they have yet some good men in their flocke. But they lie hidden a few and scattered in that huge multitude of naughtie & wicked men: and they are not only despiseth, but often most cruelly handled of other, which (as the Milefian proverbe is) thinke that there ought to be no place for any honest man among them.

16. By this comparison of the olde and present monkerie, I trust I haue brought to passe that which I purposed, that it may appeare that our cowled men do falsly pretend the example of the first Church for defence of their profession: for as much as they no lesse differ from them than apes from men. In the mean time I stick not to declare, that even in that olde forme which Augustine commendeth, there is somewhat which little pleaceth me. I grant that they were not superfluous in exacting the outward exercises of rougher discipline, but I say that there wanted not too much affectation and wrongful zeale. It was a goodly thing, forsaking their goods, to be without all earthly carenesse: but God more effectuall care to rule a household godly, when a holy householder being loose and free from all croucenesse, ambition, and other diuers of the flesh, travelleth to this purpose to serve God in a certaine vocation. It
is a godly thing to play the Philosopher in wildernesse fare from the companie of men but it agreeth not with Christian gentlenes as it were for hatred of mankind to flie into defett and solitarines, and therewithall to forsake those duties which the Lord hath chiefly commanded. Although we grant that there was no other cuill in that profession, yet this verily was no small cuill, that it brought an vnprofitable and perilous example into the Church.

17 Now therefore let vs see what manner of vowes they be, wherewith monks at this day are professed into this gudly order. First, because their minde is to institute a new & fained worshipping to defteue Gods fauour: I concluded by the things afore spoken that whatsoever they vowe is abominable before God. Secondlie without any regard of Gods calling, without any his allowance, they invent for them such a kinde of liuing, as pleaseth themselves. I faiue that it is a rash, and therefore an unlawfull enterprize: because their conscience hath nothing whereupon it may vpholde it selue before God, and whatsoever is not of faith, is sinne. Moreover when they binde themselves to manie pervertse and wicked worships, which the monerike at this day containeth in it, I affirme that they bee not consecrate to God, but to the duell. For why was it lawfull for the Prophet to say, that the Israelites offered their children to duels and not to God onely for this that they had corrupted the true worshipping of God with profane Ceremonies: and shall it not be lawfull for vs to faie the fame of monks, which with their owle do put vpon themselves a inure of a thousand wicked superstitions? Now what sorts of vowes are there? They promise to God perpetuall virginitie, as though they had bargained with God before, that he shoulde deliver them from need of marriage. There is no cause why they shoulde alledge, that they doe not make this vowe but trufting vpon the grace of God. For he pronounceseth that he giueth it notto all, men, it is not in vs to conceive a confidence of a speciall gift. Let them that haue it, vsue it. If at any time they feele themselves to be troubled of their flesh, let them flee to this helpe by whose onely power they may resiue. If they preuayle not, let them not despise the remedie that is offered them. For them by the certaine worde of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the bodie is onely kept cleane from whoredome, but whereby the minde keepeth chastitie undefiled. For Paul commandeth not onely outward wantonnesse, but also the burning of the minde, to be avoided. This (as they) hath from furthest time of memorie been observed, that they which would dedicate themselves wholly to the Lord, should bind themselves to the vowe of continence. I grant indeed that this manner hath also been of ancient time receued: but I doe not grant that that age was so free from all fault, that whatsoever was then done must be taken for a rule. And by little & little this snappable seuerity crept in, that after a vowe made there was no roome for repentance. Which is evident by Cyprians. If virgins haue of faith dedicated themselves to God, let them continue shamefully, and chastely without any faining. So being strong and stedfast, let them look for the reward of virginitie But if they will not or cannot continue, it is better that they should marrie than with their delights fall into the fire. What reproches would they now spare to teare him withall, that would with such equitie temper the vowe of continence? Therefore they are departed farre from that ancient maner, which will not onely admit no moderation or pardon if any be found vnable to performe his vow: but they do without all shame pronounce that he finneth more greeuously if he remedi the intemperance of the flesh with taking a wife, than if he defehe both his body and soule with whoredome.

18 But they still enforce the matter, and go about to shew that such a vowe was vied in the Apostles time: because Paul faith that the widowes which haue beene once receued into the publike ministerie did marrie, denied their first faith. But I do not denie to them, that the widowes, which bound themselves and their

The vowes where-with monks at this day enter into that order: as first perpetuall virginitie.


Matt.19.11. 1.Cor.7.9.

Eph.1. 1.Tim.5.12.
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services to the Church, did therewithall take upon them the bond of continual unmarried life: not because they repose any religion therein, as it afterward began to be used: but because they could not beare that office but being at their owne libertie and loose from yoke of marriage. But if, when they had once giuen their faith, they looked backe to newe marriages, what was this else but to shake off the calling of God? Therefore it is no maruell that with such desires he faith that they waxe wanton against Christ. Afterward to amplifie the matter he faith, that they do so not performe that which they haue promised to the Church, that they do also brake and make voide their first Faith giuen in Baptisme: in which this is comprehended, that every man should answer his calling. Vnlesse perhaps you had rather understand it thus, that hauing as it were lost all blame, they did from hence foorth cast away all care of honestie, did giue foorth themselves to all wantonnesse and vnauctoritie, and did in licentious and dissolute life resemble nothing lesse than Christian women: which sense I like very well. Therefore we answere, that those widdowes which were then received to publike ministrerie, did lay upon themselves a bond to continue unmarried: if they afterward married, we safely perceive that that happened to them which Paul spake of, that casting away shame they became more wanton than be seemed Christian women. That to they not only sinned, in breaking their faith giuen to the Church, but swarowed from the common lawe of godly women. But first I deme that they did professe unmarried life for any other reason, but because marriage agreed not with that ministrerie which they tooke in hand: and I deme that they did bind themselves at all to singe life, but so farre as the necessite of their vocation did beare. Againe I do not grant that they were so bound, but that it was then also better for them to marry, than either to be troubled with the prickings of the flesh, or to fall into any vnleannes. Thirdly I say that that age is appointed of Paul, which is commonly out of danger: specially fith he commandeth them onely to be chosen, which contented with one marriage have already shewed a token of their continence. And we do for no other reason disallow the vow of unmarried life, but because it is wrongfully taken for a service of God, and it is rashly vowed of them to whom power of continence is not giuen.

19 But how was it lawfull to draw this place of Paul to Nunnes? For there were created deaconesses, not to delight God with singing and with murmuring not understanded, and liue the rest of their time idle: but that they should execute publike ministratio toward the poore, that they should with all study, earnestnes and diligence, endeavour themselves with the duties of charitie. They did not vow unmarried life, to yeeld thereby any worship to God because they abstained from marriage: but onely because they were thereby the more uncommed to execute their office. Finally they did not vow it, either in the beginning of their youth, or yet in the midst of their flowing age, that they might afterward learn too late by experience in to how great a headlong downfall they had thrown themselves: but when they seemed to have passed al danger, then they vowed a no lesse safe than holy vow. But (not to enforce their first two points) I say it was not lawfull to have women received to vow continence before the age of threescore yeeres: forasmuch as the Apostle admitted onely women of fixtie yeeres old, and commandeth the younger to marry and bring forth children. Therefore, neither that release made of twelue yeeres, and then twentie, and afterward of thirtie yeeres can be any way excused: and much lesse is it tolerable, that fillie maides, before that they can by age knowe themselves, or haue any experience of themselves, are not onely trained by fraude, but constrained by force and threatnings to put on those cursed smares. I will not raise upon confusing the other two vows. Onely this I saye: besides this that they bee intangled with not a fewe superstitions, (as the matter is nowe a dajies) they seeme to be made to this purpose, that they which vowe them should mocke both God and men,
men. But lest we should seeme too maliciously to shake vp every small parcel, we will be content with that generall confutiation which is above.

20 What manner of vowe$es$ be lawfull and acceptabele to God, I thinke is sufficiently declared. Yet because sometime vnskilfull and fearefull confences, even when they mislike or disallow any vowe, doe nevertheless doubt of the binding, and are greuously tormented, when they both dread to breake their Faith gien to God, and on the other side they feare leaft they should more finne in keeping it: here they are to be succoured, that they may winde themselves out of this diftresse. But, to take away all doubt at once: I say that all vowe$es$ being not lawfull, nor rightly made, as they are nothing wortthe before God, so ought to be voide to vs. For if in contraries of men those promises ouely doe bind, in which he with whom we contract, would have vs bound: it is an absurditie, that we should be driven to the keeping of those things which God doth not require of vs: specially if our worke is no otherwise right, but when they please God, and when confences have this testimonie that they pleafe him. For this remaineth certaine, whatsoever is not of Faith, is finne. Whereby Paul meaneth, that the worke which is taken in hand with doubting, is therefore faultie, because Faith is the roote of all good worke$es$, by which we are assured that they be acceptable to God. Therefore if it be lawfull for a Christian man to goe about nothing without this assurednes: if by fault of ignorance they haue taken any thing in hand, why should they not afterward give it ouer when they bee deliuered from errors? Sith vowe$es$ vnaduisedly made are fuch, they doe not only nothing bind, but are necessarily to bee vndone. Yea, what if they are not onely nothing esteemed, but also are abominable in the sight of God, as is aboue shewed? It is needes to discoure any longer of a matter not needesfull. This one argument seemeth to mee to be enough to pacifie godly confences & deliuer them of all doubt: that whatsoever works do not flow out of the pure fountaine & be not directed to the lawful end, are refuted of God: & so refuted that he no les forbiddeth vs to goe forward in the, than to begin the. For hereupon foloweth, that those vowe$es$ which proceed of error and superstition, are both of no value before God, and to bee forsaken of vs.

21 Morcouer he that shall know this solutio$en$, shall haue wherewith he may defend against the fraudles$es$ of the wicked, them that depart from Monkerie to fome honest kinde of life. They are grievously accused of breach of Faith and perjuriue, because they haue broken (as it is commonly thought) the intoluble bonde wherewith they were bound to God and to the Church. But I say that there was no bond where God doth abrogate that which man confirmeth. Morcouer, admitting that they were bound, when they were holden intangled with not knowing of God, and with error: now since they are lightened with the knowledge of the truth, I say that they are therewithall free by the grace of Chrift. For if the croffe of Chrift haue to great effectualitie, that it loofeth vs from the curse of the law of God, wherewith we were holden bound, how much more shall it deliuer vs from foreine bonds, which are nothing but the snaring netts of Satan? To whomsoever therefore Chrift thineth with the light of his Gospe$ell$, it is no doubt that he loofeth them from all staires which they had put vpon them$e$themselves by superstition. Howbeit they want not yet another defence, if they were not firt to bee vnmarrie$ed$. For if an impossible vow be a sure destruction of the Soule, whom the Lord would have saved and not deftroyed: it followeth that we ought not to continue therein. But how impossible is the vow of continence to them that are not indued with a singular gift, we haue alreadie taught, and experience speake$eth$ it though I hold my peace. For neither is it unknovens with how great silthins$e$ almost all monakerie$es$ doe swarme. And if any of them feme hone$fter$, and more saine$e$falso than the rest, yet they are not therefore chaft because they suppress it and keepe in the fault of vnchaftitie. So verily God doth with horible examples take vengeance on the boldnes of men, which forgetting their own weake-
Cap. 14.  Of the outwärde meanes nece, do against nature courte that which is denied them, and despying the remedies which the Lord had given them at hand, do stuff that they can with stubbornnes and obstenacie overcome the disease of incontinence. For what else shall wee call it but stubbornnes, when one being warned that he needeth marriage, & that the same is given him of the Lord for a remedie, doth not only despise it, but also bindeth himselfe with an oath to the despying of it.

The xiii. Chapter.

Of Sacraments.

The definition of a Sacrament.

Because the preaching of the Gospell, another helpe of like sort is in the Sacraments: of which to have some certaine doctrine taught, is much behoefeful for vs; whereby we may learn to what end they were ordained, and what is nowe the vs of them. First it is meet to consider what is a Sacrament. It seemeth to me that this shall be a plaine and proper definition, if we say that it is an outward signe, whereby with the Lord saileth to our conscience the promis o his good will toward vs, to sustaine the weaknesses of our faith, and we againe on our behalfe do testifye our godlines toward him as well before him & the Angels as before men. We may also with more briefenes define it otherwife: as to call it a testimonie of Gods saufour toward vs confirmed by an outward signe, with a mutuall testifying of our godlines toward him. Whethersoever you choose of these definitions, it differeth nothing in sense from that definition of Augustine, which teacheth that a Sacrament is a visble signe of a holy thing, or a visble forme of invisible grace: but it dooth better and more certainly expresse the thing it selfe. For whereas in that briefenes there is some darkness, wherein many of the vnskillfuller sort are deceived: it thought good in more wordes to give a fuller sentence, that there should remaine no doubt.

2 For what reason the old writers vsed this worde in that sense, it is not hard to see. For so oft as the old translator would render in Latine this Greeke worde Mystereion mysterie, specially when divine matters were intreated of, he translated it Sacrament. So to the Ephesians, that he might make knowne vnto vs the Sacrament of his will. Again, if ye yet vse haue heard the distribution of the grace of God, which is given to me in you, because according to reclamation the Sacrament was made known to me. To the Coloffians, The Mystere which hath been hidden from ages and generations, but now is manifested to his Saints, to whom the Lord woulde make known the riches of this Sacrament, &c. Again, to Timothie, A great Sacrament of godlines: God is openly shewed in the flesh. He would not say a secret, lest he should seeme to say somwhat under the greatnes of the things. Therefore he hath put Sacrament in stead of Secret, but of a holy thing. In that signification it is sometyme found among the ecclesiastical writers. And it is well known, that those which in Latine are called Sacramentes, in Greeke are Mysteries: which expressing of one thing in two severall words endeth all the contention. And hereby it came to passe that it was drawn to those signes which had a reuerend representation of high and spiritual things. Which Augustine also noteith in one place. It were long (that he) to diuerte the diuersitie of signes, which when they pertaine to divine things, are called Sacraments.

3 Now of this definition which we haue fet, we understand that a Sacrament is never without a promis going before it, but rather is adioyned as a certaine addition hanging to it, to this ende that it should confirm and seale the promisse it selfe, and make it more approv'd vnto vs, yea after a certaine maner ratified. Which mean the Lord forefeeth to bee needfull, first for our ignorance and dullnes, and then for our weaknesses: and yet (to speake properly) not so much to confirme his holy word,
as to stablith vs in the Faith thereof. For the truth of God is by it selfe found and certaine enough, and cannot from any other where receive better confirmation than from it selfe: But our Faith, as it is small and weake, vnlesse it be stayed on every side, and be by all meanes vpheelden, is by and by shaken, wavereth, flaggeth, yea, and fainteth. And hcrein vundy the mercifull Lord according to his great tender kindnesse tempereth himselfe to our capacitie: that whereas we be naturally men, which alwaye creeping vpon the ground, and tikiing fait in the fleth, doe not thinke nor so much as conclude any spiritual things, he vouchsaeth euyn by these earthly elements to guide vs vnto himselfe, and in the fleth it selfe to set foorth a mirror of spirtual good things. For if we were vnbodyly (as Chrysofomone faith) he would have gven vs the very same things naked and vnbodyly. Now because we have Soules put within bodies, he giueth spirtuall things vnder visible things. Not because there are such giiftes planted in the natures of the things which are set foorth to vs in the Sacraments: but because they were signified by God to this signification.

4 And this is it which they commonly say, that a Sacrament consists of the word and the outward signe. For we must understand the word to be, not that which being whispered without meaning and Faith, with only noisye as it were with a magicall enchantment hath power to consecrate the element: but which being preacheth maketh vs to understand what the visible signe meaneth. Therefore that which was vniuely done vnder the tyrannie of the Pope, was not without a great profuining of the mysteries. For they thought it enouogh, if the Priest, while the people floode amasedly gazin at it without understanding, did mumble vs the forme of consecration. Yea, they of sence purpose provided this, that no whit of doctrine shoule thereof come to the people: for they spake all things in Latine before vnlearned men. Afterward superstition brake out so farre, that they beleued that the consecration was not formally made, vnlesse it were with a hoarse whispering found which fewe might heare. But Augustine teacheth forawe of the Sacramentall worde. Let the word (faith hee) be added to the element, and there shall be made a Sacrament. For whence commeth this so great strength to the water, to touch the bodie and wash the soule, but by the worde making it? not because it is spoken, but because it is beleued. For in the vnde word itselfe the founde which passeth is one thing, and the power which abideth is another. This is the word of Faith which wee preach, faith the Apostle, Whereupon in the Acts of the Apostles it is faide, by faith cleansing their hearts. And Peter the Apostle faith, So baptism also saueth vs: not the putting away of the filthines of the flesh, but the examination of a good conference. This is the word of Faith which we preach: by which without doubt, that it may be able to cleanse, Baptisme is also hallowed You see how it requireth preaching, whereupon faith may grow. And we neede not to trauell much in proufe hereof, forasmuch as it is cleare what Christ did, what he commanded vs to do, what the Apostles followed, what the purer Church obferued. Yea even from the beginning of the world it is known, that so oft as God offered any signe to the holy fathers, there was added an vnseparable knot of doctrine, without which our signes should be made amazed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs understand the promife, which being with a loude voice preached of the minister, may lead the people thither as it were by the hand, whether the signe tendeth and directeth vs.

5 Neither are sone to be heard which trauell to fight against this, with a double horned argument rather fudle than found. Either (say they) we knowe, or we know not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacrament which followeth after. If we know it not, then neither will the Sacrament teach it: whole whole force standeth in the worde. Whereunto let this briefly be for an answer: that the scales..
which are hanged at patents and other publike instruments, taken by themselfes are nothing, for as much as they should be hanged in vaine if the parchment had nothing written in it: yet they do not therefore not conforme and scale that which is written when they be added to writings. Neither can they say that this similitude is lately fauned by vs, which Paul himselfe vfed, calling circumcision a scale, where he purposely trauelleth to prove, that circumcision was not righteousness to Abraham, but a sealing of that covenant, by faith whereof he had already beene justified before. And what, I beseech you is there that may much offend any man, if we teach that the promise is sealed with Sacraments, when of the promises themselves it is evident that one is confirmed with another? For as euer one is manifester, so is it more fit to upheld faith. But the Sacraments do both bring most clear promises, and have this peculiar more than the word, that they lively represent them to vs as it were painted out in a table. Neither ought that distinction any thing to move vs, which is wont to be objected betweene Sacraments and scales of patents: that whereas both consist of carnall elements of this world, those cannot suffice or be meeke to scale the promises of God, which are spirituall and everlastinge, as these are wont to be hanged to, for sealing of the grants of Princes concerning fading and scale things. For a faithful man, when the Sacraments are present before his eyes, sticketh not in that fleshly sight, but by those degrees of proportion, which I have spoken of, he refeth vp with godly consideration to the high mysteries which lie hidden in the Sacraments.

6 And faith the Lord calleth his promises, couenants: and his Sacraments, scales of couenants: a similitude may well be brought from the couenants of men. What can a bow killed worke, if wordes were not vfed, yea vnselues they went before: For bowes are many times killed without any more inward or higher mysterie. What can the gloying of a mans right hand do, if oftentimes hands are marred with emmities? But when words have gone before, by such signes the lawes of leagues are established, although they were suff conceiued, made, and decreed in words. Therefore Sacraments are exercisies which make the credit of the word of God certaine vnto vs: and because we are carnall, they are deluered ynder carnall things that so they shold instruct vs according to the capacity of our dullest, and guide vs by the hand as schoolmasters guide children. For this reason Anuysime calleth a Sacrament, a visible word: because it representeth the promises of God as it were painted in a table, and seteth them before our sight cunningly expressed and as in an image. Other similitudes also may be brought, whereby Sacraments may be more plainly set out, as if we call them pillers of our Faith. For as a building standeth and resteth vpon the foundation: yet by setting ynder of pillers, it is more surely stablished: so, Faith resteth vpon the word of God, as vpon a foundation: but when Sacraments are added, it stayeth yet more soundly vpon them as vpon pillers. Or if we call them looking glasse, in which we may behold the riches of the grace of God, which he gieth vs. For (as we have already said) he doth in them manifester shew himselfe to vs, so much as is given to our dullest to know, and doth more expressly testifie his good will and loue towards vs than by his word.

7 Neither do they reason fitly enough to the purpose, when they labour to prove hereby that they are not testimonies of the grace of God, because they are also given to the wicked, which yet do thereby feele God nothing more fauourable to them, but rather procure to themselves more grievous damnation. For by the same argument neither should the Gospell, which is heard and delified of many, be the testimonie of the grace of God: nor yet Christ himselfe, which was scene and knowen of many, of whom very feve receueth him. The like we may also fee in patents: For a great parte of the multitude laugheth at and scorneth that authentike scale, bowsoever they know that it proceeded from the Prince to scale his will withall; some regard it not, as a thing not pertaining to them: some also abhorre it: so that considering
considering this so equal relation of both, that fame similitude which I have above said, ought more and more to be liked. Therefore it is certain that the Lord doth offer unto vs mercy & a pledge of his grace both in his holy word & in the Sacramentes: but the same is not receaved but of them which receive the word & Sacramentes with true faith: like as Christ is offered of the Father unto salvation, to all, yet he is not acknowledged and receaved of all. Augustine in one place minding to declare the same, saith that the effectualness of the word is shewed forth in the Sacraments: not because it is spoken, but because it is beleued. Therefore Paul, when he spake to the faithfull, so entreat of Sacraments that he included the communion of Christ in them, as when hee faith: all yee that are baptised, have put on Christ. Againe, we are all one body and one spirit, which are baptised in Christ. But when he spake of the wrongfull vs of the Sacramentes, hee gueht no more to it than to colde and voide figures. Whereby he signifieth, that howsoeuer the wicked and hypocrites with their pervert enselesse do either oppresse or darken or hinder the effect of the grace of God in the Sacraments, yet that withholdeth not but that where and so oft as it pleaseth God, both they may bring a true testamonie of the communicating of Christ, and the Spirit of God himselfe may deluer and performe that which they promise. We determine therefore that Sacramentes are truly called testimonies of the grace of God, and as it were certaine seals of the good will which hee beareth toward vs: which by sealings unto vs, doe by this meanes luftaine, nortly, confirm, and encreas our faith. As for the reasons which some are wont to object against this sentence, they are too trifling and weak. They say that if our faith bee good, it cannot be made better: for they say that it is no faith, but which without shakin, stedfastly, and without withdrawing, resteth upon the mercie of God. It had bin better for such to pray with the Apostles that the Lorde would encreas their faith, then carelessly to pretende such a perfection of faith, which never any of the sons of men hath obtained, nor any shall obtaine in this life. Let them answer, what manner of faith they thynke that he had which saith: I beleue Lorde, help me my vnbelieuynge. For even that faith, howsoeuer it was but a begun faith, was a good faith, and might be made better when vnbelieuynge were taken away. But they are confuted by no certaine argumente than by their owne confesse. For if they confesse themselves sinners, (which whether they will or no they cannot deny) they must needs impute the same to the imperfection of their faith.

But (say they) Philip answerd the Eunuch, that he might be baptized, if he beleued with all his hart. What place heere hath the comfirmation of Baptisme, where faith filleth the whole hart? Againe, I ask them whether they do not seeke a good part of their hart void of faith: whether they do not daily acknowledge newe encreas. The heathen man gloried that he waxed old with learning. Therefore we Christians be the worke of the holy Gost, to begin, maintaine and make perfect faith, yet are not the Sacramentes hereby proved vn-effectuall to the increase of faith.

Although wee beleued with all our hart, & although it be the worke of Christ, to begin, maintaine and make perfect faith, yet are not the Sacramentes hereby proved vn-effectuall to the increase of faith.
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nothing, so senseless, that it can smell nothing of spirituall things. But for one benefitt of God which they set forth, we consider three. For first the Lord teacheth and instructeth vs with his word: then he strengtheneth vs with Sacraments: last of all he shineth into our minde with the light of his holy spirit, and openeth an entry for the word and sacraments into our heartes, which otherwise should but strike our eares, and be present before our eies, and nothing moue the inward parts.

9 Wherefore as touching the confirmation and encreafe of faith, I would have the reader warned (which I think I have already in plaine words expressed) that I do so assigne that ministerie to the sacraments, nor as though I thought that there is perpetually in them I wore not what secret force, by which they may of themselves be able to further or confirm faith: but because they are ordaine of the Lord to this end, that they should serve to the stablisshing and encreaing of faith. But then onely they do truely performe their office, when that inward schoolemaster the spirit is come to them, with whose onely power both the heartes are pereaded, and affections are moued, and the entry is fet open for the sacraments into our soules. If he be absent, Sacraments can do no more to our minds, than if either the brightnesse of the sunne should shine vpon blind eyes, or a voyce found to deaf eares. Therefore I doe make division betweene the spirit and sacraments, that the power of working remaine with the spirit, and to the sacraments be left onely the ministration, yea, and the fame voide and trifling without the working of the spirit: but of much effectuallnesse, when he inwardly worketh and putteth forth his force. Now it is plaine in what sort according to this sentence, a godly minde is confirmed in the faith by sacraments: that is to say, even as the eyes fee by the brightnesse of the Sunne, and the eares hear by the sound of a voyce: of which neither the eies should antwight perceive any light, vnlesse they had a sight in themselves that might naturally be enlightened, and the eares shoule in vaine be knocked at with anie crying whatsoever it were, vnlesse they were naturally made and fit to heare. But if it be true, which ought at once to be determined among vs, that what the sight worketh in our eies to seeing of the light, what the hearing worketh in our eares to the perceiving of a voyce, the fame is the worke of the holy Ghost in our heartes, both to the conceiving, and sustaining, and cherishing and stablisshing of faith: then both these things doe likewise follow: that the sacraments doe nothing at all profite without the power of the holy Ghost: and that nothing withstandeth but that in heartes already taught of that schoolmaster, they may make faith both stronger and more encræased. Onely this difference there is, that the power of hearing and feeing is naturally fet in our eares and eies: but Christ bevide the measure of nature doth by speciall grace worke the fame in our minde.

10 Whereby those objections also, which comber some men, are dissolue: That if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirit of God, whom we ought to acknowledge the onely author thereof. For neither do we in the meanes time take from him either the præife or confirming or increasing it: but rather we affirme, that even this that he encræseth and confirmeth faith, is nothing else but with his inward enlightening to prepare our minde to receiue that confirming which is fet forth by the sacraments. But if it be yet too darkely spoken, it shall be made very cleare by a similitude which I will bring. If thou purpose with words to perfwade a man to do any thing, thou wilt search out all the reasons, whereby he may be drawn to thy opinion, and may be in a manner subdued to obey thy counsell. But thou haft hitherto nothing preuailed, vnlesse he likewise haue a piercing and sharpe judgement, whereby he may weigh what pith in thy reasons, vnlesse also he have a tractable wit and readie to harken to teaching: finally vnlesse he haue conceived such an opinion of thy faithfullnesse and wisedome, as may be to him like a certaine forejudgement to cause him to subscrib.
For both there are manie stubborne heads, which a man can never bowe with any reasons: and also where credite is suspected, where auttoritie is defpised, little good is done even with the willing to learne. On the other side let all those things be present, they will truly bring to passe that the hearer, to whom thou giuest counsell, will obey the selfe same counsels which otherwise he would have laughed to scorn.

The same worke also the spirite worketh in vs. For least the word should beeate our cares in vaine, least the Sacraments should breake our eyes in vaine, he sheweth vs that it is God which speaketh therein, he softeneth the stubborneenes of our heart, and frameth it to the obedience which is due to the word of the Lord. Finally he conuеueth thofe outward words and sacraments from the cares into the soule. Therefore both the word and the Sacraments doe confirm our faith, when they set before our eies the good will of the heauenly father toward vs, by knowledge of whom both the whole fœdralnes of our faith standeth fast, and the strength of it encreaseth: the spirite confirmeth it, when in engraving the fame confirmation in our minds he maketh it effectuall. In the meane time the father of lights can not be forbidden, but as he enlighteth the bodily eies with the beames of the sunne, so he may enlighten our minds with sacraments, as with a brightenelle for meane betwenee.

11 Which propertie the Lord taught that there was in his outward word, when in the parable he calleth it seede. For as seede, if it fall vpone a desert and untilled piece of ground, will do nothing but die: but if it be thrown vpone arable land well manured and tilled, it will bring forth her fruit with very good encreas: so the word of God, if it light vpone a stiffe necke, it will grow barren as that which is sowne vpone land: but if it light vpone a soule manured with the hand of the heauenly spirite, it will be most fruitfull. But if there be like reason of seede and of the word: as we say that out of seede come both springeth and encreaseth, and growth vp to ripenesse: why may we not say that faith takeeth out of the word of God both beginning, encrease, and perfection? Paul verie well expresseth both these things in sundry places. For when he goeth about to put the Corinthians in remembrance how effectuall God vsed his traualie, he glorieth that he hath the ministrie of the Spiuere, as though the power of the holic Ghost were with a vnseparable knot ionued with his preaching, to enlighten and thoroughly move the minde. But in another place when he min-eth to admonish them, of what force the word of God is of it selfe being preached by man, he compareth the ministres them selues to husbandmen, which when they haue bellowed their labour and traualie in tilling the earth haue no more to do. But what should tilling, and fowing, and watering profit vnlike that which is sowne should receive Lucielit by heauenly benefite? Therefore he concludes, that both he that planteth and he that watereth are nothing: but that all things are to be ascriped to God, which alone giuen the encreas. Therefore the Apollies do in their preaching vttre the power of the spirite, so far as God vttre the instruments ordered by himselfe to the setting forth of his spiritual grace. Yet we must kepe still that distinction, that we remember, what man is able to do by himselfe, and what is proper to God.

12 Sacraments are so confirmations of our faith, that many times when the Lord meaneth to take away the confidence of the very things that are by him promis'd in the Sacraments, he taketh away the sacraments themselves. When he spoyleth and thursteth away Adam from the gift of immortalitie, he faith: Let him not eate of the fruite of life, lest he dye for euer. What faith he? Could that fruite restore to Adam his vncorruption, from which he was now fallen? No. But this is all one as if he had saide: Least he should enjoy a vaine confidence if he kepeeth all the signe of my promise, let that be shakon away from him which might bring him some hope of immortalitie. After this manner when the Apollie exhorteth the Ephesians to remember that they were forin geists of the testamentes, strangers from the fellowship of
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of Israel, without God, without Christ, he faith, that they were not partakers of Circumcision. Whereby he doth (by figure of transfiguration) signify that they were excluded from the promise it selfe, which had not received the signe of the promise. To their other objection, that the glory of God is conveyed to creatures, to whom so much power is ascribed, & that thereby it is so far diminished, we have in readiness to answer that we set no power in creatures. Only we say, that God vseth means and instruments, which he himselfe seeth to be expedient: that all things may serve his glory, forasmuch as he is Lord and Judge of all. Therefore as by bread and other nourishments he feedeth our bodie: As by the Sunne he enlightneth the world: As by fire he warmeth; yet neither Bread, nor the Sunne, nor Fire, are any thing but so farre as by those instruments he doth distribute his blessings unto vs: So spiritually he nouriseth Faith by the Sacraments, whose only office is to set his promises before our eies to be looked upon, yea to be pledges unto vs of them. And as it is our duty to fasten none of our affiance in other creatures, which by the liberalitie and bountisfulness of God are ordained to our uses, and by the minifterie whereof he giueth vs his gifts, not to have them in admiration, and praise them as causes of our good: So neither ought our confidence to sticke fast in the Sacraments, nor the glory of God to be removed unto them; but leaving all things, both our faith and confession ought to rise 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 agreeith with the signes: that is, whereby it signifies that solemn oath which the Souldier maketh to his Captaine when he entrench into profession of a Souldier. For as by that oath of warfare new souldiers doe binde their Faith to the Captaine, and profess to be his souldiers: So by our signes we profess Christs faith to our Captaine, and doe testify that we serue under his banner. They add similitudes to make thersby the matter more plaine. As a gowne made the Romanes feuerally known from the Grecians which did wearke cloches: as the very degrees of men at Rome were discerned by their severall signes: the degree of Senators from the degree of Knightes, by purple coat and picked shoos: againe a Knight from a Commoner, by a ring: So we bear our signes that may make vs feuerally known from prophane men. But by the things above said it is evident enough that the old writers, which gave to the signes the name of Sacraments, had no regard how this word was vseth among Latine writers, but for their owne purpose framed this new signification, whereby they signified onely holy signes. But if we will search the matter more deeply, it may seeme that they haue with the same relation applied this word to such a signification, wherewith they haue removed the name of Faith to that sense wherein it is now vseth. For whereas Faith is a truth in performing promises: yet they have called Faith an asserednes, or sure preservation which is had of the truth it selfe. Likewise whereas a Sacrament is the Souldiers part whereby he voweth himselfe to his Captaine: they have made it the Captaines part, whereby he receiveth souldiers into rooms of seruice. For by the Sacrament the Lord doth promise that he will be our God, and that we shall be his people. But we passe over such smallities: for alimuch as I think I have prooved with arguments plaine enough, that they had respect to nothing else but to signify that there are signes of holy and spiritual things. We receive in deede the similitudes which they bring of outward tokens: but we allow not that that which is the last point in the Sacraments, is by them set for the chiefe, yea and onely thing. But this is the first point, that they should seuer our faith before God: the latter point that they should testify our confession before men. According to this latter consideration those similitudes have place. But in the meantime let that first point remaine: because otherwise (as we haue alreadie prooved the
the mysteries should be but colde, vnlesse they were helps to our faith, and additions to doctrine ordened to the same vs and end.

14. Againe we must be warned, that as these men do weaken the force, and vterly overthrow the vs of sacraments: so on the contrarie side there be some, which vaine to sacraments I wot not what secret vertues, which are no where read to be put in them by God. By which error the simple and vnskillful are dangerously deceived, while they are both taught to seeke the gifts of God where they cannot be found, and are by little and little drawn away from God, to embrace more vanitie instead of his veritie. For the Sophistical schooles have taught with great content, that the Sacraments of the new lawe, that is to say thofe which are now in vs in the Christian Church, do inuifie and give grace, so that we do not lay a stop of deadly sinne. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because in many ages heretofore, to the great losse of the Church, it hath prevailed in a great part of the world. Truely it is vterly diuulish. For when it promiseth righteousnes without faith, it driueth soules headlong into destrucion: then because it fetcheth the cause of righteousnes from the sacraments, it bindeth the miserable minde of men alreadye of their owne accord to much bending to the earth, with this superstition that they rather rest in the sight of a bodily thing than of God himselfe. Which two things I would to God we had not so proued in experience, so little neede they any long prooue. But what is a sacrament taken without faith, but the most certaine destrucion of the Church? For whereas nothing is to be looked for thereof without the promis, and the promis doeth no leffe threaten wrath to the vnfaithfull, than it oftenest grace to the faithfull: he is deceived that thinketh that there is any more givn to him by the sacraments, than that which being offerd by the word of God, he receiueth by faith. Whereupon another thing also is gathered, that the assistance of salvation hangeth not upon the partaking of the sacrament, as though lutiification consisted therein: which we know to be repose in Christ only, and to be communicated into vs by the preaching of the Gospel, than by the sealing of the sacrament: and that withouthe that it cannot wholy stand.

So true is that which Augustine also writeth, that invisible sanctification may be without a visible signe, and againe that a visible signe may be without true sanctification. For he also writeth in another place that men do put on Christ sometime vntil the receiuing of a sacramet, sometime eué vntil the sanctification of life. And that first point may be comon both to good and to euill: but this other is proper to the good & godly.

15. Hereupon commeth that distinction if it be well understood, which the same Augustine hath oftener noted, betwene a sacrament, and the thing of the sacrament. For it not only signifieth, that the figure and truth are there contained, but that they do not so hang together, but that they may be seuered: and that even in the veb conscionyng the thing must alway be discerned from the signe, that we give 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 effect that they which 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 now also the walking of regeneration is common to all: but the grace it selfe, whereby the members of Christ are regenerate with their head, is not common to all. Againe, in another place of the Supper of the Lord, We also at this day receive visible meate. But the sacrament is one thing, and the power of the sacrament another thing. What is this, that many receive of the altar and dye, and receiuing do dye? For the Lords morst was poyfon to Iudas: not because he receiued an euill thing, but because he being euill receiued a good thing euillie. A little after, The sacrament of this thing, that is of the vnitie of the bodie and bloud of Christ, is somewhere prepared on the Lords table dayly, some where by certaine distances of dayes: and thereof

is received into life to some, & into destruction to some. But the thing it self whereof it is a sacrament, is received into life to all men, but into destruction to no man, who soever is partaker of it. And a little before he had said, He shall not die which eateth: but he which partaketh to the power of the sacrament, not to the visible sacrament: which eateth within, nor without: which eateth with heart, not he which preteth with tooth. Thus you hear every where, that a sacrament is so sever'd from his owne truth by the unworthiness of the receiver, that there remaineth nothing but a vain and unprofitable figure. But that thou maist have not a signe void of truth, but the thing with the signe, thou must conceive by faith the word which is there enclosed. So how much thou hast by the sacraments profit in communicating of Christ, so much profit shalt thou take of them.

16 If this be somewhat dark because of the shortness, I will set it out in more words. I say that Christ is the matter, or (if thou wilt) the substance of all sacraments: for as much as in him they have all their perfection, and do promise nothing without him. So much leffer tolerable is the error of Peter Lombard, which doth expressly make them causes of righteousness and salvation, whereof they are parts. Therefore bidding all causes farewell which maketh doth faigne to it selfe, we ought to stays in this one cause. Therefore how much we be by their ministerie holpen to the nourishing, confirming, & encreasing of the true knowledge of Christ in vs, and to the professing of him more fully, and to the enjoying of his richness, so much effectualnitie they have with vs. But that is done when we doe with true faith receive that which is there offered. Do the wicked then (wilt thou say) bring to passe by their unthankfullnes, that the ordinances of God be voided and turned to nothing? I answer that that which I have faide, is not so to be taken, as though the force and truth of the sacrament did hang upon the state or will of him that receiveth it. For that which God hath ordained remaineth steadfast and keepeth still his nature, howsoever men do vary.

But faith is one thing to offer, another to receive: nothing withstandeth but that the signe hallowed by the word of God may be indeed that which it is called, and keepeth his owne force: and yet that there come thereby no profit to an euill doer and wicked man. But Augustine doth in few words well assoile this question. If (saith he) thou receivest carnally, it ceaseth not to be spiritual: 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 feuered from the truth thereof: so in another place he giueth warning that eu'n in the verie comming together a distinction, least we steele too much in the outward signe. As (saith he) to follow the letter, and to take the signes in stead of the things, is a pointe of sutile weakness; so to expounde the signes unprofitable is a point of euill wandering error. He nameth two faults which are here to be avoided: The one when we so take the signes as though they were giuen in vaine, and when with abacing or diminishing their secret significations by our enviousnesse, we bring to passe that they bring vs no profit at all. The other, when in raising our minds beyond the visible signe, we giue away to the sacrament the praise of all those good things which are not giuen vs but of Christ onely, and that by the holy Ghost, which maketh vs partakers of Christ himselfe: and in deed by the helpe of the outward signes: which if they allure vs to Christ, when they be wrested an other way, the whole profit of them is vnworthily overthrown.

17 Wherefore let this remaine certaine, that there is no other office of the sacraments than of the word of God: which is to offer and set forth Christ unto vs, and in him the treasures of heavenly grace: but they annie or profit nothing, but being received by faith: eu'en as wine, or oyle, or any other liquor, though you pour it on largely, yet it will run beside and perish, vnlesse the vessels mouth be open to receive it, and the vessele thought be wet round about on the outside, shall nevertheless remaine emptie and voide within. Beside this we must beware, lest those things which
which have been written by the olde writers somewhat too gloriouly to amplifie the dignitie of sacraments, which lead vs away into an error neere to this: namely that we should thinke that there is some secret power knitt and fastned to the sacraments, that they may of themselves giue vs the graces of the holy Ghost, like as wine is giuen in a cup: whereas onely this office is appointed to them by God, to testify and stabblith to vs the good will of God toward vs, and doe profite no further vnlesse the holy Ghost ioyne himselfe to them, which may open our minde and hartes, and make vs partakers of this testimonie, whereino also doe cleere ly appeare diuers and seuerall graces of God. For the sacraments, as we have aboue touched, are that thing to vs of God, which to men are messengers of joyful full things, or earneftes in stabblishing of bargaines: which doe not of themselues giue any grace, but doe tell and shew vs, and (as they be earneftes and tokens,) doe ratifie vnto vs those things that are giuen vs by the liberalitie of God. The holy Ghost (whom the sacraments doe not in common without difference bring to all men, but whom the Lord peculiarly giueth to them that be his) is he that bringeth the graces of God with him, which giueth to the sacraments place in vs, which maketh them to bring forth fruites. But although we doe not deny that God himselfe with the most present power of his Spirit is present with his owne infraction, leaft the ministiration which he hath ordained of the sacraments should be fruitlese and vaine; yet we affirme that the inwarde grace of the Spirit, as it is fanned from the outward ministrie, so ought to be seuerally weighed and considered. God therefore truly performeth in deed whatsoeuer he promiseth and figureth in signes: neither doe the signes want effect, that the author of them may be proved true and faithfull. The question here is onely whether God worketh by his owne and by inward power (as they call it) or do refigne his office to outward signes. But we affirme, that whatsoeuer instruments he vse, his original working is nothing hindered thereby. When this is taught concerning the sacraments, both their dignitie is honorably sett out, & their vse is plainly shewed, & their profitablenesse is abundantly resoued, and the best mane in all these things is retained, that neither any thing be giuen to them which ought not, nor again anything be taken from them which is not convenient to be taken from them. In the same time that fained deuise is taken away, whereby the cause of iustification and power of the holy Ghost is inclosed in elements as in vesseles or waggons, and that principall force which hath bin omitted of other is expressly set out. Herefore also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doing: leaft that be drawn to a mortal man, which God claimeth to himselfe alone. The same thing also doth Augustine wisely touch. How (faith he) doth both Moses sanctifie, and God not Moses for God: but Moses with visible sacraments by his minifterie, but God with invisible grace by his holy Spirit: where also is the whole fruites of visible sacraments. For without this sanctification of invisible grace, what doe those visible sacraments profite?

18. The name of Sacrament, as we have hitherto entretied of the nature of it, doth generally contenne all the signes that euery God gave to men, to certify and assure them of the truth of his promises. Those he sometime willed to remaine in natural things, sometime he deliered them in miracles. Of the first kind these be examples, as when he gave to Adam and Eve, the tree of life for an earnest of immortalitie, that they might assure themselves of it, so long as they did eate of the fruites thereof. And when he did set the heavenly bowe for a monument to Noe and his pofterites, that he would no more from thence forth destroy the earth with overflowing of water. These Adam and Noe had for sacraments. Not that the tree did giue them immortalitie, which it could not giue to it selfe: nor that the bowe (which is but a flinking backe of a sunbeame upon the clouds against it) was of force to holde in the waters: but because they had a marke grauen in them by the word of God, that they shoulde...
should be examples and seales of his testamentes. And the tree was a tree before, and the bowe a bowe. When they were written vpon with the worde of God, then a new forme was put into them, that they should begin to be that which they were not before. That no man should thinke these things spoken without cause, the bowe it selfe is at this daie also a wittnesse of that covenant, which God made with Noe: which bowe so oft as we behold, we read this promis of God written in it, that the earth shall never be destroyed with overflowing of waters. Therefore if any fond Philosopher, to scorne the simplicitie of our faith, doe affirme that such varietye of coloures doth naturally arise of reflected beams and a cloudie fret against them: let us grant it indeede, but let vs laugh to scorne his senselesse folly, which doth not acknowledge God the Lorde and governour of nature: which at his owne will vseth all the elements to the service of his owne glorie. If he had imprinted such tokens in the sunne, the farrases, the earth, stones, and fuch like, they should all haue bene sacramentes to vs. Why are not vncoyned and coyned sluer both of one value, fith they are both one metall? even because the one hath nothing but nature; when it is striken with a common marke, it is made money, and receiued a newe valuation. And shall not God be able to marke his creatures with his wordes, that they may be made sacraments, which before were naked elements? Of the second kinde there were examples, when he shewed to Abraham a light in a smoking ouen: when he watered the fleece with dewe, the earth remaining drye: againe he watered the earth, the fleece being untouched, to promise victorie to Gideon: when he drew the shadowe of the diall ix. lines backewarde, to promise pietie to Ezechias. These things, when they were done to relieue and stabulie the weaknesses of their faith, were then also sacraments.

19 But our present purpose is, to discourse peculiariely of those sacramentes, which the Lorde willed to be ordinarie in his Church, to nourish his worshippers and seruants into one faith and the continuance of one faith. For (to vs the wordes of Auguster) men can bee congealed together into no name of religion either true or false, vnshe the be bounde together with some fellowship of visible signes and sacraments. Sith therefore the moit good father foresawe this necessitie, he did from the beginning ordaine certaine exercises of godlinesse for his seruants, which afterward Satan by turning them to wicked and superstitious worshippings, hath manie waies depraued and corrupted. Hereupon came those solemn professions of the the Gentiles into their holy orders, and other baftarde vsages: which although they were full of errour and superstition, yet they also were therewith a proofoe that men could not in profession of religion bee without such outward signes. But because they neither were grounded vpon the word of God, nor were referred to that truth whereunto all signes ought to be directed, they are vnwoorthie to be rehearsed where mention is made of the holy signes which are ordained of God, and haue not swarued from their foundation, that is, that they should be helpe of true godlines: They consist not of bare signes, as were the bowe and the tree, but vpon ceremonies: or rather the signes that be here given are ceremonies. But as it is aboute saide, that they be on the Lords behalfe testimonies of grace and salvation: So they bee againe on our behalfe marks of profession, by which we openly seare to the name of God, for our partes binding our faith vnto him. Therefore Chrysostome in one place fisely calleth them covenantings whereby God bindeth himselfe in league with vs, & we be bound to pureness and holinesse of life, because heere is made a mutuall forme of covenanting betweene God and vs. For as the Lorde therein promiseth that hee will cancell and blote out whatsoever guiltinesse and penalitie we haue gathered by offending, and doth reconcile vs to himselfe in his onely begotten sonne: so we againe on our behalfe doe by this profession bind our felues vnto him to the following of godlinesse and innocencie: so that a man may rightly saie that such sacraments are ceremonies,
ceremonies, by which God will exercise his people first to the nourishing, stirring up, and strengthening of faith inwardly; then to the testifying of religion before men.

20 And even these sacraments also were divers, after the divers order of time, according to the distribution whereby it pleased the Lord to give himselfe after this or that manner to men. For to Abraham and his posteritie Circumcision was commanded whereunto afterward purifyinges and Sacrifices, and other Ceremonies were added out of the lawe of Moses. These were the Sacraments of the Iewes vs.-till the comming of Christ: at which comming those being abrogate, two Sacraments were ordained, which now the Christian Church vseth, Baptisme, and the Supper of the Lorde. I speake of those that were ordained for the use of the whole Church. For as for the laying on of hands, whereby the ministers of the Church are entred into their office, as I do not unwilingly suffer it to be called a Sacrament, so I do not recckn it among the ordinary Sacraments. As for the rest, which are commonly called Sacraments, what they are to be accounted, we shall see by and by. Howbeit the other Sacraments also had respect to the same markes, whereunto ours do tende, that is, to direct and in a maner lead by the hand to Christ: or rather as images to represent him, and shew him forth to be known. For whereas we have already taught, that they are certaine signes whereby the promises of God are sealed: and where it is most certaine, that there was never offered any promise of God to men but in Christ: that they may teach vs of some promise of God, they must needs shew Christ. Whereunto pertaineth that heavenly pattern of the tabernacle and of the worshipping in the lawe, which was given to Moses in the mount. One onely difference there is, that those did shadow out Christ being promised, when he was yet looked for: these doe testifie him alreadie given and deliver'd.

21 Where these things shall all be particularly and each one severally declared, they shall be made much plainer. Circumcision was to the Iewes a signe, whereby they were put in minde, that whatsoever commeth of the seede of man, that is to say the whole nature of man is corrupt, and hath neede of proyning. Moreover it was a teaching, and token of remembrance whereby they shoulde confirme themselves in the promise given to Abraham, concerning that blessed seede in whom all the nations of the earth were to be blessed, from whom they had their owne blessing to bee looked for. Nowe that healthfull seede (as we are taught of Paul) was Christ, in whom alone they hoped that they should recover that which they had lost in Adam. Wherefore Circumcision was to them the same thing which Paul faith that it was to Abraham, namely the scale of the righteounnes of faith: that is to say, the scale whereby they should be more certainly assured, that their faith whereby they looked for that seede, should be accounted to them of God for righteounnes. But we shall upon a better occasion in another place go through with the comparison of Circumcision and Baptisme. Baptisinges and purifyinges did first before their eyes their owne un-cleanness, filthinesse, and pollution, whereunto they were de-siled in their owne nature: but they promised another washing, whereby all their filthinesses should be wiped and washed away. And this washing was Christ, with whose blood we being washed do bring his cleanness into the sight of God, that it may hide all our defilements. Their sacrifices did accuse them of their owne wickednes, and therewithal did teach, that it was necessary that there should be some satisfaction which should be paid to the judgement of God. That therefore there should be some one chief bishop, a mediatour betwixt God and men, which should satisfie God by the shedding of his bloud, and by offering of a sacrifice which should suffice for the forgivinges of sins. This chiefest Priest was Christ: he humfelfe shed his owne bloud: he humfelfe was the Sacrifice: for hee offered himselfe obedient to his father vnto death: by which obedience he tooke away the disobedience of man, which had provoked the displeasure of God.
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The sacraments of the new testament. 22 As for our sacraments, they doe so much more clearly present Christ unto vs, as he was more nerely shewed to men, since he hath beene truly delivered of his father such as he had beene promised. For baptism doth signify vnto vs that we are cleansed and washed, the supper of thanksgiving signifieth that we are redeemed. In water, is signified washing: in blood, satisfaction. These two things are found in Christ, which (as John faith) came in water and bloud, that is to say that hee might cleanse and redeeme. Of which thing the Spirit of God also is a wittnes. Ye there are three wittnesse in one, Water, Bloud, and Spirit. In water and bloud we have a testimonie of cleansing and redeeming: but the Spirit the principal wittnesse bringeth vnto vs assured crede of such wittnes. This high mysterie hath notably well beene shewed vs in the crosse of Christ, when water and bloud flowed out of his holy side: which side for that cause Augustine righteously called the fountain of our Sacraments: of which yet we must intreate somewhat more at large. There is no doubt but that more plentifull grace alfo of the Spirit doth here shew foorth it selfe if you compare time with time. For that pertained to the glory of the kingdom of Christ, as we gather out of many places, but specially our of the 7. Chapter of John. in which sentence we must take that sayeing of Paul, that vnder the law were shadowes, but in Christ is the body. Neither is it his meaning to spoile of their effect the testimonies of grace, in which Gods will was in the olde time to proue himselfe to the Fathers a true speaker, even as at this day he doth vsto vs in Baptisme and in the holy Supper. But onely his purpoe was by way of comparison to magnifie that which was gien vs, least any should thinke it maruells, that the Ceremonies of the law were abolished by the comming of Christ.

Too great a difference made by Schoolemen betweene the Sacraments of the law and ours. 23 But that same Schoole doctrine (as I may also briefly touch this by the way) is vterly to be hissed out, whereby there is noted so great a difference betweene the Sacraments of the old and new law, as though those did nothing but shadow out the grace of God, and these doe presently give it. For the Apostle speakeoth no lesse honorably of those than 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 emptie signe, which deliuere to the Iews a true companion of Christ? And the grounde of the cause which the Apostle there handeleth, doth plainly fight on our side: For, that no man trustynge upon a colde knowledge of Christ, and emptie title of Christianitie, and outward tokens, should presume to despise the judgoment of God: hee sheweth fourth examples of Gods feuerite to bee scene in the Iews: that we shoule know that the same pains which they have suffered, hang ouer vs, if we follow the same faults. Now that the comparison may be fit, it behooved that he should shew that there is no unequalitie betweene vs and them in those good things whereof he did forbid vs to boast falsely. Therefore first hee maketh vs equall in the Sacraments, and leaueth to vs not so much as any small peace of prerogative, that might encourage vs to hope of escaping unpunished. Neither verily is it lawfull to give any more to our Baptisme, than he in another place giuen to circumcision, when he calleth it the feale of the righteousnesse of faith. Whatsoever therefore is at this day giuen vs in our Sacraments, the same thing the Iews in olde time received in theirs, that is to say, Christ with his spirituall riches. What power our Sacraments haue, the same they also felt in theirs: that is to say, that they were to them scales of Gods good will tawarde them, into the hope of eternall salvation. If they had bene apt expostors of the Epistle to the Hebrues, they would not have so beene blinded. But when they reade there, that sinnes were not cleansed by the Ceremonies of the law, yea that the old shadowes had no assuising force to righteousnesse: they neglecting the comparison which is there handled, while they tooke holde of this one thing, that the lawe of it selfe nothing profited the followers of it, thoughtsimpile that the figures were voice of truth. But the Apostles meaning is to
brinu the ceremonial lawe to nothing, vntill it come to Christ, vpon whom alone hangeth all the effectualnes of it.

24 But they will object those things which are read in Paul concerning the circumcision of the letter, that it is in no effimation with God, that it giveth nothing, that it is vain. For such sayings seeme to presse it downe farre beneath Baptisme. Nor so. For the same might rightfully be said of Baptisme. Ye and also the same is said, first of Paul himselfe, where he sheweth that God regardeth not the outward washing whereby we enter into profession of religion, unless the minde within be both clensed and continue in cleanenesse to the ende: againe of Peter, when he testifieth that the truth of Baptisme standeth not in the outward washing, but in a good witnessing of conscience. But he seemeth also in another place utterly to dispute the circumcision made with hand, when he compareth it with the circumcision of Christ. I answere that even in this place nothing is abated of the dignitie of it. Paul there disputeth against them, which required it as necessarie when it was nowe abrogate. Therefore he warneth the faithfull, that leaving the old shadowes they should stand fast in the truth. These maisters (faith he) instantly call vpon you, that your bodies may be circumcised. But yee are spiritually circumcised according to the soule and body. Yee have therefore the deliverance of the thing indeed, which is much better than the shadow. A man might take exception to the contrary and say that the figure is not therefore to be despised because they had the thing in deede: forasmuch as the putting off of the olde man, of which he there spake, was also among the fathers, to whom yet outward circumcision had not bin superfluous: He preuenteth this objection, when he by and by addeth, that the Coloffians were buried with Christ by Baptisme. Wherby he signifieth that at this day baptism is the same to Christians, which circumcision was to the old people: and therefore that circumcision cannot bee enjoyed to Christians without wrong done to Christ.

25 But that which followeth, and which I seen now alleged, is harder to assiile, that all the Iewish ceremonies were shadowes of things to come, and that in Christ is the body: but most of all is that which is intreated in many Chapters of the Epistle to the Hebrues, that the blood of beasts, attained not to conferences: that the law had a shadow of good things to come, not an image of things: that the followers of it obtained no perfection of the Ceremonies of Moses and such other. I goe backe to that which I have alreadie touched, that Paul doth not therefore make the ceremonies shadowy, because they had no soundeth in them: but because the fulfilling of them was after a certaine manner hanged in silence vntill the delivering of Christ. Againe I say that this is to be understood not of the effectualnes, but rather of the manner of signifying. For all Christ was manifestly shewed in the flesh, all the signes did shewe him out as absent, howsoeuer he did inwardly vter to the faithfull the presence of his power and of himself. But this we ought cheefely to mark, that in all those places Paul doth not speake simple, but by way of contention. Because he strusted with the false Apostles, which would have godlines to confitt in the ceremonies onely without any respect of Christ: to confute them, it sufficeth onelie to intreate of what value ceremonies are by themselues. This maketh also the author of the Epistle to the Hebrues followed. Let vs therefore remember that there is disputed of ceremonies, not as they be taken in their owne and natural signification, but as they be wrested to a false and wrongfull exposition: not of the lawfull use of them, but of the abuse of superstition. What marual is it therefore if ceremonies being seuered from Christ, are uncloathed of all force? For all signes whatsoever they bee, are brought to nought, when the thing signified is taken away. So when Christ had to doe with them which thought that Mania was nothing else but meate for the belly, he applieth his speech to their grosse opinion, and faith that he ministreth better meate, which may feede soules to hope of immortality. But if you require a plainer solution,
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the summe of all tendeth to this: First, that all that furniture of ceremonies, which was in the law of Moses, is a vanishing thing and of no value, vnslee it be directed to Christ. Secondly, that they so had respect to Christ, that when hee at length was manifestly shewed in the flesh, they had their fulfiling. Finally that it behooved that they should be taken away by his comming, even as a shadow vanishe away in the cleare light of the sun. But because I do yet defer longer discourse of that matter unto that place where I have purposed to compare baptism with circumcision, therefore I do now more sparingly touch it.

Perhaps also those immeasurable praises of sacraments, which are read in old writers concerning our signes, deceived those miserable Sophisters. As this of Augustine. That the Sacraments of the old law did onely promise the Sauiour, but ours do give salvation. When they marked not that these and such other forms of speaking were spoke: they also published their excellest doctrines, but in a cleane contrarie sense from the writing of the old fathers. For Augustine meet no other thing in that place, than as the same Augustine wrieth in another place. That the Sacraments of the law of Moses did foretell of Christ, but ours do tell of him present. And against Faustus. That those were promises of such things to be fulfilled, there were tokens of things fulfilled: as if he should say, that those figured him when he was looked for, but ours do as it were shew him present which hath beene already delivered. Moreover he speakeith of the manner of signifying, as also he sheweth in another place. The law (faith he) and the Prophets had Sacraments, foretelling of a thing to come: but the Sacraments of our time do testifie that that is alreadie come, which those did declare to be to come. But what he thought of the thing and effectualitie, he expoundeth in many places: as when hee saith, that the Sacraments of the Lewes were in signes, divers: but in the thing signified, equal with ours: divers in visible forme, but equal in spirituall power. Againe: in divers signes is all one faith: so in divers signes, as in divers words: because words change their soundes by times: and truely wordes are nothing but signes. The Fathers did drinke the same spirituall drinke, for they drinke not the same bodily drinke. See ye therefore, faith remaining one, the signes varied. To them the rocke was Christ: to vs that is Christ which is set upon the altar. And they drinke for a great Sacrament, the water flowing out of the rocke: what we drinke, the faithfull know. If thou consider the visible forme they drinke an other thing: if an understandable signification they drinke the same spirituall drinke. In an other place, in the mysterie the same is their meate and drinke which is ours: but the same in signification, not in forme: because the false name Christ was figured to them in the rocke, and shewed to vs in the flesh. Howbeit in this behalfe also we grant that there is some difference. For both sacraments do testifie that the fatherly good wil of God and the graces of the holy Ghost are offered vs in Christ: but our sacraments testifie it more clearly and brightly. In both is a delyvering of Christ: but in these more plenteous & fuller, namely as that difference of the old & new Testament beareth, of which we have intreated before. And this is it that the same Augustine meant (whom we more ofteyn all eage as the best and faithfully left wittes of all the old writers) where he teacheth that when Christ was revealed, sacraments were ordained both in number fewer, in signification higher, in forme more excellent. Of this thing also it is expedient that the reader be warned, that whatsoever the sophisters have triply taught concerning the worke wrought, is not only false, but disagreeth with the nature of the Sacraments, which God hath ordained, that the faithful being void and needie of all good things should bring nothing thither but beggarie. Whereupon followeth that in receiving them, these men do nothing whereby they may deforme prais: or that in doing (which in this their respect is morely passiu) no worke can be ascribed unto them.

John 6:27.

In what sense the fathers have so much extolled the sacraments of the new testament above the old.

Lib. 2, cont. lit. Petil. c. 37.


In Pha. 77.

Lib. 9, contra

Fault. cap. 13.

De doctrina

Chrift. lib. 3.

Epift. ad Iuan.
to Salutation. Lib. 4.

The xv. Chapter.

Of Baptism.

Baptisme is a signe of the entring wherewith we are receiued into fellowship of the Church, that being graffed into Christ, wee may be reckened among the children of God. Now it was giuen vs of God to this end, (which I have taught to be common to all the mysteries) first, that it should serue to our Faith with him, and to our confession before men. We will orderly declare the manner of both purposes. Baptisme bringeth three things to our Faith, which also must be seuerally intreated of. This is the first which the Lord feteth out vnto vs, that it should be a token & proofe of our cleansing: 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 never come in his sight, nor be reheard, nor be imputed. For he willeth that all they that beleue, should be baptised into forgiveness of sinnes. Therefore they which thought that baptismse is nothing else but a marke and token whereby we professe our religion before men, as souldiers beare the conuance of their Capitaine for a marke of their profession, weigh not that which was the cheefe thing in Baptisme. That is this, that we should receive it with this promise, that who soever beleue and are baptised, shall be saved.

2 In this senfe is that to be vnderstood which Paul writeth, that the Church is sanctified of Christ her Spoule, and cleansed with washing of water in the worde of life. And in another place, that we are saued according to his mercie by the washing of regeneration and of the renewing of the holy Ghost. And that which Peter writeth, that baptismse faueth vs. For Pauls will was not to signifie, that our washing and saluation is perfectly made by water; or that water containeth in it selfe the power to cleanse, regenerate and renuie. Neither did Peter meane the cause of saluation, but onely the knowledge and certaine office of such gifts to be receiued in this Sacrament: which is cuendly enough expressed in the words themselves. For Paul kniwteth together the worde of life, and baptismse of water: as if he had said, that by the Gospel the messaige of washing and sanctifying is brought vs, that by baptismse such messaige is sealed. And Peter immediately adioynteth, that that baptismse is not the putting away of the filthynes of the flesh, but a good conscience before God, which is of faith. Yea baptismse promiseth vs no other cleansing, but by the sprinkling of the blood of Christ: which is figured by water, for the likeness of cleansing and washing. Who therefore can say that we be cleansed by this water, which certainely testifieth that the blood of Christ is our true and onely washing? So that from no where else can be fetched a furer reaason to confute their blinde errore which referre all things to the power of the water, than from the significacion of Baptisme it selfe: which doth withdraw vs as wel from that visible element which is set before our eyes, as from all other meanes, that it may bind our minde to Christ alone.

3 Neither is it to be thought that Baptisme is applied onely to the time past, that for now fallinge, into which we fall backe after Baptisme, we must secke new remedies of cleansing in I wote not what other Sacramentes, as though the force of Baptisme were worene out of vfe. By this errour it came to passe in olde time, that some would not be baptised but in the vertemost peril of life, and at their last galspings, so that they might obtaine pardon of their whole life. Against which wayward luttle proviufion the olde Bishops so oft innuehee in their wrties. But thus we ought to thinke, that at that time fower we be Baptised, we are at once washed and cleansed for all our life. Therefore so oft as we fall we must goe backe to the remembrance of baptismse, and therewith we must arme our minde, that it may be alway certaine and affured of the forgiveness of sinnes. For though when it is once ministred, it seemeth to be
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past, yet by later sines it is not abolished. For the cleanness of Christ is therein offered vs: that alway flourisheth, is oppressed with no spots, but overwhelmeth and wipeth away all our sithines: yet thought we not to take thereof a libertie to sifie in time to come (as verily we be not hereby armed to such boldnes) but this doctrine is giuen onely to them, whenhich they haue sinned, do groane wearied and oppressed vnder their sines, that they may haue wherewith they may haie vp and comfort themselves, lesth they should fall into confusion and desperation. So Paul saith, that Christ was made to vs a propitiator, vnto the forgiuens of faults going before. Wherein he denieth not that therein is obtained perpetuall and continual forguienes of sines even vnto death: but he meaneoth that it was giuen of the father, only to poore sinners, which wounded with the feareng iron of conscience, do sigh to the plution. To these the mercie of God is offered. They which by etaping of punishment do hate for matter and libertie to sin, do nothing but prouoke to themselfes the wrath and judgment of God.

Rom. 3.25.

4. I know in deede that it is commonly thought otherwise: that by the benefite of repentance and of the keies we do after Baptisme obtaine forguienes, whilst our first regeneration is giuen vs by onely Baptisme. But they which deiue this do err herein that they do not remember that the power of the keies, whereof they speake, doth so hang vpon bapisme that it ought in no wise to be seuered. The sinner receiueth forguienes by the ministerie of the Church, namely not without the preaching of the Gospel: But what manner of preaching is that? That we be cleansed from sines by the blood of Christ. But what signe and testmonie is there of that washing, but Baptisme? We see therefore how that absolution is referred to Baptisme. And this error hath bred vs the saine Sacrament of penance: of which I have touched somwhat before, and the residue I will make an end of in place fit for it. But it is no maruel if men, which according to the grossnes of their wit were immeasurable fast tied to outward things, haue in this behalfe alfoe bewrayed that fault, that not conented with the pure institution of God, they did thrust in newe helps saine of themselves. As though Baptisme it selfe were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force alfo of Baptisme ought to be extended to the same bounds. Wherefore it is also no doubt but that all the godly throughout all their life long, so oft as they be vexed with knowledge in conscience of their owne sins, dare call back themselves to the remembrance of Baptisme, that therefore they may confirme themselves in the affiance of that only and continual washing which we haue in the blood of Christ.

A second use of Baptisme to shew vs our mortification & newnes of life.
Rom. 6.3.

5. It bringeth also another fruit, because it sheweth vs our mortification in Christ, and new life in him. For (as the Apostle saith) we are baptised into his death; being buried together with him into death, that we may walke in newnes of life. By which words he doth not onely exhorte vs to the following of him (as though he did say, that we are by Baptisme put in minde, that after a certaine example of the death of Christ, we should die to our lustes: and after the example of his resurrection, we should be raised vp to righteousness,) but he setheth 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 receive Baptisme with such faith as they ought, do truely see the effectuallnesse of the death of Christ in the mortifying of their flesh; and therewithall also they see the effect of his resurrection in the quickening of the Spirit. Hereupon he gathereth manner of exhortation: that if we be Christian, wee ought to be dead to sifie, and to live to righteousness. This false same argument he vieth in another place that we bee circumcised, and haue put of the old man, since that we bee buried in Christ by Baptisme. And in this sense, in the same place which we haue before alleaged, hee called it the washing of regeneration and of renewing.

Col. 2.12.
Tit. 3.5.
...Therefore first free forgiving of sins and imputation of righteousness is promised vs, and then the grace of the holy Ghost, which may reform vs into newenes of life.

6 Last of all our faith receiuent also this profite of Baptisme, that it certainly terneth vs to that we are not onlye grafted into the death and life of Christ, but that we are so united to Christ himselfe, that are partakers of all his good things. For therefore he hath dedicated and hallowed Baptisme in his owne boide, that he might haue it in common with vs, as a moste strong bonde of the unitie and fellowship, which he vouchsafe to enter into with vs: so that Paul proueeth thereby that we be the children of God, because we haue put on Christ in Baptisme. So wee see that the fulfilling of Baptisme is in Christ, whom also for this reason we call the proper object of Baptisme. Therefore it is no mannifell if it be reported that the Apostles baptised into his name, which yet were commanded to baptise into the name of the Father also and of the holy Ghost. For whatsoever gifts of God are set forth in baptisme, are found in Christ alone. And yet it cannot be but that he which baptizeth into Christ, doth therewith call upon the name of the Father and of the holy Ghost. For we are therefore clensed with his bloud, because the mercifull father according to his incomparable kindnes, willing to receiue vs into favor, hath set him a mediatour in the midst to procure vs favor with him. But regeneration we so onely obtaine, by his death and resurrection, if being sanctified by the spirite we be endowed with a new and spirituall nature. Wherefore both of our clensing and regeneration we obtaine and after a certaine manner distinctly perceive the causie in the Father, the matter in the Sonne, and the effect in the holy Ghost. So John first baptised, so afterwarde the Apostles, with the baptisme of repentance into the forgiving of sins: meaning by this word repentance, such regeneration: and by forgiveing of sins, washing.

7 Whereby also it is made most certain, that the ministrerie of John was altogether the same which was afterward committed to the Apostles. For the diuers hands wherewith it is ministred, make not the baptisme diuers: but the same doctrine diueth it to be the same baptisme. John and the Apostles agreed into one doctrine: both baptised into repentance, both into the forgiving of sins, both into the name of Christ, from whom was both repentance and forgiveing of sins. John saide that he was the lamb of God, by whom the sins of the worlde should be taken away; where he made him the sacrifice acceptable to the father, the Propitiator of rightoufnesse, the author of salvation. What could the Apostles adde to this confession? Wherefore let it trouble no man, that the olde writers labour to feuer the one from the other, whose voice we ought not so much to esteeme that it may make the certaintie of the Scripture. For who will rather harken to Christofoime denying that forgiveing of sins was comprehended in the baptisme of John, than to Luke contrairemente affirming that John preached the baptisme of repentance into the forgiving of sins? Neither is that senatorie of Augustine to be receiued, that in the baptisme of John sins were forgiveining in hope, but in the baptisme of Christ they are forgiveining in deed. For whereas the Evangelist plainly testifieth, that John in his baptisme promisef the forgiveing of sins: what neede we to abate this title of commendation, when no necessitie compelleth vs vs into it? But if any man secke for a difference out of the word of God, he shall finde none other but this, that John baptised into him that was to come, the Apostles into him that had already presented himselfe.

8 As for this that more abundant graces of the Spirite were powerd out since the resurrection of Christ, it maketh nothing to establish a diueritie of baptisme. For the baptisme which the Apostles ministred while he was yet continuant in earth, was called his: yet it had no larger plentifulnesse of the spirite, than the baptisme of John. Yea, enu after his ascension, the Spirite was not gien to the Samartians aboute the common measure of the faithfull before the ascension, although they were baptised into
into the name of Jesus, till Peter and John were sent unto them to lay their hands upon them. This onely thing, as I think, deceived the olde writers, that they faide that the baptism of John was but a preparation to the baptism of Christ, because they reade, that they were baptised againe of Paul, which had once receiued the baptism of John. But how much they were herein deceived, shall els where be plainly declared in place suit for it. What is it therefore that John said, that he baptised in deed with water, but that Christ shoulde come which should baptise with the holy Ghost, and with fire? This may in fewe wordes be fooyled. For hee meant not to put difference betweene the one baptism, and the other, but hee compared his owne person with the person of Christ, saying that himselfe was a minister of water, but that Christ was the gier of the holy Ghost, and shoulde declare his power by visible miracle the same day that hee shoulde sende the holy Ghost to the Apostles under syrie tongue. What could the Apostles boast of more than this? What more could they also that baptize at this day? For they be onely ministers of the outward signe, and Christ is the author of the inward grace: as the same old writers themselues doe cueerie where teach, and specially Augustine, whose principall stay against the Diuines was this, that what a one souer he be that baptizeth, yet onely Christ is ruler of it.

9 These things which we have spoken both of mortification and of washing, are shadowed out in the people of Israel, whom for the same cause the Apostle faith to have bee baptised in the cloud and in the sea. Mortifying was figured, when the Lorde deliuered them out of the hande of Pharaoh and from cruel bondage, made for them a way through the red sea, and drowned Pharaoh himself, and the Egyptians their enemies, that followed them hard at their backes, and were eaten in their neckes to overtake them. For after the same manner also hee promiseth to vs in baptism, and by a signe giuen theweth vs, that we are by his power brought forth and deliuered out of the thrallome of Egypt, that is to saye out of the bondage of sinne: that our Pharaoh is drowned, that is to say the diuell, although euen so alio he ceaseth not to exercise and weare vs. But as that Egyptian was not throwen downe into the bottome of the sea, but being overthrown on the shore, did yet with terrible fight make the Israelites afrade, but could not hurt them: so this our enimie yet in deed threatneth, theweth his weapons, is felt, but cannot overcome. In the cloud was a signe of cleansing. For as then the Lord covered them with a cloud cast over them, and gave them refreshing cold, lest they should faint and pine away with too cruel burning of the sunne: so in baptism we acknowledge our fathers covered and defended with the blood of Christ, leaft the severitie of God, which is in deede an intollerable flame, should be upon vs. But although this mysterie was then darke and known to fewe: yet because there is none other way to obtaine salvation, but in those two graces, God would not take away the signe of them both from the old fathers, whom he had adopted to be heires.

To now it is cleare, how false that is which some have lately taught, and where in some yet continue, that by baptisme wee be loosed and deliuered from original sinne, and from the corruption which was from Adam spread abroad into his whole posterity, and that we be restored into the same righteousnes and purenes of nature, which Adam should have obtained, if he hadstand fast in the same vertues wherein he was first created. For such kindes of teachers never understand what was original sin, nor what was original righteousnes, nor what was the grace of baptisme. But we have already prooved, that original sinne is the perversenes and corruption of our nature, which first maketh vs guilty of the wrath of God, and then also bringeth forth works in vs, which the Scripture calleth the works of the flesh. Therefore these two points are generally to be marked, namely that we being in all partes of our nature defiled and corrupted are already for such corruption oulye, helden worthyly condemned and contemned before God, to whom nothing is acceptable but righteousnes, 5.
righteousnes, innocentie and cleannes. Yea, and very infants themselves bring their owne damnation with them from their mothers wombe. Who, although they have not yet brought forth the fruits of their iniquity, yet have the seed thereof enclosed within them. Yea, their whole nature is certaine seede of sinne, therefore it cannot but be hatefull and abominable to God. The Faithfull are certified by Baptisme that this damnation is taken away, and drawn out from them: forasmuch (as we have already said) the Lord doth by this signe promiss vs that full and perfect forgivnesse is granted both of the fault which should have beene imputed to vs, and of the paine which we should have suffred for the fault: they take hold also of rightoulines, but such as the people of God may obtaine in this life, that is to say by imputation only: because the Lord of his owne mercie taketh them for righteous and innocent.

11 The other point is, that this perueftifcfie never ceaseth in vs, but continuallly bringeth forth new fruits, namely those works of the flesh which we have before described: none otherwise than a burning forraine continually bloweth out flame and sparkles, or as a spring infinitely casteth out water. For lust never vitally dieth and is quenched in men, vnder being by death delivered out of the body of death, they have vitally put off themselves. Baptisme in deed promiseth vs that the Pharras is drowned, and the mortification of sin; yet not so that it is no more, or may no more trouble vs, but onely that it may not overcome vs. For so long as we live enclosed within this prison of our body, the remnants of sinne shall dwell in vs: but if we hold faith by Faith the promise giue vs of God in Baptisme, they shall not beare rule nor reigne. But let no man deceiue himselce: Let no man flatter himselfe in his owne cuil, when he heareth that sinne alway dwelleth in vs. These things are not spoken to this end, that they should carelesly sleepe upon their sins, which are otherwise too much inclined to sinne: but onely, that they should not faile and be discouragd, which are tickled and pricked of their flesh. Let them rather thinke that they are yet in the way, and let them beleue that they have much profited, when they feele that there is daily somewhat diminished of their luft, till they have attained thereunto whether they travaile, namely to the last death of their flesh, which shall be ended in the dying of this mortall life. In the meantime let them not cease both to strive valiantly, and to encourage them to goe forward and to furre them vp to full victorie. For this also ought more to whet on their endeavours, that they see that after that they have long travailed, they have yet no small businesse remayinge. This we ought to holde: we are baptised into the mortifying of our flesh, which is begon by baptism in vs, which we dayly follow: but it shall be made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paul in the seuenth Chapter to the Romanes most clearly setteeth out. For after that he had disputed of free rightoulines, because some wicked men did thereof gather, that we might live after our owne luft, because we should not be acceptable to God by the deservings of works: he addeth, that all they that are clothed with the rightoulines of Christ, are there with regenerate in Spirit, and that of this regeneration we have an earnest in Baptisme. Hereupon he exhorteth the faithful, that they suffer not sin to haue dominion in their members. Now because he knew that there is alway some weakenesse in the faithfull: that they should not therefore be discouraged, he adiouneth a comfort, that they are not vnder the law. Because againe it might semse, that Christians might grow infolent, because they are not vnder the yoke of the law, he entreated what manner of abrogating that is, and therewithall what is the fle of the law: which question he had now the secondd time differed. The signe is, that we be delivered from the rigor of the law, that we should cleave to Christ: but that the office of the law is, that we being convinced of our peruerseines should confess our owne weakenesse and miserie. Now forasmuch as that peruerseine of nature doth not so easilie appear.

Rom. 6.14.
Of the outwarde meanes

appeare in a prophane man, which followeth his owne lust without feare of God: he setteth an example in a man regenerate, namely in himselfe. He faith therefore that he hath a continual wraftling with the remains of his flesh, and that he is holden bounde with miserable bondage, that he cannot consecrate himselfe wholly to the obedience of the law of God. Therefore he is compelled with groaning to criе our.

Unhappy am I. Who shall deliver me out of this body subject to death? If the children of God be holden captue in prison so long as they live, they must needs be much carefully gricued with thinking upon their owne peril, 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 Iefu. Where he teacheth, that they whom the Lord hath once received into favour, engrafted into the communion of his Christ, hath by baptisme admitted into the fellowship of his Church, while they continue in the faith of Christ, although they be besieged of sinne, yea and carrie sinne about within them, yet are acquitted from guiltines and condemnation. If this be the simple and natural expostition of Paul, there is no cause why we should seeme to teach any new vnwonted thing.

But Baptisme so seereth our confession before men. For it is a mark, whereby we openly profess that we should be accounted among the people of God: whereby we testify that we agree with all Christians into the worshipp of one God and into one religion: finally whereby we openly affirme our Faith: that not only our harts should breath out the praise of God, but also our tong, and all the members of our body should found it out with such utterances as they be able. For so, as we ought, all our things are employed to the service of the glorious of God, whenof nothing ought to be void, and other may by our example be spurred vp to the same endeavours. Hereunto Paul had respect, when he asked the Corinthians whether they had not beene baptised into the name of Christ: meaning verily, that even in this that they were baptised into his name, they auowed themselves unto him, swore to his name, and bound their Faith to him before men, that they could no more confesse any other, but Christ alone, vnlesse they would forfaie the confession which they had made in Baptisme.

Now fith it is declared what our Lord had regard vnto in the institution of Baptisme: it is plaine to judge what is the way for vs to vse and receive it. For so far as it is given to the raising, nourishing and confirming of our Faith, it is to be taken as from the hand of the Author himselfe: we ought to hold it certaine and fully perswaded, that it is he which speaketh to vs by the signe, that is he which cleanseth vs, washeth vs, and putteth away the remembrance of our sinnes, that is he which maketh vs partakers of his death, which taketh away from Satan his kingdom, which feeblieth the forces of our lust, yea which growth into one with vs, that being cloathed with him we may be reckoned the children of God: that these things, I say, he doth inwardly so truely and certainly performe to our Soule, as we certainly see our body outwardly to be washed, dipped, and cloathed. For this either relation, or similitude, is the most sure rule of Sacraments: that in bodily things we should hold spirituall things, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to represent them by such figures: not for that such graces are bound and enclosed in the Sacrament, that they should be given us by the force thereof: but onely because the Lord doth by this token testify his will vnto vs, that is, that he will giue vs all these things. Neither doth he onely feede our eyes with a naked sight, but he bringeth vs to the thing present, and together fulfilleth that which it figureth.

Hereof let Cornelius the Captaine be an example, which was baptised, having before received forgiuenesse of sinnes and visible graces of the holy Ghoft: feeling not by baptism a larger forgiuenesse but a more certaine exercisiting of faith,...
yea an increase of confidence by a pledge. Peraduenture some man will object: why therefore did Ananias say to Paul, that he should wash away his sins by baptism? If sins be not washed away by the power of baptism it selfe? I answer: We are said to receive, to obtain, to get that which so far as concerneth the feeling of our faith, is given vs of the Lord, whether he do then first testify it, or being testified doth more and certaine confirm it. This therefore only was the meaning of Ananias: that thou maist bee affliued Paul, that thy sins are forgiven thee, bee baptised. For the Lord doth in baptisme promise forgiveness of sins: receive this, and be out of care. Howbeit I made not to diminish the force of baptisme, but that the thing and the truth is present with the signe, so far as God worketh by outward meanes. But of this Sacrament, as of al other, we obtain nothing but so much as we receiveth by faith. If we want faith, shall be for a witness of our unthankfulnes, whereby we may be declared guilty before God, because we have not beleueth so promisse therein gienen. But so far as it is a signe of our confession, we ought to to testify that our affiance is in the merity of God, and our cleaneenes is in the forgiveness of sins, which is gotten vs by Iesus Christ: and that by it we enter into the Church of Christ, that we may with one content of faith and charitate live of one minde with all the faithfull. This last point did Paul meane, when he saith that we are all baptised in one Spirit, that we may be one body.

16 Now if this be true which we determine, that a Sacrament is not to be waiied according to his hande of whom it is ministred, but as of the vere hand of God, from whom without doubt it proceeded: hereupon we may gather that nothing is added to it not taken from it by the worthynesse of him by whose hand it is delievered. And even as among men, if a letter be rent, so that the hand and the scale be well knowen, it maketh no matter who or what maner of man be the carrier: so it ought to suffice to acknowledge the hand and scale of the Lord in his Sacraments, by what carrer souer they be brought. Hereby the error of the Donatists is very well confirmed, which measured the force & value of the Sacrament by the worthynesse of the ministre. Such at this day are our Carabaptists, which deny that we be rightly baptised, because we were baptised by wicked men and idolaters in the Popish kingdome: therefore they furiously call vs to be baptised againe. Against whose follies we shall be armed with a reason strong enough, if we thinke that we were professedd by baptisme not into the name of any man, but into the name of the Father, the Son, and the holy Ghost, and that therefore it is not the baptisme of man, but of God, of whom soever it be ministred. Although they were never so much ignorant or despisers of God and all godlines, which baptised vs, yet they did not baptise vs into the fellowship of their owne ignorance or sacrilege, but into the faith of Iesus Christ: because they called not vs upon their owne name, but the name of God, nor baptised vs into any other name. Now if it were the baptisme of God, it hath verily inclosed in it a promise of the forgiveness of sinnes, the mortifying of the flesh, the spirituall quickening, and the partaking of Christ. So it nothing hindered the fewes, to haue beene circumcised of uncleane priests and apostatases: neither was the signe therefore voide, that it needed to be done of newe: but it was sufficient to returne to the natural beginning. Where they object that baptisme ought to be celebrate in the assemblies of the godly, that prooueth not, that that which is faulty in part, should destroy the whole force thereof. For when we teach what ought to be done that baptism may be pure, and void of all deseling, we do not abolish the ordinance of God, although idolaters corrupt it. For when in old time Circumcision was corrupted with many superstitions, yet it ceased not to be taken for a signe of grace: neither did Iosias and Ezechias, when they gathered out of all Israel them that had departed from God, call them to a second Circumcision.

17 Now whereas they ask us, what faith of ours hath yet followed baptisme in.
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in certaine yeeres past, that they thereby might prooue that the baptisme is voide, when it is not sanctified into vs, but by the word of promise receuved by faith: to this question we answeere that we in deede beeinge blinde and vsbeleeuing, did in a long time not holde fast the promise guien vs in baptisme: yet the promise it selfe, for as much as it was of God, continueth alwayststedfast, and true. Although all men beliuers and faithbreakers, yet God ceaseth not to be true: although all men be lost, yet Christ remaineth saluation. Wee confesse therefore that Baptisme, for that time profited vs nothing at all: for as much as in it the promise offered vs, without which Baptisme is nothing, ly nothing regarded. Now fith by the grace of God, we have begunne to waxe wiser, wee accuse our owne blindeffe and hardneffe of heart, which haue so long beeene vthankfull to his so great goodness. But we beleue that the promise it selfe is not vanished away: but rather thus we consider, God by baptisme promiseth the forgiveness of fames, and fith he hath promiseth it, will undoubtedly performe it to all that beleue it. That promise was offered vs in baptisme: by faith therefore let vs embrace it. It hath in deede long beeene buried from vs because of infidelitie: nowe therefore let vs receive it by faith. Wherefore where the Lorde calleth the Jewishe people to repentance, he giveth them no commandement of a second Circumcision, which being (as we have saide) circumsic'd with a wicked and vngodly hande, liued a certaine time iuntangled with the same wickedneffe. But hee earnestly calleth vpon the onely turning of the heart. Because, how foger the covenuant was broken of them, yet the figure of the covenant, by the ordinance of the Lord, remained alwayes tedfast and inuiolable. Therefore with the onely condition of repentance they were refrooted into the covenuant which the Lorde had once made with them in circumcision:which yet being receuved by the hand of a league breaker priest, so much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they shake a sierie dart at vs, when they allege that Paul rebaptized them which were once baptised with the baptisme of Iohn. For if by our owne confesstion, the baptisme of Iohn was altogether the same that ours is now: even as they hauing beeene before perversely instructed, when they were taught the true faith, they were againe baptised into it: so that baptisme, which was without true doctrine, is to be taken for nothing, and we ought to be newly baptised againe into the true religion, wherewith wee are nowe first instructed. Some thinke, that there was some wrongfully affected man to Iohn, which had entred them with their first baptisme rather to a vaine superstition. Of which thing they seeme to gather a conjecture hereupon, because they confessed themselues to be utterly ignorant of the Holy Ghost: whereas Iohn verily would never have sent away from him selues schollers so vntaught. But neither is it likely that the Iewes although they had not bee 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 answere that they knowe not whether there be a holy Ghost, it is to be understanded as if they had saide that they haue not yet heard, whether the graces of the Spirt, of which Paul asked them, were giuen to the Disciples of Christ. But I graunt that that was the true baptisme of Iohn, and all one and the selde same with the baptisme of Christ; but I denye that they were baptised againe. What then meaneth these words, they were baptised in the name of Iesus? Some doe expound it, that they were but instructed of Paul with true doctrine. But I had rather understand it more simply, to be the baptisme of the holy Ghost, that is to say, that the visible graces of the Spirt were giuen them by the laying on of hands: which to bee expressed by the name of baptisme, is no new thing. As on the day of Pentecost it is laide, that the Apostles remembred the wordes of the Lorde, concerning the baptisme of fire and of the Spirit. And Peter saith that the same came to his remembrance, when he saw
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those graces poured out upon *Cornelius*, and his household and kinred. Neither is that contrary which is after adjoyned: When he had laid his hands on them, the Holy Ghost came downe upon them. For *Luke* doth not tell of two diuerse things: but followeth the manner of telling commonly vfed among the Hebrewes, which do first propound the summe of the matter, and then do sett it out more at large. Which euer man may perceiue by the very framing together of the words. For the faith, When they had heard these things, they were baptized in the name of *Jesus*. And when *Paul* had laid his hands upon them, the holy Ghost came downe vpon them. In this latter fentence is described, what manner of baptism that was. If ignorance do so corrupt a former Baptisme, that it must be amended with a second baptism; the Apostles should have beene rebaptised first of all, which in whole three years after their baptism, had scarcely tasted any small parcel of purer doctrine. And now among vs what rivers might suffice to renew so many washings, as there be ignorances by the mercie of the Lord daily amended in vs?

19 The force, digustie, profit, and end of the mysterie if I be not deceived, ought by this time to be plain enought. So much as concerneth the outward signe, I would to God the natural institution of Christ had prevaile, so much as was meete, to re-straine the boldnes of men. For, as though it were a contemptible thing to be baptized with water according to the precept of Christ, there is intuened blessing, or rather incantation, to defile the true hallowing of the water. Afterward was added a taper with chrerne: but the blowing thereof to open the gate to baptism. But although I am not ignorant, how ancient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuse whatsoever things men have preu-aded to adde to the ordinance of Christ. When Satan saw that by the foolish light credit of the world at the verie beginnings of the Gospell his deceits were easily received, he brake forth into groffer mockeries. Hereupon spittle, and like trifles, were openly brought in with unbridled libertie to the reproch of baptism. By which experiences let vs learn that nothing is either holier, or better, or safer, than to be content with the authoritie of Christ alone. How much better therefore was it, leaving grace-like pomps, which dazzel the eyes of the fimple, and dull their mindes, so oft as any was to be baptized, that he should be presented to the assembly of the faithfull, and be offered to God, the whole Church looking on as a witness and praying over 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 contained in baptism: that the instructed should be baptized in the name of the Father, and the Sonne, and the holy Ghost: at length that he be sent away with prayers and thanksgiving. So is nothing omitted that might make to the matter, and that the onely Ceremonie which proceeded from God the author thereof, should most clearly shine, being not overwelmed with any forreigne filthines. But whether he be wholly dipped which is baptized, and that thrice or once, or whether he be but sprinkled with water onely powred vpon him, it maketh verie little matter: but that ought to be at libertie to Churches according to the diversitie of countries. Howbeit the verie word of baptizing signifieth to dip, and it is certaine that the manner of dipping was vised of the old Church.

20 This also pertaineth to the purpose, to knowe that it is done amisse if private men take vpon themselves the administration of baptism. For as well the distribution of this as of the supper is a part of the Ecclesiasticall ministrity. For Christ did not command women, nor yet euer sort of men, that they should baptize: but whom he had ordained his Apostles, to them he gave this commandement. And when he commanded his disciples to do that in the ministration of the Supper which they had seene him do, when he executed the office of a right distributer: he would without doubt, that they should therein follow his example. As for this that in many ages past, yea.
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yea and in a manner at the verie beginning of the Church, it hath beene receaved in vfe, that lay men might baptize in perill of death, if the minister were not present in time. I see not with how strong a reafon it may be defended. The very old fathers themselves, which either held or suffered this manner, were not sure whether it were well done. For Augustine seemeth to have this doubt, when he saith: Although a lay man compelled by necessitie doe giue baptism, I can not tell whether a man may godlylly say that it ought to be iterate. For if it be done when no necessitie compelleth, it is the vluring of an other mans office: but if necessitie enforceth, it is either none or a venial sinne. Moreover of women it was decreed without any exception in the Councell at Carthage, that they should not presume to baptize at all. But there is danger, least if he which is sicke should die without baptism, he should be depried of the grace of regeneration. Not fo, God pronounceth that he doth to our infants to be his owne, before they be borne, when he promiseth that he will be a God to vs and to our seed after vs. In this word is containted their saluation. Neither shall any man dare to be so reprochfull against God, to deny that his promise is of itself sufficient to worke the effect thereof. How much harme that doctrine being eull expounded, that baptism is of necessitie to saluation, hath brought in, few do marke: and therefore they take lesse heed to themselves. For where this opinion is grown in force, that all are loit to whom it hath not happened to be bathed with water, our state is worse than the state of the old people, as though the grace of God were now more narrowly strengthened than it was under the lawe. For Christ shall be thought to be come, not to fulfill the promifes, but to abolish them: forasmuch as the promise which was of itself effectual enough to giue health before the eighth day, now should be of no force without help of the signe.

21 But how the custome was before that Augustine was borne, first is gathered of Tertullian, that it is not permitted to a woman to speake in the Church, nor to teach, nor to baptize, nor to offer, that she should not claim 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 gave women libertie to baptize. Neither am I ignorant of their answer which thinke otherwise, that is, that common vs much differeth from extraordinary remedy, when extreme necessitie enforceth: but when he pronouncing that it is a moquerie to giue women libertie to baptize, excepteth nothing, it sufficiently appeareth that he condemneth this corruption, so that it is by no colour excusable. Alfo in the third booke, where teaching that it was not permitted euue to the holy mother of Christ, he addeth no restraint.

22 The example of Sephora is vnsheafonable alleaged. For whereas the Angell of God was appeased, after that she taking a stone, circumsfced her borne, thereupon it was wrongfully gathered that her doing was allowed of God. Otherwise it ought to be saide, that the worshipping which the nations that were brought out of Assyria raised vp, pleased God. But by other strong reasons it is proved, that that which a foolish woman did, is wrongfully drawn to an example of imitation. If I should saie that it is a certaine singular case, which ought not to be made an example, and specially that fith it is nowhere read that in old time there was giuen to the priests a speciall commandement to circumsfice, the order of Circumcision and Baptisme is unlike: this should be strong enough to confute them. For the words of Christ are plaine: Go ye, teach all nations, and baptize. When he ordained the selfe same men publishers of the Gospel, and ministers of Baptisme: and none (as the Apostle witnesseth) doeth take honour vppon himselfe in the Church, but he that is called as Aaron: whosoever without lawfull calling baptizeth, he rufheth into an other mans office. Even in the smalllest things, as in meate and drinke, whatsoever we enterprize with a doubtfull conscience, Paul openly crieth out to be sinne. Therefore in womens baptizing is much more grievously sinne, where it is evident that they brake the rule appointed
appointed by Christ, forasmuch as we know that it is unlawful to pluck in sundry those things that God coniogneth. But all this I passe over. Onely I would have the readers to note, that Sephoraes purpose was nothing lewse, than to doe any service to God.

Seeing hir sonne to be in danger, the, gruded, and murmured, and not without some thing threw the foreskinne vp the ground, she taunted hir husband, that she was also angry with God. Finally it is plaine that all this came of a furiousnesse of minde, because she murmured against God and hir husband, for that she was compelled to shed the blood of hir sonne. Moreover if she had in all other things behaved hirself well, yet herein is an vnexcusable rash presumption that the circumcised hir sonne, hir husband being present, not any private man, but Moses the principal Prophet of God, than whom there neuer rofe any greater in Israel: which was no more lawfull for hir to doe, than at this day it is for women in the sight of the Bishop. But this kontroversei shall by and by be easily taken away by this principle, that infants are not debarr'd from the kingdome of heauen, whio it happeneth to depart out of this present life before that be granted them to be dipped in water. But it is already prooued that no small wrong is done to the covenant of God, if we doe not rest in it, as though it were weake of it selue: whereas the effect thereof hangeoth neither upon baptism, nor upon any additions. There is afterward added to it a Sacrament like a seale, not that it bringeth effectuallnesse to the promise of God as to a thing weake of it selue, 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 strangars from the Church, but rather that they be therefor received by a solemn signe into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore if in omitting the signe there be neither sloithfulnesse, nor contempt, nor negligence, we are free from all danger. It is therefore much more holy, to give this reverence to the ordination of God, that we seek Sacraments from no where els, than where the Lord hath left them. When we may not have them of the Church, the grace of God is not so bound to them but that we may obtaine the by faith out of the word of the Lord.

The xvij. Chapter.

That the Baptisme of Infants doth very well agree with the institution of Christ and the nature of the signe.

But forasmuch as in this age, certaine phrentike Spirites have raised vp fore troubles in the Church for the Baptisme of infants, and do not yet ceasie to tumbole: I can not choose but I must ioyne here an addition to restraine their furiousnesse. If peraduenture it shall seeme to some man to be very much too long, let him (I beseech him) weigh with himselfe, that we ought so much to esteeme the purenes of doctrine in a most great matter, together with the peace of the Church, that nothing ought to be slothfully received, which may awhile to procure them both. Beside that, I finde to frame this discourse, that it shall be of no small importance to the clearer declaration of the mysterie of Baptisme. They affaire the baptisme of infantes with an argument indeeke favorable in fowr, saying that it is grounded upon no institution of Christ, but that it was brought in onely by the boldnes of men, and peruerse cutiousnesse, and then afterward with fond easinesse receiv'd in vs. For a Sacrament, yflesie is rest upon a certaine foundation of the word of God, hangeth but by a thredge. But what if, when the matter is well considered, it shall appeare that the Lords holy ordination is falsely and vntruthly charged with such a slander? Let vs therefore search out the first beginning of it. And if it shall appeare, that it was de-

The baptising of infants not devised and received onely by the rashes of men without war-

rant from God himselfe.
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1. Of the institution of baptism by the onlye will of God. But if it shall be proued that it is not de-

finition of his certaine authoritie, we must beware least in pinchinge the holy ordinances of God, we be also flanderous against the author himselfe.

2. First it is a doctrine wel enough knowne, and confesseth among all the godly, that the right consideration of the signes, consisteth not onely in the outward ceremonies: but principally hangeth upon the promise, and upon the spiritual mysteries, for figuring whereof the Lord ordaineth the ceremonies themselves. Therefore here that will perfectly learne of what value baptism is, to what end it tendeth, finally what it is let him not stay his thought upon the element and bodily sight: but rather let him raise it vp to the promises of God, which are therein offer'd, vs, and to the inward secrets which are therein represented vnto vs. Hic that knoweth these things hath attained the sound truth of baptism, and the whole substance thereof as I may so call it: and thereby also he shall be taughter, what is the reason, and what is the use of the outward sprinkling. Againe, he that contemnously passing over these, shall lose his minde wholly fastened and bound to the visible ceremony, shall understand neither the force nor proprietie of baptism: nor yet so much as this, what is the water meaneth, or whatsoever hath. Which sentence is proued with so many and so eleere testimonies of scripture, that we need not at this present to carrie long about it. Therefore it remaineth now, that we seek out of the promises giuen in baptism, what is the force and nature of it. The scripture sheweth, that the cleansing of sins, which we obtaine of the bloud of Christ, is here first shewed: then the mortifying of the fleth, which standeth upon the partaking of his death, by which the faithful are regenerate into newnesse of life, yea, and into the fellowship of Christ. To this summe may be referred whatsoever is taughter in the Scriptures concerning baptism: saying that beside this it is a signe to set the religion before men.

3. But forasmuch as before the institution of baptism, the people of God had circumcision in read thereof: let vs see what these two signes differ the one from the other, and with what likenes they agree together. Whereupon may appeare what is the relation of the one to the other. Where the Lord gauing 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 suffance of all things; that Abraham should account that his hand should be to him a spring of all good things. In which words the promise of eternall life is conteined, as Christ expoundeth it, bringing an argument from hence to proue the immortalitie of the faithful, and the resurrection. For God (faith he) is not the God of the dead but of the living. Wherefore Paul also shewing to the Ephesians from what destruction the Lord had delouted them, gathered by this that they had not bee admitted into the covenant of circumcision, that they were without Christ, without God, without hope, strangers from the testament of the promise: all which things the covenant it selfe conteined. But the first acceffe to God, the first entrance to immortall life, is the forgiveness of sinnes. Whereupon is gathered, that this forgiveness answereth to the promise of Baptisme concerning our cleansing. Afterwarde the Lord took covenant of Abraham that he shoulde walke before him in purenesse and Innocencie of hart, which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a signe of mortifying, Moses in another place doth more plainly declare it, when he exhorteth the people of Israel to circumcise the uncircumcised slan of the hart, because they were seuerallly choшен to be the people of God out of all the nations of the earth. As God, where he adopteth the potestie of Abraham to his people, commandeth them to be circumcised: so Moses pronounceth that the harts ought to be circumcised, declaring verily what is the truth of this circumcision. Then that no man shoulde endevour toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeated of the prophets, that
I neede not to heape into this place many testimonies which do each where offer themselves. We have proued therefore, that in circumcision a spirittuall promise was vtered to the fathers, such as in Baptisme is giuen: for as much as it figured to them the forgiveness of sinnes, and the mortifying of the flesh. Moreover as we have taught that Christ is the foundation of Baptisme, in whom both these things remaine: so it is evident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

4 Now we may easilie see, what there is like in these two signes, or what there is differing. The promises, whereupon we have declared that the power of the signes consisteth, is all one in both, namely of the fatherly favor of God, of the forgiveness of sinnes, of life everlasting. Then, the thing figured also is all one and the same, namely regeneration. The foundation whereupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inward mysterie, whereby the whole force and propertie of the Sacraments is to be weighed. The unlikelines which 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 whatsoever agreeth with circumcision, doth also belong to Baptisme, except the difference of the visible Ceremonie. To this relation and comparsion, the Apostles rule: leadeth vs by the hand, whereby we are command-

5 Now if we list to search out, whether Baptisme be lawfully communicat to infants: shall we not say that he doth too much play the foole, yea dote, which will rest only vpon the element of water, and the outward observatyon, but cannot abide to bend his minde to the spirittuall mysterie? Whereof if there be any consideration had, it shall without doubt certainly appeare that Baptisme is rightfulliy giuen to infants, as the thing that is due vnto them. For the Lord in old time did not vouchsafe to admit them to circumcision, but that he made them partakers of all those things which were then signified by circumcision. Otherwise he should with meere deceites have mocked his people, if he had fed them with deceitfull signes, which is horrible even to be heard of. For he pronounceth expressly, that the circumcision of a little infant should be in stead of a scale to scale the promise of the covenant. But if the covenant remain vnbroken and stedfast, it doth at this day no leffe belong to the children of Christians, than vnder the olde testament it pertied to the infants of the Iewes. But if they be partakers of the thing signified, why shal they be debarred from the signe? if they have the truth, why shal they be put backe from the signe? Although the outward signe cleane fast together with the word in the Sacrament, so that they can not be plucked in sunder: yet if they be generallly considered, whether of them, I pray you shall we esteme of more value? Truely if we see that the signe is added, 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 infants: 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 moe, were abundantly enough to confute all them that will speake to the contrary. That which is obiected, that
there was a day certainly set for circumcision, is altogether but a fift. We graunt that we be not now bound to certaine dayes, like the Jewes: but when the Lorde howsoever he certainly appoineth no day, yet declareth that he is pleased that infants should with a solemn formall vsage be receeued into his covenent: what seeke we more?

6 Howbeit the scripture openeth vnto vs yet a certaine knowledge of the truth. For it is most evident, that the covenent which the Lord once made with Abraham, is at this day no lesse in force to Chriftians, than it was in old time to the Jewish people: yea and that this word hath no lesse respect to Chriftians, than it then had respect to the Jewes. Vnlesse perhaps we thinke, that Chrift hath by his comming dimmuthed, or cut short the grace of his father. Which saying is not without abhominable blaphemie. Wherefore as even the children of the Jewes were called a holy seede, because being made heires of the same covenent they were made differing from the children of the vngodly: for the same reason euyn yet also the children of Chriftians are accompted holy, yea although they be the issue but of one parent faithfull: and (as the Apostle witnesseth) they differ from the vnclene seede of Idolaters. Now when the Lord immediately after the covenent made with Abraham, commanded the same to be sealed in infants with an outward Sacrament: what cause will Chriftians alledge, why they shoule not at this day testifie and feale the same in their children? Neither let any man object against me, that the Lord commanded his covenent to be confirmed with no other signe than of circumcision, which is long ago taken away. For we haue in readiness to answere, that for the time of the old testament he ordeyned circumcision to conforme his covenent: but circumcision being taken away; yet alway remaineth the same manner of confirming which we haue common with the Jewes. Wherefore we must alway diligently consider what is common to both, and what they have severall from vs. The covenent is common, the cause of confirming it is common. Onely the manner of confirming is diuerse, because circumcision was that to them, in place whereof baptism ha{ }s succeeded among vs. Otherwise if the testimonie whereby the Jewes were allured of the salvation of their seede, be taken away from vs, it should be brought to passe by the comming of Chrift, that the grace of God should be darker and lesse approved by testimonies to vs, than it was before to the Jewes. If that cannot be said without extreme flander of Chrift, by whom the infinite goodness of the Father hath more clearely and liberally than ever heretofore beene pouered forth vpon the earth, and declared to men: we must needes graunt, that it is at the leste not more pinchingly to be suppresed, not to be set forth with lesse testimonie, than it was under the darke shadowes of the lawe.

7 Wherefore the Lord Iesus, minding to shewe a token whereby the world might understand that he was come rather to enlarge than to limit the mercie of God, gently embraced children offered vnto him, rebuking the discipels which went about to forbid them to come to him: forasmuch as they did hate those, to whom the kingdome of heauen belongeth, away from him by whom alone the entrie is open into heauen. But (will some man say) what like thing ha{ }s baptisme with this embracing of Chrift? For neither is it reported that he baptized them, but that he received them, embraced them, and wished them well. Therefore if we lift to follow his example, let vs help infants with prayer, but not baptisme them. But let vs weigh the doings of Chrift somewhat more heedfully, than such kinde of men do. For neither is this to be lightly passed over, that Chrift commandeth infants to be brought vnto him, adding a reason why, because of such is the kingdome of heauen. And afterward he witnesseth his will with deede, when embracing them he commandeth them to his Father with his prayer and blessing. If it be meete that infants be brought to Chrift, why is it not also meete that they be receeued to baptism, the signe of our communion

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**The children of Christian parents being holy seede as Abraham were, as necessarily the one bound to be baptized as the other to be circumcised.**

1 Cor. 7. 14.  
Gen. 17. 12.

Infants embraced, prayed for, sear- 
med the heires of the kingdom of 
heaven by our Saviour Christ, and 
therefore not to be excluded from 
baptisme.

Matt. 9. 13.
communion and fellowship with Christ? If the kingdom of heaven be theirs, why shall the signe be denied them, whereby there is as it were an entire opened into the Church, that being admitted into it they may be admonished among the horses of the heavenly kingdom? How vnitely shall we be, if we drive away them whom Christ calleth unto him? If we spole them, whom he garnisht with his gifts? If we shut out them whom he willingly receieth? But if we will examine how much that which Christ there did, differeth from baptism, yet of how much greater price shall we have baptism, (whereby we tellsthe infants are contained in the covenants of God) then receiving, embracing, laying one of hands, and prayer, whereby Christ himself being present: declareth that they both are his, and are sanctified of him? By the other caustions, whereby they labour to mocke out this place, they doe nothing but bewray their owne ignorance. For they gather an argument of this which Christ faith. Let little ones come to me, that they were in age good bigge ones which were already able to goe. But they are called of the Evangelistes, brepe, and padiai, by which wordes the Greekes doe signifie babes yet hanging on the breastes. Therefore this word (to come) is simly set for (to hauue accesse). Loc what shares they are compelled to make, which are grown had against the truth. Now where they say, that the kingdom of heaven is not given to them, but to such as be like them, because it is said to be of such, not of them: that is no sounder than the rest. For if that be granted, what manner of reason shall the reason of Christ be, whereby he meareth to shew, that infants in age are not strangers from him? When he commandeth that infants be suffered to have accesse unto him, nothing is planter than that every infantedeed is there spoken of. And that this should not feeme an absurditie, he by and by addeth: of such is the kingdom of heaven. But if it must needs be that infants be comprehended herein, it must be plaine that by this word (such) are meant very infants themselves, and such as be like them.

8 Now there is no man that feeth not, that baptism of infants was not framed by man, which is uphelden by so great approoving of Scripture. Neither doe they colourably enough play the fools, which object that it is no where found, that any one infant was baptised by the hands of the Apostles. For although it be not expressly by name rehearsed of the Evangelistes: yet because againe they are not excluded, so oyt as mention happeneth to be made of the baptisitng of any household: who, unless he be mad, can reason thereupon that they were not baptised? If such arguments were of any force, women should be forbidden to partake of the Lords Supper, whom we reade not to have bene received vnto it in the time of the Apostles. But here we be content with the rule of Faith. For when we consider, what is the instituion of the Supper requireth, thence also we may easily judge to whom the vie therof ought to be communicated, Which we observe also in baptism. For when we marke, to what end it was ordeined, we evidently espie, that it belongeth no lesse to infants, than to elder folkes. Therefore they cannot be deprue of it, but that the will of the Author must be manifestly defrauded. But whereas, they spread abroad among the simple people, that there passt a long row of yeares after the resurrection of Christ, in which the baptism of infants was vnownen: therein they most fowly doe lie. For there is no writer so old, that doth not certainly referre the beginning thereof to the time of the Apostles.

9 Now remembeh that we briefly shew, what fruit receiveth of this observation, both to the Faithfull which preferre their children to the Church to be baptised, and also to the infants themselves that be baptised with the holy water: that no man should despise it as vnprofitable or idle. But if it come in any mans minde, upon this pretence to mocke at the baptism of infants, be scorne with the commandement of Circumcision gienen by the Lord. For what will they bring forth to impugne the baptism of infants, which may not also be thrown backe against Circumcision?
Cap. 16. Of the outward meanes

So the Lord taketh vengeance of their arroganç, which doe by and by condemneth which they comprehend not with the sense of their owne fleth. But God furnisheth vs with other armours, whereby their foullishneffe may be beaten flat. For neither this holy institution, by which we feele our faith to be holpen with singular comfort, declareth to bee called superfluous. For Gods signe communicated to a child doe as it were by an emprinted seale confirmeth the promise gien to the godly parent, and declareth that it is ratified that the Lord will be God not onely to him but alio to his seed, and will continually shew his good will and grace, not to him only, but also to his posteritie even to the thousandth generation. Where when the great kindness of God vtereth itselfe, first it yeeldeth most large matter to aduaunce his glorye, and overspreadeth godly hearts with singular gladnes, because they are therewithall more earnestly moued to loue againe to godly a Father, whom they see to have care of their posteritie for their sakes. Neither doe I regarde, if any man take exception, and sayne that the promise ought to suffice to conforme the salvation of our children: for as much as it hath pleased God otherwise, who as hee knoweth their weaknesses, will in this behalf so much to bee tenderly with. Therefore let them that embrace the promise of Gods mercy to be extended to their children, thinke that it is their duty to offer them to the Church to be signified with the signe of mercie, & therby to encourage themselves to a more assur'd confidence, because they do with present signe behold the covenant of the Lord grauent in the bodies of their children. Againe, the children receive some commodity of their baptism, that being engraven into the bodie of the Church, they be somewhat the more commended to the other members. Then when they are grown to riper age, they are thereby not felenderly stirred vp to earnest endevour to worship God, of whom they have beene receiued into his children by a solemn signe of adoption, before that they could by age acnow him for their Father. Finally that same condemnation ought greatly to make vs afraid, that God will take vengeance of it, if any man despise to mark his sonne with the signe of the covenant, because by such contempt the grace offered is refused and as it were forsworne.

10 Now let vs examine the arguments, whereby certaine furious beasts do not ceafe to affaile this holy institution of God. First because they see that they be exceedinglie seere driuen and hard strained with the likenes of baptism and Circumcision, they labour to plucke in funder these two signes with great difference, that the one should not seeme to have any thing common with the other. For they say that both divers things are signified, and that the covenant is altogether divers, and that the naming of the children is not all one. But while they goe about to prove that first point, they allege that Circumcision was a figure of mortification and not of baptism. Which verily we do most willingly grant them. For it maketh verie well for our side. Neither doe we vs any other proofe of our sentence, than that baptism and circumcision are signes of mortification. Hereupon we determine that baptism is set in the place of circumcision, that it should represent unto vs the same thing which in old time it signified to the Iewes. In affirming the difference of the covenant, with how barbarous boldnes do they turmoyle & corrupt the scripture, and that not in one place alone, but so as they leaue nothing safe or whole? For they depart vnto vs the Iewes so to be carnall that they be Iiker beasts than men: with whom for both the covenant made proceedeth not beyond the temporall life, to whom the promises gien do rest in present and bodily good things. If this doctrine take place, what remaineth but that the natio of the Iewes were for a time filled with the benefits of God, none otherwise than as they far a haerde of swine in a fete, that at length they should perish with eternall damnation. For so soone as we allege Circumcision and the promises annexed vnto it, they answer that circumcision was a literall signe, and the promises thereof were carnall.
Truly if circumcision was a literal sign, there is no other wise to be thought of baptism. For the Apostle in the second Chapter of the Colossians maketh the one no more spiritual than the other. For he saith that we are circumcised in Christ with a circumcision not made with hand, putting away the body of sin that dwell'd in our flesh: which he calleth the circumcision of Christ. Afterward for declaration of that saying, he adjoyneth, that we be buried with Christ by baptism. What meaneth he by these words, but that the fulfilling and truth of baptism, is also the truth and fulfilling of circumcision, because they figure both one thing? For he tra- nslateth to them, that baptism is the same to Christians, which circumcision had been before to the Jews. But forasmuch as we have now evidently declared, that the promises of both the signs, and the mysteries that are represented in them, doe agree together, we will for this present tarrie no longer upon them. Only I will put the faithfull in mind, that though I hold my peace, they should weigh with themselves whether it be taken for an earthly and literal signe, vnder which nothing is concern'd but spiritually and heavenly. But that they should not fell their smokes to the simple, we will by the way confute one objection wherewith they colour this most shame-leffe lie. It is most certaine that the principal promises, wherein was contained the covenant which in the Old Testament God established with the Israelites, were spiritual and tended to eternall life: and then againe, that they were receiued of the Father, spiritually, as it was meete, that they might thereof receive affiance of the life to come, whereunto they longed with the whole affection of their hart. But in the meane time we deny not, but that he witnessed his good wil toward them with earthlie and carnall benefites: by which also we say that the same promise of spiritual things was confirmed. As when he promised everlasting blessedness to his terruite Abraham, that he might set before his eyes a manifest token of his favoure, he addeth another promise concerning the possession of the land of Chanaan. After this manner we ought to understand all the earthly promises that are giuen to the Jewish nation, that the spiritual promise, as the head, whereunto they are directed, should always have the chiefe place. But this I have more largely treated of these things in the difference of the new and olde Testament, therefore now I doe the more slightly knit it vp.

In the naming of the children they finde this diversitie, that in the old Te-

But

The supposed difference which the adversaries of infants baptism doe put between the ancient circumcision, and the new baptised seed of Abraham.

Gal.4.28. Rom.4.12.
The dignity of Abraham's children, circumcised and uncircumcised equall.
Matt 8.11
Exod.19.5.

Rom. 4.10.

The carnall and spiritual seed of Abraham herefore with the exception due to them both.

13 But although since the resurrection of Christ the boundes of the kingdom of God have begun to be farre and wide enlarged into all nations without difference, that according to the saying of Christ, faithfull ones should be gathered from every part to fit downe in the heavenly glorye with Abraham, Isaac, and Jacob: yet he had many ages before extended that same so great mercie to the Iewes. And because passing over all other, he had chosen out that onely nation, in which he would restrain his grace for a time, called them his peculiar possession, and his purchased people. For testifying such liberallitie, Circumcision was given, by the signe whereof the Iewes might be tauched that God is to them the author of salvation: by which knowledge their minds were raised into hope of eternal life. For what shall hee want, whom God hath once received into his charge? Wherefore the Apostle meaning to prove that the Gentiles were the children of Abraham as well as the Iewes, speaketh in this manner: Abraham (faith he) was justified by faith in vn circumcision. Afterward he receiued the signe of circumcision, the feale of righteousness of faith, that he should be the father of all the faithfull, both of vn circumcision and of circumcision, not of them that glorie of only circumcision, but of them that follow the faith which our father Abraham had in vn circumcision. Do not we see that both sorts are made egall in dignitie? For during the time appointed by the decree of God, he was the father of circumcision. When the wall being pluckt downe (as the Apostle wrighteth in another place) by which the Iewes were feuered from the Gentiles, the entry was made open to them also into the kingdom of God, he was made their father, and that without the signe of circumcision, because they have baptism in stead of circumcision. But where he expressly by name demeth, that Abraham is father to them which are of circumcision only, that name was spoken to abate the pride of current, which omitting the care of godlines, did boast themselves of only ceremonies. After which manner at this day also their vanitye may be confuted which seke in baptism nothing but water.

14 But another place of the Apostle out of the ninth chapter of the Epistle to the Romanes shall be allaged to the contrary, where he teacheth that they which are of the flesh, are not the children of Abraham: but they only are counted his seed, which are the children of promise. For he seemeth to signifie, that the carnall kinred of Abraham is nothing, which yet we doe in some degree. But it is more diligently to be marked, what matter the Apostle there entertaineth. For, meaning to shew to the Iewes how much the goodnesse of God was not bound to the seed of Abraham, yea, how it nothing availeth of it selfe, he bringeth forth Ismael and Elau, for example to prooue it: whom hee being refuseth, as if they were strangers, although they were according to the flesh the natural of spring of Abraham, the blessing resteth in Isaac and Jacob. Whereupon is gathered that which he afterward affirmeth, that salvation hangeth of the mercie of God, which he extendeth to whom it pleaseth him: and that there is no cause why the Iewes should stand in their owne conceit, or boast of the name of the covenant, unless they keepe the lawe of the covenant, that is to say, do obey the word. Againe when he hath thrown them downe from vaine confidence of their kinred, yet because on the other side he saueth, that the covenant which was once made of God with the posteritie of Abraham, could in no wise be made voide, in the eleventh chapter, he argueth that the carnall kinred is not to be spoild of his due dignitie: by the beneficall meane whereof he teacheth that the Iewes are the first natural and carnall heretres of the Gospell, but in respect that by their vnselues, they were forsaken as unwoorthie: yet so that the heavenly blessing is not utterly renounced from their nation. For which reason, how much fouer they were stubborne and covenant breakers, notwithstanding he calleth them holy (to much hono: he gueth to the holy generation, with whom God had vouchsafed to make his holy covenant) but calleth vs, if we be compared with them, as it were after borne, yea or the vntruly borne.
borne children of Abraham, and that by adoption, not by nature: as if a twig broken off from his natural tree, should be grafted into a strange stocke. Therefore that they should not be defrauded of their prerogative, it behooved that the gospel should be first preached to them: for they are in the household of God as it were the first begotten children. Wherefore this honor was to be given them, until they refused it being offered them, and by their owne unthankfulness brought to passe that it was carried away to the Gentiles. Neither yet, with how great oblinacy alsoe they continue to make warre against the Gospel, ought they to be deplified of vs: if we consider that for the promises sake, the blessing of God doth yet still remaine among them: as verily the Apostle testifieth that it shall never utterly depart from thence: because the gifts and calling of God are without repentance.

15 Behold of what force is the promise given to the potterie of Abraham, and with what balance it is to be weied. Wherefore although in discerning the heirs of the kingdom of bastards and strangers, we nothing doubt that the onely election of God ruleth with free right of government: yet we also therewithall perceive, that it pleased him peculiarly to embrace the seed of Abraham with his mercie, and that the same mercie might be the more surely witnessed, to seale it with Circumcision. Now altogether like wise is there of the Christian Church. For as Paul there reafoneth that the Jewes are sanctified of their parents: so in another place he teacheth, that the children of Christians receive the same sanctification of their parents. Whereupon is gathered, that they are worthilie seuered from the rest, which on the other side are condemned of vnclenees. Now who can doubt, but that it is most false which they do therupon conclude, that say that the infants which in old time were circumcised, did only figure spirituall infancie, which was the regeneration of the word of God. For Paul doth not so suttily play the Philosopher, where he writeth that Christ is the minister of Circumcision, to fullfill the promises which had beene made to the fathers, as if he said thus: Forasmuch as the covenant made with Abraham hath respect to his seede, Christ to performe and discharge the promise once made by his Father, came to salvation to the nation of the Jewes. See you not how also after the resurreccion of Christ, he judgeth that the promise of the covenant is to be fulfilled, not onely by way of allegorie, but as the very words doe found to the carnall seede of Abraham. To the same entent saith he that Peter in the second Chapter of the Acts, declareth to the Jewes, that the benefit of the Gospell is due to them and their seede by right of the covenant, and in the Chapter next following he calleth them the children of the Testament, that is to say heires. From which also not much disaccordeth the other place of the Apostle above allaged, where he accounteth and setteth Circumcision emprinted in infants, for a testimonie of that communion which they haue with Christ. But if we harken to their tristes, what shall be wrought by that promise, wherby the Lord in the second article of his law undertaketh to his seruants, that he will be favorable to their seede even to the thousandth generation? Shall we here flee to allegories? But that were too trifling a shift. Or shall we say that this is abolished? But so the law should be destroyed, which Christ came rather to stablize, so farre as it turneth vs to good unto life. Let it therefore be out of controversy, that God is so good and liberal to his, that for their sakes, he will have also their children, whom they shall beggeto be adnumbered among his people.

16 Moreover the differences which they go about to put betweene baptism and circumcision, are not onely woorthy to be laughed at, and voide of all colour of reason, but also disagreeing with themselves. For when they have affirmed that baptism hath relation to the first daye of the spirituall battell, but Circumcision to the eight when mortification is alreadie ended, by and by forgetting the same, they turne their song, and call Circumcision a figure of the fleshe to be mortified, but baptism they call buriall, into which none are to be put till they be alreadie dead.

Rom.11.29.

Then must they grant that circumcision was a of baptism. Whan yet we not of them: but make one for Judas: th baptism though different in cer
Rom.15.8.

Acts.2.39.

Acts.3.15.

Ephes.2.11.
Cap. 16. Of the outward meanes
dead. What dotages of phrenitike men, can with so great lightneffe leape into sundry
duteilities? For in the first sentence, baptisme must goe before circumcision: by the
other, it is broth backe into the later place. Yet is it no new example, that the wits of
men be so tostled vp and downe, when in stead of the most certaine worde of God
they worship whatsoever they have dreamed. We therefore say that that former
difference is a mere dreame. If they list to expound by way of allegorie upon the
eight day, yet it agreed not in that manner. It were much fitter, according to the op-
pinion of the old writers, to referre the number of eight to the resurrection which was
done on the eight day, whereupon we know that the newnes of life hangeth: or to the
whole course of this present life, wherein mortification ought alway to goe forward,
till when life is ended, mortification is selfe may also be ended. Howbeit God may
seeme to have minded to provide for the tenderenes of age, in deferring circumcision
to the eight day, because the wound should have beene more dangerous to the chil-
dren new borne and yet reborn from their mother. How much stronger is that, that we
being dead before, are buried by baptism: when the scripture expressly crieth to the
contrarie that we are buried into death to this intent, that we should die, and from
thenceforth should endeavoure to this mortification? Now, a likewithe handling it is,
that they cauall that women ought not to be baptised, if baptisme must be framed like
to circumcision. For if it be most certaine that the sanctifying of the seed of Israel
was testified by the signe of circumcision: thereby also it is undoubted, that it was
given to sanctifie both males and females. But the only bodies of male children were
marked with it, which might by nature be marked: yet so that women were by them
after a certaine maner companions and partners of circumcision. Therefore sending
far away such follies of them, let vs sticke fast in the likenes of baptisme and circum-
cision, which we most largely see to agree, in the inward mystrie, in the promises, in
life, in effectuallnes.

17 They thinke also that they bring forthe a most strong reason, why children
are to be debarred from baptism, when they allege that they are not yet for age
able to understand the mystrie there signified. That is spiritall regeneration, which
cannot be in the first infancy. Therefore they gather, that they are to be taken for
none other than the children of Adam, till they be grown to age macte for a second
birth. But the truth of God everywhere speaketh against all these things. For if they
be to be left among the children of Adam, then they are left in death: forasmuch as in
Adam we can do nothing but die. But contrariwise Christ commandeth them to be
brought vnto him. Why so? because he is life: Therefore that he may give life to
them, he maketh them partakers of himselfe: when in the meanes thence fellowes
driving them far away do adiudge them to death. For if they say for a shifte that in-
fants do not therefore perish if they be accounted the children of Adam, their error
is abundantly contusd by written of the scripture. For whereas it pronounceth
that all do die in Adam, it followeth that there remaineth no hope of life but in Christ.
Therefore that we may be made heires of life, we must communicate with him.
Again when it is written in another place, that by nature we are subiect to the wrath
of God, and conceited in sinne, whereunto dammation perpetually cleaueth: wee
must depart out of our owne nature, before that the entrie be open to vs into the king-
dome of God. And what can be more plainly spoken, than that flesh and blood can
not possesse the kingdom of God? Therefore let all be done away whatsoever is ours
(which shall not be done without regeneration) then we shall see this possession of
the kingdom. Finally if Christ say truely, when he reported that he is life, it is ne-
cessarie that we be graffed into him, that we may be delivered out of the bondage of
death. But (say they) how are infants regenerate, which are not endued with know-
ledge neither of good nor of evil? But we answere, that the worke of God is not yet no
work at al, although it be not subiect to our capacity. Moreover it is nothing doubtfull,
that
that the infants which are to be saved (as verily of that age some are saved) are before regenerate of the Lord. For if they bring with them from their mothers wombe the corruption naturally planted in them: they must be purged thereof, before that they be admitted into the kingdom of God, whereinto nothing entereth that is defiled or spotted. If they be borne finners, as both David and Paul affirm: either they remain out of favour and hatefull to God, or they must needs be justified. And what seek we more, when the ludge himselfe openly affirmeth that the entry into heavenly life is open to none but to them that be borne again? And to put such carpers to silence, he shewed an example in John the Baptist, whom he sanctified in his mothers wombe, what he was able to doe in the rest. Neither doe they any thing presume by the shift wherein they here mocke, that that was but once done: whereupon it doth not by and by follow that the Lord is wont commonly to doe so with infants. For neither doe we reason after that manner: only our purpose is to shew that the power of God is by them vnuitfully & enuiously limited within those narrow bounds within which suffreth not it selfe to be bound. Their other by shift is cuen of as great weight. They alledge that by the usual manner of the Scripture, this word (from the wombe) is al-much in effect, as if it were said, of childhood. But we may clearly see, that the Angel when he declared the same to Zachary, meant an other thing: that is, that it which was not yet borne, should be filled with the holy Ghost. Let vs therefore attempt to appoint a law to God, but that he may sanctifie whom it pleaseth him, as he sanctified this child, forasmuch as his power is nothing minimised.

18 And truly Christ was therefore sanctified from his first infancty, that he might sanctifie in himselfe his elect out of every age without difference. For as, to doe away the fault of disobedience which had been committed in our flesh, he hath put on the same flesh uppon himselfe, that he might in it for and in our stead performe perfect obedience: so he was conceivd of the holy Ghost, that hauing the holiness thereof fully poured into him in the flesh which he had taken upon him, he might powre forth the same into vs. If we haue in Christ a most perfect paterne of all the graces which God continually sheweth to his children, verily in this behalf also he shall be a poore vs to that the age of infancty is not so faire vsit for sanctification. But howsoever it bee, yet this we hold out of controversy, that none of the elect is called out of this present life, which is not first made holy and regenerate by the Spirit of God. Where-as they object to the contrary, that in the Scriptures the Spirit acknowledged no other regeneration but of incorruptible seede, that is, of the word of God: they doe wrongfull expound that sayings of Peter, wherein he comprehended only the faithfull which had beene taught by preaching of the Gospell. To such in deed we grant that the word of the Lord is the only seed of spiritual regeneration: but we deny that it ought thenupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as cattie & ready as to vs it is incomprehensible and wonderful. Moreover it should not be safe enough for vs to take this away fr6 the Lords, that he may not be able to shew himselfe to be known to the by whatsoever way he will.

19 But Faith, say they, is by hearing, whereinof they have not yet gotten the vse, neither can they be able to know God, whom Moses teacheth to be diuinitie of the knowledge both of good and euill. But they consider not that the Apostle, when he maketh hearing the beginning of Faith, describeth onely the ordinary distribution of the Lord and disposition which he vseth to keep in calling 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 vseth in the calling of many, to whom he hath given the true knowledge of himselfe by an inward manner, by the enlightening of the Spirit, without any preaching vseth for meane thereof. But whereas they thinke it shall be a great absurdity, if any knowledge of God be given to infants, from whom Moses taketh away the understanding of good and euill: I beseech them to anfwere me what danger is there.
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If they be said to receive some part of that grace, whereof a little after they shall enjoy the full plentiful effe. For if the fullness of life standeth in the perfect knowledge of God, as many of them, whom in their very first infancy death by and by taketh away, do passe into eternal life, truly they are receiued to behold the most present face of God. Whom therefore the Lord will enlighten with the full brightnesse of his light, why may he not presently also, if so please him, send out to shine upon them some small sparkles thereof? specially if he do not first vndebith them of ignorance, before that he take them out of the prison of the flesh? Not that I mean rashly to affirm that they be endued with the same Faith which we feele in our soules, or that they have altogether like knowledge of faith: (which I had rather leave in suspension) but somewhat to restrained their foolish arrogance, which according as their mouth is puffed vp with fulnes, do boldly deny or affime they care not what.

20 But that they may yet stande more strongly in this point, they add that baptisme is a Sacrament of repentance and of Faith, wherefore faith neither of them can befall in tender infancy, we ought to beware least if they be admitted to the commonon of baptisme, the signification of it be made voide and vaine. But these daies are throwen rather against God than against vs. For it is most evident by many testimonies of Scripture, that circumcision also was a signe of repentance. Moreouer it is called of Paul the feale of the righteounnesse of Faith. Let therefore a reason be required of God himselfe why he commanded it to be marked in the bodies of infants. For faith baptisme and circumcision are both in one case, they can give nothing to the one but that they must also therewithall grant the same to the other. If they looke backe to their wonted starting hole, that then by the age of infancy were figured spiritual infants, the way is already stopped vp against them. We say therefore, faith God hath communicated to infants circumcision a Sacrament of repentance and faith, it seemeth no absurditie if they be made partakers of baptisme: vndee they lift openly to rage against the ordinance of God. But both in all the dooings of God and in this selfe same doing also shineth wise dome and righteounnesse enough, to beat down the backbitings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in understanding what that signe meant: yet they were truely circumcised into the mortification of their corrupt and defiled nature, in which mortification they should afterwaies exercise themselves when they were grown to riper age. Finally it is very easie to assoile this objection, with saying that they be baptizd into repentance and Faith to come: which although they be not formed in them, yet by secret working of the Spirit the seed of both lyeth hidden in them. With this answer at once is overthrown whatsoever they wrest against vs which they have fetched out of the signification of baptisme. Of which sorte is that title wherewith it is commended of Paul, where he calleth it the washing of regeneration and of renewing. Whereupon they gather that it is to be given to none but to such a one as is able to conceive those things. But we on the contrary side may answer, that neither was circumcision which betokened regeneration, to be given to any other than to them that were regenerate. And so also we condemn the ordinance of God. Wherefore (as we have already touched in divers places) whatsoever arguments do tend to the shaking of circumcision, they have no force in the asfailing of baptisme. Neither do they elope away, if they say that we ought to take that for determined and certaine, which standeth upon the authoritie of God, although there appeare no reason of it: which reverence is not due to the baptisme of infants, nor to such other things which be not so commended vnto vs by the express word of God: Sith they are still fast holden with this double argument. For the commandement of God concerning infants to be circumcised, was either lawfull and subject to no caullations, or worthy to be found fault withall. If there were no inconvenience nor absurditie in the commandement of circumcision, neither can there any absurditie be noted.
As for the lot of infants, which in this place they go about to lay upon it, we thus wipe it away. Whom the Lord hath vouchsafed to elect, having received the signe of regeneration, they depart out of this present life before that they be come to riper age, he reneweth them with the power of his spirit incomprehensible to vs, in such maner as he alone foreseth to be expedient. If they chance to growe vppe to age, whereby they may be taught the truth of baptism, they shall hereby be the more inkindled to the endeour of renewing, the token whereof they shall learne to have beene giuen them from their first infancy, that they should exercise themselves in it throughout the whole course of their life. To the same entent ought that to be applied which Paul teacheth in two places, that by baptism we are buried together with Christ. For he doth not meane thereby, that he which is to be baptised, must bee already first buried together with Christ: but simply declareth what doctrine is contained vnder baptism, yea and that to them that be already baptised: so that verie mad men would not affirme by this place that it goeth before baptism. After this manner Moses and the prophets did put the people in minde what circumcision meant, wherewith yet they had beene marked while they were infants. 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 thence forth live to Christ, because they had not lived before. And although in the older fort the receiuing of the signe ought to follow the understanding of the mysterie: yet it shall be by and by declared that infants ought to be otherwise esteemed and accounted of. And no otherwise ought we to judge of the place of Peter, in which they thinke that they have a strong hold: when he saith that it is not a washing to wipe away the filthiness of the body, but the witness of a good conscience before God; by the resurrection of Christ. They indeed do gather thereby, that nothing is left to the baptism of infants, but that it should be a vaine smoke, namely from which this truth is farre distant. But they offen in this error, that they will have the thing in order of time to go alway before the signe. For the truth of circumcision also consisteth of the same witness of good conscience. If it ought of necessity to have gone before, infants should never have beene circumcised by the commandement of God. But he shewing that the witness of a good conscience was contained vnder the truth of circumcision, and yet therewithal also commanding infants to be circumcised, doth in that point sufficiently declare that circumcision is applied to the time to come. Wherefore there is no more present effectuallnes to bee required in baptism of infants, than that it should confirm and establish the covenant made by the Lord with them. The rest of the signification of that Sacrament shall afterward followe at such time as God himselfe foreseth.

Now I thinke there is no man, that doth not cleerely see that all such reasons of theirs are mere miscontrings of Scripture. As for the rest that bee of a neere kinde to these, we will lightly runne through them by the way. They object that baptism is giuen vnto the forgiveness of sins: which when it is granted, will largelie make for defence of our sentence. For fish we bee borne sinners, wee doe euene from our mothers wombe neede forgiveness and pardon. Nowe seeing the Lord doth not cut off, but rather affirme to that age the hope of mercy: why should we take from them the signe which is much inferiour than the thing it selfe? Wherefore that which they go about to throw against, we thus throw backe against themselves: infants have remission of sins giuen them, therefore they ought not to have the signe taken from them. They allege also this out of the Epistle to the Ephesians: that the church is grafted of the Lord, with the washing of water in the words of life. Than which there could nothing bee alleged more fit to overthowe this errour: for thereupon growth an easie proofe of our side. If the Lord will haue that washing wherewith he
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he cleareth his church, to be testified by baptism: it seemeth not rightfull that it should want the testimonie of it in infants, which are rightfully accounted part of the church, forasmuch as they be called heirs of the heavenly kingdom. For as Paul speaketh of the whole church, where he faith that it was cleareth with the baptism of water. Likewise of this that in another place hee faith that wee be by baptism graffed into the bodie of Christ, wee gather that infants, whom hee reckonneth among his members, ought to bee baptised, least they bee plucked away from his body. Beholde with what violence with so many engines they assault the fortresses of our faith.

23 Then they come downe to the practife and custome of the time of the apostles, wherein none is found to have beene admitted to baptism, but hee which hath before professed faith and repentance. For where Peter was asked of them that were minded to repent, what was needfull to bee done, hee counselled them first to repent, and then to be baptised into the forgiveness of sinnes. Likewise Philip, when the Eunuch required to be baptised, answered that he might be baptised if hee beleued with all his hart. Hereby they thinke that they may winne, that it is not lawfull that baptism be granted to any, but where faith and repentance goe before. Truly if we yeeld to this reason, the first of these two places where is no mention made of faith, will proove that repentance alone sufficeth: and the other place, where repentance is not required, will proove that faith onely is enough. I thinke they will answere that the one place is holpen with the other, and therefore must be joyned together. I feare also likewise, that other places must be laid togethers which make somewhat to the vndooyng of this knot: forasmuch as there bee many sentences in scripture, the understanding whereof hangeth upon the circumstance of the place. As this presently is an example. For to they whom Peter and Philip spake these things were of age sufficient to have practife of repentance and to conceive faith. Wee earnestly deny that faith ought to be baptised, vntill after perceiving of their conversion and faith, at least so farre as it may be searched out by the judgement of men. But, that infants ought to be accounted in another number, it is more than euentfull enough. For in old time if any man did joyn himselfe into communion of religion with Israel, he Saoowed that he should first be taught the covenant of the Lord, and instructed in the lawe, before that he were marked with circumcision, because in birth he was a stranger from the people of Israel, with whom the covenant had beene made with circumcision stablished.

24 As also the Lord, when he adopteth Abraham to himselfe, doth not begin at circumcision, hiding in the meane time what hee meaneth by that signe: but first he declareth what covenant he intendeth to make with him, and then after faith given to the promisie, he maketh him partaker of the Sacrament. Why doth in Abraham the Sacrament follow faith, and in Isaac his sone it goeth before all understanding? Because it is meeke that he, which being in full grown age is receiued into fellowship of the covenant, from which hee had beene hitherto a stranger, should first learnt the conditions thereof: but an infant begotten of him needed not so, which by right of inheritance according to the forme of the promisie is euen from his mothers wombe contained in the covenant. Or (that the matter may be more cleerely and briefly shewed) if the children of the faithfull, without the helpe of vnderstanding, are partakers of the covenant, there is no cause why they should be debarred from the signe for this that they cannot swear to the forme of the covenant. This verity is the reason, why in some places God affirmineth that the infants which are influed of the Israelites, are begotten and borne to him. For without doubt he esteemeth as his children the children of them to whose seede hee promiseth that hee will bee a Father. But he which is unfaithfull, influed of vngodly parents, till hee be by faith united to God, is judged a stranger from the communion of the covenant. Therefore
it is no manell if he be not partaker of the signe, the signification whereof should be deceitfull and void in him. To this effect Paul also wroteth, that the gentiles so long as they were drowned in their idolatry, were out of the Testament. With this short summary (as I think) the whole matter may be clearely opened: that they which in growing age, embrace the faith of Christ, for as much as they were hitherto strangers from the covenant, are not to be marked with baptism, but whereas faith and repentance come betweene, which only can open them the entrance into fellowship of the covenant: but the infants that are issued of Christians, as they are received of God into the inheritance of the covenant, so soone as they be borne, so ought to be receiued into baptism. Hereunto must though the Evangelist speake, that they were baptised of John which confessed their sinnes. Which example at this day also we think meete to be kept. For if a Turk offer himselfe to baptism, he should not be rashly baptised of vs, namely not till after confession whereby he may satisfie the Church.

25 Morover they bring forth the wordes of Christ, which are rehearsed in the thirde Chapter of John, whereby they think that a present regeneration is required in baptism. Vnto a man he borne againe of water and the spirit, he cannot enter into the kingdome of God. Loe (say they) how baptism is by the Lords owne mouth called regeneration. Then therefore whome it is more than enough known to be vnable to receive regeneration, by what colour doe we admit to baptism which cannot bee without regeneration? First they are deceived in this that they thinke that in this place mention is made of baptism, because they heare the name of water. For after that Christ had declared to Nicodemus the corruption of nature, and taught him, that men must be borne of new, because Nicodemus dreamed of a bodily new birth, he there shewed the manner how God doth regenerate vs, namely by water and the spirit: as though he should say by the spirit which in cleansing and watering faithfull soules, doth the office of water. Therefore I take water and the spirit, simply for the spirit, which is water. Neither is this a new forme of speech, for it altogether agreeeth with the same which is in the third Chapter of Matthew: He that followeth me, it is he that baptiseth in the holy Ghost and fire. Therefore as to baptise in the holy Ghost and fire, is to give the holy Ghost, which hath the office and nature of fire: so to be borne againe of water and the spirit, is nothing else but to receive that power of the holy Spirit which doth the same thing in the soule that water doth in the body. I knowe that other doe otherwise expound it: but I am out of doubt that this is the naturall meaning: because the purpose of Christ is none other, but to teach that all they must put off their owne nature which aspire to the heavenly kingdom. Howbeit if we lift to cauill vsuallie as they doe, it were easie for vs (when we haue granted as they would haue it) to inferre upon them that baptism is before faith and repentance: for as much as in the wordes of Christ it goeth before the Spirit. It is certaine that this is vnderstanded of spirituall gifts: which if it come after baptisme, I haue obtained what I require. But leaning caullations, we must hold fast the plaine exposition, which I haue brought, that no man till he haue beene renewed with hauing water, that is, with the spirit, can enter into the kingdome of God.

26 Now hyereby also it is euident that their fained invention is to be hisse out, which adudge all the unbaptised to eternall death. Therefore let vs according to their requisit imagine baptism to be ministred to none but to them that be grown in age: What will they say, shall become of a child, which is rightly and well instructed with the introductions of godlinesse, if when the day of baptisme is at hand, he happen to be taken away with sudden death besides all mens hope? The Lords profite is cleere, that who soever hath beleued in the sonne, shall not see death, nor shall come into judgement, but is already passe from death into life: and it is no
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where founde that he ever damned him that was not yet baptisde. Which I woulde nochaue so taken of mee as though I meant that Baptisme might freely bee despiseth (by which despising I affirme that the Lordes couenant is defiled: so much leffe can I abide to excuse it) onely it is enough for mee to proue, that it is not so necessarie, that he shoule be immediately thought to be lost, from whom power is taken away to obteine it. But if we agree to their faid defeue, we shall damn all them without exception, whom any chance witholdeth from baptisme, with how great faith fcover (by which Christ himselfe is posseffed) otherwise they are ended. Moreover they make all infants guilie of eternall death, to whom they deuie baptisme, which by their owne confession is necessarie to faulution. Now let them looke how trplyy they agree with the words of Christ, by which the kingdom of heauen is adijded to that age. But, to grant them every thing so much as pertayned to the understanding of this place, yet they shall gather nothing thereof, vn-leffe they overthrowe the former doctrine which we have established concerning the regeneration of infants.

27 But they glory that they have the strongest hold of all in the very institution of baptisme, which they fetch out of the last Chapter of Mathew: where Christ sendeth forth his Apoftles to all nations, giue them the first commandement to teach them, and the second to baptize them. Then the Lord of Mark they adioyneth this, He that beleueth and is baptizd, shall be saued. What secke we further (say they) when the Lords owne words do openly found, that we must first teach ere we baptize, and doe affigne to baptisme the second flate after faith? Of which order the Lord also shewed an example in himfelf, which would be baptizd not till the thirtieth yeare. But here, O good God, how many waies do they both entangle themselves, and bewray their owne ignorance? For herein they now more than childishly erre, that they fetch the first institution of baptisme from thence, which Christ had from the beginning of his preaching giuen in charge to his Apoftles to minifter. Therefore there is no caufe why they should affirme that the law and rule of baptisme is to be fetched out of these places, as though they contained the first institution thereof. But to beare with them for this fault, yet how strong is this manner of reasoning? Truly if I lifted to dallie with them, there is not a little lurking hole, but a most wide field offered it felle open for vs to escape them. For when they flique so fast to the order of words, that they gather that because it is faide, Go, preach and baptize. Againe, he that beleueth and is baptizd, therefore they must preach before that they baptize, and beleue before that they require baptisme: why may not we againe answere them with faying that we must baptize before that we must teach the keeping of those things that Christ hath commanded, namely fith it is faide, baptize ye, teaching them to keepe whatsoever things I have commanded you? which fame things we have noted in that faying of Christ which hath been eu vn alleged concerning the regeneration of water and the Spirit. For if it be fo understood as they would have it, verily in that place baptisme must be before spiritual regeneration, because it is named in the first place. For Christ doth teach that we must be regenerate, not of the Spirit and water, but of water and the Spirit.

28 Now this inquievable reafon whereupon they beware themselves so bolde, seems to be somewhat taken: but because truth hath defence enough in simplicite, I will not escape away with such light arguments. Therefore let them take with them a full answere. Christ in this place giueth the chiefe commandement concerning the preaching of the Gospell, whereunto he adioyneth the minifterie of baptisme as an addition hanging upon it. Againe he speaketh none otherwize of baptisme, but so farre as the ministration of it is under the office of teaching. For Christ sendeth the Apoftles to publish the Gospell to all the nations of the world, that they shoule from eachwhere with the doctrine of faulution gather together into his kingdome men that
that before were lost. But whom, or what manner of men? It is certaine that there is no mention but of them that are able to receive teaching. Afterwaide hee addeth that such, when they are instructed, ought to be baptized, adjoyning a promisse, that they which beleue and are baptized shall be saued. Is there in all that sauing so much as one syllable of Infants? What forme therefore of reasoning shall this be wherewith they affaile vs: they which are of growing age, must first be instructed, that they may beleue, ere they be baptized: therefore it is unlawful to make baptism common to infants? Although they would burst themselves, they shall prooue nothing else by this place but that the Gospell must be preached to them that are of capacite able to heare it, before that they be baptized, forasmuch as he there speakeh of such onely. Let them hereof if they can make a stop to debar infants from baptism.

29. But that euene blinde men also may with grooping finde out their deceits, I will point them out with a very cleere similitude. If any man can tell that infants ought to have meate taken from them, vpon this pretence that the Apostle suffereth none to eate but them that labour, shall he not be worothe that all men shoulde spue at him? Why fo? Because he with difference draweth that to all men, which was spoken of one kind and one certaine age of men. No whit handiomer is their handling in this present case. For that such euere man feeth to belong to one age alone, they draw to infants, that this age also may be substiute to the rule which was made for none but them that were more grown in yeeres. As for the example of Christ it nothing vpholdeth their side, He was not baptized before that he was thirtie yeeres old. That is indeed true: but there is a reason thereof ready to be shewed: because he then purposed by his preaching to lay a found foundation of baptism, or rather to stablish the foundation which had been before laid of John. Therefore when he minded with his doctrine to institute baptism, to procure the greater authority to his institution, he sanctified it with his owne body, and that in such fimes of time as was most commodious, namely when he began his preaching. Finally, they shal gather nothing else hereof, but that baptism tooke his original and beginning at the preaching of the Gospell. If they lett to appoint the thirtie yeere, why do they not keepe it, but do receiue euere one to baptize as he hath in their judgement sufficiently proffed? yet and Sertetus one of their masters, when he sticlly required this time, yet began at the 21 yeere of his age to boaste him selfe to be a prophet. As though he were to be suffred that taketh upon himselfe the place of a teacher in the church, before that he be a member of the Church.

30. At the last they object, that there is no greater cause why baptism should be giuen to infants, than the Lords supper, which yet is not granted them. As though the scripture did not every way expresse a large difference. The same was indeed visuall done in the old church, as it appeareth by Cyprian and Augustine: but that manner is worthyly grown out of vs. For if we consider the nature and propertie of baptism, it is truly an entrée into the Church, and as it were a forme of admission, whereby wee are adnumbrated into the people of God, a signe of our spiritual regeneration by which wee are borne againe into the children of God: whereas on the other side the supper is giuen to them that are more grown in age, which having passd tender infancie, are nowe able to bear strong meate. Which difference is verie evidentely shewed in the scripture. For there the Lordse so much as pertaineth to baptism, maketh no chuse of ages. But he doth not likewise giue the supper to all to take part of it, but only to them which are fit to disburse the bodie and bloud of the Lords, to examine their owne conscience, to declare the Lords death, to weighe the power thereof. Would we have any thing plainer, than that which the apostle teacheh when he exhorteth that euere man shoulde prooue and examine himselfe, and then eate of this bread and drinke of this cup? Therefore examination must goe before, which shoulde in mane be looked for of infants. Again, he that eateth unworthyly, eateth
and drinketh damnation to himselfe, not discerning the Lords body. If none can partake worthily but they that can well discerne the holines of the Lords bodie, why should we give to our tender children, poison in stead of lively foode? What is that commandement of the Lord, ye shall do it in remembrance of me? what is that other which the Apostle derieth from the same, So oft as ye shall eate of this bread, yee shall declare the Lords death till he come? What remembrance (I beseech you) shall we require of our infants of the thing which they never attained with understanding, what preaching of the crosse of Chrift, the force and benefit whereof they do not yet comprehend in minde? None of these things is prescribed in baptism. Therefore betwixt these two signes is great difference: which we note also in like signes in the old testament, Circumcision, which is known to answere to our baptism, was appointed for infants. But the Paffeouer into whose place the Supper hath now succeeded, did not receive all manner 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 crum of sound braine, would they be blinde at a thing so cleere and offering it life to sight.

31. Although it greeueth me to lode the Readers with a heap of trifles: yet it shall be worth the travaile briefly to wipe away such gay reaons as Serenetus not the leaft of the Anabaptists, 
yea the great glorie of that companie, thought himselfe to bring when he prepared himselfe to conflict. He alleageth, that Chriftes signes as they be perfect, so do require them that be perfect or able to conceiue perfection. But the solution is easie: that the perfection of baptism, which extendeth euuen 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, whereas baptism allureth vs all our life long, by continuall degrees. He obiecteth that Chriftes signes were ordained for remembrance, that euery man should remember that he was buried together with Chrift. I answer that that which he hath fained of his owne head, needeth no constatiou; yea that which he draweth to baptism, Pauls words shew us to be proper to the holy Supper, that euery man should examine himselfe: but of baptism there is no where any such thing. Whereupon we gather that they be rightly baptised which for their finalitie of age, are not yet able to receive examination. Whereas hee thirdly alleageth, that all they abide in death which beleue not the sonne of God, & that the wrath of God abideth upon them: and therefore that infants which cannot beleue lie in their damnation: I answer that Chrift there speakeh not of the general giliniefe wherewithall the posteritie of Adam are enwrapped, but onely threatneth the despisers of the Gospell, which doe prouely and stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrarie reason against them: that whomsoever Chrift blesth, he is dischargin from the curse of Adam and the wrath of God: Sith therefore it is known that infantes are blessed of him, it followeth that they are dischargin from death. Then he falsely citeth that which is nowhere read, that whosouer is borne of the spirite, heareth the voice of the spirite. Which although we grant to be written, yet shall prooue nothing else but that the faithfull are framed to obedience, according as the spirite worketh in them. But that which is spoken of a certaine number, it is faultie to drawe indifferentely.

4thly, he obiecteth: because that goeth before which is naturall we mutt tarrie ripe time for baptism which is spiriutall. But although I grant that all the posteritie of Adam begotten of the fleth doe from the verie wombe beare their owne damnation, yet I deny that that withstandeth but that God may presently bring reme- die. For neither shall Serenetus prooue that there were many yeeres appointed by God that the spiriutalitie of life may begin. As Paul testifieth: although they which are borne of the faithfull are by nature damned: yet by supernaturall grace they are faued. Then hee bringeth forth an allegorie, that David going vp into the towre
to Salutation. Lib.4. 368

2.Sam.5.8.

Luk.14.21.

Matt.4.19.

Matt.13.47.


Matt.24.46.

John.4.35.

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the Supper withstandeth not but that they pertaine to the body of the Church. Neither did the thhee that was conuerted on the Cross, cease to be brother of the godly, although he never came to the Supper. Afterwaide he addeth, that none is made our brother but by the Spirit of adoption, which is gaven onely by the hearing of faith. I answere, that he still falleth backe into the same deceitfull argument, because hee ouerthwartly draweth that to infants which was spoken onely of grown men. Paul teacheth there that this is Gods ordinarie manner of calling to bring his elect to the faith, when he stirreth vp to them faithfull teachers, by whose minifterie and trauell he reacheth his hand to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way grave infants into Christ? Where he objecteth that Cornelius was baptised after he had received the holy Ghost: howe wrongfully hee doth out of one example gather a generall rule, appeareth by the Eunuch and the Samaritanes, in whom the Lord kept a contrarie order, that baptism were gone before the givens of the holy Ghost. The fiftteenth reaon is more than footh: He faieath that we are by regeneration made gods: and that they be gods to whom the worde of God is spoken, which accordeth not to children that be infants. Whereas he faieath a Godhead to the faithfull, that is one of his doages, which it pertaineth not to this present place to examine. But to wret the place of the Palmfe to so contrarie a fense, is a point of desperate shamelesnesse. Chrift faith, that Kings and Magistrates are called of the Prophet gods, because they beare an office appointed them of God. But, that which concerning the speciall commandment of governance is directed to certaine men, this handelme expofitor draweth to the doctrine of the Gospel, that he may banish infants out of the Church. Againe he objecteth, that infants cannot be accounted new men, because they are not begotten by the worde. But I do now againe repeate that which I haue often saide, that to regenerate vs doctrine is the vncorruptible seede, if wee be fitte to receive it: but when by reaon of age there is not yet in vs appenne to learne, God keepe his degrees of regenerating. Afterwaide he commeth backe to his allegories, that in the lawe a fheep and a goatte were not offerd in sacrifice fo soone as they came out of the wombe. If I listed to drawe figures to this purpose, I could likewise readily obiect against him, that all first begotten things were consecrate to God so soone as they had opened the wombe: then, that a lamb must be killed at a yeares age. Whereupon followeth that manly strength is not to be carried for, but rather that the new and yet tender issue are chosen of God for sacrifices. Furthermore he affirmeth that none can come to Christ, but they that have beene prepared of John. As though Johns office were not enduring but for a time. But to omit this, truly that same preparation was not in the children whom Chrift imbraced and blest. Wherefore let him goe with his false principle. At length he calleth for patrones Trismegistes and the Sibylles, to proue that holy washings pertaine not but to them that are of grown age. Lo how honorably he thinketh of the baptisme of Chrift, which he reduceth to the ceremonies of the Gentiles, that it may be no otherwise miniftered than pleash Trismegistes. But we more esteeme the authoritie of God, whom he hath pleased to make infants holy to himselfe, and to admit them with the holy signes, the force whereof they did not yet by age understand. Neither doe we count it lawfull to borrow out of the cleanings of the Gentiles any thing that may change in our baptisme the everlastring and immoveable lawe of God, which he hath established concerning circumcision. Last of all, he maketh this argument: that if it be lawfull to baptize infants without understanding, then baptism may enterludelike and in sport be miniftered of boyes when they play. But of this matter let him queare with God by whose commandement circumcision was common to infants before that they had attained understanding. Was it therefore a playing matter, or subject to the follies of children, that they might overthrow the holy ordinance of God? But it is no maruell that these reprobate spirits,
spirites, as though they were vexed with a phrensie, doe thrust in all the grossest absurdities for defence of their errors, because God doth with such giddines swiftly take vengeance of their pride and stubbornnesse. Verily I truft I haue made plaine with how fettled sucours Servetius hath helpten his filly brethren the Anabaptifts.

32 Now I thinke it will be doubtfull to no sober man, how raflily they trouble the Church of Christ, that raufe brawles and contentions for the baptisme of infants. But it is profitable to confider, what Satan goeth about with this fo great futiletie: even to take away from vs the singuler fruite of affiance & spiritual joy which is to be gathered hereof, and to diminish as much alfo of the glory of the goodnes of God. For how sweete is it to godly minde, to be certified not onely by word, but alfo by sight to be seeen with eies, that they obtaine so much fauour with the heavenly Father, that he hath alfo care of their poffefstie? For here it is to be feen, how he taketh vpon him the perfon of a moft prouident father of household toward vs, which even after our death doth not lay away his carefullnesse of vs, but prouideth and foreseth for our children. Ought we not here after the example of David with all our hart to leape vp into thanksgiving, that by such shew of his goodnes, his name may be sanctifi’d? This, verily Satan intendeth, in affailing with fo great armies the baptisme of infants: namely, that this refultying of the grace of God being taken away, the promise by it is present before our eies, may at length by little and little vanish away. Whereupon should grow not onely a wicked vnthankfulness toward the mercie of God, but alfo a certaine flouthefullnes in instructing our children to godlinefse. For by this fpurre we are not a little prickedoward to bring them vp in the earnest feare of God and in the keeping of his law, when we consider that euen immediatly from their birth, he taketh and acknowledgeth them for his children. Wherefore volunte we liet enviously to darken the bountifullnes of God, let vs offer to him our children, to whom he giueth a place among them that be of his familie and houseth, that is to fay, the members of the Church.

The xvii. Chapter.

Of the holy Supper of Christ: and what it ansaileth vs.

After that God hath once receiued vs into his familie, and not onely to take vs as his fervants, but as his children: that he may fulfill the office of a moft good Father, and carefull for his issue, he taketh also vpon him to nourife vs throughout the whole course of our life. And not contented therewith, it pleafed him by a pledge giuen to assure vs of this continuall liberalitie. To this end therefore he hath giuen his Church an other Sacrament by the hand of his onely begotten Sonne, namely a spiritual banquet, wherein Christ testifieth himself to be the quickning bread, wherewith our foules are fed to true and blesfted immortalitie. But forasmuch as the knowledge of so great a mysterie is very necessarie, and according to the greatnesse thereof, requireth a diligent declaration: and Satan, that he might bereave the Church of this inestimable treasure, hath long ago spread misfifes, andsince that time darkenesse, to obscure the light of it, and then hath ftoffe to fervices and battailes that might estrange the minde of the simple from taffing of this holy foode, and hath alfo in our time attempted the fame craft: therefore when I shall haue briefly knitt the summe for the capacitie of the vnlearned, I will vnderke those knottes, wherewith Satan hath endeauored to shame the world. First, bread and wine are signes, which represent vnto vs the invisible foode, which we receive of the fleth and bloud of Christ. For as in baptism God againe begetteth vs doth graffe vs into the fellowship of his Church, and by adoption doth make vs his owne: so we haue faid that he perfunmeth the office of a prouident Father of household, in this that he continually ministreth
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vs meate, that he suffaith: and preserveth vs in that life whereunto he hath by his word begotten vs. Now the onely meate of our soule is Christ, and therefore 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 attaine to heavenly immortality. But for as much as this mysterie of the secret vituage of Christ with the godly is by nature imposible to be comprehended, hee giueth the figure and image thereof in visible signes most fit for our small capacitie: yea, as it were by earneft and tokens giuen, he maketh it so affurred vnto vs as if it were seene with our eies, because this so familiar a similitude entreth euen to the grossest minds, that soules are so fed with Christ, as bread and wine do suffaine the bodyly life. Now therefore we have it declared, to what end this myytticall blissing tendeth, namely to affire vs, that the bodie of the Lord was so once offered for vs, that we now eate it, and in eateing it do feele in vs the effectuall working of that onely sacrifice that his blood was so once shed for vs, that it is vnto vs continually drinke. And so found the words of the promyse there adioyned. Take, this is my body, which is deliuered for you. The body therefore which was once offered for our saluation, we are commanded to take and eate: that when we eee our selves to be made partakers of this, we may cer- tainly determine that the power of his death which bringeth life shall be effectuall in vs. Whereupon also he calleth the cup, the covenant in his blood. For after a certain maner it reneweth, or rather continueth the covenant which he hath once stablised with his blood, so much as pertameth to the confirming of our faith, so oft as he rece- cheth vnto vs that holy blood to be tasted of.

2. A great fruit verily of affiance and sweetnes may godly soules gather of this sacrament, because they have a witnesse, that we are growen together into one body with Christ, so that whatsoever is his we may call ours. Hereupon foloweth that we may boldly promyse vnto our soules, that everlastinge life is ours, whereas he is here: and that the kigdom of heauen, whereinto he is now entred, can no more fall away from vs than from him: againe that we cannot now be condemned by our sinnes, from the guiltines whereof he hath acquited vs, when he willed them to be im- puted to him selfe as if they were his owne. This is the marvellous exchange, which of his inmeasurable bountifullnes 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 goe vp into heauen: that putting vp- on him our mortalitie, he hath giuen vs his immortalitie: that taking on him our weake- nes, he hath strengthened vs with his power: that taking our povertie to himselfe, he hath conuayed his riches to vs: that taking to him the weight of our vnrighetounes, wherewith we were oppressed, he hath clothed vs with his rightounes.

3. Of all these things we have so full a witnesing in this sacrament, that we muet certainly determine, that Christ is truely giuen to vs, as if Christ himselfe were set persent before our eies, and handled with our hands. For this word can neither lye 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 forgiveynesse of sinnes. Whereas he commandeth to take, he signifieth that it is ours. Whereas he commandeth to eate, he signifieth that that is made one substance with vs. Whereas he faith 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 tooke and laid away both, not for his commoditie, but to our saluation. And truely it is to be diligentely marked, that the chief and in a maner whole pith of the sacrament standeth in these words. Which is deliuered for you, which is fled for you. For otherwise it should not so much profite, that the body and blood of our Lord are now distributed, vsifie they had bee once giuen foorth for our redemption and saluation. Therefore they are represen- ted vnder bread and wine, that we should learn that they are not onely ours, but al
also ordained for the nourishment of spiritual life. This is it that we before said, that from the corporal things which are shewed forth in the Sacraments, we are by a certain proportionall relation guided to spiritual things. So when bread is given vs for a signe of the body of Christ, we ought by and by to conceive this similitude: As bread nourisheth, sustayneth, and mainayneth the life of our body: so the body of Christ is the onely meat to quenche and give life to our soule. When we see wine set forth for a signe of his blood: we must call to minde what vs wine bringeth to the body, that we may consider that the same are brought to vs spiritually by the blood of Christ: where vs wine be, to cherish, to refresh, to strengthen, to make merry. For if we sufficiently weigh, what the delivering of this holy body, what the shedding of this holy blood, hath profited vs: we shall plainly perceive that these things which are spoken of bread and wine, according to such proportionall relation doe very well accord with them toward vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not simulie and without higher consideration to reach to vs the body of Christ: but rather that same promiseth, whereby he testifieth, that his flesh is verily meat, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himselfe to be the bread of life, of which whoe eateth, he shall live for ever: to scale (I say) and conforme that promise: and for bringing the same to passe, to send vs to the crofte of Christ, where that promise hath beene truely performed, and in all points fulfilled. For we doe not well and healthfully eate Christ but crucified, when we doe with lively feeling conceive the effectualnes of his death. For whereas he calleth himselfe the bread of life, he did not borrow that name of the Sacramet, as some doe wrongfully expound it: but because he was given vs such of the Father, & performed himselfe such, when being made pattaker of our humane mortalitie, he made vs partners of his divine immortalitie: when offering himselfe for sacrifice, he tooke our accursednes uppon himselfe, that he might fill vs with blessing: when with his death he devoured and swallowed vp death: when in his resurrection he raised vp this our corruptible flesh which he had put on, to glory and vn corruption.

5 It remaineth that by appliance all the same may come to vs. That is done, both by the Gospell, and more clearely by the holy Supper, whereboth he offret himselfe to vs with all his good things, and we receive him by Faith. Wherefore the Sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance, that he made the bread of life, which we continuallie eate, and when it greteth vnto vs the salt and flavour of that bread, then it maketh vs to seeke the strength of that bread. For it promiseth vs, that whatsoeuer Christ did or suffred, the same was done to giue life to vs. Then, that this givings of life is everlasting, by which we may without end be nourish'd, sustayned, and preferred in life. For as Christ should not have bene to vs the bread of life, vnlesse he had beene borne and had died for vs, vnlesse he had riven againe for vs: so now he should not be the same vnlesse the effectualnesse and fruit of his birth, death and resurrection, were an everlasting and immortall thing. All which Christ hath very well expressed in these words. The bread which I will giue, is my flesh, which I will giue for the life of the world. By which words without doubt he signifieth, that his body should therefore be to vs for bread, to the spiritual life of the soule; because it should be giue foorth to death for our salvation: and that it is deliverd to vs to care of it, when by Faith he maketh vs partakers of it. Once therefore he gave it, that he might be made bread, when he gave foorth himselfe to be crucified for the redemption of the world: dayly he greteth it, when by the word of the Gospell he offereth it vnto vs to be receivd, so farre as it was crucified: where he seal eth that deliurance with the holy mystery of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Now herein we must beware of two faultes, that neither doing too much in abasing the signes, we seeme

The highest consideration in this sacrament is of the promiseth whereby Christ hath testified his flesh to be meat and his blood to be drinke us decea.

This Sacrament maketh not Christ to be the bread of life, but testifieth vnto us that he is so such as receiveth him in the due estimation of these mysteries whereby he is receiveth, so receiveth him to eare his flesh & to drinke his blood, an effect of beliesse and a thing to be distingushed from faith. John 6.51.
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seem to plucke them from their mysteries to which they are in a manner knit faft: nor that being immeasurable in advancing the same, we seem in the mean time somewhat to darknen the mysteries themselves. That Christ is the bread of life, where with the faithfull are nourished into eternall salvation, there is no man but he grannteth, vnlesse he be altogether without religion. But this point is not likewise agreed upon amonst 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 else but to beleue in Christ himselfe. But I thinke that Christ meant some certainer and higher thing, in that notable sermon where he commendeth to vs the eating of his flesh, namely, that we are quickened by the true partaking of him; which also he therefore expressed by the words of eating and drinking, lest any man shoulde thinke, that the life which we receive of him is conceived by bare knowledge only. For as not the sight, but the eating of bread sufficeth the body for nourishment: so it behooveth that the soule be truly and throughly made partaker of Christ, that by the power of him it may be quickened into a spiruitall life. But in the mean time we confess that there is no other eating, but of faith: as there can no other be imagined. But this is the difference betweene my words and theirs, that with them to eate is onely to beleue: but I say that the flesh of Christ is eate with beleuing, because by faith he is made ours, and I say that eating is the fruit and effect of faith. Or, if you will have it plainer, with them eate is faith: and I thinke it rather to follow of faith. In wordes verily the difference is but small: but in the thing itselfe, not small. For though the Apostle teacheth that Christ dwelleth in our hartes by faith: yet no man will expound this dwelling to be faith: but all men doe perceive that there is expressede a singular effect of faith, for that by it the faithfull do obtaine to have Christ dwelling in them. After this manner, the Lord meant, in calling himselfe the bread of life, not onely to teach that in the faith of his death and resurrection, salvation is repoed for vs: but also that by true partaking of himselfe it is brought to pasfe,that his life passeth into vs and becommeth ours: like as bread, when it is taken for foodde, miniftreth health and life to the bodie.

6 Neither did Augustine, whom they bring in for their patron, in any other meaning write that we eate by beleuing, than to shew 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 appeaing a farre of, but making himselfe one with vs, that he may be our head, and we his members. Yet do not I utterly disallow that manner of speaking: but onely I deny it to be a full declaration, if they mean to define what it is to eate the flesh of Christ. Otherwise I see that Augustine hath oft said this forme of speech: as when he saith in the third booke of Christian doctrine, Vnlesse ye eate the flesh of the sonne of man: this is a figure teaching that wee must communicat with the passion of the Lord, and must sweeptly and profitably lay vp in remembrance that for vs his flesh was crucified and wounded. Againe when he layeth that the three thousand men which were conected at Peter's sermon, did drinke the blood of Christ by beleuing, which they had shedde by cruel dealing. But in many other places hee honourably setteth out that benefite of faith, that by it our foules are no lesse refreshed with the communicatting of the flesh of Christ, than our bodies are with the bread which they eate. And the same is it which in a certaine place Chryfofome wrieth, that Christ doth not onely by faith, but also indeede make vs his bodie. For he meaneth not that we do from any other where than from faith, obtaine such a benefite: but this onely he meaneth to exclude, that none when hee liceth faith to be named, should conceiue a naked imagination. As for them that will haue the Supper to be onely a marke of outwarde proffession, I doe now passe them oute: because I thinke that I have sufficiently confuted their errour, when I entreated of sacraments generally. Onely this thing let the readers marke, that
that when the cup is called the covenant in the blood, there is a promise expressed that may be of force to confirm Faith. Whereupon followeth, that unless we have respect to God, and embrace that which he offereth, we do not rightly vie the holy Supper.

7 Moreover they also do not satisfie me, which acknowledging that we have some communion with Christ, when they mean to express it, do make vs partakers only of the spirit, without making any mention of flesh & blood. As though all those things were spoken of nothing, that his flesh is verily made, that his blood is verily drunk: that none hath life, but he that eateth that flesh, and drinketh that blood: and such other sayings that belong to the same ende. Wherefore if it be certain that the full communicating of Christ proceedeth beyond their description, as it is too narrowly strained: I will now goe about to knit vp in few words, how large it is and how farre it extendeth it selfe, before that I speake of the contrary fault of excesse. For I shall have a longer disputation with the excessivie teachers, which, when according to their owne grossness they frame a manner of eating and drinking full of absurdity, doe also transfigure Christ stripp'd out of his flesh into a phantast: if yet a man may with any words comprehend so great a mysterie, which I see that I can not sufficiently comprehend with minde: and therefore I doe willingly confesse it, that no man should measure the highnes thereof by the small proportion of my childishnes. But rather I exhort the readers, that they do not confine the sense of their mindes within these two narrow bounds: but endeavour to rise vp much higher, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I have trauelled to say all, thinke that I have yet said but little in respect of the woorthines thereof. And although the minde can do more in thinking than the tongue in expressing: yet with greatest of the thing, the minde alio isTurned and outwchmed. Finally therefore nothing remaineth, but that I must breake foorth into admi- ration of that mysterie, which neither the minde can suffice to thinke of, nor the tongue to declare. Yet after such manner as I can, I will fet foorth the summe of my sentence: which as I nothing doubt to be true, so I trust that it will not be dis- followed of Godly harts.

8 First of al, we are taught out of the Scripture, that Christ was from the beginning that life bringing word of the Father, the fountain and original of life, from whence all things ever received their hauing of life. Wherefore John sometime calleth him the world of life, and sometime writeth that life was in him: meaning that he was then flowing into all creatures, powred into them the power of breathing and living. Yet the same John addeth afterward, that the life was then and not till then openly shewed, when the Sonne of God taking upon him our flesh, gave himselfe to be seen with eyes and felt with hands. For though he did before also spread abroad his power into the creatures: yet becaufe man, being by sinne oft aunged from God, having lost the communion of life, law on every side death hanging over him: that he might recover hope of immortalitie, it behooved that he should be received into the communion of that worde. For how small a confidence maicth thou conceive thereof, if thou heare that the word of God in deedee, from which thou art most farre removed, containeth in it selfe the fulnesse of life, but in thy selfe and round about thee nothing offereth itself to thy eyes but death? But since that fountain of life becomm to dwell in our flesh, now it lieth not a farre off hidden from vs, but presently delucreth itself to be partaken of vs. Yea and it maketh the very flesh, wherein it resteth, to be of power to bringlife to vs, that by partaking thereof we may be fedde to immortalitie. I am ( faith he ) the bread of life, that am come downe from heauen. And the bread which I will give is my flesh, which I will give 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
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vs from heauen, but that in comming down he powred the same power into the flesh which he did put on, that from thence the communicating of life might flow forther vnto vs. Hereupon also these things now follow, 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 now they finde life in their owne flesh. For so they do not onely with easie paffage attaine vnto it, but have it of it selue laid abroad for them and offering it selue vnto them. Only let them hold open the boleome of their hart that they may embrace it being present, and they shall obtaine it.

The flesh of Chrift being (though not of it selue) an unwafted fountaine from whence life floweth, he that will be made to partake thereof, and have fellowship with it.

Ioh. 5.19.

The body & blood of Chrift truely gotten vnto vs, is not bare and naked figures thence in this sa-

Phe. 5:30.

Let the summe bee, that our soules are so fed with the flesh and blood of Chrift, as bread and wine do maintain and sustaine the bodily life: For otherwise the proportionall relation of the figne should not agree, vnleffe soules did find their food in Chrift. Which cannot be done, vnleffe Chrift do truely growe into one with vs, and refelveth vs with the eating of his flesh and drinking of his blood. But although it seeme incredible, that in so great distance of places the flesh of Chrift reacheth to vs that it may be meate to vs: let vs remember how much the secret power of the Spirit do mountith above all our senses, and how foollishe it is to goe about to measure his unmeasurable beneffe by our measure. That therefore which our minde comprehendeth not, let our faith conceiue, that the Spirit truely knitteth in one those things that are seuered in places. Now that same holy communicating of his bodie and blood, whereby Chrift poureth his life into vs, even as if hee pleased it into our bones and marrowes, hee in the Supper also testifieth and sealeth: and that
not with setting before vs a vaine or voide signe, but bringing forth there the effectual working of his spirit whereby he fulfilleth that which he promiseth. And verily be there offereth and delivereth the thing signified to all them that sit at that spiritual banquet: although it be receiv'd with truith of the faithfull only, which receive the great bountifulnes with true Faith and thankfulness of minde. After which manner the Apostle saith, that the bread which we break is the communion of the body of Christ: and that the cuppe 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 object, that it is a figurative speech, by which the name of the thing signified is giuen to the signe. I grant verily that the breaking of the bread is a signe, not the thing it selfe. But this being admitted, yet we shall rightly gather of the deliverance of the signe, that the thing it selfe is deliver'd. For vnlesse a man will call God a deceiuer, he can never be so bold to say that he setteth before vs an emptie signe. Therefore if by the breaking of bread the Lord doth truely represent the partaking of his body, it ought to be out of doubt that he truely performeth and delivereth it. And this rule is always to be holden of the Godly, that so oft as they see the signes ordain'd of the Lord, they certainly thinke and persuade themselfes that the truth of the signified is there present. For to what purpose should the Lord deliuer to thee into thy hand the signe of his body, but to assure thee of the true partaking of it? If it be true, that a visible signe is giuen vs, to seal the gift of an invisibill thing: when we receive the signe of the body, let vs no lesse certainly beleue that the body it selfe also is giuen vs.

11 I say therefore (which both hath bene alway receiv'd in the Church, and al they teach at this day that thinke right) that the holy mysterie of the Supper consisteth of two things: that is to say of the bodily signes, which being set before our eyes do repreffe in vs invisibill things: according to the capacitie of our weake-sesse: and of spiritual truth, which is by those signes both figured and deliver'd. Of what sort that is, when I mean to shew it familiarly, I vse to set three things: the signification, the matter which hangeth of the signification, the vertue or effect which followeth of both. The signification consisteth in the promises, which are after a certaine maner wrappt together with the signe. The matter of substance I call Christ with his death and resurrection. By effect I understand the redemption, righteousness, sanctification, and eternall life, and whatsoever other benefites Christ bringeth vs. Now although all these things have respect to Faith: yet I leaue no place to this caullation: as though when I say that Christ is receiv'd by Faith, I would have him conceiv'd with understanding onely and imagination. For the promises offer him, not that we should sticke fast in the light alone and in bare knowledge: but that we should enjoy the true communicacion of him. And truely I see not how any man may have confidence that he hath redemption and righteounesse in the croffe of Christ, and life in his death, but principally standing upon the true communio of Christ him selfe. For those good things should not come to vs, vnlesse Christ first made him selfe ours. I say therefore, that in the mysterie of the Supper, by the signes of bread and wine Christ is truely deliver'd to vs, yea and his body and blood, in which he hath fulfill'd all obedienc for purchasing of righteounesse to vs: namely that first we should grow together into one body with him: and then being made partners of his substance, we may also feele his power in the communicacion of all his good things.

12 Now I come down to the excelle mixtures, which superstition hath brought in. For herein Satan hath play'd with marvellous subtilitie, that withdrawing the minde of men from heauen, he might fill them with perniciouse error, as though Christ were fastened to the element of breade. And first wee must not dreame such a presence of Christ in the Sacrament, as the craftsmen of the court of Rome haue
Chryfo. Ser. de
spiritu sancto.

The manner of
presence which
the schoolmen
have devised in
this sacrament.

Lib. 4. dist.

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fained: as though the body of Christ were made present with presence of place, to be
haned with hands, to be brooded with teeth, and swallowed with mouth. For this
forme of recantation Pope Nicholas endited to Berengarius, to bee a wittisse of his
repentance: namely with words so faire montrous, that the author of the glofe
crieth out that there is danger, if the readers do wisely take heed to themselves,
lest they sucke out of them an heretike worse then was that of Berengarius. In the
second distortion, in the Chapter beginning thus, Ego Berengarius. But Peter Lombarde,
although he trauell much in excusing the absurditie, yet more inclineth to the con-
trarie sentence. For as we nothing doubt that it hath limits according to the per-
petual nature of the body of men, and is holden in heauen, into which it was once
received, vnntill he returne to judgement: so to draw it backe vnnder these corruptible
elements of to imagine it present every where, we account it to be vitally vnlawfull.
Neither vnder is it so needfull to this that we may enjoy the partaking of it: for as
much as the Lord gueht vs this benefite by his Spirt that we be made one with him
in body, Spirt, and soule. The bonde therefore of this coniuyning is the spirtue of
Christ, by the knitting whereof we be coupled togethers, and as it were a certaine con-
duct, by which whatsouer Christ himselfe both is and hath, is conveyed to vs. For if
we behold the innne shining forth with his beams upon the earth after a certaine
manner to cast forth his substance vnto it to engender, nourish, and quicken the fruits
thereof: why should the extending of beams of the spirtue of Christ be inferior to
convey the communion of his flesh and blood into vs? Wherefore the Scripture,
when it speakeith of our partaking with Christ, declareth the whole force thereof
to the spirtue. Yet in stead of many, one place shall be sufficient. For Paul in the eight
chapter to the Romaines, faith that Christ dwelleth in vs none other wise than by his
spirtue: wherby yet he taketh not away, that communion of his flesh & blood of which
we now speake, but teacheth that the Spirtue alone worketh that we possesse whole
Christ and have him dwelling in vs.

13 The schoolmen thought more shamefully which were withheld with hor-
ror of so barbarous vnGodlinesse. Yet they alfo themselfes do nothing but mocke
with futiler deceites. They graunt that Christ is not contained there by way of cir-
cumfcription nor after a bodily manner; but afterward they intent a way, which
neither themselves doe vnderstand, nor they can declare to other: yet it is such as
falleth to this point that Christ must be sought in the forme of bread as they call it.
For what is it? When they say that the substancie of bread is turned into chrit, do they
not vntil him to the whitenes which they there leave? But (say they) he is so contain-
ed in the Sacrament, that he abideth in heauen: and we determine no other pre-
ience but of habitude. But whatsouer words they bring in to cloake it with a deceit
full colour, this is the ende of all, that that is by consecration made Christ, which be-
fore was bread: that from the clotoure Christ leeth hid vnnder that colour of bread.
Which alfo they are not ashamed in plaine words to expresse: For these be the words
of Lombarde: that the body of Christ, which in it selfe is visible, when the consecra-
tion is ended, lieth hidden and is covered vnnder the forme of bread. So the forme of
that bread is nothing else but a viour, that taketh away the light of the flesh from the
eies. Neither need we many coniectures, to finde what shares they minded to lay with
these words, such the thing it selfe plainly speakeith it. For it is to be seene with howe
great superstition in certaine ages past, not only the common sort of men, but also the
very chiefe of them have beene holde, and at this day be holde in popish Churches.
For having little care of true faith (by which alone we both come into the fel-
lowship of Christ, and doe cleae together with him) so that they have a carnall pre-
cence of him, which they have framed before the word, they thinke that they have him
present enough. Therefore in a fimme, we see that this hath beene gotten by this
wittie futility that bread was taken for God.

14 From
From hence proceeded that same fained transubstantiation, for which at this
day they fight more earnestly than for all the other articles of their faith. For the first
builders of that local presence could not unwinde themselves from this doubt howe
the bodie of Christ shoulde be mingled with the substance of bread, but that by and
by many absurdities did thrust themselves in place. Therefore they were driven of
neceffity to fettle to this intention, that there is made a turning of bread into the bod-
y: not that the body is properly made to God, but because Christ that he might
hide himselfe vnder the forme, bringeth the substance to nothing. But it is maruel-
Ious, that they fell to so great ignorance, yea fchifellef fullenfe, that not only that
Scripture but alfo the content of the olde Church fighting against it, they brought
abroad that monfter. I grant indeed that some of the olde writers sometime vfed the
name of turning: not for that they woulde destroy the substance in the outwarde
fignes, but that they might teach that the bread dedicate to the myfterie differeth far
from common bread and is now other. But ech where they all plainly declare, that
the holy supper confifteth of two partes, an earthly part, and a heauenly: and the
earthly part they doe without controversy expounde to be bread and wine. Truely
whatsoever they babble, it is plaine that in confirming of this doctrine they want the
defence of antiquitie, which they oftentimes presume to set against the euident word
of God. For it is not fo long ago since it was inuented, it was verily vknown not
only to those better ages, in which the purer doctrine of religion yet flourished, but
also even when that fame pureneffe was much defiled. There is none of the old writ-
ers that doth not in express words confesse that the holy fignes in the supper are
bread and wine: although, as we have fayde, they sometime fet it out with divers ti-
tles, to advance the dignitie of the myfterie. For whereas they fay that in the confe-
ration is made a secret turning, that nowe it is another thing then bread and wine:
I haue euene now given warning that they do not thereby mean that the things them-
selves, are brought to nought, but that they are nowe to bee otherwize esteemed than
common meats, which are appointed only to feeede the belly: for as much as in them
is deliverd to vs the spiritual meate and drinke of the soule. This we alfo deny nor.
If (say these men) there bee a turning, it must needs bee that there is of one thing
made another thing. If they meane that there is some thing made which before
was not, I agree with them. If they will drawe it to that their owne imagination, let
them answere me what change they thinke to be made in baptism. For herein the fa-
thers alfo do determine a maruellous turning, when they fay that of a corruptible ele-
ment is made a spiritual washing of the soule, yet none of them denyeth that water
remaineth. But (say they) there is no fuch thing in baptism, as is that in the Supper.
This is my body. As though the qüestion were of thofe wordes, which have a mean-
ing plaine enough: and not rather of that word of turning, which ought to signifie
no more in the Supper than in baptism. Therefore farewell they with these fnares of
syllables, whereby they doe nothing else but bewray their owne hungrierifie. For
otherwize the significacion woulde not agree together vnlike the truth which is there
figured, had a liuely image in outwarde figne. Christes will was by the outwarde
figne to teftifie that his fleshe is meate. If he did not before vs onely an empyte imagi-
nature forme of bread not true bread, where were the correlation of similitude which
should lead vs from the visible thing to the invisible? For, that all things may agree
together, the significacion shall extend no further, but that we bee fed with the forme
of the flefh of Christ. As, if in baptism the forme of water shoulde deceive our eyes,
it shoulde not bee to vs a cernain pledge of our washing: yea by that deceitfull shewe
there shoulde be givne vs an occasion of wauering. Therefore the nature of the faca-
ment is overthrown, vnlike in the manner of signifying the earthly figne an-
were to the heauenly thing. And therefore we looke the truth of this myfterie,
vnlike true bread reprefente to vs the true bodie of Christ. I repeat it againe:
Sith
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Sith the supper is nothing else, but a visible testifying of that promise which is in the first Chapter of John, namely that Christ is the bread of life, which came down from heaven: there must be visible bread vised for a mean whereby that same spiritual bread may be figured: vnlesse wee will that we loose all the fruite which in this behalfe God tenderly granteth to succine our weaknesses. Now by what reason should Paul gather, that all we are one body and one bread, which do together partake of one bread, if there remained onely an imaginative forme and not rather a natural truth of bread?

1 Cor. 10. 17.

The 'visible elements' in this Sacrament changed not in respect of their nature but of their use only.

Exod. 4. 3.

& 7. 10.

1 Cor. 10. 26.


A. 2. 4.

Ex. 17. 6.

& 7. 10.
breaking of bread, and such other. It is certain that their cies were only deceived with the enchantment of the Magicians. As concerning Moses, the matter is more doubtfull, by whose hand it was no more hard for God to make a rod a Serpent, and againe of a Serpent to make a rod, than to cloth Angels with fleshly bodies, and by and by after to viole cloth them. If the nature of this mysterie were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truly nor fitly promiséd vs that in the Supper the fleth of Christ is truly to vs for meate, vntethe true substance of the outwarde signe agree with it. And (as one errore growth of another) the place of Jeremue is so foolishly wrested to prooue tran-substantiation, that it itketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaning that by the crueltie of his enemies, his bread was infected with bitterneffe. As David with a like figure bewaieth that his meate was corruped with gall, and his drinke with v兵器. These men will haue it that the body of Christ was by way of allegoric fastened to the cross. But some of the olde fathers thought to. As though we ought not rather to pardon their ignorance, and to bury their shame, then to adde shamelesse to compell them yet still to fight like enemies with the natural meaning of the Prophet.

16 Other, which see that the proportionall relation of the signe and the thing signified, cannot be overthrown, but that the truth of the mysterie must fall, doe confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffereth no change in itselfe, but hast vnder it selfe the body of Christ inclosed. If they did so declare their meaning, that when the bread is deluered in the mysterie, there is adjoyned the delivering of the body, because the truth is vnfeuera-ble from the signe: I would not much strive with them. But because they placing the body in the bread, doe faie to it a being euer where contrarie to the nature there-of, and in adding vnder the bread, they will haue it lie there hidden: it is necessarie a little while to draw such subtleties out of their dennes. For my minde is not as of ser purose to go through with all this point: but onely that I may lay the foundations of the disputation which shall by and by follow in place fit for it. They will therefore haue the body of Christ to be invisible and immeasurable, that it may be hid vnder the bread: because they thinke they doe not otherwise communicate with him than if he desend into the bread: but they comprehend not the manner of descending, whereby he lifeth vp vserward to himselfe. They lay vppon it all the colours that they can: but when they have said all, it sufficiently appeareth, that they stay vp upon the local presence of Christ. Whence commeth that? even because they can abide to conceu no other partaking of the flesh and bloud, but which consisteth either of joyning and touching of place, or of some grosse enclosing.

17 And, that they may obstinately defende the errore once rashly conceiued, some of them strike not to say, that the flesh of Christ had neuer any other measurings, but so farre and wide as heauen and earth is broad. Whereas he was borne a childe out of the wombe, whereas he grewe, whereas he was spread abroad on the croffe, whereas he was inclosed in the sepulchre, the same was done by a certaine dispensation, that he might be borne and die, and performe the other duties of man. Whereas after his resurrection he was seene in his wonted forme of body, whereas he was taken vp to heauen, whereas last of all also after his ascension he was seene of Stephen and Paul: 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 vse vp Mar- ion out of hel. For no man can doubt that the body of Christ was a fantastical thing, if he was of such fature. Some slip away somewhat more subtly, with saying that this body which is given in the sacrament is glorious and immortall: and that therefore it is no absurditie, if it be contained in many places, if in no place, if with no forme, vnder the Sacrament. But I ask what manner of body Christ gave:
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Matt. 17.2.

Ezai. 53:4.

The bodie and blood of Christ though not asfemned once, yet spiritually delivered in the bread and wine of the holy Eucharist.

18 Now if they lift to fasten the body and blood of the Lord to bread and wine: the one shall of necessity be plucked in sunder from the other. For as the bread is deliuered feuerally from the cup, so the body visited to the bread must needs be divided from the blood inclosed in the cup. For when they affirme that the body is in the bread and the blood in the cup: and the bread and wine are by spaces of place distant the one from the other: they can by no shift escape, but that the body must be feuered from the blood. But whereas they are wont to allege, that by accompanying (as they faine) in the body is the blood, and likewise in the blood is the body, that verily is too tripping: for as much as the signes in which they are incloset, are so sundered. But if we be lifted vp with our eyes and minds to heaven, that we seeke Christ there in the glorie of his kingdome: as the signes doe allure vs to him whole, so under the signe of bread we shall be fed with his body, under the signe of wine we shall feuerally drinke his blood, that at length we may enjoy him whole. For although he hath taken away his flesh from vs, and in his body is ascended vp into heaven, yet he setteth at the right hand of the father, that is to say he reigneth in the power, and maiestrie, and glorie of the father. This kingdome is neither bounded with any spaces of place, nor compassed about with any meaurings, but that Christ may shew forth his might wherefoever it pleasaunt him both in heaven and in earth: but that he may shew himselfe present with power and strength: but that he may alwayes be at hande with them that be his, breathing his life into them, may live in them, strengthen them, quicken them, preserve them safe, even as if he were present in body: finally, but that he may feede them with his owne body, the communion whereof hee doth by the power of his spirit powre into them. After this manner the body and blood of Christ is deliuered to vs in the Sacrament.

19 But we must appoint such a presence of Christ in the supper, as may neither fasten him to the element of bread, nor shew him vp in the bread, nor by any meane compass him in, (for it is plain that all these things are but his heavenly glorie) finally such as may neither take from him his owne measure, nor diuersly drawe him in many places at once, nor faie to him such an unmeasurable greatness as is spread abroad through out heaven and earth, for these things are plainely against the truth of the nature of manhood. Let vs (I say) never suffer these two exceptions to be taken away from vs. The one, that nothing be abated from the glorie of Christ, which is done, when he is brought vnder the corruptible elements of this world, or is bounde to any earthly creatures. The other, that nothing be by faying, applied to his body, that agreeeth not with the nature of man: which is done, when it is either faide to bee infinite, or is set in many places at once. But these absurdities being taken away,
away, I willingly receive whatsoever may avail to express the true and substantial communication of the body and blood of the Lord, which communicating is delivered to the faithful under the holy signes of the supper: and so that they may be thought not to receive it by imagination only or understanding of minds, but to enjoy it in due to the food of eternal life. Why this sentence is so hateful to the world, and all defence taken away from it by the vainst judgements of many, there is no cause at all, but for that the dull hath with horrible bewitching maddened their minds. Truely that which we teach, doth in all points very well agree with the Scriptures: it containeth neither any absurditie, nor darkenes, nor doubtfulnesse: it is not against true godlines and sound edification: finally, it hath nothing in it, that may offend, sauing that in certaine ages past, when that ignorance and barbarouines of Sophisters reigned in the Church, so cleere light and open truth hath been unworthily oppreessed. Yet because Satan at this day also travaileth by troublesome spirits to spot it with all the flanders and reproches that he can, and bendeth himselfe to no other thing with greater endeauor: it is profitable the more diligently to defende and refuse it.

20. Nowe before that we go any further, we must entreate of the false institution of Christ: specially because this is the most glorious objection that our adversaries have, that we depart from the words of Christ. Therefore, that we may be discharge of the false cause of malice wherein they burden us, our firste beginning shall be at the exposition of the words. Three Evangelistes and Paul rehearse, that Christ tooke bread: when he had given thankes he brake it, gave it to his disciples and said, Take, eate, this is my bodie which is deliuered, or broken for you. Of the cup Matthew and Mark saie thus: This cup is the bloud of the newe Testament, which shall bee shed for manie unto forgivenes of sinnes. But Paul and Luke saie thus: This cup is the newe testament in my bloud. The patrones of transubstantiation will have by the pronoune (this) the forme of bread to be signified, because the confecration is made in the whole content of the sentence, and there is no sub stance that can bee shewed. But if they be holden with religious care of the words, because Christ testified, that that which he reached into the disciples handes, was his body: truly this their devise, that that which was bread is nowe the bodie, is most farre from the proper meaning of them. That which Christ tooke into his handes and gave the Apostles, hee affirmed to be his body: but he tooke bread: who therefore cannot understand that bread is yet shewed? and therefore there is no greater absurditie, than to remoue that to the forme, which is spoken of the bread. Other, when they expound this worde (is) for (to be transubstantiate,) do flee to a more enforced and violently wrested glove. Therefore there is no cause why they should pretend that they be moued with reverence of wordes. For this was unheard of among all nations and languages, that the worde (is) should be taken in this sense, namely for to be turned into another thing. As for them that leave bread in the supper, and affirme that there is the body of Christ, they much differ among themselves. They which speake more modestly, although they precisely exact the letter. This is my bodie, yet afterwardes warue 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 have already touched somewhat; and we shall by and by have occasion yet to speake more. Now I dispute onely of the wordes, by which they say they are restrained that they cannot admit bread to be called the bodie, because it is a signe of the bodie. But if they shunne all figures, why do they leape away from the plain shewing of Christ, to their owne manners of speaking more differing from it? For there is great difference betweene this that bread is the bodie, and this that the bodie is with bread. But because they saue it to be impossible, that this simple proposition might stande, that bread is the bodie: they have attempted to escape away

The words of Christes institution, in words held, in deed perversed, for taken by the authors as well as transubstantiation as consubstantiation.


Mark. 14:22.


1 Cor. 11:24.
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away by those formes of speech, as it were by crooked turnings. Some more bolde
sticke not to affirme that even in proper speaking, bread is the body, and by this mean
they truely proue themselfes to be literall men. If it be objected, that therefore the
bread is Christ, and is God: this verifie they will denie, because it is not exprefted
in the wordes of Christ. But they shall nothing pruefaile by denying it: forasmuch as
all doe agree that whole Christ is offred vs in the Supper. But it is an intolerable
blasphemie, that it be without figure spoken of a fraile and corruptible element, that
it is Christ. Nowe I ask of them, whether these two propositions bee both of one
effect, Christ is the fonne of God, and bread is the bodie of Christ. If they grant that
they are diuerfe, (which we will enforce them to grant whether they will or no) then
let them anfweare whence commeth the difference. I think they will bring none
other but that the bread is after the sacramental manner called the body. Whereup
on followeth, that Christes wordes are not subject to the common rule, nor ought
to be tried by Grammar. Also I ask of the preface and stiffe requirers of the letter,
where Luke and Paul do call the Cup the Teftament in the bloude, whether they do
not exprefse the fame thing which they did in the first part, where they call bread
the bodie. Truely the same religion was in the one part of the mysterie that was
in the other: and becaufe shortenesse is darke, longer speech doth better open the
meaning. So oft therefore as they shall affirme by one worde, that the bread is the
bodie: I will out of moe worde bring a fite exposition, that it is the Teftament in
the bodie. For why? Shall we neede to feeke a more faithfull or furer expofitor than
Paul and Luke? Neither yet doe I tende heneunto, to diminish any thing of that
communicating of the bodie of Christ which I have confessed: onely my purpose is
to confufe that foolish wauwardnesse, whereby they doe fo hatefully braue about
words. I vnderstand, by the authorities of Paul and Luke, that the bread is the body of
Christ, because it is the covenant in the body. If they fight against this, they have
warre not with me, but with the spirite of God. Howfeeuer they crye out that they be
touched with reverence of the words of Christ, whereby they do not figuratively un-
derstand thofe thinges that are plainly fpoken: yet this is not a pretence rightfull
enough, why they should fo refufe all the reasons which wee obiect to the contrarie.
In the meane time, as I haue already giuen warning, it is convenient to leafe, what
maner of thing this is, The teftament in the body and bloud of Christ: becaufe the
covenant ftablished with the sacrifice of death, should otherwise not profite vs, vn-
lesse there were adoeyned that fervet communicating whereby we growe into one
with Christ.

21 It remaineth therefore that for the affinitie which the things signified haue
with their signes, we confesse that the felfe name of the thing was giuen to the signe :
figuratiuely in deed, but not without a moft fit proportionall agreement. I leave alle-
gories and parables, let any man though quarrell that I feele startingholes, and
wander out of the present purpofe. I say that this is a speech by figure of transnomi-
 nations which is commonly vied in the Scripture, when mysteries are entreated of. For
neither can you otherwise vnderstand that which is faide: that circumcision is a co-
covenant: that the lambe is the pas leouer: that the Sacrifices of the law are expiations:
sufallie that the rocke, out of which water flowed in the defert, was Christ, vnlesse
you take it to be fpoken by way of transferring of names. Neither are names tran-
ferred only from the higher name to the lower: but contrariwise the name of the vis-
ible signe is also giuen to the thing signified: as when it is faide that God appeare to
Moses in the bath: when the arke of covenante is called God, and the face of God: and
the doue is called the holy Ghoft. For though the signe differ in substance from the
thing signified: because this is spirtuall and heavenly, and that is corporall and visi-
ble: yet because it doth not onely figure the thing which it is holily appointed to re-
represent, as a naked and emptie token, but doth also truely deliver it in deed: why

may not the name of the thing rightly accorde with it? If signes devised by men, which are rather images of things absent, then marks of things present, which selfe absent things, they doe oftentimes deceitfully shadowe, are yet sometime garnished with the titles of the things: then those things that are ordained of God, doe by much greater reason borrowe the name of those things, of which they alwaye both bear a sure and not deceitfull signification, and have the truth adioyned with them. There is therefore so great likenesse and neerenesse of the one to the other, that it is easie to drawe their names to and fro. Therefore let our adversaries ceaze to heape vnfaoure scoffings against vs, in calling vs Tiopits, because we expound the sacramental manner of speaking after the common vfe of the Scripture. For whereas the Sacraments agree together in many things: in this transferring of names, they have all a certaine communitie together. As therefore the Apostle teacheth, that the stone out of which spirituall drinke did spring to the Israelites, was Christ, because it was a visible signe, vnder which that spirituall drinke was truly indeede but not discernably to the eie perceiued: so bread is at this day called the bodie of Christ, for as much as it is a signe whereby the Lorde offereth to vs the true eating of his body.

Neither did Augustine otherwise thinke or speake leaft any man should despise this as a new invention. If (faith he) the sacraments had not a certaine likenesse of these things whereof they are sacraments, they should not be sacraments at all. And of this likenesse oftentimes they take the names of the things themselves. As therefore after a certaine manner the sacrament of the body of Christ, is the body of Christ: the sacrament of the blood of Christ, is the blood of Christ: so the sacrament of faith is faith. There be in him many like places, which it were superfluous to heape together, faith that one sufficeth: saying that the readers must be warned that the holy man teacheth the same thing in the epistle to Euodius. But it is a trifling shift to say, that where Augustine teacheth, that when transferring is often and commonly vfed in mysteries, he maakes no mention of the Supper: because if this shift were receiued, we might not reason from the generaltie to the specialtie, neither were this a good argument: Euerie feeling creature hath power of mooounge, therefore an oxe and an horse haue power of mooounge. Howbeit long disputation hereof is in another place ended by the words of the same holy man, where he faith, that Christ stiched not to call it his body, when he gaue the signe of his body. Against Adimantus the Manichean, in the twelfth chapter, And in another place vpon the third Psalmes, Maruellous (faith he) is the patience of Christ, that he receiued Judas to the bancker, wherein he committed and delivered to his discipes the figure of his body and blood.

22 But if some precise man, being blinde at all the rest, do stand onely vpon this word (this is) as though it feuered this mysterie from all other, the solution is easie. They say that the vehement of the substantiue verbe (is) is so great that it admiteth no figure. Which if we graunte to them: even in the words of Paul is read the substantiue verbe, where he calleth bread the communieating of the body of Christ. But the communiciating is another thing than the body it selfe. Yea commonly where Sacraments are entreated of, we finde the same word vfed. As: this shall be to you a coveniant with me. This Lambe shall be to you a passaouter. To reheare no more: when Paul faith that the rokke was Christ, why doe they take the substantiue verbe in that place to be of lesse vehement then in the speech of Christ? Let them also answere, where John faith, the holy Ghost was not yet, because Jesus was not yet glorified, of what force the substantiue verbe is in that place. For if they abide fastened to their rule, the eternall essence of the holy Ghost shall be destroyed, as though it tooke beginning at the ascension of Christ. Finally let them answere, what meaneth that saying of Paul, that Baptisme is the washing of regeneration and renewing, which it is euent to be unprofitable to many. But nothing is stronger to confute them, than that saying of Paul, that the Church is Christ. For bringing a similitude of the
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the body of man, he addeth, So is Christ: in which place he understandeth the onely begotten soune of God, not in himselfe, but in his members. 

Hereby I thinke I have obtained that to sound witted and uncorrected men the blunders of our enimies, are lothsome, when they spread abroad, that we withdrawe credite from the words of Christ: which we doe no lesse obediently embrace than they, and doe weigh them with more godly reverence. 

Yea their negligen carelesse sheweth that they doe not greatly care what Christ meant, so that it give them a buckler to defend their obstinacie: like as our earnest searching ought to be a wittnesse how much we esteem the authoritie of Christ. They odiously spread abroad, that naturall sense of man withholdeth vs from beleaung that which Christ hath uttered with his owne holy mouth: but how maliciously they burden vs with this slander, I have a great part alreadie made plain, and hereafter it shall more cleerely appeare. Therefore nothing withholdeth vs from beleaung Christ when he speakeith, nor from obeying to soone as he doth but with becke will this or that. Onely this is the question, whether it be vnlawfull to inquerie of the naturall meaning.

23. These good matters, that they may seeme well lettered, doe forbid men to depart be it rather so little from the letter. But I on the other side, when the scripture nameth God a warlike man, because I see that without figurative translation it is too rough a manner of speaking, doe not doubt that it is a comparison taken from men. And truly upon none other pretence in the olde time the Anthropomorphites troubled the true teaching fathers, but that catching fast hold of these sayings, The eyes of God doe see, It went vp to his eares, His hand stretched out, The earthe his footstoole, they cried out that God had his body taken from him, which the Scripture assigneth unto him. If this law be received, our wondrous barbarousnes shall overthrow the whole light of faith. For what monsters of abfurdisties may not pervert men to garlie out, if it be granted them to allege every small title to stablise their opinions? That which they object, that it is not likely, that when Christ prepared for his Apostles a singular comfort in adversitie, he did then speake in a riddle or darkly, maketh our side. For if it had not come in the minds of the Apostles that bread was figuratively called the body, because it was the signe of the body, they had without doubt been troubled with so monstros a thing. Almoﬆ at the same moment John reporteth that they did stick in perplexitie at every of the least difficulties. They which firue among themselves, how Christ will go to the father: and doe moue question, how he will go out of the world: they which understand nothing of those things that are spoken concerning the heavenly father, till they see him: how would they have been so eafe to beleue that which al resaon refueth, that Christ sitteth at the board in their fight, and is inclosed invisible vnder bread? Whereas therefore they in eating the bread without doubting, testifie their content, hereby appeareth that they tooke Christs wordes in the same sense that we doe, because they remembredd 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 disciplin, as is to vs, a certaine and cleere comfort, entangled with no riddle. Neither is there any other cause whysome should depart from our exposition, but because the inchaunement of the diuell hath blinded them, namely that they should finde darknesse to themselves, where the exposition of an apt figure oftereth it selfe. Moreover if wee preciselie stande upon the wordes, Christ should wrongfully have spoked in one place severally another thing concerning the bread than he speakeath of the cup. He calleth the bread his bodie, he calleth the wine his bloud: either it shall be a confused vaine repetition, or it shall bee such a partition as shall divide the body from the bloud. Yea it shall as truly be faide of the cup. This is my body, as of the bread it selfe, and it may likewise interchangeably bee faide, that the bread is the bloud. If they answere that we must consider to what end or vse the signes were ordainde: I graunt it in deede: but in the meane time
time they shall not vnwinde themselues, but that their error must draw this absurditie with it, that the bread is the blood, and the wine is the body. Now I wote not what this meaneth, when they graunt the bread and the body to be divers things, yet to affirme that the one is spoken of the other properly and without any figure, as: if a man should say that a garment is indeed a thing differing from a man, and yet that it is properly called a man. In the meanes while as though their victorie consisted in obstinacie and railing, they lay that Christ is accused of lying, if an exposition be sought of the worldes. Now it shall be ease for vs to shew to the Readers how vnaught wrong these catchers of syllables doe to vs, when they fill the simple with this opinion, that we withdraw credit from the words of Christ, which we have prooued to be furiously perverted and confounded by them, but to be faithfully and rightly expounded by vs.

24. But the slander of this lie cannot be vitterly purged, till another crime be wiped away. For they spred abroad, that we be so addicted to naturall reason, that we give no more to the power of God, than the order of nature suffereth and common fense teacheth. From so malicious slanderes I appeale to the very doctrine it selfe which I have declared; which doth clearely enough shew, that I doe not measure this mystery by the proportion of mans reason, nor doe I make it subject to the lawes of nature. I beseech you, haue we learned out of naturall phylofophie, that Christ doth so from heauen feede our Soules and bodies with his flesh, as our bodies are nourished with bread and wine? Whence commeth this power to flesh, that it may give life? All men will say that it is not done naturally. It will no more please mans reason, that the flesh of Christ reacheth to vs, that it may be food unto vs. Finally whosoever hath taft of our doctrine, shall be rauifhed into admiration of the secret power of God. But these good men that be so zealous of it, forge to themselves a miracle, which being taken away, God himself vanisht with his power. I desire to haue the Readers once againe warned, that they diligently vsey what our doctrine bringeth, whether it hang vpon common fense, or with the wings of Faith, surmounting the world, climbeth vp beyond it into the heauens. We say that Christ as well with the outward signe as with his spirit, descendeth to vs, that he may truely quicken our soules with the substance of his flesh and of his blood. In these few words he that perceiued not to be contained many miracles, is more than fenselesse: forasmuch as there is nothing more beside nature, than that Soules should borrow spirituall and heauenly life, of the flesh which took her beginning of the earth, and which was subject to death. Nothing is more incredible, than that things distant and a fander by the whole space of heauen and earth, should in so great distance of places not onely be conioyned but also viritied, that Soules may receiue foode of the flesh of Christ. Therefore let wayward men cease to procure hatred to vs, by a filthy slander, as though we did eneniouly restraine any thing of the immeasurable power of God. For they doe either too foolishly errore too malicously lie. For it is not here in question what God could, but what he would. We affirme that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in al things, except sin. What maner of thing is our flesh? Is it not such as consifeth of the certaine measure of it, as is contained in place, as is touched, as is scene? And why (say they) may not God make that one selle same flesh may occupy many and divers places? May be contained in one place, may be without measure and forme? Thou mad man, why requirest thou of God to make flesh at one selle time to be and not to be flesh? Like as if thou shouldest instantly require, him to make at one selle time the light to be both light and darkenes. But he will not of all the light, darknesse to be darkenesse, flesh to be flesh. He shall in deed when it pleaseth him, turne darkenes into light, and light into darkenes, but when thou requirest that light and darkenesse may not differ, what does thou else but pervert the order of the wisedome of God? Therefore

The unmeasurable power of God, not at all diminished by them who refuse the doctrine of consubstantiation.

Heb. 4.15.
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Therefore flesh must be flesh: and Spirite Spirite, every thing in such law and condition as God hath created it. But such is the condition of flesh, that it must be in one yea and that a certaine place, and consist of her measure and of his forme. With this condition Christ tooke flesh upon him, to which (as Augustine witnesseth) he hath given indeed vn corruption and glory, but he hath not taken from it nature and truth.

25 They answere, that they have the worde, whereby the will of God is made pleine: namely if it be granted them to banish out of the Church the gift of exposition, which may bring light to the word, I grant that they have the word: but such as in old time the Anthropomorphites had, when they made God having a body: such as Mariion and the Manichees had, when they fained the body of Christ to be, either heauenly or phantastical. For they alleaged for testimonies, The first Adam was of the earth earthly, the second Adam is of heauen, heauenly: Againe, Christ abased himselfe, taking upon him the forme of a servant, and was found in likeness as a man. But the grosse eaters thinke that there is no power of God, vnde with the monster forged in their braines, the whole order of nature be overthrown: which is rather to limite God, when we couet with our fained intentions to prooue what he can doe. For out of what word have they taken that the body of Christ is visible in heauen, but lurketh invisible in earth vnder innumerable little peeces of bread? They will say that necessitate requireth this that the body of Christ should be given in the supper. Verily because it pleased them to gather a fleshly eating out of the worde of Christ: they being carried away by their owne forejudgement, were driven to necessitie to couene this litlle leene, which the whole Scripture crieth out against. But that any thing is by vs diminished of the power of God, is so falde that by our doctrine the praise of it is very honorably set out. But forasmuch as they alway according vs, that we defraud God of his honor, when we refuse that which according to common sense is hard to be beleued, although it have been promisied by the mouth of Christ: I make against the same anwvere that I made even now, that in the mysteries of Faith we doe not aske counsell of common sense, but with quiet willingnes to learne, and with the spirit of meeknes, which James commendeth, we receive the doctrine come from heauen. But in that when they perriciously erro, I deny not that we follow a profitable moderation. They hearing the words of Christ, This is my body, imagine a miracle most far from his mind. But when out of this fained inuention arife foule absurdities, because they have already with headlong halfe put sheres vpon thesclues, they plunge themsfelues into the bottomlesse depth of the almightynes of God, that by this meanes they may quench the light of truth. Hereupon commeth that proude precisenenes: We will not know how Christ lieth hid vnder the bread, holding our felves contented with this saying of his, This is my body. But we, as we doe in the whole Scripture, doe with no lesse obedience then care, studie to obtaine a sound understanding of this place: neither doe we with preposterous heate rashly and without choice catch hold of that which first chrucheth it felle into our mindes: but vning diligent musing vpon it, we embrace the meaning which the spirit of God ministreth: and standing thereupon we doe from aloft desipe whatsoever earthly wisdome is set against it. Yea we hold our mindes captive that they may not be bolder so much as with one little word to carpe against it: and doe humble them, that they may not dare to rise vp against it. Hereupon sprung vp the exposition of the worde of Christ, which to be by the commun vlage of the Scripture common to all Sacraments, all they that have been thought but meanely executed therein, doe know. Neither doe we, after the example of the holy Virgin, thinke it lawfull for vs, in a hard matter to enquire how it may be done.

26 But because nothing shall more auade to confirm the Faith of the Godly, than when they have learned that the doctrine which we have taught is taken out of...
of the word of God, and standeth upon the authority thereof: I will make this also evident with as great briefness as I can. The body of Christ, since the time that it rose again, not Aristotle but the Holy Ghost teacheth to be limited, and that it is comprehended in heaven until the last day. Neither am I ignorant that they boldly mock out those places that are alluded for this purpose. So oft as Christ faith that he will depart, leaving the world, they answer that that departing is nothing else but a changing of mortal state. But after this manner, Christ should not set the Holy Ghost in this place to supply (as they call it) the want of his absence: forasmuch as he doth not succeede into this place, nor Christ himself doth descend againe out of the heavenly glory to take upon him the state of mortal life. Truely the coming of the Holy Ghost, and the ascending of Christ are things set as contrary: therefore it cannot be that Christ should according to the flesh dwell with vs after the same manner that he senteth his Spirit. Moreover he in plaine words expresseth, that he will not be alway with his Disciples in the world. This saying also they thinketh that they doe gaily wipe away, as though Christ said that he will not alway be poor and miserable or subject to the necessitie of this fraile life. But the circumstance of the place cryeth plainly to the contrarie, because there is not intreated of pouerbie 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 neere unto riotous excess, therefore they had rather that the price thereof which they thought to be ill wasted, had beene bestowed vpon the poor. Christ answereth that he shall not alway be present that he may be worshipped with such honour. And none otherwise did Augustine expound it, whose words be these which are nothing doubtfull. When Christ said, Ye shall not alway have me, he spake of the presence of his body. For according to his maiefie, according to his prouidence, according to his vnspikeable and imvisible grace, this was fulfilled which he said, behold, I am with you even to the ending of the world. But according to the flesh which the word tooke vnto him, according to this that he was borne of the Virgin, according to this that he was taken of the Lewes, that he was fastened to the tree, that he was taken downe from the croffe, that he was wrapped in linnen clothes, that he was laid in the grave, that he was manifestly shewed in the resurrection, this was fulfilled, Yee shall not alway haue me with you. Why so? Because he was conuerfant according to the presence of his body fortie daies with his Disciples, and while they accompanied him in seeing not in following he ascended. He is not here: for he sitteth there at the right hand of the Father. And ye he is here: because he is not gone away in presence of Maiestie. Otherwise according to the presence of Maiestie 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 flesh, the Church had him a few daies: now the holdeth him by Faith, but seeth him not with eyes. Where that I may note this also briefly) he maketh him present to vs three waies, by maieftie, prouidence, and vnspikeable grace, vnder which I comprehend this maruellous communion of his body and blood: if so that we understand it to be done by the power of the holy Ghost, not by that fained enclosing of his body vnder the element. For our Lord hath testified, that he hath flesh and bones which may be felt and seene. And to goe away and Ascende do not signifie to make a shew of one ascending and going away, but to doe in deede that which the words founde. Shall we then (will some man say) assigne to Christ some certaine coaft of heauen? But I anfwered with Augustine that this is a most curious and superfluous question, if so that yet we beleue that he is in heauen.

27 But what doth the name of Ascending so oft repeated? doth it not signifie a remouing from one place to another? They deny it: because after their opinion by height is onely signified Maiestie of Empire. But what meaneth the very manner of
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of ascension? was he not in sight of his Disciples looking on, lifted up on high? Do not the Evangelists plainly declare that he was taken up into the heavens? These witty Sophisters do answer that with a cloud set betweene him and them he was conuoyed out of their sight, that faithfull might learn that from thence forth he should not be visible in the world. As though, to make credit of his invisible presence, he ought not rather to vanish away in a moment, or as though the cloud ought not rather to compass him before that he stirred his foote. But when he is carried up high into the aire, and with a cloud cast vnderneath him, teacheth that he is no more to be fought in the earth: we safely gather, that now he hath his dwelling place in the heavens: as Paul also affirmeth, and from thence biddeth vs to looke for him. After this manner the Angels warned the Disciples, that they in vaine gazed vp into heaven: because Iesus which is taken vp into heaven, shall so come as they have seen him goe vp. Here also the aduersaries of sound doctrine start away with a pleasant shift as they think, saying that he shall then come visible, which never went out of the earth but that he abideth invisible with them that be his. As though the Angels did there signify a double presence, and do not simply make the Disciples witnesses of his going vp seeing it with their eyes, that no doubting might remaine: even as if they had said: he in your sight beholding it, being taken vp into heaven, hath claimed to himselfe the heauenly Empire: it remaineth that ye patiently abide in expectation, till he come againe the Judge of the world: because he is now entred into heaven, not that he may alone possesse it, but that he may gather together with him you and all the godly.

28 But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it with the contentious voices of the old writers, and specially of Augustine: I will in few wordes declare how pervertely they goe about it. For whereas their testimonies have been gathered together of learned and godly men, I will not doe a thing already done: let him that will, feeke them out of their works. I will not heape together, neither out of Augustine himselfe, all that might make to the purpose: but will be content to shew by a fewe that he is without controversie whole on our side. As for this that our aduersaries, to vitiate him from vs, doe allege that it is commonly read in his booke, that the flesh and blood of Christ is distributed in the supper, namely the sacrifice once offered in the cross: it is but calling: fith he also calleth it either thanksgiving, or the Sacrament of the body. But in what sense he vseth the words of flesh and blood, we neede not to secke with long compassing about: forasmuch as he declareth himselfe, saying that Sacramentes take their names of the likenes of the things which they signifie: and that therefore after a certaine manner the sacrament of the body is the body. Wherewith accordeth another place which is well enough known, The Lord nodded not to say, This is my body, when he gave the signe of it. Againe they object, that Augustine writeth expressly, that the body of Christ flocketh to the ground, and entrest into the mouth: even in the fame sense, that he affirmeth it to be consumed, because he joyneth them both together. Neither doth that make to the contrary, which he faith, that when the mystery is ended the bread is consumed: because he had a little before said: fith these things are known to men, forasmuch as they are done by men, they may haue honor as things: but as maruellous things, they may not. And to no other end tendeth that which our aduersaries doe too vnaudibly draw to themselves: that Christ did (after a certaine manner) bere himselfe in his owne hands, when he receeved the mythicall bread to the Disciples. For by enteterling this aduerbe of likenesse (after a certaine manner) he sufficiently declareth, that he was not truely nor really inclosed vnder the bread. And no maruell: fith in another place he plainly affirmeth that bodies, if places of places be taken from them, shall be no where: and because they shall be no where, they shall not be at all. It is a hungry caualiation, to say that in that place is not entreated.
entreated of the Supper, in which God uttereth speciall power: because the question was moved concerning the flesh of Christ, and the holy man of set purpose answering faith: Christ gave immortality to his flesh, but took not nature from it. After this forme it is not to be thought that he is eeh where spead abroad: for we must beware that we do not so affirme the Godhead of the man, that we take away the truth of the body. And it followeth not, that that which is in God must be eee where as GOD is. There is a reason by and by added: for one person is God and man, and both are one Christ: eeh where, by this that he is God: in heauen, by this that he is man. What a negligence had it beeue, not to except the mystery of the Supper being a thing so earnest and weighty, if there had beeue in it any thing against the doctrine which he entreated of. And yet if a man doe heedfully read that which followeth within a little after, he shall finde that under that generall doctrine, the Supper is also comprehended, that Christ the onely begotten Sonne of God and the same the Son of man, is eeh where whole present as God: that he is in the Temple of God (that is in the Church) God as it were there dwelling, & in some certaine place of heauen by reason of the measure of his true body. We see how, to the vnitng of Christ with the Church, hee doth not draw the body out of heauen: which suerely he would have done, if the body of Christ were not truly meete to vs vnfeble, it were enclosed under bread. In an other place defining how the faithful doe now possesse Christ. Thou hast him (faith he) by the signe of the Crosse, by the Sacrament of Baptisme, by the meare and drinke of the Altar. How rightly he reckoneth a superstitious v mileage among the signes of the presence of Christ, I do not now dispute: but he that compareth the presence of the flesth to the signe of the Crosse, sufficiently sheweth that he fineth not a two bodied Christ, that the same he may lerre hidden under the bread, which fineth 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 majestie, we alwaye have Christ: that according to the presence of the flesth, it is rightly saide, Me ye shall not alwaye have. They anwre, that this is also added, that according to an vnfeble and invisibl grace, it is fulfilled which is said of him, I am with you, even unto the ending of the world. But that is nothing for their advantage: because this is at length restrained to his majestie, which is ever in comparison set against the body, and his flesth by expresse name is made different from his grace and power. As in another place the same comparison of contraries is read in him, that Christ by bodily presence left the Disciples, that by spiritual presence he may be still with them: where it is plaine that the substance of the flesh is distinguished from the power of the spirit, which conioyneth vs with Christ, though we be otherwise fare severed by distance of places. The same manner of speaking he oftentimes saith, as when he faith: He is to come againe to the quicke and the dead with bodily presence, according to the rule of Faith and found doctrine. For with spiritual presence he was alio to come to them, and to abide with the whole Church in the world untill the ending of the world. Therefore this speecch is directed to the beleuers whom he had already begonne to faue with bodily presence, and whom he was to faue with bodily absence: that he might with his Father faue them with spiritual presence. To take bodily for visible is but tribling: fishe he saith also the body in comparison against the diuine power: and adding (to faue with the Father) he clearely expresseth that he doth powre abroad his grace from heaven to vs by his Spirit.

29 And sith they put so much confidence in this lurking hole of invisibl presence, goe too lest vs see how well they hide themselves in it. Firste they shall not bring forth one syllable out of the Scriptures, whereby they may prove that Christ is invisibl: but they take that for confessed which no man that hath founde it will graunte them, that the body of Christ can not otherwise be gien in the Supper but being covered with the viler of bread. And this is the very point about which they
they thrive with vs, so farre is it off from having the place of a principle. And when they so babble, they are compelled to make a double body of Christ: because after their opinion it is in itself visible in heaven, but invisible in the Supper after a special manner of dispensation. But how truly this agreeth, it is easy to judge both by other places of Scripture, and by the witness of Peter. Peter saith that Christ must be holden or contained in heaven, till he come againe. Therefore teach that he is everywhere, but without forme. They take exception & say that it is vain in dealing, to make the nature of a glorified body subject to the laws of common nature. But this answer draweth with it that doting error of Sermata, (which is worthy to be abhorred of all the godly) that the body was swallowed vp of the Godhead. I do not say that they thinke so. But if this be reckoned among the qualities of a glorified body, to fill all things after an invisible manner, it is evident that the bodily substance is destroyed, and that there is left no place of the Godhead and the nature of man. Againe if the body of Christ bee of so many fashions and divers, that it is feene in one place, and is invisible in another: where is the very nature of a bodie which consisteth of his measured proportions? and where is vntrie? Much more rightely doth Tertullian say, which affirmeth that the bodie of Christ was a true and natural body, because in the mysterie of the Supper the figure of it is for before vs for a pledge and assurance of the spiritual life. And verily Christ saide of his glorified body, see and feele, for a Spirit hath not flesh and bones. Loe by Christes owne mouth the truth of the flesh is proved, because it can be felt and seene: Take away these things, then it shall cease to be flesh. They shall flee to their deane of dispensation which they have framed to themselues. But it is our parte so to embrace that which Christ absolutely pronounceth, that that which he meanteth to affirm may be of force with vs without exception. He prooucth himselfe to be no Ghost, because he is visible in his flesh. Let that be taken away which he claimeth as proper to the nature of his body: must they not then be faine to come a newe definition of a body? Nowe whither focuer they turne themselves about, their fained dispensation hath no place in that place of Paul where he faith, that we looke for a Saviour from heaven which shal take 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 every one should have an invisible and unmeasurable body. Neither shal there be found any man so dull witted whom they may make to beleue to great an absurdity. Let their not therefore ascribe this gift to Christs glorified body, to be at once in many places, and to be contained in no place. Finally let them either openly deny the resurrection of the flesh, or let them grant that Christ being clothed with heavenly glory, did not put off his flesh, which is to make vs in our flesh fellowes and parteners of the same glory, when we shall have the resurrection common with him. For what doth the Scripture teach more plainly, than that as Christ did put on our true flesh when he was borne of the Virgin, & suffered in our true flesh when he languished for vs: so he receiued againe also the same true flesh in rising againe, and carried it vp to heaven? For this is to vs the hope of our resurrection and ascending into heaven, that Christ is risen againe and ascended: and (as Tertulliam faith) hee carried the earnest of our resurrection into the heavens with him. Now how weak and fraile should that hope be, vnlesse this our flesh flesh had beene raised vp with Christ and entered into the kingdom of heaven? But this is the proper truth of a bodie, to be contained in space, to consist of his measured proportions, to have his forme. Therefore away with this foolish deuice, which doth falsen both the minds of men and Christ to the bread. For to what purpose furreth the secret presence under bread, but that they which count to have Christ ioyned with them, may rest in that signe? But the Lord himselfe willed vs to withdraw not only our eyes but all our senses from the earth, forbidding himselfe to be touched of
of the women vntill he had gone vp to his Father. When hee seeth Marie with godly zeale of reverence to make haste to kisse his feete, there is no cause why he should disallowe and forbid this touching till hee haue bene taken vp into heauen, but because he will be sought no where else. Whereas they object that he was afterward sence of Stephen, the solution is easie. For neither was it therefore necessarie that Christ should change place, which could give to the eies of his fervent such sharpeneffe of sight as might percease through the heauen. The same also is to be finde of Paul. Whereas they object that Christ came out of the Sepulchre being shut: and entered in among the disciples, the doores being shut: that makestheuer a whit more for maintenance of their error. For as the water like a fast pavement made a way to Christ walking vpnoon the lake: so it is no manuell, hit at his comming the hardnes of the Stone yeilded itselfe. Howbeit it is more proueable, that by his commandement the stone was remoued, and by and by after paffage given him returned into his place. And to enter the dores being shut, is not as much in effect as to percease through the whole substance, but by divine power to open an entry for himselfe,that he suddenly floode among the disciples, verily after a marvellous maner, when the doores were fast locked. That which they allege out of Luke, that Christ suddenly vanished away from the eies of the disciples with whom he went to Emmaus, proficeth them nothing, and makest for vs. For, that he might take away the fight of himselfe from them, he was not made invisible, but onely went out of sight. As when he went in journey together with them, (as the same Luke witnessteth) he did not put on a newe face, that he might not be known, but held their eies. But these fellowes do not only transforme Christ, that he may be conquerant in earth, but in dunders places make him duers and unlike himselfe. Finally, in so trifling they do not by one word in deed, but by a circumstance, make of the flesh of Christ a spirit: and not contented therewith, they put upon it altogether contrarie qualities. Whereupon of necessitie followeth that it is double.

30 Now although we grant them that which they prate of the invisibile presence, the unmeasurables shall not be yet proued, without which they shall in vaine attempt to enclofe Christ vnder bread. Unlesse the bodie of Christ may bee euerie where at once,without any compasse of place, it shall not be likely that heelyeth hidden vnder bread in the supper. By which necessitie they brought in the monstrous being euerie where. But it is shewed by strong and plaine witnesse of Scripture, that it was limited aboue by the meaure of the body of a man: and then that by his ascending he hath made it plaine that he is not in al places, but that when he passeth into one place,he leaueth the other that he was in before. Neither is the promis which they allege, to be drawn to the bodie, I am with you euery where in the world. Forst the continual consouling cannot, vnlesse Christ dwell in vs corporally without the vse of the supper. Therefore there is no just cause why they should so sharply brawl about the words of Christ, that they may in the Supper enclofe Christ vnder bread. Againe the text it selfe proueth, that Christ spake nothing lesse than of his flesh, but promiseth to his disciples invisicable helpe, whereby he may defend & sustaine them against all the assaults of Satan and the world. For when he enmoyned them a hard charge: least they should doubt to take it in hand, or should fearfully execute it, he strengtheneth them with assurance of his presence: as he had said, that his face shall not fail them, which shall be impossible to be overcome. Unlesse they lifted to confound all things, ought they not to have made distillation of the manner of presence. And verily some had rather with great shame to vter their ignorance, than to yeeld never so little of their error. I speake not of the Papitites: whose doctrine is more tolerable,or at the least more shamefull. But contentiousnes to carrieth some away, that they say that by reason of the natures vntied in Christ, wherefoever the Godhead of Christ is, there is also his flesh, which cannot.
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be severed from his Godhead. As though that same uniting have compounded of those two natures I wrote not what meane thing which was neither God nor man. So indeede did Eutiches and after him Serenatus. But it is plainly gathered out of the Scripture, that the only one person of Christ doth so consist of two natures, that either of them hath full her owne proprie remaining safe. And that Eutiches was rightfull seen to deny: it is maruell that they marke not the cause of his condemning, that taking away the difference between the natures, enforcing the unitie of person, he made of God man, and of man God. What madnesse therefore is it rather to mingle heaven and earth together, than not to draw the body of Christ out of the heavenly sanctuarie? For whereas they bring for themselves these testimonies, None is gone vp to heaven but he that is come downe the Sonne of man which is in heaven. Againe, The Sonne which is in the bosome of the Father, he shall declare them: it is a point of like senselesse dulnesse, to dispute the communicating of properties which was in olde time not without cause invented of the holy Fathers. Truely, when the Lord of glory is said to be crucified, Paul doth not meane that he suffered any thing in his Godhead: but because the same Christ which being an abiet and despised in the flesh did suffer, was both God and Lord of glory. After this manner also the Sonne of man was in heaven: because the selfe same Christ, which according to the flesh did dwell the Sonne of man in earth, was God in heaven. In which sort he is saide to have descended from the saide place according to his Godhead: not that the Godhead did forsake heaven, to hide itselfe in the prison of the body: but because, although it filled all things, yet in the very manhood of Christ it dwelled corporally, that is to say naturally and after a certaine vn-speakable maner. It is a common definition in schooles, which I am not ashamed to rehearse: that although whole Christ be euerie where, yet not the whole that is in him is euerie where. And I would to God the schoolemen themselves had well wayed the path of this saying: for so should the vnsaucerious invention of the fleshly presence of Christ haue bin met withall. Therefore our mediator, fith he is whole euerie where, is alway at hand with his, and in the supper after a special maner given himself content: but yet so, that whole he is present, not the whole that he is: because, as it is said, in his flesh he is contained in heaven till he appeare to judgement.

31 But they are far deceived, which conceive no presence of the flesh of Christ in the supper, vnlesse it be made present in bread. For so they leave nothing to the secret working of the Spirit, which vnteth Christ himselfe vnto vs. They thinke not Christ present, vnlesse he come downe to vs. As though if he did lift vp to him, we should not aswell enjoy his presence. Therefore the question is onely of the manner: because they place Christ in the bread, but we thinke it not lawfull for vs to plucke him out of heaven. Let the readers judge whether is the richter. Onely let this caution be driven away, that Christ is taken away from his supper, vnlesse hee be hidden under the corder of bread. For fith this mysticke is heavenly, it is no neede to draw Christ into the earth, that he may be toyed on to vs.

32 Now if any man do ask me of the manner, I will not be ashamed to confesse, that it is a higher secret than that it can be either comprehended with my wit, or vnttered with my words: and, to speake it more plainly, I rather feele it than I can understand it. Therefore I do herein without controversie embrace the truth of God, in which I may safely rest. He pronounceth that his flesh is the meate of my soule, and his blood is the drinke. With such foode I offer my soule to him to be fedde. In his holy Supper he commandeth me under the signes of breade and wine to take, eat, and drinke his body and blood. I nothing doubt that both he doth truly deliver them, and I do receive them. Onely I refuse the absurdities, which appear to be either vnworthie of the heavenly majestie of Christ, or disagreeing from the truth of his nature of manhood: for as much as they must also fight with the word of God, which
which also teacheth that Christ was so taken vp into the glory of the heavenly king-
dom that it lifeth him vp above all estate of the world, and no leffe diligently setteth
forth in his nature of man, those things that are properly belonging to his true mähood.
Neither ought this to seeme incredible, or not consonant to reason, because as the
whole kingdome of Christ is spiritual, so whatsoever he doth with his Church, ought
not to be reduced to the reason of this world. Or, that I may vfe the wordes of August-
fine, this mysterie, as other are, is done by men, but from God : in earth, but from
heaven. Such, I say, is the presence of the body, as the nature of the sacrament requireth:
which we lay here to excell with so great force, and great effectualnes, that it
not onely bringeth to our minde vntroubled trust of eternal life, but also affureth vs
of the immortalitie of our flesh. For it is now quickned of his immortal flesh, & after
a certaine maner communicaeth of his immortalitie. They which are caried about
this with their excessive speeches, doe nothing but with such entanglements darken
the simple and plaine truth. If any be not yet satisfied, I would have him here a while
to consider with me, that now we speake of a sacrament, all the parts whereof ought
to be referred to faith. But we do not leffe deinitely and plentifullly feed faith with this
partaking of the body which we have declared, than they that plucke Christ himselfe
out of heaven. In the meantime I plainly confesse, that I refuse that mixture of
the flesh of Christ with our soule, or the powning out of such they teach: because
it suuceth vs, that Christ doth out of the substance of his flesh breath life into our
soules, yet doth power into vs his owne life, although the very flesh of Christ doth
not enter into vs. Moreover it is no doubt that the proportion of faith, whereby Paul
willeth vs to examine all exposition of Scripture, both in this behalf all very well
agree with mee. As for them that speake against so evident a truth, let them
looke after what rule of faith they fashion themselves. Hee that doth not confesse
that Jesus Christ is come in the flesh, is not of God. These men, although they
cloke it, or marke it not, do spoile him of his flesh.

33 Of communicating is to bee likewise thought, which they acknowledge
none, vnselie they douerue the flesh of Christ vnnder breade. But there is no small
wrong done to the holy Ghost, vnselie 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 mysterie, such as it is taught of vs, and as it was known to the
old Church from fower hundred yeeres ago, were weighed according to the
worthines of it, there was enough and more whereupon we might be satisfied: the gate
had been shut against many foule errors, out of which have been kindled many horri-
ble dissensions wherewith both in old time and in our age the Church hath beene
miserable vexed, while curious men doe enforce an excelllent manner of presence
which the scripture never sheweth. And they turned about a thing fondly and rashly
conceiued, as if the enclosing of Christ vnnder bread were (as the proverbe is) the
prove and pouer of godlines. It principally behooved to knowe, howe the body of
Christ, as it was once delouted for vs, is made ours: how we are made partakers of
his blood that was shedde: because this is to polishe the whole Christ crucified, that we
may enjoy all his good things. Now these things, in which was so great importance,
being omitted ye be neglected and in a maner buried, this only crabbed question
pleaceth them, how the body of Christ lieth hid vnnder bread or vnnder the fourme
of bread. They falsely spread abroad that whatsoever we teach concerning spiritual
eating, is contrary to the true and real eating, as they call it: because we have respect
to nothing but to the manner, which among them is carnall, while they enclose Christ
in bread: but to vs it is spiritual, because the secret power of the spirite is the bond of
our conioynge with Christ. No truer is that other objection, that we touch onely
the fruit or effect which the faithful take of the eating of the flesh of Christ. For we
have saide before, that Christ himselfe is the substance of the Supper: and that there-
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upon followeth the effect, that by the sacrifice of his death we are cleansed from sins, by his bloud we are washed, by his resurrection we are raised vp into hope of the heavenly life. But the foolish imagination, whereof Lombarde was the author, hath perverted their minds, while they thinke that the eating of the flesh of Christ is the sacrament. For this faith be: The sacrament and not the thing are the forms of bread and wine: the sacrament and the thing, are the flesh and bloud of Christ: the thing and not the sacrament, is the mystical flesh. Againe within a little after. The thing signified and contained, is the proper flesh of Christ: the thing signified and not contained, is his mystical body. Whereas he maketh difference betwene the flesh of Christ, and the effectual power of nourishing, wherewith it is ended, I agree: but whereas he faineth it to be a sacrament, yea and contained under bread, it is an error not to be suffered. Hereupon hath grown the false exposition of sacramental eating, because they haue thought that wicked men alfo and unill doers doe eat the flesh of Christ, how much soever they be strangers from him. But the flesh of Christ, is felle in the mysterie of the Supper is no felle a spiritual thing than eternal salvation. Whereupon we gather, that whosoever be void of the spirit of Christ, can no more eate the flesh of Christ, than they can drinke wine wherewith is joyned no taste. Truely Christ is too hainously torne in funder, when that dead body and which hath no lively strength, is given foorth in common to vnbelieuers: and his express words are directly against it. Whosoever eateth my flesh and drinketh my bloud, abideinth me, and I in him. They answer that in that place is not entreated of the sacramental eating; which I grant, so that they will not nowe and then stumble against the same stone, saying that the flesh it felle is eaten without fuite. But I would know of them, how long they holde it when they have eaten it. Heere, in my judgement, they shall have no way to get out. But they object, that nothing can be withdrawn or falle of the promises of God by the unthankfulness of men. I grant in deed, and I say that the force of the mysterie remaineth whole, howsoever wicked men do, as much as in them lieth, endeavour to make it void. Yet it is one thing to be offered, and another thing to be receiued. Christ reacheth this spiritual meate and offereth this spiritual drinke to all men, some do greedily eate of it, some doe lothly refuse it: shall these men refusing make the meate and the drinke to loose their nature? They will say that their opinion is holpen by this similitude, namely, that the flesh of Christ, though it be vnfaulior, is nevertheless his flesh. But I deny that it can be eaten without the taste 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 vessel of faith. So nothing is abated from the Sacrament, yea the truth and effectualnesse thereof remaineth vnminished, although the wicked depart emptie from the outward partaking of it. If they againe object that this word, this is my boide, is diminished, if the wicked receiue corruptible bread and nothing else, we haue a solution ready, that God will not be acknowlede true in the receiuing it felle, but in the steadfaulnesse of his owne goodnesse, when he is readie to giue, yea liberally offereth to the vnworthie that which they refuse. And this is the fulnese of the Sacrament, which the whole world cannot breake, that the flesh and bloud of Christ is no felle giuen to the vnworthie than to the chosen faithfull ones of God: but therewithall it is true, that as water lighting upon a hard stone, falleth away, because there is no entrie open into the stone: so the wicked do with their hardnes strive backe the grace of God that it cannot pierce into them. Moreover, that Christ shoulde 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 cold question: forasmuch as we no where read, that men do procure death to themselves by vnworthily receiuing Christ, but rather by refusing him. Neither doth Christ's parable helpe them, where he faith that seede groweth
The Sacrament not to be mistrest to scandalous growth vp among thornes, and afterwards being choked is marr'd: because hee there entreateth, of what value the faith is which endureth but for a time, which they do not thinke to bee necessarie to the eating of Christes flesh and drinking of his bloud, that in this behalfe doe make Judas equally fellow with Peter. But rather by the same parable their errour is confuted, where Christ faith that some feedeth haleth in the high way, othersome upon stones, and neither of them taketh roote. Whereupon followeth that to the vnableeuers their owne hardnesse is a let that Christ attaagheth not to them. Whosoever desireth to have our salvation holpen by this mysterie, shall finde nothing fitter, than that the faithful being led to the very fountain, should drawe life out of the Sonne of God. But the dignitie of it is honourably enongh set out, when we keepe in minde that it is a helpe whereby we be graffed into the body of Christ, or being graffed doe more and more growe together, till he doe fully make himselfe one with vs in the heauenly life. They object that Paul ought not to have made them guilty of the body and bloud of Christ, vnlesse they were partakers of them. But I answereth that they are not therefore condemned because they have eaten them, but onely because they haue prophane the mysterie, in treading vnder fecete the pledge of the holy continyng with God, which they ought reuerently to recee.

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 infideline or naughtinesse of men: it shall be profitable to proue clearly by his owne words, how vniudly and peruerfely they doe drawe that to this present cause, which cast the body of Christ to dogs to eate. The sacramentall eating, after their opinion, is whereby the wicked receive the body and bloud of Christ without the power of the Spireite, or any effect of grace. Augustine contra riving wisely those words, Hee that eateth my flesh, and drinketh my bloud, shall not die for ever: faith: Namely the power of the sacrament, not onely the visible sacrament: and verily within, nor without: he that eateth it with hart, not he that præfeth it with tooth. Whereupon at length hee concludes that the sacrament of this thing, that is to say, of the vsing of the body and bloud of Christ, is set before men in the upper of the Lord, to some vnto life, to some vnto destruccion: but the thing it self whereof it is a Sacrament, to all men vnto life, to none vnto destruccion, wholesoeuer be partakers of it. That none should here caulis, that the thing is called not the body, but the grace of the Spireite which may be euened from the bodie, the contrarie comparision betweene these two wordes of addition Visible and Invisible driueth away all these misfits: for vnder the firt of them cannot be comprehended the body of Christ. Whereupon followeth that the vnableeuers doe communicate onely of the visible signe. And that all doubting may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: Moses and Aaron and Phinees, and many other that did eate Manna, pleased God. Why so? because the spiruitalle meate they spiruitally understoold, spiruitally hungered, spiruitally tasted, that they might be spiruitally filled. For we also at this day have receu'd spiruitalle meate: but the Sacrament is one thing, and the power of the Sacrament is an other. A little after: and by this he that abideth not in Christ, and in whom Christ abideth not, without doubt neither eateth spiruitally his flesh, nor drinketh his bloud, though carnally and visiblie he praëfeth with teeth the signe of the body and bloud. We heare againe that the visible signe is set in comparision as contrarie to spiruitall eating. Whereby that errore is confuted, that the body of Christ immible is in deed eaten sacramentally, though not spiruitally. We heare also that nothing is Hom.in Ioh 59, granted to prophane & vnceleene men be side the visible receuung of the signe. Hereupon commeth his famous saying, that the other discipes did eate the bread the Lorde: but Judas did eate the bread of the Lorde: wherefore plainly exclueth the vnableeuers.
Cap. 17. Of the outward meanes

vnbeleeuers from the partaking of the body & bloud. Neither tendeth it to any other end which he faith in another place: What manuelle left then, if to Indas was gien the bread of Chrift, by which he might be made bond to the devil: when thou feest on the contrarie fide that to Paul was gien the angell of the devil, by whom he might be made perfect in Chrift, he faith verily in another place, that the bread of the Supper was the body of Chrift to them to whom Paul faid, He that eateth vnwoorthily, eateth and drinketh judgement to himselfe: and that they have not therefor nothing, because they have received naughtily. But in what fete he declareth more fully in another place. For taking in hand purposely to define how the wicked and euill doers, which professe the Christian faith with mouth but with deeds doe deny it, doe eate the body of Chrift, (and that againft the opinion of some which thought that they did not eate in facrament onely but in very deed.) But neither (faith he) ought it to be faide that they eate the body of Chrift, because they are not to be reckoned among the members of Chrift. For to speake nothing of the ref: they cannot together be the members of Chrift, and the members of a harlot. Finally where himselfe faith, He that eateh my flefh, and drinketh my bloud, abide in me, and I in him, he sheweth that it is not facramentally but in very deed to eate the body of Chrift. For this is to abide in Chrift, that Chrift may abide in him. For he faid this, as though he had faid, he that abideth not in me, and in whom I abide not, let him not faie or think that he doth eate my body, or drinke my bloud. Let the readers weigh the things fett as contraries in the comparison to eate, facramentally, and in very deed: and there that remaine no doubt. He confirme the fame, not leffe plainly in these words: Prepare not your lawes, but your hart. Hereupon is this Supper commended. Loe we beleue in Chrift, when we receive by faith: in receiuing we know what to thinke. We receive a little and are fatti'd in hart. Therefore not that which is feene, but that which is beleucred, doth feeode. Here also that which the wicked receive, he refraine eth to the visible figne: and teacheth that Chrift is none otherwife receiued than by faith. So alfo in another place, pronouncing expressly that the good and the euill doe communicate together in the fignes, he exclueth the euill from the true eateing of the fletcher of Chrift. For if they receiued the thing it felfe, he would not vnterly have left that vnspoken which was more fit for his matter. Alfo in another place, entreateing of the eateing and the fruite thereof, he concludeth thus: Then shall the body and bloud of Chrift be life to euery man, if that which in the facrament is visibly receiued, be in the truth it felfe spiritually eateh, spiritually drunke. Therefore who to make vnbeleeuers partakers of the fletcher and bloud of Chrift, that they may agree with Augustine, let them fhow vs the visible body of Chrift: for as much as, by his judgement, the whole truth is spiritual. And it is certainly gathered out of his words, that the facramental eateing, when vnbeleeueclofeth vp the entrie to truth, is as much in effect as visible or outward eateing. If the body of Chrift might be eateh truly and yet not spiritually, what should that meane which he faith in an other place? Yee fiall not eate this body which ye see, and drink the bloud which they fhall shed that shal crucifie me. I haue commended a certaine facrament unto you, being spiritually underftandeth it shall quicke me. Verily he would not denote but that the fame body which Chrift offered for sacrifice, is deliuered in the Supper: but he did not the manner of eateing: namely that being receiued into heavenly glorie, by the secret power of the Spirite, it breatheth life into vs. I praunt in deed that there is oftentimes founde in him this manner of speaking, that the body of Chrift is eateh of the vnbeleeuers: but he expoundeth himselfe, adding,In Sacra ment. And in another place he describeth spiritual eateing in which our bitings confume not grace. And least mine aduerfaries should faie, that I fight with them with a heape of places, I would know of them how they can vnwinde themselves from one faying of his, where he faith that Sacraments doe worke in the onely elect that which
which they figure. Truly they dare not deny but that the bread in the supper figureth the body of Christ. Whereupon followeth that the reproue are debarred from the partaking of it. That *Cyril* also thought none other wise, these words do declare. As 6. John. ca. 17, if a man upon molten waxe do powre other wax, he wholly tempereth the one wax with the other: so it is necessarie if any man receive the flesh & blood of the Lord that he be joined with him that Christ may be found in him and he in Christ. By these words I think it is evident, that they are bereaved of the true and real eating, that do but sacramentally eat the body of Christ, which cannot be seperated from his power: and that therefore faileth not the faith of the promises of God, which ceaseth not to rain from heaven, although the stones and rockes conceiue not the liquor of the raine.

35 This knowledge shall also easily draw vs away from the carnall worshipping, which some have with peruerse rashnesse erected in the sacrament: because they made account with themselves in this manner: If it be the body, then both the soule and the Godhead are together with the body, which now cannot be seperated: therefore Christ is there to be worshipped. First if their accompanying which they pretend be denied them, what will they do? For how much fooner they cry out upon an absurdity, if the body be seperated from the soule & the Godhead, yet what sound witted and sober man can perfwade himselfe that the body of Christ is Christ: They thinke themselves in deed gaily to proue it with their logicall arguments. But 6th Christ speaketh distinctly of his body and blood, but describeth not the manner of presence: how will they of a doubtfull thing gather certainly that which they would? What then? If their consciences chance to be exercized with any more grieuous feeling, shall not they by and by with their logicall arguments be diffolued and melt? namely when they shall fee themselves destitute of the certaine worde of God, vpon which alone our soules do stand fast, when they are called to account, and without which they faint at every first moment: when they shall call to minde that the doctrine and examples of the Apoeltes are against them, and that themselves alone are to themselves the authors of it. To such motions shal be added other not small prickings. 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 lightnes to have attempted that of which there is no where read any one word? But if they had, with such humblenesse as they ought, holden all their thoughts under the word of God, they would truely have harkened to that which he said, Take, eat, drinke, and would have obeyed this commandement, wherein he bid the Sacrament to be receiued, not to be worshipped. But they which, as it is commanded of God, doe receive it without worshipping, are assured that they do not swaue from Gods commandement: than which allurednes there is nothing better when we take any worke in hand. They have the example of the Apoelltes, whom we read not to have fallen downe flat and worshipping it, but even as they were sitting to have receiued it and eaten it. They have the vie of the Apostolike Church, wherein Luke reporteth that the faithfull did communicate not in worshipping but in breaking of bread. They have the Apoeltes doctrine, wherewith Paul instructed the Church of the Corinthians, professing that he had receiued of the Lord that which he delivered.

36 And these things very tend to this ende, that the godly reader should wee how perillous it is in sic hie matters to wander from the simple worde of God to the dreams of our owne braine. But these things that are aboue said, ought to deliuere vs from all doubt in this behalfe. For that godly soules may therein rightly take hold of Christ, they must needs be lifted vp to heaven. If this be the office of a Sacrament, to help the mind of man which other wise is weake, that it may rise vpward to reach the height of spiritual mysteries: then they which are helden downe in the outward signe do stray from the right way of seeking Christ. What then? Shall we deny that
it is a superstitious worshipping, when men do throw themselves down before bread, to worship Christ therein? Doubtlesse the Nicene Synode meant to meete with this mischief, when it forbade vs to be humbly intentiune to the signes set before vs. And for none other cause was it in olde time ordained, that before the confection the people should with a loud voice be put in minde to have their hearts lifted vpwarde. The Scripture it selfe also beleeve that it diligently declareth unto vs the ascension of Christ, whereby he conuayed away the presence of his body from our sight and conversation: to make away from vs all carnall thinking of him, so oft as it maketh mention of him, commandeth vs to be in minde raised vpwarde, and to seeke him in heaven setting at the right hand of the father. According to this rule he was rather to bee spiritually worshipped in heavenly glory, than this perillous a kinde of worshipping to bee deuised, full of carnall and grosse opinion of God. Wherefore they that haue intented the worshipping of the Sacrament, haue not onely dreamed it of themselves beside the Scripture, in which no mention of it can be shewed (which yet should not have been overpasst if it had been acceptable to God:) But also all the Scripture crying out against it, they have framed to themselues a God after the will of their owne lust, leaving the liuing God. For what is Idolatrie, if this be not, to worship the gifts instead of the giver himselfe? Wherein they have doubly offended: For both the honor taken from God was conveyed to a creature: and the himselfe also dishonored in the deifying and prophanning of his benefit, when of his holy Sacrament is made a cursed Idole. But vs contrariwise, leaft we fall into the same pit, thoroughly settle our cares, eyes, hearts, minds, and toongs in the holy doctrine of God. For that is the schoole of the holy Ghost, the best schoolematter, in which such profit is attaine, that nothing neede more to be gotten from any where else, but we willingly ought to be ignorant of whatsoeuer is not taught in it.

37 But now (as superfition, when it hath once past the right bounds, maketh no ende of sinning,) they fell a grea way further. For they have deuised Ceremonies altogether strange from the institution of the Supper, to this end only that they might give diuine honors to the signe. We yeeld (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 sitting in heaven. But now by what pretence doe they boast that they worship Christ in that bread: when they have no promise thereof? They consecrate an hoff, as they call it, which they may cary about in pompe, which they may shew forth in a common gazing to be looked upon, worshipped, and called vpon. I ask by what power they thinke it to bee righteously consecrate. Verily they will bring forth those words, This is my body. But I will object to the contrarie, that it was therewith all faide, Take and eate. Neither will I do that of nothing. For when a promise is knit to a commandement, I say that the promise is so contained under the commandement, that being seuered it is made no promise at all. This shall be made plaine by a like example. God gaue a commandement, when he said, Call vpon me: He added a promise, I will heare thee. If any man calling vpon Peter and Paul, doe glose vpon this promise, will not all men cry out that he doth wrongfully? And what other thing I pray, do they which leaving the commandement concerning eating, do catch hold of a named 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 keepe the commandement ioyned with it: but that they be defirte of all the word, which remoue the Sacrament to any other way. We haue heretofore entreated how the mysterie of the holy Supper securth our Faith before God. But for as much as the Lord doth here not onely bring into our remembrance so great largenes of his bountie, as we haue before shewed, but doth as it were from hand to hand bring it forth, & theretoh vs to acknowledge it: he doth therewithal warne vs that we be not vndeserving to so plentifull liberality.
liberality: but rather that we would publish it with such praises as it is meete, and advance it with thanksgiving. Therefore when he delivered the institution of the sacrament to himselfe to the Apostles, he taught them that they should do it in remembrance of him. Which Paul expoundeth, to declare the Lords death. That is, publishly and altogether with one mouth openly to confess, that all our affiance of life and salvation is repofed in the death of the Lord: that we may glorifie him with our confession, and may by our example exhorte other to give glory to him. Here again it appeared wherunto the mark of this sacrament is directed, namely to exercise vs in the remembrance of the death of Christ. For, this that we are commanded to declare the Lords death till he come to judge, is nothing else but that we should publish that with confession of mouth, which our faith hath acknowledged in the sacrament, that is, the death Christ is our life. This is the second use of the sacrament, which pertaineth to outward confession.

38 Thirdly the Lord also willed it to be to vs in stead of an exhortation, than which none other can more vehemently and enflame vs both to puresnes and holinesse of life, and also to charitie, peace and agreement. For the Lord doth therein do communicate his body to vs, that he is made throughly one with vs, and we with him. Now fith he hath but one body, whereof he maketh vs all partakers, it is necessarie that all we also be by such partaking made one body. Which vitiate the bread which is delivered in the sacrament, represents that which as it is made of many graines in such sort mingled together that one cannot be discerned from another, after the same manner we also ought to be conioyned and knit together with so great agreement of minds, that no disagreement or division come between vs. This I had rather to be expressed with Pauls words. The cup of blessing (faih he) which we blesse is the communicating of the blood of Christ: and the bread of blessing which we breake, is the partaking of the body of Christ. Therefore we all are one body that partake of one bread. We shall have verie well profited in the sacrament, if this thought so shall be imprinted and ingrauen in our minds, that none of the brethren can be hurt, despised, refused, abused, or any wife be offended of vs, but that therewithall we do in doing hurt, despise, and abuse Christ with our injurious dealings: that we cannot disagree with our brethren but that we must therewithal disagree with Christ: that Christ cannot be loved of vs, but that hee must bee loved in our brethren: that what care we have of our owne body, such also wee ought to have of our brethren which are members of our body: as no part of our bodie is touched with any feeling of griefe, which is not spread abroad into all the other partes, to we must not suffer our brother to be grieved with any euill whereof we should not also be touched with compassion. Therefore Augustine not without cause do oft calleth the sacrement that bond of charity. For what sharper spur could be put to vs, to drive vp mutual charity among vs, than when Christ giving himselfe to vs, doth not onely allure vs with his owne example that we should mutually dedicate and delerne our selues one to another: but in so much as he maketh himselfe common to all, he maketh all vs also one in himselfe?

39 But hereby is that verie well confirmed which I have said in another place, that the true ministration of the sacrament standeth not without the word. For whatsoever proffite commeth to vs of the Supper, requireth the wordes: whether we be to be confirmed in faith, or to be exercised in confession, or to be shewed vp to ducie: prayer is needfull. Therefore nothing can be more disorderly done in the supper, than if it be turned to a dumbe action: it hath beene done under the tyranny of the Pope. For they would have the whole force of confessionation to hang vpon the intent of the Priest, as though this nothing pertained to the people, to whom it most of all behooved that the mysterie should be declared. But thereupon hath growen this error, that they marked not that those promises where with the confessionation is made,
are directed not to the elements themselves, but to them that receive them. But Christ speaketh not to the bread, that it may be made his body, but commandeth his disciples to eat, and promiseth to them the communicating of his body and blood. And none other order doth Paul teach than that together with the bread and the cup, the promises should be offered to the faithfull. Thus it is truly, we ought not to imagine any magical inchantment, that it be sufficient to have mumbled up the words, as though the elements did heare them: but let us understand that those words are a lively preaching which may edifie the hearers, which may inwardly Pearce into their minds, which may be imprinted and settled in their hearts, which may shew forth effectualness in the fulfilling of that which it promiseth: by these reasons it clearly appeareth that the laying vp of the sacrament, which many do earnestly require, that it may be extraordinarily distributed to the sick, is unprofitable: for either they shall receive it without rehearsing of the institution of Christ, or the minister shall together with the signe joyn the true declaration of the mystery. In silence is abuse and fault. If the promises be rehearsed, and the mystery declared, that they which shall receive it may receive it with fruit, there is no cause why we should doubt that this is the true consecration. To what end then will that other consecration come, the force whereof commeth not so far as to the sick men? But they that do so, haue the example of the old Church. I grant: but in so great a matter, and in which wee are not without great daunger nothing is faster than to follow the truth & selfe.

40 Now as we see that this holy bread of the Supper of the Lorde is spiritual meat, no leffe sweete and delicate than heathfull to the godly worshippers of God, by the table whereof they feele that Christ is their life, whom it may feth vp to thanksgiving, to whom it is an exhortation to mutual charity among themselves: so on the other side it is turned into a most noysome poison to all these whose faith it doth not nourish and conforme, and whom it doth not stir vp to confession of praise & to charity. For as bodily meate, when it findeth a hollowe person with euill humors, being it selle also thereby made euill and corrupted doeth rather hurt than nourish: so this spiritual meate, if it light upon a soule defiled with malice and naughtinesse, throweth it downe headlong with greater fall: verily not by the fault of the meate it selle, but because to defiled and vnbelieuing men nothing is cleane, though otherwise it be smoother sanctified by the blessing of the Lorde. For (as Paul saith) they that eat and drinke unworthy are guilty of the body and blood of the Lorde, and doe eat and drinke judgement to themselves, not discerning the bodie of the Lord. For such kinde of men as without any sparkle of Faith, without any zeal of charity, do thrust themselves forth like swine to take the supper of the Lord, do not discern the body of the Lord. For in so much as they doe not beleue that that body is their life, they doe as much as in them lieth dishonour it, spoiling it of all the dignitie thereof, and finally in so receiuing it they prophanes and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy signe of the body of Christ with their disagreements, it is no thanke to them that the body of Christ is not rent in sunder, and limmemeate borne in pieces. And so not unworthy they are guilty of the body and blood of the Lord, which they do with vngodlinesse full of faulted so slowly defile. Therefore by this unworthy eating, they take to themselves damnation. For whereas they haue no faith repose in Christ, yet receiuing the sacrament they profess that there is salvation for them no where else than in him, and do foreswear all other affiance. Wherefore they themselues are accusers to themselues, they themselues pronounce witness against themselues, and they themselues seale their owne damnation. Againe when they beeing with hatred and euill will decyded and drawn in sinder from their brethren, that is from the members of Christ, have no part in Christ: yet they do
doe testify that this is the onely saluation to communicate with Christ, and to be made one with him. For this cause Paul commandeth, that a man proove himselfe, before that he eat of this bread or drinke of this cup. Whereby (as I expound it) he meant that every man should descende into himselfe, and wepe with himselfe, whether he doe with inward affiance of hart rest upon the saluation which Christ hath purchas'd; whether he acknowledge it with confession of mouth: then whether he doe with defirous endeav'or of innocencie and holinessse aspire to the following of Christ: whether after his example he be ready to gue himselfe to his brethren, and to communicate himselfe to them with whom he hath Christ common to him: whether, as hee himselfe is accompt of Christ, he doe likewise on his behalf take all his brethren for members of his owne body: whether he court to cherish, defend and helpe them as his owne members. Not for that these duties both of Faith and Charitie can now be perfect in vs: but because we ought to endeavoure this, and with all our desires to long toward it, that we may daily more and more encrease our Faith begun.

41 Commonly when they goe about to prepare men to such woorthines of eatings, they haue in cruel wise tormented and vexed poore consciences: and yet they brought neuer a white of all those things that might suffice to the purpose. They said that those did care woorthily which were in state of grace. To be in state of grace they expounded to be pure and cleansed from all sinne. By which doctrine all the men that euer haue at any time beeene or now be in earth, were debarred from the vshe of this Sacrament. For if we goe about this, to fetch our worthines from our felues, we are utterly undone: onely despair and damnable ruine abideth for vs. Though we endeavoure with our whole strengthes, we shall nothing more preuaile, but that then at last we shall be most vnwoorthily, when we have most of all travelled about seeking of worthines. To fulfe this fore, they have deicied a way to attaine worthines: that, as much as in vs lieth, making examination, and requiring of our felues accownt of all our doings, we should with contrition, confession, and satisfaction cleanse our vnwoorthines, which way of cleansing, what manner of thing it is, we haue already thoued there where was more convenient place to speake of it. So much as ferenith for our present purpose, I say that these be two hungrie and vanishing comfortes, to dismaid and discouraged consciences, and such as are stricken with horror of their sinne. For if the Lord by speciall forbidding admitteth none to the partaking of the Supper but the righteous and innocent: there needeth no small heed that may make a man assur'd of his owne righteousnesse which he hearteth to be required of God. But whereby is this assurednes confirmed unto vs, that they are discharged afore God, which have done so much as in them lay? But although it were so, yet when shall it be that a man may be bold to assure himselfe that he hath done as much as in himself? So when there is made no certaine assurance of our worthines, the entrie shall alway remaine that by that horrible forbidding, whereby is pronounced that they eate and drinke judgement to themselues, which eate and drinke vnwoorthily.

42 Now it is easie to judge what manner of doctrine this is which reigneth in the Papacie, and from what Author it hath proceeded, which with the outrageous rigor thereof, bereaueth and spoyleth, miserable sinners and such as be torment'd with feare and sorrow, of the comfort of this Sacrament in which yet all the sweete delicates of the Gospel were set before the. Surely the devil could by no readier way destroy men, than by so making them sensefull, that they could not perceiue the tatt & favour of such food, wherewith it was the will of the most good heavenly Father to feede them. Least therefore we runne into such headlong downfall, let vs remember that this holy banket is medicine to the sick, comfort to sinners, liberal gift to the poore: which bring no profite to the healthie, righteous, and rich, if any such could be found. For whereas in it Christ is giuen vs for meate: we understand that...
that without him we pine, starve, and faint, like as famine destroyeth the lively strength of the body. Againe whereas he is given vs for life: we understand that without him we are in ourselves utterly dead. Wherefore this is the worthinesse both the onely and best that we can bring to God, if we offer to him our owne voluntes and (as I may so call it) unworthines, that of his mercie he may make vs worthy of him: if we despaine 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 justified of him: moreover if we aspire to that vnitie which he commendeth vs in his supper: and as he maketh vs all one in himselfe, so if we will to vs all together one soule, one hart, one tongue. If we have these things throughly well weighed and confidered, such thoughts although they shake vs, yet shall never overthrow vs. As how should we being needy and naked of all good things, we defiled with filthinesse of sins, we haue dead, eate the body of the Lord worthily? We will rather thinke that we being poore come to the liberall gier, we sticke to the phisitian, we finnen to the author of righteousnes, finally we dead men to him that giueth life: that that worthinesse which is commanded of God, consisteth chiefly of Faith, which recepeth all things in Christ and nothing in vs: and next of charitie, and the selfsame charitie which it is enough to offer vnperfect to God, that he may increase it to better, forasmuch as it cannot be giuen perfect. Som other agreeing with vs in this, that the worthinesse itselfe consisteth in Faith and Charitie; yet in the measure of worthinesse have gone farre out of the way, requiring a perfection of Faith, whereunto nothing may be added, and a charitie egall with that which Christ hath shewed toward vs. But hereby they doe none otherwise than those other before, drive all men away from comming to this holy Supper. For if their sentence should take place, no man should receive but unworthy, for as much as all without exception should be holden guylte and conuicted of their vnperfectnes. And truely it were a point of too much amazed dulnes, I will not lay foolishnes, to require such perfection in the Sacrament, as may make the Sacrament void and superfluous: which was not ordaine for the perfect, but for the weak and feeble to awake, to stir vp, to pricke forward and exercise the affections of Faith and Charitie, and to correct thedefault of either of them.

But so much as concerneth the outward forme of doinge, whether faithful receive it in their hand or no, whether they deliberate it, or every one cate that which is giuen him: whether they put againe the cup in the hand of the Deacon, or deliuere it to the next: whether the bread be leauened, or unleauened: whether the wine be red or white: it maketh no matter. These things be indifferent and left in the libertie of the Church. Howbeit it is certaine, that the vise of the olde Church was, that every one should take it into his hand. And Christ said, Diuide it among you. The histories report that it was leauened and common bread before the time of Alexander Bishop of Rome, which salt deliuere in unleauened bread: But for what reason I see not, unleuente it were with a new sight to draw the eyes of the common people to wondering at it, rather than to instruct their minde with good religion. I adoe all them that are touched with any thowght but light scale of godliness, to tell whether they doe not evidently see, both how much more brightely the glory of GOD shine therein, and how much more aboundant sweetenesse of spirituall comfort commeth to the faithfull, than in these cold and player-like tisles, which bring none other vises but to deceive the sens of the amazed people. This they call the holding of the people in religion, when being made foolish & senselesse with superstitious drawn whither they list. If any man will defende such inventions by antiquitie, I may also I am not ignorant how ancients is the vis of chrisme, and blowing in Baptisme: Howwete the age of the Apostles the Supper of the Lord was institute with rustineesse: but this verily is the wuwardes of mans boldnesse, which can noe with holde it selfe but that it must alwaies play and be wanton in the mysteries of God.
God. But let vs remember that God doth so highly esteme the obedience of his word, that he will vse in it to judge both his angels and the whole world. Now, bidding farewell to so great a heape of ceremonies: it might thus have bin most compli
dely ministr’d, if it were of, and at least every weeke set before the Church, but that first they should begin with publicke prayers: then a sermon should be made; then the minis
ter haueing bread and wine fet vpon the boord, should rehearse the institution of the supper: and then should declare the promises that are in it left vnto vs; and there
withall shoulde excommunicate all them that by the Lordes forbidding are debarr’d from it, afterward they should pray that with what liberality the Lord hath giuen vs this holy foode, he would instruct and frame vs also with the same faith, and thank
fulness of minde to receive it, and that forasmuch as we are not of our selues, he would of his mercie make vs woorthie of such a banker: that then either Psalms shoulde be sung, or somewhat read, and the faithfull should in seemly order communicate of the holy banker, the ministers breaking the bread and giuing it to the people: that when the supper is ended, exhortation should be made to pure faith and confession of faith, to charitie, and to maners meete for Christians: last of all that giuing of thanks shoulde be rehearsed, and praiers be sung to God: which being ended the congregation should be let goe in peace.

44 These things that wee haue hitherto spoken of this Sacrament doe largely shew, that it was not therefore ordeyned, that it should be receiued yeerely once, and that slightly for maners take (as noe commonly the custome is) but that it shoulde be in often vse to all Christiains that with often remembrance they should repeate the passion of Christ: by which remembrance they might sustaine and strengthen their Faith, and exhort themselues to sing confession of praiue to God, and to publish his goodnesse: finally by which they might nourish mutuall charitie, and testifie it among themselues, whereof they faue the knot in the vitue 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 and receiued, interchangably binde our selues one to another vnto all duties of love, that none of vs do any thing whereby he may offend his brother, nor leave any thing vndone whereby he may helpe him, when neede requireth and abili
tie sufficeth. That such was the vse of the Apostolike Church, Luke rehearseth in the A.Cts, when he faith that the faithfull were continuing in the doctrine of the Apo
stiles, in communicating, in breaking of bread, and in prayers. So was it altogether meete to be done, that there should be no assemblie of the Church without the worde, prayers, partaking of the Supper and almes. That this order was also insti
tute among the Corinthians we may sufficiently gather of Paul, and it is certaine that in many ages afterwaordes it was in vse. For thereupon came those olde Canons, which they father vpon Amacletus and Calixtus, that when the confcracion is done, all shoulde communicate, that will not be without the dores of the Church. And it is read in those olde Canons, which they call the Canons of the Apostiles: that they which continue not vnto the end, and do not receiue the holy Communion must be correctted as men that move vnquietnesse of the Church. Also in the Councell at Antioch, it was decreed that they which enter into the Church, and heare the Scrip
tures, and do abstinence from the Communion, shoulde be remoued from the church, till they have amended this fault. Which although in the first Councell at Toledo
it was either somewhat qualified or at least set fourth in milder words, yet it is there also decreed, that they, when they haue heard the sermon, are found neuer to communicate, should be warned: if after warning they abstinence, they shoulde be de
barred from it.

45 Verily by these ordinances the holy men meent to retaine and maintain the often vse of the Communion, which often vse they had receiued from the Apo
stiles themselues, which they sawe to be most wholesome for the faithfull, and by little
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and little by the negligence of the common people to grow out of v. Augustine testifieth of his owne time: The Sacrament (faith he) of this thing, of the vitriolic of the Lords body, is somewhere daily, somewhere by certaine distancers of the daies, prepared unto the Lordes table, and is there receiued at the table, to some vnto life, to others some vnto destruction. And in the first Epistle to Timothy: Comme do daily communicate of the body and blood of the Lord: Some receive it at certaine daies: in some places there is no day let passe wherein it is not offered: in some other places onlye vpon the Saturday and the Sunday, and in some other places never but on the Sunday. But forasmuch as the common people was(as we haue said) commaunded, the holy men did call earnestly vpon them with sharpe rebukings, leafl that they should see me to wink at such slothfulnesse. Such an example is in Chrysostome vpon the Epistle to the Ephesians. It is not faid vnto him that dishonoured the banket: wherefore didst thou sit downe? but wherefore didst thou come in? Whosoever is not partaker of the mysteries, he is wicked and shamefull for that he standeth here present. I beseech you if any be called to a banket, washeth his hands, sitteth downe, seemeth to prepare himselfe to eate, and then doth taste of nothing: shall he not shame both the banket, and the maker of the banket? So thou standing among them that with prayer do prepare themselves to receiue the holy meate, haft even in this that thou haft not gone away, confessed that thou art one of the number of them, at the last thou dost not partake: had it not been better that thou hadst not been present? Thou wilt say, I am vnworthie. Therefore neither waft thou worthie of the communion of prayer, which is a preparing to the receiuing of the holy mysterie.

46 And truely this custome, which commandeth to communicate yeerely once, is a most certaine intention of the duell, by whose ministers it was brought in. They say that Zepherinus was author of that decree, which it is not likely to have been such as we now haue it. For by his ordinance did peradventure not after the woord manner provide for the Church, as the times then were. For it is no doubt but that then the holy supper was set before the faithfull so oft as they came together in assembly, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it was necessarie that they which were mingled with prophan men and idolaters, should by some outward signe testifye their faith: the holy man for order and policies sake, appointed that day, wherein the whole people of Christians shoule by partaking of the Lords Supper viter a confession of their faith. The ordinance of Zepherinus being otherwise good hath been euill waste of them that came after, when a certaine lawe was made of one communicatong yeerely: whereby it is come to pass, that almost all men when they haue once communicat, as though they had gaily discharged themselves for all the rest of the yeere, sleepe foolishly on both eares. It ought to have been farre otherwise done. Every weeke at the least, the Lords table shoule be set before the assembly of the Christians: the promises shoule be declared, which might feed vs spiritually at it: none shoule indeed be compelled by necessitie, but al shoule be exhorted and pricked forward: the flagellines also of the slothfull shoule be rebuked. All shoule by heapes, as hungry men, come together to such dainties Not without rightful caufe therefore at the beginning I complained, that by the craft of the duell this custome was thrust in, which when it appointeth one certaine day of the yeere, maketh men slothfull for all the rest of the yeere. We see in deede that this pusitive abuse was crept in euin in the time of Chrysostome: but wee may alse therewithall see how much it displeased him. For he complaineith with grievous words in the same place which I euin now alleageth, that there is so great inequality of this matter, that often in some times of the yeere they came not euin when they were cleane, but at Easter they came euin when they were uncleanse. Then he crieth out: O custome, O presumtion. Then in vaine is the daily offering, vfed.
47 Out of the same shop proceeded also another ordinance, which hath stolen away or violently taken away the halfe of the supper from the better number of the people of God, namely the signe of the blood, which being denied to lay and profane men (for with such titles forsooth they set out God’s inheritance) became a peculiar possession to thauen and appointed men. It is the commandement of the eternall God, that all should drinke: which commandement man dare discontinue and repel with a new and contrary law, commanding that not all should drink. And that these lawmakers should not feeme to be without reason against their God, they pretend perils that might happen if this holy cup were commonly given to all: as though those dangers had not beene foreseen and marked of the eternall wisdome of God. And then guttlely forsooth they reason, that the one is enough for both. For if (say they) it be the body, it is whole Christ, which cannot now be feene from his body. Therefore by accompanying the body containeth the blood. Lo how our wit agreeth with God, when it hath neuer so little begon with loose reames, to be wanton and wilde. The Lord shewing bread faith that it is his body: when he sheweth the cup, he calleth it his blood. The boldnes of mans reason, crieth out contrariwise, that the bread is the blood, and the wine is the body: as though the Lord had for no cause feuered his body from his blood both in words and in signes: or as though it had ever beene heard spoken that the body or blood of Christ is called God and Man. Verily if he had meant to signifie whole himselfe, he might have 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 willing to helpe our weaknesses, did set the cup feuerally from the bread, to teach that he sufficeth no leffe for drinke than for meate. Now let one part be taken away, then we shall finde but the one halfe of the nourishmentes in him. Therefore, although it be true which they pretend, that the blood is in the bread by way of accompanying, and againe, the body in the cuppe, yet they desrde godly soules of the confirmation of Faith which Christ did uttereth vs as necessary. Therefore bidding their luttelest fare well, we must hold fast the profeite which is by the ordinance of Christ in the two carnets.

48 I know in deede that the ministers of Sathan doe here caull, as it is an ordinarie thing with them to make mockery of the Scriptures. First they allege that of one bare doing ought not to be gathered a rule whereby the Church should be bound to perpetuall obseruing. But they lie when they say that it was but a bare doing: for Christ did not onely deliuer the cup, but also did institute that his Apostles should in time to come doe the same. For they are the words of a commandeer, drinke ye all of this cup. And Paul so reheareseth that it was a deedee, that he also commendeth it for a certaine rule. Another starting hole is, that the Apostles alone were received of Christ to the partaking of this Supper whom he had already chosen and taken into the order of the sacrifing Priestes. But I would have them anfwere me to the questions, from which they shall not be able to escape, but that they shall be caullie convinced with their lies. First, by what oracle have they this solution receaved, being so strange from the word of God? The Scripture reckeneth twelue that sat with Iesus: but it doth not so obscure the dignitie of Christ that it calleth them sacrifing Priestes of which name we will speake hereafter in place fit for it. Though he gue it then to the twelue, yet he commanded that they should doe the same, namely that they should so distribute it among them. Secondly, why in that better age, from the Apostles almost a thousand yeares, were all without exception made partakers of both the signes? was the old Church ignorant what guests Christ had received to the Supper? It were a point of most desperate shamelesnes, here to flicke and daily in granting it to be true. There remaine the Ecclesiastical histories, there remaine

D d d 3
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The books of the old writers, which minister evident testimonies of this matter, the flesh (faith Tertullian) is fed with the body and blood of Chrift, that the Soule may be fatted with feeding vpon God. How (laid Ambrose to Theofanis) wilt thou receive with such hands the holy body of the Lord? With what boldnes wilt thou with thy mouth take of the cup of the precious blood? And Hierome faith. The Priests which make the Thanksgiving, and doe distribute the blood of the Lord to the people. Chriftiame, Not as in the olde law the pierc did eate part, and the people part: but one body is set before all, and one cup. Those things that pertaine to the Thanksgiving are all common betweene the Priest and the people. The felfe fame thing doth Augustine testifie in many places.

49 But why dispute I about a thing not knowne? Let all the Grecians and La- tine writers be read over: such testimonies shall ech where offer themselues. Neither was this cuftome grown out of vs, where there remained one drop of pureneffe in the Church. Gregory, whilom you may rightly say to have beene the laft Bishop of Rome, teacheth that it was kept in his time. What is the blood of the Lambe, ye have now learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithful. Yea it yet endured foure hundred yeres after his death, when all things were grown out of kinde. For neither was that taken onely for an vsage, but also for an inuoluble law. For then was in force the reverence of Gods intitution, and they doubted not that it was sacriused, to feuer those things which the Lord had confonned. For thus faith Gelasius. We have found, that none receiving onely the portion of the holy body, doe abstaine from the cup. Let them without doubt, because they feeme to be bound with vs not what superstitifion, either receive the Sacraments whole, or be debarred from them whole. For the duiding of this myftery is not committed without great sacrifiled. Those reasons of Cyprian were heard, which truely ought to mooue a Christian minde. How (faith he) doe we teach or prouoke them to ffeed their blood in the confefling of Chrift, if we deny his blood to them that shall finge? Or how doe we make them fit for the cup of Martyrdom: if we doe not fift in the Church by the right of communion admitt them to drinke the cup of the Lord? Whereas the Canoniftes doe reftraine that decree of Gelasius to the Priests, that is so chifdill a cauall that it neede not to be confuted.

50 Thirdly, why did he simply say of the bread, that they should eate: but of the cup, that they should all drinke? Even as if he had meant of fet purpose to meeke with the craft of Satan. Foulthy, if (as they would have it) the Lord vouchfafe to admit to his Supper onely Sacrificing Priests, what man euer durft call to the partaking of it, strangers whom the Lord had excluded? yea and to be partaking of that gut, the power whereof was not in their hands, without any commandement of him which onely could give it. Yea upon confidence of what warrant doe they vs at this day to distribute to the common people the signe of the body of Chrift, if they have neither commandement nor example of the Lorde? Fiftly, did Paul lie, when hee faid 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 difference should communicate of both the signes. If Paul receiued of the Lord, that all should be admitted without difference: let them looke of whom they haue receiued which doe drine away almost all the people of God: because they cannot now pretend God to be the Author of it, with whom there is no pretence. And yet still for cloaking of such abominations they dare pretend the name of the Church, and with such pretence defend it. As though either these Antichristes were the Church, which so easily treade vnder foote, scatter abroad, and destroy the doctrine and institution of Chrift: or the Apostolike Church were not the Church, in which the whole force of religion flourished.
The xvii. Chapter.

Of the Popish Maff, by which sacriledge the Supper of Chrift hath not only been prophane, but also brought to nought.

With these and like inventions Satan hath travelled, as by overspreading of darkness to obscure and defile the holy finger of Chrift, that at leaft the purenes of it should not be kept still in the Church. But the head and horrors of this abomination was when hee aduanced a figne, by which it might not onely be darkened and perverted, but being vitally botlded and abolifhed should vanish and fall out of the remembrance of men: namely when he blinded almost the whole world with a most pestilential error that they should beleeue that the Maffe is a facrifice and oblation to obtaine the forgiveness of finnes. Now at the beginning the founder for of the schoolmen tooke this doctrine, I nothing regard; farewell they with their crabbed faculties: which howsoever they may be defended with cauilling, yet are therefore to be refted of all good men, because they do nothing else but spread much darkness out the brightness of the fupper. Therefore bidding them farewell, let the readers understand that I here match in fight with that opinion, wherewith the Romifh Antichrift and his prophets have infected the whole world, namely that the Maffe is a work whereby the facrificing prieft which offereth vp Chrift, and the other that do partake at the fame oblation, do defiere the favour of God: or that it is a cleansing facrifice, whereby they reconcile God to themselves. Neither hath this beene received onely in common opinion of the people, but the vere doeing it selfe is fo framed, that it is a kind of pacifying wherewith satisfaction is made to God for the purging of the quick and dead. The words also which they vfe, do exprefle the fame: and no other thing may we gather of the daily vfe of it. I know how deepe roots this pefilence hath taken, vnder how great feeming of gooines it lurketh, how it beareth in fhow the name of Chrift, how in the one name of Maffe many beleeue that they comprehend the whole fumme of faith. But when it shalle be by the word of God most cleerly prooued, that this Maffe, how much fcover it be coloured and glorious, yet thamefully defiled Chrift, burneth & oppreffeth his croffe, putteth his death in forgetfulness, taketh away the fruit that commeth therof into vs, doth weaken and defoyt the sacrament wherein was left the memorie of his death; shall there then be any fo deepe roots, which this moft strong axe, I mean the word of God, shall not cut downe and overthrow? Is there any face fo beautifull, that this light cannot betray the euil which lurketh vnder it?

2. Let vs therefore fhow that which hath beene fet in the firft place, that it is intolerable blafphemie and defhonour done to Chrift. For he was confrate of his Father a Prieft and bishop, not for a time as we read that they were ordained in the old testament, whose life being mortall their priefthood alfo could not be immortall: for which caufe also there needed succeffors that should from time to time be put in the place of them that died. But in place of Chrift, which is immortall, there needed no vicar to be fet after him. Therefore he was ordained of the father a prieft for euer, according to the order of Melchizedech, that hee should execute an euerdying priefthood. This mystery had bin long before figured in Melchizedech, whom whome the Scripture had once brought in for the prieft of the huing God, it never afterwaies made mention of him, as though he had had no end of his life. After this point of likefes, Chrift was called a prieft according to his order. Now they that do daily facrifice, must needs appoint prieftes to make the oblations whom they must appoint as it were succeffors and vicars in fteede of Chrift. By which putting in fteede of him, they doe not onely spoil Chrift of his honour, and plucke from him the prerogatie of eternall priefthood, but also travell to thraulf him downe from the right hand of Salvation.

The sacrifice of the maffe being held to be a sacrifice propitiatory is nothing but a meer prophanation of the supper of the Lord.
hand of his Father, on which he cannot sit immortall, but that he must therewithall remaine the eternal priest. Neither let them lay for themselves that their pettie sacrificers are not put in place of Christ as if he were dead, but onely are helpers of his eternall priesthood, which ceafteth not therefore to continue. For they are more strongly holden fast with the words of the Apostle, than that they may so escape: namely, that there were many other priests made, because they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no companions. Yet, such is their frowardnes, they arme themselves with the example of Melchisedec to defend their wickedneffe. For, because it is said that he offred bread and wine, they gather that he was a foreshewing of their Maffe: as though the like-nesse betweene him and Christ were in the offering of bread and wine. Which is so emptie and trifling that it needeth no confusion. Melchisedec gave bread and wine to Abraham and his companions, to refreth them being wearye after their journey and battle. What is this to a sacrifice? Moses praieth the gentiles of the holy king: these fellows vnseasonably coyne a mysterie whereof no mention is made. Yet they deceitfully paint their error with another colour, becaufe it followeth by & by after, And he was the priest of the highest God. I anwer, that they wrongfully draw to the bread and wine that which the Apostle referreteth to the blessing. Therefore when he was the priest of God he blessed Abraham. Whereupon the same Apostle (than whom we neede to seeke no better exposter) gathereth his excellence, because the better is blessed of the greater. But if the oblation of Melchisedec were a figure of the sacrifice of the Maffe, would the Apostle, I pray you, which searcheth out all euell the least things, haue forgotten so earneft and weightie a thing? Now (howsoever they trifle) they shall in vaine goe about to overthrow the reason which the Apostle himselfe bringeth, that the right and honour of sacrificing priesthood ceafteth among mortall men, because Christ which is immortall, is the onely and perpetuall sacrificing prifft.

3 An other vertue of the Maffe was, that it opprefsth and burieh the crosse and passion of Christ. This verily is most certaine, that the crosse of Christ is overthrown so soone as the altar is set vp. For if he offered himselfe for a sacrifice upon the crosse, that he might sanctifie vs for ever, and purchase to vs eternall redemption: undoubtedly the force and effectuallnes of that sacrifice continueth without any end. Other wise we should thinke nothing more honorably of Christ, than of oxen & calves which were sacrificed under the law: the offerings whereof are proued vnsufficient and weak by this that they were offered. Wherefore either we must confesse, that the sacrifice of Christ, which he fulfilled upon the crosse, wanted the force of eternall cleansing, or that Christ hath made an end of all with one sacrifice once for ever. This is it that the Apostle saith, that this chiefe bishop Christ once appeared by offering vp of himselfe before the ending of the world, to the driving away of sinne. Again, that we are sanctified by the will of God, by the offering of the body of Iesus Christ once. Again, That Christ with one oblation for ever hath made perfect them that are sanctified: whereunto he adjoweth a notable sentence, that foruences of sinnes being once purchased, there remaineth no more any oblation. This also Christ signified by his last sayings and vtered among his last sayings, when he saide, it is ended. Wee are woont to note the last sayings of men when they are dying, for oracles. Christ dying testifieth that by his own sacrifice is perfected and fulfilled whatsoever was for our salvation. 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 thought it were imperfect? When the holy word of God not onely affirmeth, but also crieth out, and protesteth, that this sacrifice was once fully done that the force thereof remaineth everlasting, who so require an other sacrifice, do they not accuse this of imperfection and weaknesse? But as for the Maffe, which hath beene delivered in such
uch sort that there may every day be made a hundred thousand sacrifices, to what end tendeth it, but that the passion of Christ whereby he offered him an only sacrificed oblation to the father, should be buried and drowned? Who, yclepe he be blind, cannot see that it was the boldnes of Satan, which wassell against so open & clear truth? Neither am I ignorant with what deceites that Father of lying vseth to colour this his fraud, saying that there are not fundrie nor divers sacrifices, but that one false same sacrifice is repeated. But such snares are easily blown away. For in the whole discourse the Apostle traveleth to proue: not onely that there are no other sacrifices, but that that one sacrifice was once offered vp, and shall no more be repeated. The suiteller men do yet slippe 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 should be daily confirmed with new oblations: but that by the preaching of the Gospell, and ministring of the holy supper, the fruit thereof should be communica-
ted vp. So Paul saith that Christ our paschouer was offered vp, and biddeth vp to eate of him. This (saith) is the meanes whereby the Sacrifice of the cross is rightely applied to vs, when it is communica
ted to vs to take the vs de vs, and we with true faith recewe it.

4 But it is worth the labour to heare, with what other foundation beside these they uphold the sacrifice of the Mass. For they draw to this purpose the prophesie of Malachie, whereby the Lord promiseth that the time shall come when throughout the whole worlde there shall be offered to his name incense and a cleane sacrifice. As though it were a new or unuomtied thing among the prophets, when they speake of the calling of the Gentiles to expresse by the outward ceremomie of the lawe the spiri
tuall worshipping of God, to which they exhort them, that they might the more fa
ciliarly declare to the men of their age, that the Gentiles should be called into the true fellowship of religion. Like as also they are wont altogether to describe by figures of their law, the truth that was delivered by the Gospell. So they set for turning to the Lord, ascending into Jerusalem: for the worshipping of God, the offering of all kinds of gifts: for larger knowledge of him which was to be gven to the faithful in the kingdom of Christ, dreams and visions. That therefore which they allege, is like vnto an other prophesie of Esay, where the prophet foretelleth of three altars to be set vp in Affria, Egypt, and Iury. For first I ask, whether they do not grant that the ful
tilling of this prophesie is in the kingdom of Christ. Secondly, where these altars, or when they were even set vp. Thirdly whether they think that to every severall king
dome is appointed a severall Temple, such as was that at Jerusalem. These things if they weigh, I thinke they will confesse, that the prophet vnder figures agreeable with his time, prophesieht of the spirituall worship of God to be spread abroad into the whole world. Which we give to them for a solution. But of this thing first there doe euerie where examples commonly offer themselues, I will not bufe my selfe in longer rehearsing of them. Howbeit herein also they are miserably deceived, that they acknowledge no sacrifice but of the Mass, whereas indeed the faithful doe now sacrifice to the Lord, and do offer a cleane offering, of which shall be spoken by and by.

5 Now I come downe to the third ofice of the Mass, where I must declare how it blotteth out the true and onely death of Christ, and maketh it out of the re
cembrance of men. For as among men the strength of a Testament hangeth upon the death of the testator: so also our Lorde hath with his death confirmed the testa
tment whereby he hath gven vs forgiuenesse of sinnes and eternall righteounesse. They that dare varie or make newe anything in this testament, doe denie his death, and holde it as it were of no force. But what is the Mass, but a newe and altogether divers testament? For why? Doeth not euerie severall Mass promise newe forgiue
ness of sinnes, newe purchasing of righteounesse: so that now there bee to many testaments,
Cap. 18. Of the outward meanes
testamentes, as there be Maffes? Let Christ therefore come again, and with an other
death confirm this testament, or rather with infinite deaths confirm innumerable
testaments of Maffes. Haue I not therefore said true at the beginning, that the onely and true death of Christ is blotted out by Maffes? Yea what shall we say of this that the Maffe directly tendeth to this end, that it be possible, Christ should be slaine againe? For where is a testament ( faith the Apostle ) there of necessitie must be the
death of the testator. The Maffe sheweth it selfe to be a new testament of Christ: therefore it requireth his death. Moreover the hoffe which is offered, must necessarily be slaine and sacrificed. If Christ in every severall Masse be sacrificed, then he must at every moment be in a thousand places cruelly slaine. This is not mine but the apostles argument, if he had needed to offer himselfe oft, he must oft have died since the beginning of the world. I know that they have an answer in readiness, whereby also they charge vs with slander. For they say that this is objected against the which they never thought, nor yet can. And we know, that the death and life of Christ is not in their hand. We looke not whether they go about to kill him: only our purpose is to shew, what manner of absurditie followeth of their vngodly and wicked doctrine. Which false thing I proue by the Apostles owne mouth. Though they erie out to the contrary a hundred times, that this sacrifice is vnbloudy: I will denie that it hangeth upon the will of men, that sacrifices should change their nature, for by this meanes the holy and inviolable ordinance of God should faile. Wherupon followeth that this is a sure principle of the Apostle, that there is required shedding of bloud, that walking may not be wanting.

6 Now is the fourth office of the Maffe to be entreated of, namely to take away from vs the guilt that came to vs of the death of Christ, while it maketh vs not to acknowledge it and thinke upon it. For who can call to minde that he is redeemed by the death of Christ when he feeth a new redemption in the Masse? Who can trust that sinnes are forgiven him, when he feeth a new forgiuenesse? Neither shall he escape that shall say, that we doe for no other cause obtaine forgiuenesse of sinnes in the Masse, but because it is alreadie purchased by the death of Christ. For he bringeth nothing else than as if he should boast, that Christ hath redeemed vs with this condition that we should redeeme our felues. For such doctrine hath beene spread by the ministers of Satan, and such at this day they maintaine with cryings out with fire and false, that we when in the Masse we offer vp Christ to his Father, by this worke of offering do obtaine forgiuenesse of sinnes, and are made partakers of the passion of Christ. What now remaineth to the passion of Christ, but to be an example of redemption, whereby we may learne to be our owne redeemer? Christ himselfe, when in the Supper he sealeth the confidence of pardon, doth not bid his disciples to stick in that doing, but feethem away to the sacrifice of his death: signifying that the Supper is a moniment or memoriall (as the common speech is) whereby they may learne that the satisfactorie cleaung sacrifice, by which the Father was to be appeased, must have beene offered but once. For neither is it enough to know that Christ is the onely sacrifice, vnlesse the onely sacrificing be joyned with it, that our fault may be fastened to his croffe.

7 Nowe I come to the conclusion, namely that the holy Supper, in which the Lord had left the remembrance of his passion grauen and exprest, 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 thanksgiving. The sacrifice of the Masse is fained to pay a price to God, which he may receive for satisfaction. How much difference there is betweene to glie and to receiue, so much doth the sacrifice differ from the Sacrament of the Supper. And this truly is the most wretched vnthankfulness of man, that where the largeffe of Gods bountie ought to have beene acknowledged, and thanks to be giuen therein he maketh God his debtor. The Sacrament promised, that
that by the death of Christ we are not only once restored into life, but are continu-
ally quickened, because then all the parts of our salvation were fulfilled. The sacrifice
of the Mass figureth a farre other song, that Christ must be daily sacrificed, that he
may somewhat profite vs. The Supper should have been distributed in the common
assemblie of the Church, that it might informe vs of the communion whereby we all
receive together in Christ Iesus. The sacrifice of the Mass dissoleuth and plucketh in
sunder this community. For after that the errour grewe in force, that there must be
sacrificers that should sacrifice for the peoples, the Supper of the Lorde, as though it
were posted outer to them, ceased to be communicated to the congregation of the
faithfull according to the commandement of the Lord. An entrie was made open
to private Masses, which might rather resemble a certaine excommunication, than
that same communite ordained of the Lord, when that petty sacrificer willing feuer-
ally by himselfe to devour his sacrifice, doth sever himselfe from the whole people
of the faithfull. I call private Masses (leaff any man be deceived) wherefoever there is
no partaking of the Lorde's Supper among the faithfull, although otherwise a great
multitude of men be present.

8 And whence the very name of Mass first sprung, I could never certainly judge:
saying that it seemeth to me likely that it was taken of the offerings that were given.
Whereupon the olde writers vse it commonly in the plurall number. But to leaue
straining about the name, I say that private Masses are directly against the ordinace
of Christ, and therefore they are a wicked prophaining of the holy Supper. For what
hath the Lorde commaunded vs? not to take, and divide it among vs? What manner
of obstruing of the commandement doth Paul teach? not the breaking of bread,
which is the communion of the body and blood? Therefore when one taketh it
without distributing, what likeness is there? But that same one man doth it in the
name of the whole Church. By what commandement? Is not this openly to mocke
God, when one man prettily taketh to himselfe that which ought not to have beene
done but among many? But because the words of Christ and Paul are plaine enough,
we may brefly conclude, that wherefoever is not breaking of bread to the commu-
nation of the faithfull, there is not the supper of the Lorde, but a false and wrongfull
counterfeiting of the supper. But a false counterfeiting is a corruping. Now the cor-
ruping of so great a mysterie is not without wickednesse. Therefore in private Masses
is a wicked abuise. And (as one fault in religion from time to time breedeth another)
after that that manner of offering without communion was once crept in, by little
and little they began in euery corner of churches to make innumerable Masses, and
diuerly to draw the people hither and thither, which should have come together into
one assemblie, that they might acknowledge the mysterie of their owne vnite. Now
let them goe and denye it to be idolatry, that in their Masses they shew forth bread to
be worshipped in stead of Christ. For in vaine they boast of those promises of the
presence of Christ, which howsoever they be understood, verily were not giue to this
purpose, that wicked and prophanite men so oft as they will, and to whatsoever abuse
they list, may make the body of Christ, but that the faithfull, when with religious
obferuation they doe in celebrating of the Supper followe the commandement of
Christ, may enjoye the true partaking of him.

9 Beside that, this pervertitit was unknowne to the purer church. For howsoever
the more shamelesse set among our adversaries doe here goe about to difguise the
matter with false colours, yet is it most cleare that all antiquitie is against them, as we
have above proceded in other things, and it may more certainly be judged by the con-
stant and reading of olde writers. But ere I make an ende of speaking of it, I ask our
Massing doctors, whether they know that obedience is more esteemed of God than obli-
gations, and that he more requereth that his voice be hearkened to, then that sacrifice
be offered: how they believe that this manner of sacrificing is acceptable to God,
what of
whereof they have no certaine commandement, and which they see not to be allow-
ed by any one syllable of the Scripture. Moreover when they heare the Apostle say,
that no man taketh to himself the name and honor of sacrificing priesthood, but he
that is called Aaron was: yea and that Christ himselfe did not thrust in himselfe,
but obeyed the calling of his Father: either they must bring forth God the Author
and orderer of their sacrificing priesthood, or they must confesse that the honor is
not of God, into which they have with wicked rafhnes broken in vnalled. But they
cannot shew one tide of a letter that maintaineth their sacrificing priesthood. Why
therefore shall not their sacrifices vanish away which can not be offered without a priest?

If any man doe thrust in short sentences of the olde writers gathered here and
there, and doe by their authoritative traualle to prove that the sacrifice which is done
in the Supper is farre otherwise to be understood than we doe expound it: let him
be brieftly answered thus: if the question be of allowing the forfud decius of sacri-
fice, as the Papiftes have faied in the Maffe, the olde writers doe never speake
in defence of such sacrifice. They doe in deed doe the word Sacrifice: but there-
withall they expound, that they meane nothing else but the remembrance of that
true and onely sacrifice, which Christ our onely sacrificing Priest (as they eall where
report of him) made on the Croffe. The Hebrues (faith Augustine) in the sacrifices of
beafts which they offered to GOD, did celebrate a prophecie of the sacrifice to
come, which Christ offered: the Christians doe with the holy oblation and par-
taking of the body of Christ celebrate a remembrance of the sacrifice already made.
Here verily he teacheth altogether the fame thing, which is written in many words in
the booke of Faith to Peter the Deacon, which I may be the author of it: The words
be thefe, Befere them most hearefully and doubt not at all, that the onely beftowed him-
selfe, being made flesh for vs, offered himselfe for vs a sacrifice and oblation to God
into a favour of sweetenen: to whom with the Father and the Holy Ghost in the
time of the old Teftament beafts were sacrificed: and to whom now with the Father
and the Holy Ghost (with whom he hath one Godhead) the holy Church through-
out the whole world ceaseth not to offer the sacrifice of bread and wine. For in those
flesly sacrifices was a figuring of the flesh of Christ which he should offer for our
fintes, and of his blood which he shoud shed to the forgiveness of fintes. But in
this sacrifice is thankesgiving and rehearfall of the flesh of Christ which he offered for
vs, and of his blood which the fame he hath shed for vs. Whereupon Augustine him-
selle in many places expoundeth it to be nothing else but a sacrifice of praise. Finally
you shall commonly find in him, that the Supper of the Lord is for no other reason cal-
led a sacrifice, but because it is the remembrance, image, and witness of that singular,
true, and onely sacrifice wherewith Christ hath cleansed vs. Also there is a notable
place in his fourth booke of the Trinitie the xxinj. Chapter, where after that he hath
discoursed of the onely sacrifice he thus concludeth: because in a sacrifice ofier
things are confidered, to whom it is offered, and of whom, what is offered, and for
whom. The fame he himselfe the one and true Mediator reconciling vs to God by
the sacrifice of peace, remaineth one with him to whom he offered: maketh them one
in him for whom he offered: is one himselfe which offered, and the thing which he
offered. To the fame effect also speaketh Chrys:Some. But they so challenge the honor
of sacrificing priesthood to Christ, that Augustine teifteth it to be the voice of Anti-
christ if any man make a Bishop intercessor betweene God and men.

Yet doe we not deny but that the offering vp of Christ is there so shewed in
vs, that the spectacle of the Croffe is in a maner set before our eyes: as the Apostle
faith that Christ was crucified in the eyes of the Galatians, when the preaching of
the Croffe was set before them. But forasmuch as I see that those olde Fathers also
wrested this remembrance another way than was agreement with the institution of the Lord
(because their supper contained I wote not what repeated or at least renewed forme of
sacrificing)
facturing) the fairest way for godly harts shall be to rest in the pure and simple ordinance of God: whose also the supper is therefore called, because in it his authority alone ought to be in force. Truly I find that they have kept a godly and true fancy of this whole mystery, and I do not perceive that they meant to abate anything were it ever so little from the onely sacrifice of the Lord, I cannot condemn them of vn-godlineffe: yet I think that they cannot be excused, but that they have offended somewhat in the manner of the celebration. For they counterfaite the Jewis maner of sacrificing more more than either Christ had ordained, or the nature of the Gospel did bee. Therefore that same ouerthrow applinance to heavenly things is the onely thing wherein a man may worthily blame them, for that being not contenent with the simple and natural institution of Christ, they swarmed to the shadowes of the law.

12 If a man do diligently wey, that this difference is put by the word of the Lord betweene the sacrifices of Mofes, and our Thanksgiving, that whereas those did represent to the Jewis people, the same effectuelle of the death of Christ, which is at this day deliered to vs in the supper, yet the maner of representing was diuers. For in those, the Levitcall priests were commanded to figure that which Christ should performe it: there was brought a sacrifice which should be in the stead of Christ himselfe: there was an altar whereupon it should bee offered: finally all things were so done, that there was set before their eyes an image of the sacrifice which was to be offered to God for a satisfactorie cleansing. But since the time that the sacrifice is ended the Lord hath appointed to vs another order: namely that it should convey to the faithfulfull people the fruit of the sacrifice offered to him by the sonne. Therefore he hath given us a table wherat we should eate, not an altar whereupon sacrifice should be offered: he hath not consecrated priests to sacrifice, but ministers to distribute the holy beneke, How much more he and holy the mystery is, so much more religiously and with greater reverence it is meeet to be handled. Therefore there is no way faster, than putting away all boldness of mans understanding, so fickle fast in that alone which the Scripture teacheth. And truly if we consider that it is the Supper of the Lord and not of men, there is no cause why we should suffer our selves to be remooed one hare breadth from it by any authoritie of men or prescription of yeeres. Therefore when the Apostle minded to cleanse it from all faultes which had alreadie crept into the Church of the Corinthians, he vseth the readiest way thereunto, that is, he calleth it backe to the onely institution of it, from whence he theweth that a perpetuall rule ought to be fetched.

13 Now leaft any wrangler, should stirre vs vp strife by reason of the names of sacrifice and sacrificing priest. I will also declare, but yet breefely what in the whole discourse I have said by a sacrifice, and what by a sacrificing priest. Who so stretch the word sacrifice to all holy Ceremonies and doings of religion, I fee not by what reason they do it. We do know that by the continuall vfe of the Scripture a sacrifice is called that which the Greekes call sometime Thulsi, sometime Prospohra, sometime Telete. Which being generally taken comprehended whatsoever is in any wise offered to God. Wherefore we must make distinction: but yet so that this distinction may have a supernall appliance of similitude from the sacrifices of the law of Mofes: under the shadowes whereof the Lord wilde to represent to his people the whole truth of sacrifices. Of those although there were diuers formes, yet they may al be referred to two formes. For either there was oblation made for sinne after a certaine manner of satisfaction, whereby guiltiness was redeemed before God: or it was a signe of the worshipping of God, and a testifying of religion: sometime in stead of supplication, to crave the favoure of God: sometime instead of thanksgiving, to testifie thankfulnes of minde for benefites received: sometime onely for an exercise of godliness, to renewe the stabiling of the covenant, to which latter forme
pertained burnt offerings, drinke offerings, oblations, first fruits, and peace offerings. Wherefore let vs also divide ours into two kindes: and for teachings sake let vs call the one the sacrifice of worship, and of godly devotion, because it consisteth in the Honouring and Worshipping of God, which the faithfull both owe and yeeld unto him: or if you will, the sacrifice of Thanksgiving: for as much as it is given to God of none but of them that being laden with immeasurable benefits, do render to him themselves with all their doings. The other may be called propitiatory or of expiation. The sacrifice of expiation is that which tendeth to appease the wrath of God, to satisfy his judgement, and so to wash and wipe away sinnes: whereby the sinner cleansed from the filthie spots of them, and restored into purity of righteousness, may returne into favour with God himselfe. So in the lawe those were called sacrifices that were offered for the purging of sinnes: not for that they were sufficient to recover the favour of God, or to put away iniquity: but for that they shadowed out such a true sacrifice which at length was fully done by Christ alone: and by him alone, because it could be done by none other: and once, because the effectualnesse and force of that one sacrifice which Christ hath fully done, is eternall, as he himselfe hath testified with his owne mouth, when he said that it was ended and fulfilled: that is to say, that whatsoever was necessarie to the reconciling of the fathers favourable, to the obtaining of the forgiveness of sinnes, to righteoussenesse and to salvation, all the same was performed and fulfilled with that his onely oblation, and there so nothing wanted thereof, that there was afterward no place left to any other sacrifice.

14 Wherefore I determine, that it is a most wicked reproch, and blasphemie not to be suffered, as well against Christ as against the sacrifice which he hath fully done by his death upon the cross for vs, if any man by renewing an oblation thinke to purchase the pardon of sinnes, to appease God, and to obtaine righteousness. But what is else done by Maffing, but that by deferring of new 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 small thing to say that there is made indifferently a common sacrifice for the whole Church, unless they further stide that it is in their choyce to apply it peculiarly to this man or that man to whom they would, or rather to every one whoseoeuer he were that would buy for himselfe such ware with ready monie. Now because they could not reach to the price that Judas had, yet that they might in some marke resemble their author, they kept the like stiffe of number. Judas solde him for thirtie silver pence: these fellows solde him, after the French account, for thirtie braven pence: but Judas solde him once, these fellows solde him as oft they can finde a buer. In this leffe alsoe we denye that they be sacrificing priests, that is to say, they that with such an oblation are means to God for the people, that they appeaing God, may purchase the satisfactorie purging of sinnes. For Christ is the onely biship and sacrificing priest of the new Testament, into whom all Priesthoodes are remoued, and in whom they be shut vp and ended. And if the Scripture had made no mention of the eternall priesthood of Christ: yet for as much as God, since that he hath taken away those olde priesthoddes, hath ordained none, the Apostles argument remaineth invincible, that no man taketh honour to himselfe, but he that is called of God. By what affiance therefore dare these robbers of God, that boast themselves for the butchers of Christ, call themselves the sacrificing Priestes of the living God?

15 Plato hath an excellent place in his second booke of common weale. Where when he entreateth of the old manners of expiation, and laugher to storne the foolish confidence of euill men & wicked doers, which thought that their wicked doings were by these as by couerings hidden that the Gods could not see them, and did, as if they had gotten warrant of the Gods by covenant, more carelesly followe their owne lufts: he feemeth throughly to touch the manner of satisfactorie purging of the Masse,
Maffe, such as is at this day in the world. To beguile and undermine another man, all men know to be unlawful. To grievous widows with wrongfull dealings, to rob the fatherlesse, to trouble the poore, by cuil craftie meanes to catch other mens goods to themselves, with forswearings and deceit to enter forceably into any mans possession, to oppose any man with violence and tyrannous force, all men confess to be wicked. How therefore dare so many commonly do all these things, as though they should freely be bold to do them? Truely, if we rightly weigh it, no other cause doth so much encourage them, but because they have confidence, that by the sacrifice of a Maffe, as by payment of full price for recompence, they shall satisfie God, or at the least that this is an easy way to comply with him. Then Plato procedeth further to scorn their grosse blockishnes, which think that by such satisfactorie cleanings those pains are redeemed that otherwise they should suffer in hell. And whereas Fere at this day the yeerely obites, and the greater part of Masses, but that they which throughout all their life have beene most cruel tyrants, or most ravenous robbers, or given forth to all mishcious doings, should as though they were redeemed by this price, escape the fire of purgatorio?

16. Under the other kind of sacrifice, which we have called the sacrifice of thanksgiving, are contained all the dutifull works of charity, which when we extend to our brethren, we honour the Lord himselfe in his members: then, all our prayers, praifings, griefings of thankes, and whatsoever we do to the worshipping of God. All which things finally do hang upon the greater sacrifice, whereby we are in foule and body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but first ourselves, and then all that is ours ought to be confecrate and dedicate to him: that whatsoever is in vs, may ferve his glorie, and may rouse of zealouz endeavour to advance it. This kind of sacrifice tendereth nothing at all to appease the wrath of God, nothing at all to obtaine forgiveness of sinnes, nothing at all to defrue righteousnes: but is occupied onely in magnifying and extolling of God. For it cannot be pleasant and acceptable to God, but at their hands, whom by forgiveness of sinnes already received he hath by other meanes reconciled to himselfe, and therefore acquitted them from guiltines. But it is so necessarie for the Church, that it cannot be away from it. Therefore it shall bee everlastinge, so long as the people of God shall continue, as we have before already showed out of the Prophet: for in that meaning I will take this prophecie, For from the rising of the sun to the going downe thereof, is my name among the Gentiles, and in euerie place incense shall be offered to my name, and a clean offering: because my name is terrible among the Gentiles, faith the Lord: so far is it off, that we would put it away. So Paul bideth vs to offer our bodies a sacrifice living, holy, acceptable to God: a reasonable worship. Where he speake very pitifully, when he added that this is our reasonable worshipping: for he meant the spiritual manner of worshipping of God, which he did secretly set in comparison against the carnall sacrifices of the law of Moses. So heretofore doing of good and communicating are called sacrifices by which God is pleased: so the liberality of the Philippians, whereby they had relieued the pouerrie of Paul, is called a sacrifice of sweet finding: so all the good works of the faithfull are called spiritual sacrifices.

17. And why do I seek out many examples? For commonly this manner of speaking is often found in the scriptures. Yea and while the people of God was yet holde under the outward shew of the law, yet the prophets did sufficiently express that under those carnall sacrifices was the true, which the Christian Church hath common with the nation of the Iewes. After which manner David prayed, that his prayer might as incense ascend into the sight of God. And ofte called giving of thankes, the calues of lippe, which in another place David calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth
expoundeth them the fruits of lips confessing to his name. This kind of sacrifice the
Supper of the Lord cannot want: wherein when we declare his death and render
thanksgiving, we do nothing but offer the sacrifice of praise. Of this office of sacri-
fying, all we Christians are called a kingly Priesthood: because by Christ we offer
to God that sacrifice of praise of which the Apostle speaketh, the fruit of lips that con-
fects to his name. For neither do we with our gifts appeare in the sight of God with-
out an intercessor: Christ is he, which being the Mediator comming between, we
offer vs and ours to the Father. He is our Bishop, which being entred into the sanctu-
arie of heaven, hath opened the entrance to vs. He is the altar, upon which we lay our
gifts, that in him we may be bold all that we are bold. It is he (I say) that hath made
vs a kingdom and Priests to the Father.

18 What remaineth, but that the blinde may see, the deaf may heare, children
themselves may understand and this abomination of the Maffe? which being offered in
a golden cup, hath made drunke the kings and peoples of the earth, from the highest
to the lowest, hath so striken them with drowfnesse and giddynesse, that being become
more fenelesse than brute beasts, they haue set the whole cup of their fatfetic one-
ly in this deadly devouring gulf. Truely Satan never did bende himselfe with a strong-
er engine than this to affaye and vanquish the kingdom of Christ. This is the He-
lene, for whom the enemies of the truth fight at this day with so great rage, so great
furiousness, so great cruelty; and a Helene indeede, with whom they so defile them-
selfes with spirittual whoredome, which is the most cursed of all. I doe not here so
much as once touch with my little finger those grosse abuses wherewith they might
colour the unholy pureness of their holy Maffe: howe ftiltie markettings they vfe,
how vnheonest gains they make with their maffings, with how great rauning
they fill their courtiousness. Onely I doe point vnto, and that with fewe and plaine
wordes, what maner of thing is euon the verie holiest holinsie of the Maffe, for
which it hath defuered in certaine ages past to be so honorable and to be had in so
great reuerence. For, to haue these so great mysteries set out according to their wor-
thinesse, requireth a greater worke: and I am unwilling to mingle herewith those filthy
uncleannesse that commonly dwewe themselves before the eyes and faces of all
men, that all men may understand, that the Maffe taken in her most pined pureness,
and wherewith it may be set out to the best shew, without her appendances, from the
roote to the top swarthe full of all kindes of wickednes, blasphemie, idolatrie, and sac-
crifice.

19 The readers now haue in a manner almost all those things gathered into an
abridgement, which we have thought behouefull to be known concerning these
two sacramentes: the vse of which hath beene delivered to the Christian Church
from the beginning of the new testament, to continue to the vertie end of the world:
namely, that Baptisme shoulebe as it were a certaine entrie into it, and an admis-
sion into faith: and the Supper should be as it were a continuall foode, wherewith
Christ spiritually feedeth the family of his faithfull. Wherefore as there is but one
God, one faith, one Christ, one Church his bodie: so there is but one Baptisme, and
is not oft ministred againe. But the supper is from time to time distributed, that they
which haue beeone receiued into the Church may understand that they be continu-
ously fed with Christ. Beside thefe two as there is no other sacrament ordained of
God, so neither ought the Church of the faithfull to acknowledge any other. For that,
it is not a thing that lieth in the choice of man to raise and set vp new sacramentes, he
shall easilie understandeth that remembreth that which hath beeone here before plainly
enough declared, that is, that sacraments are appointed of God to this end, that
they should instruct vs of some promis of his, and testifie to vs his good will toward
vs: and he also that calleth to minde, that none hath beeone Gods counsellor, that
might promis vs any certaintie of his will, or assure vs, and bring vs out of care,
what affection he beareth toward vs, what he will give, or what he will deny vs. For therewith is also determined, that no man can set forth a signe to be a testimony of any will or promise of his: it is he himseld alone, that can by a signe giuen testifie to vs of himselfe, I will speake it more briefly, and peradventure more grozly, but more plainly, a Sacrament can not be without promise of salvation. All men gathered on a heape together can of themselves promise nothing of our salvation. Therefore neither can they of themselues set forth or set vp a Sacrament.

20 Therefore let the Christian Church be contented with these two, and let her not only not admit or acknowledge any third for the present time, but also not desire or looke for any to the ende of the world. For whereas certaine diuerse Sacramentes, beside those their ordinarie ones, were giuen to the Iewes according to the diuerse course of times, as Manna, Water springing out of the rocke, the brazen Serpent and such other: they were by this change put in minde that they should not stay upon such figures whose state was not very stedfast: but that they should looke for some better thing from God, which should continue without any decaying, & without any end. But we are in a farre other case, to whom Christ is openly shewed: in whom all the treasures of knowledge and wisdom are hidden with to great abundance and plenty, that either to hope for or looke for any new increase to these treasures, is verily to moue God to wrath, and to provoke him against vs. We must hunger for, seek, looke upon, learne, and thoroughly learne Christ alone, until that great day shall appear, wherein the Lord shall openly shew to the full the glory of his kingdom, and himselfe such as he is, to be holden of vs. And for this reason this our age is in the Scriptures signified by the last house, the last daies, the last times, that no man should deceive himselfe with vaine looking for any new doctrine of revelation. For many times and in many forts he spake before of his Prophets, in these last daies the heavenly Father hath spoken in his beloved Sonne, which onely can manifestly shew the Father: and in deed he hath manifestly shewed him to the full, so much as behooueth vs, while we now behold him by a glasse. As therefore this is now taken away from men, that they cannot make new Sacraments in the Church of God: so it were to be wished, that as little as were possible of mans invention might be mingled with those Sacraments that are of God. For like as when water is powred in, the wine departeth and is delayed: and as with leaven scattered among it, the whole lump of dowe waxeth fower: so the purenesse of the mysteries of God is nothing else but defiled when man addeth any thing of his owne. And yet we see how farre the Sacraments are swarved out of kinde from their natural purenesse, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and gesturings: but of the word of God in the meanes time there is neither any consideration or mention, without which even the Sacraments themselves are not Sacraments. Yea and the very ceremonies that are ordened of God, in so great a rout cannot once lift vp their head, but lie as it were oppressed. How little is that scene in Baptisme, which only ought there to have shined and beene looked upon, as we have in another place rightfullie complained, even Baptisme it selfe? As for the Supper, it is vtilly buried, since that it hath beene turned into the Maffe, fauing that it is seene once every yeere but in a mangled and horse to ride Fashion.

The xix. Chapter.

Of the Five falsely named Sacraments: where as declared, that the other five which have beene hitherto commonly taken for Sacraments, are not Sacraments: and then is shewed what manner of thing they be.

Ovr former discourse concerning Sacraments might have obtained this with the sober and willing to learne, that they should not ouer curiously proceede A Sacrament defined to be a visible signe of invisible things.
Cap. 19. Of the outward means.

Grace, and this applied in the Schools of Rome to five other besides those two before handled.

any further, nor should without the word of God embrace any other Sacraments beside those two which they knew to be ordeained of the Lord. But forasmuch as that opinion of the seven Sacraments, being commonly held in all men's talk, having wandered through all schools and preachings, hath by very ancient and gathered roots, and is yet still settled in the minds of men: I thought that I should doe a thing worth the travaile, if I should solemnly and more secretly search those other five that are commonly adnurned among the true and natural Sacraments of the Lord, and wiping away all deceitful colour, should set them forth to be seen of the simple such as they be, and so falsely they have beene hitherto taken for Sacraments. First, There protest to all the godly, that I do not take in hand this contention about the name for any desiring of hearing, but that I am by weightie causes led to fight against the abuse of it. I am not ignorant that Christians are Lords, as of words, so of all things also, and therefore may at their will apply words to things, so that a godly sense be kept, although there be some unproper use in the speaking. All this I grant; although it were better that the words should be made subject to things, than things to the words. But in the name of Sacrament there is another consideration. For they which make seven Sacraments, doe therewith all glue to them all this definition, that they be visible forms of invisible grace: they make them altogether vessels of the holy Ghost; instruments of giving of righteousness, causes of the obtaining of grace. Yea and the matter of the sentences themselves denieth that the Sacraments of the law of Moses are properly called by this name, because they did not deliver in deed the thing that they figured. Is it, I beseech you, to be suffered, that those signs which the Lord hath hallowed with his owne mouth, which he hath garnished with excellent promises, should not be accounted for Sacraments; and in the mean time this honour should be conveyed away to those things which men either have devised of themselves, or at least doe obstinately without express commandment of God? Therefore either let them change the definition, or let them abstaine from the wrongfull using of this word, which doth afterward engender false opinions and full of absurdity. Extreme annoying (lay they) is a figure and cause of invisible grace, because it is a Sacrament: If we ought in no wise to grant that which they gather upon it, then truly we must refist them in the name it selfe, lest thereby we admit that it may give occasion to such an error. Again when they would pronounce it to be a Sacrament, they add this cause for that it consisteth of the outward signe and the word. If we finde neither commandment nor promise of it, what can we doe else but cry out against them?

2 Now appeareth that we brawle not about the word, but doe moose a controversie not superfluous concerning the thing it selfe. Therefore this we must strongly holde fast, which we have with inuincible reason before confirmed, that the power to institute a Sacrament is in the hand of none but of God only. For a Sacrament ought with a certaine promise to rauie vp and comfort the confidences of the faithfull: which could never receiu this certainetic from man. A Sacrament ought never to be to vs a witnessing of the good will of God toward vs, wherefoene there are not such things but could not be sealed with bodily things and elements of this world, ynilce they be by the power of God framed and appointed thereunto. Therefore man cannot ordaine a Sacrament, because this is not in the power of man, to make that so great myserties of God should lie hidden under so base things. The word of God must goe before, which may a Sacrament to be a Sacrament, as Augustine very well teacheth. Moreover it is profitable that there be kept some difference betweene the Sacraments and other ceremonies, ynilce we will fall into many absurdities. The Apostles prayed kneeling:
kneeling: therefore men shall not kneele without a sacrament. It is said that the disciples prayed toward the East: therefore the looking into the East shall be a sacrament. Paul wiltheth men in every place to lift vp pure hands, & it is rehearsed that holy men oftentimes prayed with their hands lifted vp, then let the lifting vp of hands also bee made a Sacrament. Finally let all the gestures of the holy ones turne into Sacraments. Howbeit I would not also much passe upon these things, if so that they were not toyed with those other greater discommodities.

3 If they will presse vs with the authoritie of the olde Church, I say that they pretend a false colour. For this number of feuen is nowhere found among the Ecclesiastical writers: neither is it certaine at what time it first crept in. I grant indeed, that sometime they were very free in vSing the name of a sacrament: but what meane they thereby? even all ceremonies and outward rites, and all exercises of godlinece. But when they spake of those signes that ought to bee witnesses of the grace of God toward vs, they are contented with these two, Baptisme, and the Supper. Least any man should thinke that I falsely boast of this, I will hence rehearse a few testimonies of Augustine. To Iamarcus he saith; First I would have thee to holde fast that which is the chiefest point of this disputation, that our Lord Christ (as he himselfe in faith in the Gospel) hath made vs subject to a light yoke and a light burden. Wherefore he hath bound together the fellowship of the newe people with Sacraments very fewe in number, verie easie in obseruing, very excellent in signification. As are Baptisme hallowed in the name of the Trinitie, and the Communicating of the body and blood of the Lorde, and whatsoever else is set forth in the Canonical Scriptures. Againe, in his booke of Christian doctrine. Since the Lords resurrection, the Lord himselfe and the doctrine of the Apostles hath delured certaine few signes in stead of many, and those most easie to be done, most reverend in understanding, most pure in obseruing; as is Baptisme and the celebrating of the body and blood of the Lord. Why doth he here make no mention of the holy number, that is, of the number of feuen? It is likely that hee would have passed it over, if it had been at that time ordained in the Church, specially sith he is otherwise in obseruing of numbers more curious then neede were? Yea, when he nameth Baptisme and the Supper, and speakest nothing of the rest: doth he not sufficiently signifie that these two mysteries do excel in singular dignitie, and that the other ceremonies do rest beneath in a lower degree? Wherefore I say that these Sacramentarie Doctors are deliure not onely of the word of the Lord, but also of the consent of the olde Church, how much more they glorifie of this pretence. But now let vs come downe to the the speciall things themselves.

Of Confirmation.

4 This was the manner in olde time, that the children of Christians, when they were growne to age of discretion should be brought before the Bishop: that they should fulfill that dutie which was required of them that being growne in yeares did offer themselves to Baptisme. For these sake among those that were to bee chiched, till being fully instructed in the mysteries of the faith, they could make a confession of their faith before the bishop and the people. Therefore they that were baptised being infantes, because they had not then made confesstion of the faith before the church, were about the end of their childhoodes or in the beginning of their yeares of discretion presented againe by their parents, and were examined of the Bishoppe according to the forme of the Catechisme, which they had then certaine and common. And that this doing, which otherwise ought worthily to bee grave and holy, might haue the more reverence and dignitie, there was added also the Ceremonie of laying on of hands. So that same childe, his faith being allowed, was let goe with solemn blessing. The old writers doe oft make mention of this manner. Leo the Pope wrioth: If any returne from Heretikes, let him not bee baptised againe (but which
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he wanted among the Heretikes) let the vertue of the spirite be giuen him by the Bishops laying on of his hands. Heere our aduersaries will erite out, that it is rightfully called a Sacrament, in which the holy Ghost is giuen, but Leo himselfe doth in another place declare what he meaneth by those wordes: Who so (faith he) is baptized among heretikes, let him not be rebaptised, but with calling vpon the holy Ghost, let him be confirmed with laying on of hands: because he received onely the forme of baptism without sanctifying. Hierome also maketh mention of it, writing against the Luciferians. But although I do not denie that Hierome somewhat errreth therein, for for that he faith that it is an obligation of the Apostles: yet bee is most farre from these mens follies, and the very fame also he qualifieth, when he addeth, that this blessing is giuen to the Bishops onely, rather in honour of their priesthood than by the neede of life. Therefore such laying on of handes, which is done simple in feed of blessing, I praise and woulde that it were at this day restored to the pure use thereof.

5 But the later age having in a manner blotted out the thing it selfe, hath yet I not what faine confirmation for a Sacrament of God. They have faine that the vertue of confirmation is, to giue the holy Ghost to the encreafe of Grace, which in baptism was giuen to innocencie to strengthen them to bataille, which in baptism were newe begotten to life. This Confirmation is celebrate with annoyning, and with this forme of words, I figne thee with the signe of the holy croffe, & confirm the with the chrisme of salvation, in the name of the father, and of the foune, and of the holy Ghost. All this is gaily and trimly done. But where is the worde of God, that may promife heere the presence of the holy Ghost? They cannot bring forth one title. Whereby then will they certifie vs, that their chrisme is the v Assault of the holy Ghost? We feen oyle, that it is a thicke and fat liquor and nothing else. Let the worde (faith Augustine) be added to the element, and there shall be made a Sacrament. Let them (I say) bring forth this worde, if they will haue vs in the oyle to looke vpon any thing but the oyle. If they did acknowledge themselues minifters of the Sacraments, as they ought, we needed to haue no longer. This is the first lawe of a minifter, that he do nothing without commandement. Go to, let them bring forth any commandement of this point of minifttery, and I will not speake one word more. If they haue no commandement, they cannot excuse their boldnes full of sacrilege. After this manner the Lorde asked the Pharisees, whether the baptism of John were from heaven or from men; if they had answered, from men, then he had made them confess that it was trifling and vaine: if from heaven then were they compelled to acknowledge the doctrine of John. Therefore leaff they should too much flander John, they durft not confess that it was from men. If therefore Confirmation be from men, it is prooued to bee vaine and trifling: if they will perswade vs that it is from heaven, let them prooue it.

6 They do indeed defend themselues with the example of the Apostles, whom they thinke haue done nothing rashly. This is well in deed: neither woulde we blame them, if they shewed themselues followers of the Apostles. But what did the Apostles? Luke reporteth in the Acts, that the apostles which were at Hierusalem, he they heard that Samaria had received the word of god, sent thither Peter & John: they prayed for the Samaritans, that they might receive the holy Ghost, which was not yet come into any of them, but they were baptized onely in the name of Iesus: when they had prayed, they laide their handes vpon them: by which laying on, the Samaritans received the holy Ghost. And of this laying on of hands he duers times maketh mention. I heare what the Apostles did; that is, they faithfully executed their minifterie. The Lorde willed that those visible and wonderfull graces of the holy Ghost, which he then poured out vpon his people, should be ministred and distributed of his Apostles by the laying on of handes. But under this laying on of.
of hands: I think there was not contained any higher mystery: but I expound it, that they adiouned such a ceremony, that by the very outward doing they might signify, that they commended and as it were offered to God him upon whom they laid their hands. If this ministrerie which the Apostles then executed, were yet still remaining in the Church, the laying on of hands also ought to be kept. But since that same grace hath ceas'd to be given, whereto serue both the laying on of hands? Truely the holy Ghost is yet present with the people of God, without whom being guider and director, the Church of God cannot stand. For we have the eternall promise and which shall endure in force, by which Christ calleth to himselfe them that thirst, that they may drink living waters. But those miracles of powers, and manifest workings, which were distribut'd by the laying on of hands, have ceas'd, neither behooued it that they should be but for a time. For it behooued that the preaching of the Gospell while it was new, should be gloriously set forth and magnified, with unheard of and unwonted miracles. From which when the Lord ceas'd, he did not by and by forsake his Church, but taught that the royalty of his kingdom and the dignitie of his word was excellently enough disclosed. In what point therefore will these flagellayers say that they follow the Apostles? they should haue done it with laying on of hands, that the evident power of the holy Ghost might by and by new forth it selfe. This they bring not to passe: why therefore doe they boast that the laying on of hands makest for them, which we read in deed, that the Apostles saide, but altogether to an other ende?

7. This hath like reason as if a man should teach that the breathing wherewith the Lord breathed upon his Disciples, is a Sacrament whereby the holy Ghost is giuen. But whereas the Lord did this once, he did not also will that we should doe the same. After the same manner also the Apostles laide on their hands, during the time that it pleased the Lord that the visible graces of the holy Ghost should be distributed at their prayers: not that they which come after, should onely playerlike and without the thing in deed counterfeit an emptie and cold sign, as these Apes doe. But if they proue that in laying on of hands they follow the Apostles, (wherein they have no like thing with the Apostles, sauing I wote not what outwraynt wrongfull counterfeit) yet whence cometh their oyle which they call the oyle of salvation? Who taught them to seake salvation in oyle? Who taught them to giue to it the power of strengthening? Did Paul, which draweth vs farre away from elements of the world, which condemneth nothing more than the stickinge to such petty obseruations? But this I boldely pronounce not of my selfe, but from the Lord. Who saith oyle the oile of salvation, they forswear the salvation which is in Christ, they deny Christ, they have no part in the kingdom of God. For oyle is for the belly, and the belly for oyle, the Lord shall destroy both. For all these weake elements, which decay with very vfe, belong nothing to the kingdom of God, which is spiritual and shall never decay. What then? will some men say: doe you measure with the same measure, the water wherewith we be baptis'd, and the bread and wine vnder which the Supper of the Lord is giuen? I answere that in Sacraments giuen of God, two things are to be looke into: the substance of the bodily thing which is set before vs, and the forme that is by the word of God printed in it, wherein lieth the whole strength. In respect therefore that the bread, wine, and water that are in the Sacraments offered to our sight, doe keepe their owne substance, this saying of Paul alway hath place, 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 world. But in respect that they be sanctified by the word of God, that they may be Sacraments, they doe not hold vs in the flesh, but doe truely and spirittually teach vs.

8. But let vs yet more neerely looke into it, how many monsters this fat liquor fostereth and feedeth. These annotaters say, that the holy Ghost is giuen in batism,
Cap. 19. Of the outward meanes to innocencie: in confirmation, to encrease of grace: that in Baptifme, we are newe begotten into life: in confirmation, we are prepared to battle. And they are so past shame, that they deny that Baptifme can well be done without confirmation. O wickeftell! Are we not therefore in Baptifme buried together with Chrift, being made partakers of his death, that we may be also partners of his resurrection? But this fellowship with the death and life of Chrift, Paul expoundeth to bee the mortifying of our fleth, and quckning of our Spirit: for that our olde man is crucified, that we may walke in newnes of life. What is to be armed to batell if this be not? If they counted it a matter of nothing, to read vnder feette the word of God: why did they not yet at least reuerence the Churche, to whom they will in evert point feeme so obedient? But what can be brought forth more strong against their doctrine, than that decree of the Mileuitane councell? Who so faith that Baptifme is giuen only for forgiveness of sinnes, and not for a helpe of grace to come, accursed be he. But whereas Luke, in the place which we have alledged, faith that they were baptifed in the name of Jesus Chrift, which had not received the holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which beleuved in Chrift with hart, and confeded him with mouth: but meaneth of that receiving of the holy Ghost, whereby the open powers and visible graces were received. So is it said that the Apostles received the Spiritre on the day of Pentecost, whereas it had beene long before laid vnto them of Chrift, it is not you that speake, but the Spiritre of my Father which speake in you. Behold all ye that are of God, the malicious and poynsonous deceites of Satan. That thing which was truly giuen in baptifme, he lyingly faith to be giuen in his confirmation, that he may by heathen lead you unaware from baptifme. Who now can doubt that this is the doctrine of Satan, which cutting away from baptifme the promises properly belonging to baptifme, doth contey away, and remoue them, to an other thing? It is found (I say) vpon what manner of foundation of this godly anointing standeth. The word of God is, that all they which are baptized in Chrift, have put on Chrift with his giutes. The word of the annointers is, that they received in baptifme no promise, by which they may be armed in battels. That is the voice of truth, therefore this must be the voice of lying. Therefore I can more truly define this confirmation than they haue hither defined it: namely, that it is a notable slander of baptifme, which darkeneth, ye abolishteth the vi of thereof: that it is a fale promise of the Deuill, which draweth vs away from the word of God. Or if you will, it is oyle defiled with the lying of the Deuill, which as it were by overspreading of darkenes deceueth the eyes of the simple.

9 They adde furthermore, that all the fauell ought after baptifme to receive the holy Ghost by laying on of hands, that they may be found full Christians: because he shall never be a Chriftian, that is not chrismed with the Bishops Confirmation. These be their owne sayings word for word. But I had thought that what fouer things pertained to Chriftianitie were all set forth in writing 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. Therefore the whole wil dome of God, the heavenly truth, the whole doctrine of Chrift, doth but beginne Chriftians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whom it is most certaine to haue never beene chrismed: forasmuch as the oyle was not yet made, which being poured vpon them, they might fullfill all the parts of Chriftianitie, or rather might be made Chriftians which yet were none. But, though I hold my peace, they doe largely confute themselues. For how many of the number of their owne people doe they anoint after baptifme? why therefore doe they suffer such haile Chriftians in their flocke, whose imperfection might easily be holpen? Why doe they with so carelesse negligence suffer them to omit that which was not lawfull to be omitted without gretious offence? Why doe they no
more severely call upon the keeping of a thing so necessarie, and without which salvation cannot be obtained, vnlesse peradventure some be prevented by death. Verily when they so freely suffer to be despised, they secretly confess it that it is not of so great value as they boast it.

10. Last of all they determine that this holy anointing is to be had in greater reverence than baptism: because this anointing is peculiarly ministred by the hands of the chiefe Bishops, but baptism is commonly distributed by every priest. What may a man here say, but that they are utterly mad, which so flatter their owne intentions, that in comparison of them, they carelessly despise the holy ordinances of God? O mouth that robbest God, dar'st thou set a farte liquor only defiled with the stinke of thine owne breath, and enchanted with murmuring found of words, against the Sacrament of Chrift, and to compare it with water hollowed with the word of God? But thy wickednes accounted this but a small matter, vnlesse thou didst also prefer it above the same. These be the answers of the holy sea, these be the Oracles of the Apostolike treffle. But some of them, euen in their owne opinion, begunne somewhat to qualify this vnbridled madness. It is (say they) to be worshipped with greater reverence: peradventure not for the greater vertue and profit that it glieeth: but because it is giv en of the worshiper men, and is made in the worshiper part of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, although baptism SSAU more to forgiuenesse. But in the first reason do they not betray themselves to be Donatists, which measure the force of the Sacrament by the worthines of the minister. But I will admit, that Confirmation bee called the worshiper by reason of the worthines of the Bishops hand. But if a man aske of them, from whence so great prerogative hath been given to bishops, what reason will they bring beside their owne lust? The Apostles alone vied that power, which alone distributed the holy ghost. Are the bishops alone apostles? Yea are they apostles at all? But let vs also grant them that: why do they not by the same argument affirm, that bishops alone ought to touch the Sacrament of the blood in the Supper of the Lord: which they therefore deny to lay men, because the Lord gaveto the Apostles alone? If to the Apostles alone, why do they not conclude: therefore to the bishops alone? But in that place they make the apostles, simple priests: but now the giddines of their head carrieth them another way, suddenly to create them bishops. Finally Ananias was no Apostle, to whom yet Paul was sent that he should receive his sight, be baptized, and be filled with the holy ghost. I will add this alio to the heape. If by the law of God this was the proper office of bishops, why have they been so bold to give it away to common priests? as we read in a certaine epistle of Gregorie.

11. As for their other reason, how trifling, fond, and foolish is it, to call their confirmation woorthier than the baptism of God, because in it the forehead is annointed with oyle, and in baptism the hinder part of the head, as though baptism were done with the oyle and not with the water? I call all the godly to witness, whether those loles do not endeavour themselves to this onely ende, to corrupt the purenesse of the Sacraments, with their leauen. I have already spoken this in another place, that in the Sacraments, that which is of God, scarcely glimmereth through at holes, among the route of the intentions of men. If any man did not beleue me therein, let him now at least beleue his owne masters. Lee passing over the water, and making no account of it, they highly esteeme the only oyle in baptism. Wee therefore on the contrarie side do say, that in baptism the forehead also is dipped in water. In comparison of this, we esteeme not your oyle woorth one peece of dung, whether it be in baptism or in confirmation. If any allege that it is foude for more: by this adding of price, the goodnes (if any were in it) is corrupted: so much lesse may they commend a moss filthie deceit by theft. In the third reason they betray their owne vngodliness, while they prate that in confirmation is given a greater increase.
Of the outward meanes

increase of vertues than in baptism. By the laying on of hands the Apostles distributed the visible graces of the spirit. In what thing do thes mens fit liquor shew it fells fruitfull? But away with thes qualifiers, that couer one sacrilege with many sacrileges. It is like the Gordian: which it is better to breake in sunder, than to laboure so much in vndoing it.

12 But now when they see themselves destitute of the word of God and probable reason, they pretend as they are won, that it is a most ancient observation and established by consent of many ages. Although that were true, yet they winne nothing thereby. A Sacrament is not from the earth, but from heaven: not from men, but from God alone. They must prooue God to be the author of their confirmation if they will haue it taken for a sacrament. But why do they object antiquitie, whereas the old writers, when they mind to speake properly, do noe where rexon mee sacraments than two? If a forriffle of our faith were to be sought from men, we have an inuincible tower, that the old fathers never acknowledged those for sacraments which these men do lyingly fane to the sacraments. The old writers speake of the laying on of hands: but doe they call it a sacrament? Augustine plainly affirmeth that it is no other thing than praiser. Neither let them here baik against me with their stinking distinctions, that Augustine meat that not of the laying on of hands vsed to confirmation, but which was vsed to healing or reconciliation. The booke remaineth and is abroad in the hands of men. If I vsett it to any other sense than Augustine himselfe wrote it, I gue them leave after their ordinarie maner to oppresse me not only with railing but also with spitting at me. For he speakeath of them that returned from schisme to the unity of the church. He demeth that they needed to be newly baptised: for he faith, that the laying on of hands sufficeth, that by the bonde of peace the Lord may gue them the holy Ghost. But for as much as it might seeme an abfurditie, that the laying on of hands should be done of new rather than baptism: he sheweth a difference. For (faith he) what other thing is the laying on of hands, than praiser upon a man? And that this is his meaning appeareth by another place, where he faith: Hande is laide upon Heretikes amended, for the coupling of Charitie, which is the greatest gifte of the holy Ghost, without which whatsoever holy things are in man they auale not to salvation.

13 But I would to God we did keepe still the manner which I haue saide to haue bene in the old time, before that this vntimely delivered image of a sacrament was borne: not that it should be such a confirmation as they faine, which cannot once be named without injury to baptism: but a catechising, whereby children or they that were necere to the age of discretion did declare an accompt of their faith before the Church. But it should be the best manner of Catechising, if a forme were written to that vse, containing and familiarly setting out a summe in a maner of all the articles of our religion, in which the whole Church of the faithfull ought without controversie to agree: that a child being ten yeres old should offer himselfe to the Church to declare a confession of his faith, should be examined of every article, and answer to every one: if he were ignorant of any thing, or did not understand it, he might be taught. So should he before the Church witnissing and beholding it, profess the only, true, and pure faith, wherewith the people of the faithfull doth with one minde worship the one God. If this discipline were at this day in force, truely the slothfulness of some parents would be whetted, who do carelessly neglect the in struction of their children as a thing nothing belonging to them, which then without open shame they could not omit: there should be among Christian people a greater content of faith, and not so great ignorance and rudenes of many: some should not be so rashly carried away with new and strange 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 intreate so confusedly and disorderedly, that confences can bee away no sure or founde thing of their doctrine. We have alreadie in another place declared at large what we have learned out of the Scriptures concerning repentance, and then what they also teach of it. Nowe we have this onely to touch, what reason they had that raffed vp the opinion, which hath heeretofore reigned in Churches and Schooles, that it is a Sacrament. But first wil briefly say somewhat of the vsage of the old Church, the pretence whereof they have abused to italifie their fained invention. This order they kept in publike penance, that they which had fully done the satisfactions enjoined them, were reconciled with solemn laying on of hands. That was the signe of absolution, whereby both the penitent himselfe was raffed vp before God with trust of pardon, & the Church was admonished gentilly to receive him into favour, putting away the remembrance of his offence. This Cyprian often times calleth, to give peace. That this doing might bee of great dignitie, and have more commendation among the people, it was ordained that the bishops authoritie should alway be vfed for the meane herein. From hence came that decree of the second councell at Carthage: But it not lawfull to a priest at the Maffe publikely to reconcile a penitent. And another decree of the councell at Arafuism, let those which in time of their penance depart out of this life, be admitted to the Communion without the laying on of hands vfed in the reconciling; if they recover of their sickness let them first and in the degree of penitents, & when the time is fully expired, let them receive of the bishop the laying on of hands vfed in reconciling. Againe the decree of the third councell at Carthage: Let not the priest without the authoritie of the bishop reconcile a penitent. At these tended to this end, that the feueritie which they would have to bee vfed in that behalfe, should not with too much lenitie grow to decay. Therefore they willed the bishop to bee judge of it, which was likely that he would be more circumspect in the examination thereof. Howbeit Cyprian in a certaine place calleth, that not onely the bishop, but also the whole clergie laid their hands on him. For thus he saith, At the full time they doe penance, then they come to the Communion, & by the laying on of hands of the bishop and the clergie they receive power to partake of the Communion. Afterward by prococle of time it came to this point, that beside publike penance they vfed this ceremony also in private absolutions. Heretofore came that distinction in Gratian betweene publike and private reconciliation. Iudge that same old vsage of which Cyprian maketh mention, to have bin holy and healthfull for the church; and I would that it were at this day restored. As for this latter, although I dare not disallowe it, or speake more sharply against it, yet I thinke it to bee lesse necessary. Howsoever it bee, yet wee see that the laying on of hands in penance is a ceremonie ordained of men, nor of God, which is to bee set among meane things & outward exercises: and those verily which are not to be despised, but which ought to bee in a lower degree then those that are commended vnto vs by the word of the Lord.

15. But the Romanists and Schoolemen, (which haue an ordinarie custome to corrupt all things with wrong expounding them) doe here very carefully travell in finding out a Sacrament. Neither ought it to seeme any maruell, for they feeke a knot in a rush. But where they have hit best, they leaue a thing entangled in unsense, vncertaine, and confounded and troubled with dieritie of opinions. They faie therefore that the outward penance is a Sacrament, and if it bee, that it ought to be taken for a signe of the inward penance, that is, of the contrition of hart, which shall bee the thing of the Sacrament: or that they both together are a Sacrament, not two Sacraments, but one full one. But, that the outward penance is onely the sacrament: then inward is both the thing and the sacrament: and that the forgive-
Cap. 19. Of the outward meanes

nells of sins is the thing, and not the Sacrament. Let them which keepe in remem-
brance the definition of a Sacrament which we have aboute fet, examine therby that
wherefore men call a sacrament, and they shal finde that it is not an outward cere-
monie ordeined of the Lord for the confirming of our faith. If they caull that my de-
inition is not a law which they need to obey, let them heare Augustine, whom they
faine that they eteeme as moxt holly. Visible Sacraments (faith he) were ordeined for
carnall men's sake, that by degrees of Sacraments they may be conveyed from those
things that are seene with cyes to those things that are understaund. What like
thing do either they themselves fee, or can they shew to other in that which they call
the sacrament of Penance? The same Augustine faith in another place: It is therefor
called a Sacrament, because in it one thing is seene, and another thing is understaund.
That which is seene hath a bodily forme, that which is understaund, hath a spi-
rituall fruit. Neither doe these things in any wise agree with the Sacrament of pe-
nance such as they faine it, where there is no bodily forme that may represent a spi-
rituall fruit.

16 And, to kill these beastes upon their owne fighting place, if there be any sa-
crament here to be sought, may it not be much more colourably said that the abso-
luon after

Sermone de

pence, though

not a sacramen-

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Absolution

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shall obtain the forgiveness of sins which is promised him in baptism. But that which Hierome hath spoken hardily and improperly, that by penance baptism is repaired (from which they fall away that deserre to be excommunicate from the Church) these good expostions draw to their wickedness. Therefore you shall most filly speake, if you call baptism the sacrament of penance, first it is given for a confirmation of grace, and seal of confidence, to them that purpose repentance. And least you should thynke this to be our deceive, beside this, that it agree with the words of the Scripture, it appeareth that it was in the olde Church commonly spoken like a most certaine principle. For in the booke of Faith to Peter, which is said to be Augustines, it is called the Sacrament of Faith and of penance. And why fee we to vncertaine sayings? As though we could require anything more plaine, than that which the Evangelist reciteth: that John preached the baptism of repentance vnto forgiveness of sins?

Of extreme vnction as they call it.

18 The third faine Sacrament is extreme vnction, which is not done but of the priest, and that in extremes (so they terme it) and with oile confecrate of the bishop, and with this forme: By this holy anointing, and by his most kinde mercie, God pardon thee whatsoever thou hast offended by seeing, by hearing, by smelting, flavoring, tasting. They faine that there be two virtues of it, the forgiveness of sins, and absolution of bodily sickness if it be so expedient: if not, the salvation of the soule. They say that the institution of it is set of James, whose words are these: Is any sick among you? Let him bring in the Elders of the Church, and let them pray over him, anointing him with oile in the name of the Lord: and the prayer of faith shall helpe the sicke man, and the Lord shall raise him vp: and if he be in sinnes, they shall be forgiven him. Of the same sort is this anointing, of which we have aboue shewed that the other laying on of handes is, namely a playrelike hypocrititie, whereby without reason and without fruit, they would resemble the Apostles. Mark reheareseth that the Apostles at their first anointing, according to the commandement they had receiued of the Lord, raiseth vp dead men, cast out devils, cleanseth leprous men, heals the sicke, and that in healing of the sicke they vsed oile. They anointed (faith he) many sicke men with oile, and they were healed. Hereunto James had respect, when he commanded the Elders to be called together to anoint the sicke man. That vnder such Ceremonies is contained no higher mysterie, they shall easie ly judge which mark how great libertie the Lorde and his Apostles vied in these outwared things. The Lorde going about to restore sight to the blinde man, made clay of dust and spettle, some he healed with touching, others with his word. After the same manner the Apostles healed some diseases with the word onely, some with touching, other some with anointing. And it is likely that this anointing was not (as all other things also were not) caufelyly put vp in vce, I grant: yet not that it should be a meane of healing, but onely a signe, that the dunklelly of the vnskilfull might be put in mindes from whence so great power proceeded, to this ende that they should not give the praife thereof to the Apostles. And that the holy Ghost and his gifts are signifieth by oile it is a common and vnaliue thing. But that time grace of healings is vanishe away, like as also the other miracles, which the Lorde willd to be shewed for a time, whereby he might make the new preaching of the Gospell maruellous for euere. Therefore though we grant neuer fo much, that this anointing was a sacrament of those powers which were then ministrad by the hands of the apostles, it now nothing pertaineth to vs to whom the ministration of such powers is not committed.

19 And by what greater reaflow doe they make a sacrament of this anointing, than of all other signes that are rehearsed to vs in the Scripture? Why doe they not appoint some Syloah to swim in, whereas to certaine ordinary recourses of time sicke

The anointing of the sick which was used in the time of the Apostles, no such matter as popish extreme vnction. James 5.14.

Pray not the anointing pretendedly for any physical act of miracles proper to this office? As if the Apostles said: though they might not anoint with their hands any sicke men, to recover them from sickness.

Mark.6.13. Pray for the sick, for thou shalt not neglect thy applications that thou mayest gain the approbation of God, and say: the sick should not be prayed for, unless they did return to God.

John.9.6. Where on earth did sight return? and did not? Math.10.3. etc. to con Luke.18.43. at times.


Sick man: incontinence to think the sickness words had no use in miracles, and are not worth their power.
Cap. 19. Of the outward meanes

Sick men may plunge themselves? That (say they) should be done in vaine. Truly no more in vaine than anointing. Why do they not lie along upon dead men, because Paul raised vp a dead childe with lying upon him? Why is not clay made of spittle and dust, a Sacrament? But the other were but singular examples: but this is gien of Iohn. 1. 32. Verily Iesu spake for the same time, when the Church yet full enjoyed such blessing of God. They affirm in deed, that there is yet full the same force in their anointing: But we finde it otherwise by experience. Let no man now marvel, how they have with such boldnesse mocked foules, which they know to beamen and blind, when they are spoiled of the word of God, that is, of their life and light: fis they are nothing ashamed to goe about to mock the living and feeling fenes of the bodie. Therefore they make themselves worthie to be scorned, while they boast that they are endued with the grace of healings. The Lord verily is present with his in all ages, and so oft as need is he helpeth their sicknesse with less than in olde time: but he doth not vto those manifest powers, nor distributeth miracles by the hands of the Apostles: because this gift both was but for a time, and also is partly fallen away by the vnthankfulness of men.

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 owne power, but the power of the holy Ghoft: so on the other side they are wrongdoers to the holy Ghoft, which make a stinking oile and of no force, to be his power. This is altogether as if one would say that all oile is the power of the holy Ghoft, because it is called by that name in Scripture: that every one is the holy Ghoft, because he appeared in that forme. But these things let them looke too. So much as for this present is enough for vs, we doe most certainly perceive that their anointing is no Sacrament: which is neither a Ceremonie ordained of God, nor hath any promise. For when we require these two things in a Sacrament, that it be a ceremone ordained of God, and that it haue a promise of God: we doe therewithall require that the same ceremone be giuen to vs, and that the promise belong vnto vs. For no man doth assume that Circumcision is now a Sacrament of the Christian Church, although it both was an ordinance of God, and had a promise knit vnto it: because it was neither commanded to vs, nor the promise which was adjoynd to it was giuen to vs with the same condition. That the promise which they strongly boast of in their anointing, is not giuen to vs, we haue evidently shewed, and they themselues declare by experience. The Ceremonie ought not to haue bene vse, but of them that were endued with the grace of healings, not of these butchers that can more skill of slaying and murthering than of healing.

If S. James did command anointing as a thing to continue in the Church, yet not anointing at such uneasonable time, by such persons, with such oile, in such perswasion, as the Church of Rome vsed. Lam. 5. 14.

21. Howbeit although they obtaine this, that that which James commanded concerning anointing, agreeith with this age (which they are most farre from) yet even so they shall not haue much prevailed in proving of their vction wherevther they haue hitherto anointed vs. James willeth that all sick men be anointed: these men infect with their fat liqour, not sick men, but corpses halfe dead, when the life lieth already labouring at the top of their lips, 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 least may bring some comfort to the soule, they are too cruel that doe never heale in time. James willeth that the sicke man be anointed of the elders of the Church: these men allowe no anointer but the pietie sacrificing Priest. Whereas they expound in James presbyteros the Elders to be Priestes, and fondly say that the plural number is there set for commoditie sake, that is but trifling; as though the churches at that time abounded with swarms of sacrificing Priestes, that they might goe in a long pompos shew to carry a pageant of holy oile. When James simply biddeth that sick men be anointed, I understand by it none other anointing but of common oile: and none other is founde in Markes.
Markes rehearfol. These men vouchsafe to have none other oile, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchanted with much mumbling, and with the knee bowed nine times saluted in this manner: thrice haile holy oile; thrice haile holy christine: thrice haile holy balme. Out of whom have they sucked such coniurations? Iames faith: that when the sicke man is annointed with oile, and priauer hath bene pronounced over him, if he be in sinnes they shall be forgiven him: namely, that the guiltinesse being taken away, they may obtaine release of the paine: not meaning that sinnes are put away with fat liquor, but that the praiers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These men doe wickedly lie, that by their holy, that is to say, abominable anointing, sinnes are forgiven. Loe howe gaily they shall preuaile, when they have bene at large suffered to abuse the testimonie of Iames at their pleasure. And leaf we should neede to trauell long in proofe hereof, their owne chronicles doe discharge vs of this hardnesse. For they report that Pope Innocentius which in Augustins time governed the Church of Rome, ordained that not only priesters, but also all Christians should vse oile to annoint for their necessitie and others. Autor hereof is Sigebert in his Chronicles.

Of Ecclesiasticall Orders.

22. The fourth place in their register hath the Sacrament of Order, but the same so fruitfull, that it breedeth out of it selue seven little Sacraments. But this is very woorthe to be laughed at, that whereas they affirme that there be seven Sacraments, when they goe about to rehearse them, they reckon vp thirtene. Neither can they allege for themselves, that they are but one Sacrament, because they tend all to one priesthood, and are as it were certaine degrees vnto it. For such it is evident that in every one of them are seuerall Ceremonies, and they themselves say that there bee divers graces: no man can doubt but that they ought to be called seven Sacraments, if their opinions be received. And why shal we about it as though it were a thing doubtfull, for as much as they themselves doe plainly and severally declare seven? But first we will briefly knit vp by the way, how many and how vnauntur absurdities they thrust vnsto vs, when they goe about to commence to vs their Orders in stead of Sacraments: and then we will see whether the Ceremonie which Churches vse in ordering of Ministers, ought to be called a Sacrament at all. They make there- Lib.4. Sen. diff. fore seven Ecclesiasticall orders or degrees, which they gcommon with the name of a 34.cap.9. Sacrament. Those be doorekeepers, Readers, Exorcistes, Acouluthes or followers, Subdeacons, Deacons, Priesters. And seven they say that they be, for the seuenfold grace of the Holy Ghost, wherewith they ought to be endued that are promoted vnto them. But it is increased and more largely heaped to them in their promotion. Now the number it selu is hallowed with a wrongfull expounding of Scripture, when they thinke that they have read in Esay seven verses of the holy Ghost, whereas both in deede Esay there rehearseth but fixe, and also the Prophet meant not to comprehend them all in that place: for he is else 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 wise-dome, of understanding, of counsell, of strength, of knowledge, and of the fear of the Lord. Howbeit some sufferer men make not seven orders, but nine, after the like-nesse (as they say) of the Church triumphant. But among them also there is Irisme: because some would have the hauing of the Cleargie to bee the first order of all, and Bishopricke the laft: other some excludinge hauing altogether, reckon Archbishopricke among the orders. Ifdore otherwise divideth them. For he maketh psalmists and Readers to be diuers: he appointeth the psalmists for songs, and the Readers to the reading of the Scriptures, wherewith the people may be instructed. And this distinction is kept by the Canons. Inso great diuerfitie what will they haue vs to follow

Esa.11.2. Ezch.1.10. Rom.1.4. & 8.15.
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follow or flee? Shall we say that there be seaven orders? So teacheth the master of the schoole: but the most illuminate doctors do otherwise determine. Againe they also disagree among themselves. Moreover the most sacred Canons call vs another way. Thus forsooth do men agree, when they dispute of godly matters without the word of God.

23 But this exceedeth all sille, that in every one of these they make Christ fellow with them. First (say they) he executed the office of dore-keeper, when he did with a whip made of cords, drue the buiers and sellers out of the temple. He signifieth himselfe to be a dorekeeper, when he saith, I am the dore. He tooke upon him the office of Reader, when he read Jesty in the Synagogue. He did the office of an Exorcist, when touching the toong and cares of the deafe and dumbme man, he restored to him his hearing. He teftified himselfe to be an Acoluth or follower in these words. He that followeth me walketh not in darkness. He executed the office of Subdeacon, when being girded with a linnen cloth he washed the disciples feete. He did beare the person of a Deacon, when he distributed his body and bloud in the Supper. He fulfilled the office of Priest, when he offered himselfe upon the croffe a sacrifice to his Father. These things cannot so be heard without laughing, that I maruell that they were written without laughing, if yet they were men that wrote them. Burmote notable is their subtletrie wherewith they plate the Philosophers about the name of Acoluth, calling him a Ceruser, a taper bearer with a wordse (as I thinke) of sorcerie, truly such a one as was never heard of in all nations and languages, whereas Acoluthos in Greeke simpil signifieth a follower. Howbeit if I should earnestly tarry in confuting these men, I should my selfe also worthily be laughe at, they are so trifling and vene mockeries.

24 But that they may not be able yet still with false colours to deceiue euen very silly women, their vanitie is by the way to be vterted. They create with great pompe and solemnitie their Readers, Psalmists, Dorekeepers, Acoluthes, to execue those offices, whereunto they appoint very children, or those whom they call lay men. For who for the most part lightoth the candles, who poureth wine and water into the cruets, but a childe or some base fellowe of the laitte, that maketh his gaine thereupon? Doth not the same men sing, Do they not shut and open the church dores? For who euer saw in their temples an Acoluth, or a Dorekeeper executing his office? But rather he that when he was a boy did the office of an Acoluth, when he is once admitted into the order of Acoluthes, ceaseth to be that which he beginneth to bee called, that they may seeme to will of purpose to cast off the office when they take upon them the title. Behold why they have need to be consecrate by Sacraments, to receive the holy Ghost, namely, that they may do nothing. If they allege for excuse, that this is the frowardnes of times, that they forfake and neglect their ministreries: let them therewithall confesse that there is at this day in the church no more fruit of their holy orders, which they maruellously advance, and that their whole Church is full of curte: because it suffereth tapes and 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 songs to children, which ought not to be heard but of a hallowed mouth. As for their Exorcists, to what end do they consecrate them? I heare that the Iewes had their Exorcists: but I fee that they were so called of the exorcisms or conjurations which they vfed. Of these counterfeit exorcistes who euer heard it spoken, that they shewed any example of their profession? It is fained that they have power given them to lay their hands vpon mad men, them that are to be catechized, and men polluted with diuels: but they cannot persuade the diuels that they have such power, because the diuels do not onely not yeeld to their commandements, but also vfe commanding authoritie over them. For a man can scarce finde euery tenth of them, that is not ledde with an euill Spire.
Spirite. Therefore whatsoever things they babble concerning their pettie Orders, they are patched together of foolish and vnfaulorie lies. Of the old Acoluthes, and Doorekeepers, and Readers, we have spoken in another place, when we declared the order of the Church. Our purpose here is onely to fight against that new found invention of the feuenfold sacrament in Ecclesiastical orders. Of which there is no where any thing read, but among these foolish praters the Sorbonists and Cancristes.

25 Now let vs consider of the ceremonies which they use about it. First whomsoever they receive into their order of Soldiers, they doe with one common signe enter them into Clergie. For they shewe them in the crowne, that the crowne may be known kingly dignifie, because Clerks ought to be kings, that they may rule themselves and other. For Peter speaketh thus of them, Yee are a chosen kinde, a kingly priesthood, a holy nation, a people of purchase. But it was sacrilege to take to themselues alone that which is given to the whole Church, and proudly to shew the title which they had taken from the faithfull. Peter speaketh to the whole Church: these fellowes wret it to a fewe thauen 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 and priesthood to God. Then they assigne also other reasons: the top of their head is made bare, that their minde may be declared to be free unto the Lord, which with open face may behold the glorie of God. Or that they may be taught, that the faultes of their mouth and their eyes must be cut off: Or the shewing of their head is the putting away of temporall things, and the hairie comphate about the crowne are the remnantes of goods that are retained for their sustenance. All in signes: because forsooth the veile of the temple is not yet cut in sunder. Therefore being persuaded that they have gaily discharged their duties, because they have figured such things by their crowne, of the very things indeede they performe nothing at all. How long will they mocke vs with such false colours and deceites? The Clergie by shewing off a fewe hairies doe signifie that they have cast away the abundance of temporall goods, that they beholde the glorie of God, that they have mortified the lust of the cares and eies: but there is no kind of men more rauing, more foolishly dull, more luftfull. Why doe they not rather truly performe holiness, than with false and lying signes counterfeit a shew of it?

25 Moroweit when they say that the crowne of the Clergie hath the beginning and reason from the Nazarees: what other thing doe they allege than that their mysteries are sprung out of the Iewis ceremonies, or rather that they are meerie Iewishlinesse? But whereas they further say, that Prisella, Aelia, and Paul himselfe, taking a vow upon them did shewe their heads, that they might be purifie: they bewray their grosse ignorance. For it is no where read of Prisella and of Aelia alio it is doubtfull: for that same hearing may as well be referred to Paul as to Aelia. But, that we may not leave to them that which they require, that they have an example of Paul: the simplier must note, that Paul did never shew his head for any sanctification, but only to servue the weakeenesse of his brethren. I am woont to eschew the vowe of charity not of godliness: that is to say, not taken in hand for any favour of God, but to beare with the weaknesse of the weake: as he himselfe faith, that he was made a Lew to the Iewes, &c. Therefore he did this, and the same but once, and for a short time, that he might for a time fashion himselfe to the Iewes. These men when they will without any sicke counterfeit the purifying of the Nazarees, what doe they else but counterfeit another Iewishlinesse, when they wrongfully conte to follow the olde Iewishlinesse? With the same religionallnesse was that decretall Epistle made, which according to the Apostle, forbade the clearkes that they should not suffer their hair to growe, but there to round like a bowlie. As though the Apostle, when he teacheth what is comely for all men, were carefull for the round shearing of the Clergie. Hereby let the readers consider, of what force and woorthinellse are those other mysteries that


to Salutation. Lib. 4. 400

Refire of the crowne minifired in token of spiritual kinglike dignity, and sepper to that purpose abused.

Cap. Dupl. 12., quaest.
1.Pet.2.9.

Lib.4.Sent.
Diff.24.cap.
Duo fune.

Lib.4.Sent.
Diff.24.cap.1.

In scripture no president of the Popisb raufire minifired unto clerks as the first reces of their clerige.
Ac.18.18.

1.Cor.9.10

No doubt but place is most of your times.
The
Num.6.18.

Every alienation will not be either long Cap.prohibemus, as in

Diff. 25.

1.Cor.11.4.
or shaven in Rom

or shaved
Cap. 19. Of the outward means.

The first occasion of the hearing in the Clergy, the delusion of kiers unto doorekeepers, the Bible unto readers, the forms of exorcism unto exorcists, of aper and cruets unto Acologists.


The order of Priesthood successively to Christ.

27 Whence the shearing of Clerkstook beginning, appeareth sufficiently even by Augustine alone. Whereas at that time none suffered their hair to grow, but nice men, and such as counted a sinnefull and trimmings not meete enough for men: it seemed to be a point of no good example, if that were permitted to the clergy. Therefore Clerks were commanded either to sheare their head or to shawe it, that they should not beare any shew of womanlike trimming. But this was so common, that certaine Monkes, that they might the more set out their holinesse with notable and seuerall attire from other men, did let their hair grow long. But afterward when the fashion turned to wearing of haire, and certaine nations were added to Christian-dome which alwayes beare long haire, as France, Germanie, and England: it is likely that clerks did euerie where shawe their heads, least they shoule seeme to couete the gaines of haire. At the last in a corrupter age, when all old ordinances were either perverted or gone out of kind into superstition, because they saw no cause in the shearing of the clerks (for they had retained nothing but a foolish counterfacing) they fled to a mysterie, which now they superstitiously thrust in vnto vs for the approoving of their Sacrament. Doorekeepers at their consecration receive the keys of the Church, whereby they may understand that the keeping of it is committed to them. The readers receive the holy Bible. The exorcists receive the forms of exorcisms, which they shoule vfe outer mad and them that are to be catechized. The Acololues receive their tapers and cruets. Lo, these are the ceremonies wherein (if God will) there is so much secret power, that they may be not only fignes and tokens, but also causes of insuillible grace. For this they require by their definition, when they will have them taken among the sacraments. But to make an end in few words, I say it is an absurditie that in their schooles and canons they make these lesser orders Sacraments: whereas even by their owne confession that each this, they were vnsownen to the primitie Church, and deuised many yeres after. For sacraments, fith they containe the promise of God, cannot bee ordained of Angels, nor of men, but of God alone, whose office alone it is to give promise.

28 There remaine three orders, which they call the greater. Of the which, Sub-deaconrie (as they call it) was remoued into that number, since that the route of the smaller ones beganne to grow. But because they seeme to have a testimonie for these out of the word of God, they do peculiarly for honors sake, call them holy orders. But now it is to be seene, how crookedly they abuse the ordinances of God to their pretence. We will beginne at the order of the priesthood or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say it pertaineth to offer vpon the altar the sacrifice of the body and blood of Christ, to pronounce prayers, and to blisse the gifts of God. Therefore at their consecration they receive the patine with the hostes, for tokens of power given to them, to offer acceptable sacrifices to God. And their hands are appointed: by which signe they are taught, that they have power given them to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it hath no title of the word of God which they pretend, that they could not more wickedly corrupt the order set by God. First verily this ought to stande for a thing confessed (which we have affirmed in entreating of the Popilh Masse) that they are all wrong doers to Christ, which call themselves sacrificers priestes, or offer a sacrifice of appeafilement. He was appointed and consecrate of the Father a priest with an oath, according to the order of Melchisedech,without any end, without any successour. He once offered 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 priestes, but to praises and giunings of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offering to appease God, and
and to purge sinnes. When these men take that upon them, what remaineth but that their sacrificing Priesthood is vngodly and full of sacrilege? Truely they are too wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthood, which is commended to vs by the mouth of Christ, I willingly account it in that degree. For therein is a ceremony, first taken out of the Scriptures, then fitted a one as Paul testifieth not to be vain nor superfluous, but a faithful signe of spirituall grace. But where as I have not yet it for a third in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But this honor is given to the Christian minstrie, there is no cause therefore why the Popish sacrificers should be proude. For Christ commanded distributers of his Gospell and mysteries to be ordered, not sacrificers to be consecrated. He gave them commandement to preach the Gospell and to feede the flocke, not to offer sacrificers. He promised them the grace of the Holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to maintaine the governement of the Church.

29 The ceremonies agree very well with the thing itselfe. Our Lord when he sent foorth the Apostles to preach the Gospell, did blow vpon them. By which signe he represented the power of the holy Ghost which he gav unto them. This blowing of these good men haue retained, and as though they did put foorth the holy Ghost out at their throate, they whisper ouer their silly Priestes that they make. Receive the holy Ghost. So leaue they nothing which they doe not outwardly counterfaite: I will not say like players (which whe their gesturings neither without art nor without signification) but like Apes, which counterfaite every thing wantonly and without any choice. We keepe (say they) the example of the Lord. But the Lord did many things which he willed not to be examples to vs. The Lord said to the Disciples, Receive the holy Ghost. He said alio to Lazarus, Lazarus come foorth. He said to the Man sickle of the Palsie, Rize, and walke. Why doe not they say the same to all dead men and sickle of the Palsie? He shewed a proofe of his divine power, when in blowing vpon the Apostles he filled them with the grace of the holy Ghost. If they goe about to doe the same thing, they enuously counterfaite God, and doe in a manner chalenge him to trie with them: but they are farre from the effect, and doe nothing with this foolish gesturing but mocke Christ. Venile they be so shamelesse, that they dare affirme that they give the holy Ghost. But how true that is, experience teacheth, which crieth our that so many as be consecrated Priestes are of Horses made Asses, of fools made mad men. Neither yet doe I trie with them for that: only I condemne the ceremony it selfe, which ought not to have beene drawne to be an example, forasmuch as it was vsed of Christ for a singular signe of one myracle: so farre is it off, that the excuse of following his example ought to defend them.

30 But of whom receiued they the anointing? They answer that they received it of the Sonnes of Aaron, from whom their order also tooke beginning. Therefore they had rather alway to defend themselves with wrongfull examples, than to confesse that themselves haue densified that which they vse without cause. But in the mean time they consider not, that while they professe themselves the sucessors of the Sonnes of Aaron, they are wrong doers of the Priesthood of Christ, which alone was shadowed and figured by all the old sacrificing Priesthoodes. In him therefore they were all contained and fulfilled, in him they ceasid, as we have sometimes already repeated, and the Epistle to the Hebrews without helpe of any gestures testifieth. But if they be so much delified with the ceremonies of Moses, why doe they not hastily take Oxen, Calues, and Lambes to make sacrificers? They haue in deede a good part of the olde tabernacle and of the whole Jewish manner of worshipping: but yet this wanteth in their religion, that they doe not sacrifice calues & oxen. Who cannot see, that this obstinatation of anointing is much more hurtfull than Circumcision.
Of the outward means of sanctification, specially when there is adjoined superstition and Pharisaical opinion of the worthines of the works. For the Jews did set in Circumcision, trust of righteousness: these men do set in anointing, spiritual grace. Therefore while they count to be counterfeiters of the Levites, they are made Apostates from Christ, and do put themselves from the office of Priests.

This is (if God will) the holy oyle that pricketh the marks that cannot be rased out. As though oyle could not be wiped away with dust and salt, or if it stick faster, with hope. But this mark is spiritual. What hath oyle to do with the Soul? Have they forgotten that which they oft chaunt to vs out of Augustine, that the word be taken from the water, it shall be nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shew in their fat liquor? Will they shew the commandment that was given to Moses, concerning the anointing of the fonnes of Aaron? But there is also commandment given, of the coate, the ephod, the hat, the crown of holines, with which Aaron was to be garrained, and of the coates, girdles, and mitres, whereof the fonnes of Aaron were to be clothed. There is commandment given, to kill a Calf, and burne the fat of him for incense, to cut rammes and burne them, to sanctifie their ears and garments with the blood of another ram, and innumerable other observations, which being pass'd over, I maruell why the onely anointing of oyle pleaseth them. But if they love to be sprinkled, why are they rather sprinkled with oyle than with blood? Forsooth they goe about a witty thing, to make one religion of Christianitie, Jewishness, and pagonisme, as it were of patches fow'd together. Therefore their anointing finketh which is without the salt, that is, the word of God. There remaineth laying on of hands, which as I graunt in true and lawfull Orderings to be a Sacrament, so I deny that it hath any part in this place, where they neither obey the commandment of Christ, nor have respect to the ende whereunto the promise ought to lead vs. If they will not have the signe denied them, they must applic it to the thing itselfe, whereunto it is appointed.

About the order also of Deaconrie I would not strive with them, if that same ministerie which was in the Apostles time and in the purer Church, were restored to the uncorrupte state thereof. But what like thing have they whom those men faine to be Deacons? I speake not of the men (leaff they should complain that the doctrine is wrongfully weighed by the faultes of the men) but I affirme that for those whom they deliver vs by their doctrine, they most worthily fetch testimonie from the example of them whom the Apostolike Church ordained Deacons. They say that it pertaineth to their Deacons to stand by the Priests, to minister in all things that are done in the Sacraments, namely in Baptisme, in the Chresme, in the Patine, in the Chalice: to bring in the offerings and lay them upon the Altar, to make ready the Lords table, and to cover it: to carry the Croffe, to pronounce and sing the Gospel and Epistle to the people. Is there any one word of the true ministerie of Deacons? Now let vs heare the instituting of them. Upon the Deacon that is ordered, the Bishop alone laieth his hand. He laueth a prayer booke and a Stoale upon his left shoulder, that he may understand that he hath receiued the light yoke of the Lord, whereby he may subdue to the feate of God those things that pertaine to the left side. He giueth him the text of the Gospel, that he may perceiue himselfe to be a publisher oft. And what belong these things to Deacons? They doe even like as if a man would say that he ordened them Apostles whom he appointed onely to burne frankincense, to trimme the images, to swepe the Churches, to catche mice, to drive away dogges. Who could suffer such kind of men to be called Apostiles, and to be compared with the very Apostles of Christ? Therefore let them not hereafter lyingly say that those be Deacons, whom they intitulate onely for their entertainelike plaines. Yea and by the very name itselfe they suficiently declare what manner
maner of office they haue. For they cal them Leuites, and will haue their order and beginning referred to the children of Leuit. Which I give them leave to do, so that they do not afterwaurs garnish them with the fethers of other.

33 Of Subdeacons to what purpose is it to speake? For whereas indeed they were in old time appointed for care of the poore, they alligne to them I wot not what trifling businesse, as to bring the chalice and the patine, the little cruet with water, and the towel to the altar, to powere water to wash hands,... Now where as they speake of receuing and bringing in of offerings, they meane those which they dume as abandoned to their holy vfe. With this office very well agreeeth the forme of their consecrating. That he receve 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 ghoft is enclosed. What godly man can abide to graunt this? But to make once an ende, we may determine the fame of them that we do of the rest. Neither need we to reape further these things that are aboue declared. This may be enough to teach the fober and willing to leaue (whom I haue taken in hand to instruct) that there is no Sacrament of God but where is shewed a Ceremonie joined with a promife: or rather verily but where is a promife seen in a Ceremonie. Here is not found one syllable of any certaine promife: therefore it were in vaine to seeke a Ceremonie to confirme the promife. Againe of those Ceremonies that vfe, it is not read that any one is instituted of God. Therefore heere can be no Sacrament.

Of Matrimonic.

34 The last is Matrimonic, which as all men confesse to be ordained of God, so no man vontill the time of Gregorie ever sawe that it was given for a Sacrament. And what sober man would ever have thought it? It is a good and a holy ordinance of God, so village, carpentrie, shoemakeres craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not only this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promife. That there is no such thing in Matrimonic, very children also can judge. But (say they) it is a signe of the holy thing, that is, of the spirituall confirminge of Christ with the Church. If by this word Signe, they understand a Token before vs of God to this end to raise vp the assurednes of our faith, they are far beside the truth. If they simply take a signe for that which is brought to expresse a fimilitude, I will shew how vitually they reason. Paul faith, As one star different from an other starre in brightnes, so shall be the resurrection of the dead. Loe here is one Sacrament. Christ faith, The kingdom of heauen is like a graine of mustard seede. Loe here is another. Againe, The kingdom of heauen is like vnto leauen. Loe here is the third. Esay faith, Behold, the Lord shall feed his flocke as a shepheard. Loe here the fourth. In another place, The Lord shall goe forth as a Giant. Loe here is the fifth. Finally what end or measure shall there be? There is nothing but by this means it shall be a Sacrament. How many parables and similitudes are in the Scripture, so many Sacraments there shall be. Yet and thefe shall be a Sacrament because it is written, the day of the Lord is like a thief. Who can abide thefe sophisters prating so foolishly? I graunt in deede that so oft as we see a vine, it is very good to call to remembrance that which Christ faith, I am a vine, ye be branches, my Father is the vine-dreffer. So oft as a shepheard with his flock commeth toward vs, it is good also that this come to our minde, I am a good shepheard, my sheepe heare my voice. But if any man addde such similitudes to the number of Sacraments, hee is meete to be sent to Anticyr (

35 But they full lay foorth the worde of Paul, in which he giueth to matrimonic the name of a Sacrament: he that loueth his wife, loueth himselfe. No man ever

The order of Subdeaconie and the tribling vfe therof.

1.Cor.15.42.  2.Matt.13.31.  and 33.  3.Esa.40.11.  4.Esa.42.15.  5.1.Ther.5.2.

Martrimonic was thereby proued a sacrament because it resembled our conioning with Christ.

1.Ioh.15.7.  2.Ioh.10.11.  3.Anticyr where groweth Hellebor, a good purgation for phren-like heads.  4.S.Pauls words were to proue matrimonic a sacrament.  5.Eph.5.29.
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hated his owne fleth, but nourisheth it and cheriseth it, even as Christ doth the Church: because we are members of his body, of his fleth and of his bones. For this a man shall leave his Father and mother, and shall cleave to his wife, and they shall be two in one fleth. This is a great sacrament: but I say in Christ and in the Church. But to handle the Scriptures, is to mingle heaven and earth together. Paul, to shew to married men what singular love they ought to have to beare to their wives, setteth forth Christ to them for an example. For as he poured forth the bowels of his kindness upon the Church which he had espoused to himselfe: so ought every man to be affecti-
ted toward his owne wife. It followeth after, he that loueth his wife loueth himselfe: as Christ loued the Church. Now to teach how Christ loued the church as himselfe, yea how he made himselfe one with his spouse the church, he applieth to him those things which Moses reporteth that Adam lpake of himselfe. For when Eve was brought into his sight, whom he knew to have been shapen out of his side: This woman (fith he) is a bone of my bones, and fleth of my fleth. Paul teacheth that all this was spiri-
tually fulfilled in Christ: and when he faith that we are members of his body, of his fleth, and of his bones, yea and one fleth with him. At length he addeth a concluding, sentence, This is a great mysterie. And least any man should be deceived with the double signifying of the words, he expresseth that he speaketh not of the fisally con-
joyning of man and woman, but of the spiruall mariange of Christ and the Church. And truly it is indeed a great mysterie, that Christ suffered a ribbe to be taken from himselfe, whereof we might be shapen: that is to say, when he was strong, he willed to be weake, that we might be strengthened with his strength: that now we may not our felues live, but he may lye in vs.

36 The name of Sacrament deceived them. But was it rightfull that the whole Church should suffer the punishment of their ignorance? Paul sayde Mysterie: which word when the translator might have left being not vned with Latin cares, or might have translated it a Secret: he chose rather to put in the word Sacrament, yet in no other senfe then Paul had in Greeke called it mysterie. Now let them goe and with crying oare against the skill of toongs, by ignorance whereof they have so long most bowly been blinde in an easie matter, and such as offereth it selfe to be percei-
ued of euere man. But why do they in this one place so earnestly fliecke upon this little word Sacrament, and some other times do paffe it ouer vregarded? For also in the first Epistle to Timothie the Translatore hath vsed it, and in the selfe same Epistle to the Ephesians: in euerie place for mysterie. But lett this slipping be pardoned them: at leaft the lyrers ought to have had a good remembrance. For, when they haue once set out Matrimonie with title of a Sacrament, afterwarde to call it vnclaneffe, de-
line, and fleshly filthineffe, how giddy lightneffe is this? how great an absurdtie is it to debarre prieffes from a Sacrament? If they denye that they debarre them from the Sacrament, but from the luft of copulation: they escape not so away from me. For they teach that the copulation it selfe is a part of the Sacrament, and that by it alone is figured the uniting that we have with Christ in conformitie of nature: because man and woman are not made one but by carnall copulation. Howbeit some of them haue heere found two Sacraments: the one of God and the soule, in the betrothed man and woman: the other of Christ and the Church, in the husband and the wife. How-
soever it be, yet copulation is a Sacrament, from which it is vnlawfull that any Chris-
tian should be debarred: Vnlesse peraduenture the Sacraments of Christians do so ill agree,that they cannot stand together. There is also another absurdite in their doc-
times. They affirme that in the Sacrament is given the grace of the holy Ghost: they teach that copulation is a sacrament: and they deny that at copulation the holy ghost is at any time present.

37 And because they would not simply mocke the Church, how long a Rowe of errours, lies, deceites, and wickednesse haue they knihte to one errour? So that a

man
man may say, that they did nothing but seek a Deane of abominations, when they made of Matrimony a Sacrament. For when they once obtained this, they drew to themselves the hearing of caules of Matrimony: for it was a spirituall matter, which prophane Judges might not meddle with. Then they made lawes, whereby they stabilishd their tyranny, but those partly manifestly wicked against God, and partly most vnust toward men. As are these: That marraiges made betwene young persons without consent of their parents, should remaine of force and stabilishd, that the marraiges be not lawfull betwene the kindesolk to the seuenthe degree: and if any such be made, that they be divorced. And the very degrees they taine against the lawes of all nations, and against the ciuill gouverment of Moses. That it be not lawfull for a man that hath put away an adulteresse, to marry an other. That spirituall kindesolk may not be coupled in marraige. That there be no marraiges celebrate, from Septuagefime to the vs of Easter, in three weeks before Midsummer, nor from Advent, to Twelfteide. And innumerable other like, which it were long to rehearse. At length we must creepe out of their mire, wherein our talke hath now tarryed longer than I would. Yet I thinke I have somewhat profited that I have partly plucked the Lyons skinner from these Aflses.

The xx. Chapter.

Of Ciuill gouverment.

Now whereas we have aboue set two kindes of gouverment in man, and where- as we have spoken enough of the one kind, which consisteth in the Soule or in the inward man, and hath respect to eternall life: this place requireth that we speake somewhat also of the other, which pertaineth onely to the ciuill & outwarde righteousness of manners. For the course of this matter feemeth to be seuered from the spirituall doctrine of Faith, which I tooke in hand to entreat of: yet the proceeding shall shew that I doe rightfully ioyned them together, yea that I am of necessitie compelled to doe it: specially sith on the one side, madde and barbarous men doe furiously goe about to overthrow this order stabilishd by GOD: and on the other side the flatterers of Princes, aduancing their power without measure, sticke not to set it against the Empire of God himselfe. Vnlesse both these mischiefes be met withall, the pureneffe of Faith shall be lost. Beside that it is not finally for our behoove, to know how loving God hath in this behalfe provided for mankinde, that there may flourish in vs a greater desire of godlineffe to witnesse our thankfullnes. Frist, we erect into the thing it selfe, we must holde fast that distinction which we have aboue set, lest (as it commonly happeneth to many) we vnwisely mingle these two things together, which have altogether diverse consideracon. For when they heare that libertie is promisde by the Gospell, which acknowledgeth among men no King and no Magistrate, but hath regard to Christ alone: they thinke that they can take no fruite of their libertie, so long as they see any power to haue preeminence ouer them. Therefore they thinke that nothing shall be safe, vnlesse the whole world be reformed into a newe fashion: where may neither be Judgements, nor Lawes, nor Magistrates, nor any fuch thing which they thinke to withstande their libertie. But who so ever can put difference betwene the body and the Soule, betwene this present and transtitorie life, and that life to come and eternall: he shall not hardly understand that the spirituall kingdom of Christ, and the ciuill governemnt are things farre a funder. Sith therefore that is a Jewish vanitie, to seeke & inclose the kingdom of Christ vnder the elements of the world: let vs rather thinking, as the Scripture plainly teacheth, that it is a spirituall fruite, which is gathered of the benefite of Christ, remember to keepe within the bonds thereof this whole libertie which is promised
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Gal 5:1
1 Cor 7:21.

and offered vs in him. For what is the cause why the same Apostle which biddeth vs to stand, and not to be made subject to the yoke of bondage, in another place forbidth bond servants to be carefull of their state; but because spiritual libertie may very well agree with ciuall bondage? In which sense also these his sayings are to be taken: In the kingdom of God there is no Iewe, nor Grecian, no male, nor female, no bondman, nor freeman. Againe, There is no Iew nor Grecian, Circumcision, Barbarian, Scythian, Bondman, Freeman: but Christ is all in all. Whereby he signifieth, that it maketh no matter in what estate thou be among men, nor under the lawes of what nation thou luell: forasmuch as in these things consisteth not the kingdom of Christ.

2 Yet doth not this distinction tende hereunto, that we should think that the whole order of policie is an vnclene thing, nor pertaining at all to Christian men. So indeed doe the phrenitike men, which are delighted with unbridled licenciousnes, erie out and boast. For such we be dead by Christ to the elements of the world, and being remoued into the kingdom of God doe sit among the heavenly ones: they think that it is unworthy for vs, and farre beneath our excellence, to be occupie with these prophane and vnclene cares that are busied about affairs not pertaining to a Christian man. To what purpose (by they) are lawes without judgements and judgementes? But what hath a Christian man to doe with judgementes and lawes? yea if it be not lawfull to kill, whereo serue lawes and judgementes among vs? But as we haue euin now gien warning, that this kinde of government is severall from that spiritual and inward kingdom of Christ: so it is also to be known, that they nothing disagree together. For the Ciuill government doth now beginne in vs upon earth certaine beginnings of the heavenly kingdom, and in this mortall and vanishing life, doth as it were enter upon an immortall and incorruptible blessednesse: but the intent of his spiritual government is, so long as we shall live among men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of Godlinessse and the stat of the Church, to frame our life to the fellowship of men, to fashion our manners to ciuill righteousnesse, to procure vs into friendship one with another, to nourish common peace and quietnes: all which I grant to be superfluous, if the kingdom of God, such as it is now among vs doe destroy this present life. But if the will of God be so, that we while we long toward the heavenly countrey, should be wayfaring from home vpone the earth: and such the vs. of such wayfaring neeth such helpe: they which take them from man, doe take from him his very nature of man. For whereas they alledge, that there is no great perfection in the Church of God, that hee own moderate government sufficeth ior lawe: they themselues doe foolishly imagine that perfection which can never be found in the common fellowship of men. For such as haue dominated the pride is so great, and the wickednesse so obstinate, as cannot be restrained with great sharpnesse of lawes: what thinke we that they will doe, if they see unpunished libertie open to their lewdnesse, which cannot even with force be sufficiently compelled not to doe euill.

3 But of the order of policie, there shall be an other fitter place to entreate. Now our meaning is to have this only understood, that to thinke to drive it away, is outrageous barbarousnesse, the view whereof is no lesse among men, than of bread, water, the Shane, and aire, but the dignitie much more excellent. For it tendeth not only hereunto (which is the only commonitie of all those things) that men may breath, eate, drinke and be refreshed (although in deede it comprehended all these things, while it maketh that they live together) yet I say, it tendeth not herewith: but also that idolatrie, sacrileges against the name of God, blasphemies against his truth, and other offences of religion may not vs: vs and be scattered among the people, that common quiet be not troubled, that every man may keepe his
his owne safe and unappaited, that men may use their affaires together without hurt, that honesty and modestie be kept among them: finally that among Christians may be a common sheu of religion, and among men may be manlike civilitie. Neither let any man be moved, for that I do now referre the care of establisning of religion to the policie of men, which I feeme before to have set without the judgement of men. For I do no more here, than I did before, give men leave after their owne will to make lawes concerning religion and the worshipping of God, when I allowe the ordinancie of policie, which endoureth hereunto, that the true religion which is contained in the lawe of God, be not openly and with publique facrites freely broken and desiled. But the readers being holden by the verie plainnesse of order, shall better understand what is to be thought of the whole kind of ciuill governement, if we severally entreate of the partes thereof. There be three partes of it: the magistrature which is the gouernour and keeper of the lawes, the lawes according to which the people, which are governed by the lawes, and obey the Magistrate. Therefore let vs first consider of the office of the Magistrate, whether it be a lawfull vocation and allowed of God, what maner of office he hath, and howe great is his power, then with what lawes a Christian ciuill state is to be ordered: then last of all, what profit of the lawes commeth to the people, what reuerence is due to the Magistrate.

4. The Lord hath not onely testified that the office of Magistrates is allowed and acceptable to him, but also setting out the dignitie thereof with most honourable titles, he hath manuellously commended it unto vs. That I may rehearse a fewe of them. Whereas whatsoever be in place of magistrates are named Gods, let no man think to in that naming is small importance. For thereby is signified that they haue commandement from God, that they are furnished with the authority of God do altogether bare the person of God, whose heed they do after a certaine manner supplie. This is not my cauillation, but the explication of Christ. If the scripture(faithe he) called them Gods to whom the word of God was given: What is this else, but that God hath committed his businesse to them, that they should serve in his office, and (as Moses & Josaphat said to their judges whom they appointed in several citie of Israel) that they should sit in judgment, not for men but for God? To the same purpose maketh this that the wisedome of God affirmeth by the mouth of Salomon, that it is his worke, that Kings reigne, and counsellors decree righteous things, that princes beare principali, and all the judges of the earth execute judgement. For this is all one in effect as if it had beene saide, that it commeth not to passe by the peruerse of men, that the governement of all things in earth is in the hande of kings and other rulers, but by the prudence and holy ordinance of God, to whom it so seemed good to order the matters of men: for as much as he is both prefent and president among them in making of lawes & in executing righteousnes of judgements. Which Paul plainly teacheth, when he recketh governments among the gifts of God, which being diversely distributed according to the diuerstie of grace, ought to be emploied of the servants of Christ to the edification of the church. For although he there properly speakeoth of a coucile of grate men, which in the primitivie Church were appointed that they shoule have the rule of ordering the publique discipline (which office in the Epistle to the Corinthians he calleth Government) yet for as much as we see that the ende of ciuill power commeth to the same pointe, it is no doubt but that hee commendeth vs to all kinde of iust governement. But he speakeoth more plainly, where hee purposely maketh a full discours of that matter. For hee both sheweth that power is the ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themselves are the ministers of God, to the well doers vs praise: to the euill, reuengers vs wrath. Hereunto may be added also the examples of holy men: of which Iom have possed

| Ff 4 | kingdomes, |
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kingdomes, as David, Josias, Ezekiel: othersome, lordships, as Joseph and Daniel: othersome, Civil governments in a free people, as Moses, Josue, and the judges: whole offices, the Lord hath declared that he alloweth. Wherefore none ought now to doubt that the civil power is a vocation not onely holy and lawfull before God, but also the most holy, and the most honest of all other in the whole life of men.

They which court to bring in a state without Rulers, take exception and say that although in old time there were kings and judges over the rude people, yet at this day that servile kind of governing agreeth not with the perfection which Christ hath brought with his Gospel. Wherein they bewray not onely their ignorance, but also their diuine pride, while they take upon themselves perfection, of which not so much as the hundredth parte is scene in them. But what manner of men soever they be, it is easy to confute it: because where David exherteth all kings and Rulers to kiss the sonne of God; he doth not bidde them, giuing over their authority, to take themselves to a private life, but to submit the power that they beare to Christ, that he alone may have preeminence above all. Likewise Esay, when he promiseth that kings shall be fathers of the Church, and Queenes shall be nures, he doth not depeve them from their honours: but rather doth by an honourable title make them defenders to the godly worshippers of God. For, that prophecie pertaineth to the comming of Christ. I do wittingly passe over many testimonies which doe each where offer themselves, and specially in the Psalms wherein all governours haue their right maintained. But most cleare of all is the place of Paul, where admonishing Timothie that in the common assembly prayers must be made for kings, he by and by addeth a reason, That we may vnder them lead a quiet life with all godlineffe and honifie: in which words he committeth the state of the Church to their defence and sauegarding.

Which consideration ought continually to busie the magistrates themselves, for as much as it may put a great spurre to, them whereby they may be pricked forword to their dutie, and bring them a singular comfort whereby they may mitigate the hardnes of their office, which truly are both many & great. For with how great an employment of uprightness, wisdom, milderne, continency, & innocencie, ought they to charge themselves, which knowe themselves to be appointed ministers of the righteousnesse of God? By what assistance shall they admit vnjustice to their judgement seat, which they heare to bee the throne of the living God? By what boldnes shall they pronounce a wrongfull sentence with that mouth, which they understand to be appointed an instrument for the truth of God? With what conscience shall they subscribe to wicked decrees with the hande which they knowe to be ordaind to write the acts of God? In a summe, if they remember that they bee the vicegerents of God, they must watch with all care, earnestnes, and diligence, that they may reprent in themselves vnto men a certaine image of the providence, prescrution, goodnes, good will, and righteousnesse of God. And they must continually set this before their eies, that if all they be accused, that do execute in decet the worke of the vengeance of God, they are much more grievously accursed, that vse themselves deceitfully in a rightfull vocation. Therefore when Moses and Josaphat minded to exhort their judges to their dutie, they had nothing more effectuall to moue their minds withall, than that which we have before rehearsed, Looke what ye do. For ye eare in judgement not for man but for God: namely he which is nere to you in the cause of judgement. Now therefore let the fear of the Lord be vpon you. Looke and be diligent: because there is no peruersties with the Lord our God. And in another place it is said, the God stood in the assembly of the Gods, and seteth judge in the midst of the gods, that they may be encouraged to their dutie when they heare that they be the deputies of God, to whom they must oneday yeeld accompt of the government of their charge. And worthy this admonition ought to be of great force with them.
them. For if they make any default, they are not only wrong doers to men whom they wickedly abuse, but also slanderers to God himself, whose holy judgments they defile. Again, they have also whereupon they may Spiritually comfort themselves, when they consider with themselves that they are not buried in profane affairs and such as are not fit for the servant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not mowed with so many testimonies of Scripture from being bold to raise at this holy ministerie, as a thing disagreeing with Christian religion and godliness: what do they else but raise at God himself, this dishonour of whom cannot be joined with the reproach of his minister? And verily they do not excuse the magistrates, but do cast away God, that he should not reign over them. For if the Lord said this truly of the people of Israel: because they had refused the government of Samuel: why shall it be left truly to this day of them that give themselves leave to rage against all governmentes ordained of God? But sith the Lord said to the Disciples, that the kings of nations bear rule over them, but that among them it is not so, where he that is the first must be made the least: by this saying it is forbidden to all Christians that they should not take kingdoms or government upon them. O handseome expositors! There rose a strife among the Disciples, which of them excelled other: the Lord, to suppress this vain ambition, taught them that their ministerie is not like unto kingdoms, in which one man hath preeminence above the rest. I beseech you, what doth this comparison make to the dishonour of kingly dignitie? yea what doth it prove at all, but that the ministerie of an Apostle is not the office of a king? Moreover although among the magistrates themselves there be diverse forms, yet there is no difference in this behalf: but that we ought to take them all for the ordinances of God. For Paul also doth comprehend them altogether, when hee faith that there is no power but of God: and that which best liked him of all, is commended with notable testimonie about the other, namely the power of one: which because it bringeth with it a common bondage of all, except that one man to whose will it maketh all things subject in old time could left be allowed of noble and the excellent sort of natures. But the Scripture to meehe with their vainest judgements, expressly by name affirmeth, that it is the providence of Gods wisdom that kings do reign, and peculiarly commandeth the king to bee honored.

8 And truly it were very vain that it should be disputed of private men which should be the best state of policie in the place where they live: for whom it is not lawfull to consult of the framing of any common weale. And also the same coulde not be firmly determined without rafliness; forasmuch as a great part of the order of this question consisteth in circumstances. And if thou compare also the states themselves together without circumstances, it shall not be easie to discern, which of them owre weieth the other in profitableness: they match so equally together. There is an easie way to fall from kingdom into tyrannie: 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 government, to sedition. Truely it those three forms of governments which the Philosophers set out, to be considered in themselves I will not deny that either the government of the chiefest men, or a state tempered of it and common government farre excelleth all other, not of it selfe, but because it most seldom changeth that kings so temper themselves that their wills swaureth from that which is suit and right: againe, that they be furnished with so great sharpennesse of judgement and wisdom that every one of them feeth so much as is sufficient. Therefore the fault or default of men maketh, that it is fater and more tolerable that many should have the government, that they may mutually one helpe another, one teach and admonish another, and if any advance himselfe higher than is meete, there may be

Readers of magis-

Luk. 22.25.

Rom. 13.1.
Cap. 20. Of the outward meanes

be overseers and masters to restraine his wilfulnes. This both hath alway been approved by experience, and the Lord also hath confirmed it with his authoritie, when he ordeined among the Israelites a government of the best men vere neere vnto common government, at such time as he minded to haue them in best estate, till hee brought forth an image of Christ in David. And as I willingly grant that no kinde of government is more blessed than this, where libertie is framed to such moderation as it ought to be, and is orderly stablished to contiannse: so I count them also most blessed, that may enjoy this estate: and if they stoutly and constantly trauell in preferring and retaining it, I grant that they do nothing against their dutie. Yea and the magistrates ought with most great diligence to bend themselves heereunto, that they suffer not the libertie of the people, of which they are appointed governours, to be in any part mischance, much leaue to be dissolved: if they be negligent and little carefull therein, they are false Faithbrekers in their office, and betrayers of their country. But if they would bring this kind to themselves, to whom the Lord hath appointed an other forme of government, so that thereby they be moued to desire a change, the very thinking thereof shall not onely be foolish and superficous, but also hurtfull. But if thou bend not thine eies onely to one citie, but looke about or beholde the whole world together, or at least spread abroad thy sight into farther distances of countries, without doubt thou shalt finde that this is not unprofitable appointed by the providence of God, that diverse countries should be ruled by diverse kindes of government. For as the elements hang together but by an vn egal temperatuer, in countreys alfo are with their certain inequalitie very well kept in order. Howbeit all these things also are spoken in vaine to them whom the will of the Lord shal satisfie. For if it bee his pleasure to set kyngees ouer kingdomes, Senates, or officers ouer free citie, whomsoever hee maketh rulers in the places where we are conuerfant, it is our dutie to flicew our selues yielding and obedient vnto them.

9 Nowe the office of Magistrates is in this place to be declared by the way, of what sort it is described by the word of God, and in what things it consisteth. If the scripture did not teach, that it extendeth to both the tables of the law, we might learn it out of the prophane writers. For none hath intreated of the dutie of Magistrates, of making of lawes and of publike weale, that hath not begun at religion and the worshipping of God. And so haue they all confessed, that no policie can be happily frameed, vnlesse the first care be of godlines: and that those lawes be properous which neglecting the right or God, do prouide onely for men. Sith therefore with all the Philosophers religion hath the first place, and Sith the same hath alway bin obserued by the vnuerse consent of all nations, let Christian princes and magistrates be ashamed of their slothfulnes, if they endure not themselues to this care. And wee haue already shewed, that this dutie is specially enjoyed them of God: as it is meete, that they should imploy their trauell to defend and mainaine his honour, whose vicegerentes they be, and by whose benefite they governe. For this cause also cheefer are the holy kings praised in scripture, for that they restored the worship of God being corrupted or overthrown, or tooke care of religion, that it might flourish pure and safe vnder them. But contrarywise the holy historicke reckoneth states without governours, among faultes, saying that there was no king in Israel, and that therefore eu- teric man did what pleased himselfe. Whereby their folly is confuted, which would haue them, neglecting the care of God, onely to apply themselves to be judges of law among men. As though God appointed governours in his name to decide controversyes, and omitte that which was of much weightier importance, that he himselfe should be worshipped according to the preferit rule of his lawe. But a desire to innouate all things without punishment mooueth troublesome men to this point, that they with all reuengers of the breach of peace to be taken away. As for so much
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much as pertaineth to the second table, 

Jer. 22.1.

I. because let to vame/akh that rfie mindes, to deliver the poore and needie, that they should render right to the poore and needie, deliver the poore and needie from the hand of the oppreffer. And Moses giueth charge to the Princes whom he had sent in his stead: let them heare the cause of their brethren, and judge betweene a man and his brother and a stranger, & not know faces in judgement, that they heare as well the little as the great, and be not afraid of any man: because it is the judgement of God. But I speake not of these things: that kings should not get to themfelues multitudes of horses, not cast their minds to couctouinesse, not to be lifted vp above their brethren: that may be continually busied in studying vpon the lawe of the Lorde all the daies of their life: that judges swarne not to the one side, nor receive gifts: because in declaring here the office of magistrates, my purpose is not so much to instruct the Magistrates themselues, as to teach other what Magistrates bee, and to what ende they are set of God. We see therefore that they be ordained, defenders and revengers of innocencie, honestie, and quietnesse, whose onely endevoure should be to provide for the common safetie and peace of all men. Of which vertues David professeth that he will be an examplar, when he shall be aduanced to the royall seate: that is, that he wil not content to any euill doings, but abhorre wicked men, flaunderers, and proude men, and get to himselfe from each where honest and faithfull men. But Sith they cannot performe this, vnlesse they defende good men from the wrongs of the euill, let them helpe the good with iuiceour and defence; let them also be armed with power whereby they may severally suppress euill euill doers and wicked men by whose lewdnesse the common quiet is troubled or vexed. For wee throughly finde this by experience which Solon said, that common weales consist of reward and punishment, and that when those be taken away, the whole discipline of cities faileth and is dissolved. For the care of equitie, and iustice waxeth cold in the mindes of many vnlesse there be due honour readie for vertue: neither can the wilfulness of wicked men be restrained but by seueritie and chastisement of paines. And these two partes the Prophet comprehended, when hee biddeth kings and other gouernours to doe judgement and righteousnesse. Rightouinesse is, to take into charge of tuition, to imbace, to defende, to revenge, to deliver the innocent. Judgement is, to with and the boldnesse of wicked men, to repress their violence, to punish their offences.

But here, as it seemeth, doth arise a high and hard question. If by the lawe of God all Christians are forbidden to kill, and the Prophet prophesieth of the holy mount of God, that is, the Church, that in it they shall not afflic nor hurt: how many magistrates be together both godly and blood shedders? But if we understand, that the Magistrate in executing of punishments, doth nothing of himselfe, but executeth the very same judgements of God, we shall be nothing concerned with this doubt. The law of the Lord forbidde to kill: least manslaughter should be unpunished, the law-maker himselfe giueth to the ministers the swords in their hand, which they shoulde drawe forth against all manlayers. To afflic and to hurt, is not the doing of the godly: but this is not to hurt, not to afflic, by the Lords commandement to revenge the afflications of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashnesse of man, but all things by the authoritie of God: thirdly commandeth, which going before vs, we never swarne out of the right way. Vnlesse perhaps there be a bridle put vpon the rightouinesse of God, that it may not punish wicked doings. But if it be not lawfull to appoint any lawe to it, why shall we caull against the ministers of it? They beare not the sword in vaine, faith Paul: for they be the ministers of God to wrath, revengers to euill doers.

Rom. 13.4.

Therefore
Cap. 20. Of the outwarde meanes

Therefore if Princes and other rulers knowe that nothing shall be more acceptable to God than their obedience, let them applye this ministerie, if they desire to shewe their godliness, righteounesse, and uncorrupteness allowable to God. With this affection was Moses led, when knowing himselfe appointed by the power of the Lorde to be the deliuerer of his people, he raise his handes vpon the Egyptian. Againe, when by flaying of three thousand men in one day, he tooke vengeance of the factrilege of the people. David also when nie to the end of his life he gave commandement to Solomon his sonne to slay Joab and Semei. Whereupon he also rehearseth this among the vertues of a king, to slay the wicked of the lande, that all workers of wickednesse may be driven out of the cite of God. To which purpose also pertaineth the praise that is gion to Solomon. Thou haft loued righteounesse and haft hated wickednesse. How doth that milde and gentle nature of Moses burst out into so great crueltie, that being sprinkled with the bloud of his brethren, he runneth through out the camp to new slaughters? How doth David, a man of so great gздlenes in all his life, among his last breathings make that bloudie testament, that his sonne should not bring the hoare haire of Joab and Semei in peace to the graue? But they both when they executed the vengeance committed to them of God, so sanctified with cruel dealing their hands which they had defiled with sparing. It is an abomination with kings, faith Solomon, to doe iniquitie, because his throne is stablished in righteounesse. Againe, The king which sitteth in the throne of judgement spreadeth his eies vpon cuier cuill man. Againe, A wife king scattereth the wicked, and turneth them vpon the wheele. Againe, Take away the droffe from the siluer, and there shall come forth a vessell to the melters; take away the wicked man from the light of the king, and his throne shall be fast set in righteounesse. Againe, he that justifieth the wicked, and he that condemneth the righteous, both are abomination to the Lord. Againe, A rebellious man purchaseth cuill to himselfe, and a cruell messenger is sent vnto him. Againe, Who so faith to the wicked man, thou art righteous, him peoples and nations doe curse. Now if their true righteounesse bee, with drainen swordes to pursue guiltie and wicked men: let them put vp their swordes and holde their hands pure from bloud, while in the meane time desperate men doe range with murders and slaughters: then they shall make themelles guiltie of most great wickednesse, so much lesse shall they get thereby the praise of goodnesse and righteounesse. Onely let there bee no preiecte and cruell rigorous righteounesse, and that judgement seate which may woorthily be called the roccke of accussed men. For I am not he that either fauour extreme crueltie, or doe thinke that righteous judgement can bee pronounced, but while clemencie the best and surest counsellor of kings, as Solomon affirmeth, the preferrer of the kings throne is assistant, which a certaine man in olde time truly faide to be the principall gift of Princes. Yet a magistrate must take heed to both, that he doe neither with rigorous righteounesse of minde, wound rather than heale, or by superfitious affection of clemencie fall into a most cruell gentlenesse, if with soft and loose tenderneffe he be disolute to the destruction of many men. For this was in olde time not without cause commonly spoken vnder the empire of Nero, that it is in deede cuill to live vnder a prince vnder whom nothing is lawful, but much worse vnder whom all thinges are lawfull.

The lawfullnesse of warres mostly taken in hand.

II But litle sometime kings and peoples must of necessitie take swordes in hande to execute such publike vengeance, by this reason we may also judge that the warres are lawfull which are fo taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may kepe downe the fuditious stirres of vnquiet men, whereby they may helpe the forceably oppressed, whereby they may punish cuill doings: can they at better seafons vter it, than to suppress his rage which troubleth both privately the rest of cuier man, and the common quiet of all men, which sediously maketh vprores, which committeth violent
violent oppressions and haynous cuill doings; If they ought to be preservers and de-

fenders of the lawes, they must also overthrow the enterprizes of all them, by whose
wicked doing the discipline of lawes is corrupted. Yea if they wortheuly puni: all
theues whole injuries have extended onely to a few: shall they suffer a whole coun-

trey to be without punishment vexed and wafted with robberies? For it maketh no
difference whether he be a king or one of the barrest of the commonaltye, that in-

deth another countrie into which he hath no right, and spoileth it like an enemie:
al: are alike to be taken and punished for robbers. This therefore both natural equi-
tie, & the rule of dutie teacheth that Princes are armed not onely to retraine private
duties with judicatall punishmentes, but also to defende with war the dominions com-
mitted to their charge, if at any time they be enmimlike affailed. And such wars the

holy Ghost by many testimonies of scripture declareth to be lawfull.

12. If it be objected against mee, that in the new Testament is neither witnes nor
example which teacheth that warre is a thing lawfull for Chriftians: first I answere, that
the same rule of making warre which was in old time remaineth also at this day,
and that on the contrarie sute there is no cause that may debar magistrates from de-
fending of their subiectes. Secondly that an expresse declaration of these matters
is not to be found in the writings of the apostles, where their purpose is not to frame
ciull statute, but to establish the spirittuall kinglyne of Chrift. Last of all I say that in
them alio is shewed by the way, that Chrift hath by his comming changed nothing
in this behalfe. For if Chriftian doctrine (that I may speake in Augustines own words)
condemned all warres, this shoulde rather have bene faide tooulders when they

asked counsell of salvation, that they shoulde cast away their weapons, and eter-

nly withdraw themselves from the warre. But it was faide to them: Strike no man, do no

man wrong, let your wages suffice you. Whom he taught that their wages ought to

sufficce them, he did verily not forbidd them to warrie. But al: magistrates ought
heere to take great heed, that they nothing at all follow their owne desires: but rather,
if they must punish, let them not be borne away with a headlong angriness, let them
not be violently carried with hatred, let them not brooke with unappeasable rigor, yea

let them (as Augustines faith) pittie common nature in him in whom they punish his
private fault. Or if they must put on armor against the enimie, that is, the armed ro-

bber, let them not lightly seek occasion thereof, nor take it being offered vnlee they
be druen to it by extreme necessitie. For if we ought to persoume much more than
that heathen man required, which would have warre to terme a seeking of peace:
truely we ought first to attempt all things ere we ought to trie the matter by warre.

Finally in both kinds let them not suffer themselves to be caried with any priuate af-

fection, but be led onely with common feeling. Otherwise they do very ill abuse their
power, which is guen them, not for their owne commoditie, but for others benefite
and ministerie. Moreouer of the same rightfull rule of making warre hangeth the or-

der both of garrisions, and leagues, and other ciull fortificacions. Garrisones I call
those that are placed in townes to defende the borders of the countrey: Leagues,
which are made with Princes adjoyning for this covenant that if any trouble happen
in their lands they may mutually helpe them, and lyone their forces in common to-
gether to suppress the common enimies of mankind: Ciull fortification, whose vse
is in the arte of warre.

13. This alio I will last of all addde, that tributes and taxes are the lawfull rece-

nuces of Princes, which they may chiefly employ to sustaine the common charges of
their office: which yet they may likewise vse to their priuate royaltie which is after a
certaine maner conioyned with honor of the princely state that they beare. As we see
that David, Ezephias, Josias, Josaphar, and other holy kings, and Joseph also and Daniel,
according to the state of the person that they did beare, were without offence of
godlinesse lumpious of the common charge, and we read in Ezéchiel that there

was
A false and foolish opinion that a state cannot bee well ordered by the common lawes of nations except the cuil lawes of Moses be observed.

14 Next to the magistrat in cuil states are lawes, the most strong sinews of common wealthes, or (as Cicero calleth them according to Plato) the soules, without which the Magistrate can not stand, as they againe without the Magistrate have no lively force. Therefore nothing could be more truely faile, than that the lawe is a dumbe Magistrate, and that the Magistrate is a luing law. But whereas I promised to speake, with what lawes a Christian cuil state ought to be ordered, there is no caufe why any man should looke for a long discourse of the best kinde of lawes, which both shoule be infinite, & perverted not to this present purpose and place: yet in a fewe words, and as it were by the way, I will touch what lawes it may vse godly before God, and be rightly governed by them among men. Which selfe thing I had rather to have vterly passed over with silence, if I did not understand that many doe herein perillously erre. For there be some that deny that a common weale is well ordered, which neglecting the cuil lawes of Moses is governed by the common lawes of nations. How dangerous and troublesome this tentine is, let other men consider, it shall be enough for me to haue knewed that it is false and foolish. That common division is to be kept, which diuideth the whole lawe of God publishted into morall, ceremoniall, and judicall lawes: and all the partes are to be severallly considered, that we may know what of them pertaineth to vs, and what not. Neither in the mean time let any man be combered with this doubt, that judicall and ceremoniall also pertain to the morall lawes. For although the old writers which haue taught this division, were not ignorant that these two latter partes had their vs about manners, yet because they might be changed and abrogatt, the morals remaining safe they did not call them morals. They called that first part peculiarly by that name, without which it could not have the true holines of manners, and the vnchangeable rule of liuing rightlie.

15 Therefore the morall lawe (that I may first begin theera) how it is contained in two chief points, of which the one commandeth simple to worship God with pure faith and godlyneffe, and the other to embrace men with vnfaimed love, is the true and eternall rule of righteousneffe prescribed to the me of all ages and times that will be willing to frame their life to the will of God. For this is his eternall and vnchangeable will, that he him selfe shoule be worshippes of vs all, & that we shoulde mutually love one another. The ceremoniall law was the schooling of the Iewes, where with it pleased the Lord to exercise the certaine childhood of that people, till that time of fulines came, wherein he would to the full manifestly shew his widsom to the
the earth, and deliver the truth of those things which then were shadowed with figures. The judicial law given to them for an order of civil state, gave certaine rules of equity and righteousness, by which they might behave themselves harmlessly and quietly together. And as that exercise of ceremonies properly pertained in deed to the doctrine of godliness (namely which kept the Church of the Jews in the worship and religion of God) yet it might be distinguished from godliness itself: for this forme of judiciall orders (although it tended to no other ende, but how the same charitie might be kept which is commanded by the eternall lawe of God) yet had a certaine thing differing from the very commandement of loving. As therefore the Ceremonies might be abrogate, godliness remaining safe and undestroyed: so these judiciall ordinances also being taken away, the perpetuall duties and commandements of charitie may continue. If this be true, verily there is libertie left to every nation to make such lawes as they shall foresee to be profitable for them: which yet must be framed after the perpetuall rule of charitie, that they may in deed vaine in forme, but have the same reason. For I thinke that those barbarous and savage lawes, as were those that gave honour to theues, that allowed common copulations, and other both much more filthie and more against reason, are not to be taken for lawes: for as much as they are not onely against all righteousness, but also against naturall gentlenesse and kindnesse of men.

16 This which I have laid shall be plaine, if in all lawes we beholde these two things as we ought, the making and the equitie of the lawe, vpon the reason whereof the making it selfe is founded and staideth. Equitie, because it is naturally, can be but one of all lawes: and therefore one lawe, according to the kind of matter, ought to be the propounded end to all lawes. As for making of lawes, because they have certaine circumstances vpon which they partly hang, if so that they tend all together to one marke of equitie, though they be divers it maketh no matter. Now if it is certaine that the lawe of God which we call moral is nothing else but a testament of the naturall lawe, and of that conscience which is engraven of God in the minds of men, the whole rule of this equitie whereof we now speake is set forth therein. Therefore it alone must be both the marke and rule and end of all lawes. Whatsoever lawes shall be framed after that rule, directed to that marke, and limited in that end, there is no cause why we should disallow them, howsoeuer they otherwise differ from the Jewish lawe or one from another. The lawe of God forbiddeth to steale. What paine was appointed for theses in the civil state of the Jews, is to be scene in Exodus. The most ancient lawes of other nations punished theft with recompence of double: the lawes that followed afterward, made difference betweene manifest theft and not manifest. Some proceeded to banishment, some to whipping, some at last to the punishment of death. False wittes was among the Jews punished with recompence of egall paine, in some places one with great shame, in some places with hanging, in some with the croffe. Manslaughter all lawes universally doe revenge with blood, yet with divers kindes of death. Against adulterers in some places were ordained seuerall paines, in some places lighter. Yet we fee how with such discretion all tende to the same ende. For with one mouth they altogether pronounce punishment against all the offences which have beene condemned by the eternall lawe of God, as manslaughters, thefts, adulteries, false wittes: but in the manner of punishment they agree not. Neither is the same needful, nor yet expedient. There is some countrie, which wittles in the rigour with horrible examples against manslayers, should be immediately be destroyed with murders and robberies. There is some time that requireth the sharppnest of paines to be increas'd. If there aris any trouble in a common weale, the evils that are wont to growe there-of must be amended with new ordinances. In time of warre all humannie woulde in the noise of armoure fall away, wittles there were cast into men an unwomt
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fear of punishments. In barrenesse, in pestilence, vnleffe greater severitie be vsed, all things will come to ruine. Some nation is more bent to some certaine vice, vnleffe it be more sharply supprest. How malicious and envious shall he be against the publicke profite, that shall bee offended with such severitie which is most fit to holde fast the observance of the lawe of God? For, that which some say, that the lawe of God given by Moses is dishonoured, when it being abrogate, newe are preferred above it, is most vaine. For neither are other preferred above it, when they are more allowed, not in simple comparison, but in respect of the estate of the times, place, and nation: neither is that abrogate which was newer made for vs. For the Lorde gaue not the lawe by the hand of Moses, which should be published into all nations, and flourish euery where: bu but when he had received the nation of the Lewes into his faith, defence, and protection, hee willed to bee a lawemaker peculiarly to them, and like a wife lawemaker, he had in making of his lawes a certaine singular consideration of them.

17 Now remaineth that wee consider that which we have set in the last place, what profit of lawes, judiccall orders, and magistrates, commeth to the common fellowship of Christians. Wherewith also is coupled another question, how much private men ought to yeeld to magistrates, and how far their obedience ought to proceed. Many thought the office of Magistrate to be superfluous among Christians, because forsooth they cannot godlyly craue their aide, namely if they are forbidden to revenge, to lye in the lawe, and to have any controversie. But whereas Paul contrariwise plainly testifieth, that he is the minister of God to vs for good: wherefore by understand, that he is so ordained of God, that we being defended by his hande and succours against the maliciousnesse and injuries of mischievous men, may live a quiet and assured life. If he be in vaine giuen vs of the Lord for defence, vnleffe it be lawfull for vs to vsue such benefite: it sufficiently appeareth that he may also without vngodliness be called upon & sued vnto. But here I must have to doe with two kinds of men. For there be many men that boile with so great rage of quarrelling at the lawe, that they never have quiet with themselves vnleffe they have strife with other. And their controversies they exercise with deadly sharpnesse of hatred, and with mad greedinesse to revenge and hurt, and doe pursue them with vnappealable fitnesse even to the very destruction of their aduersarie. In the meanet ime, that they may not be thought to doe any thing but rightfully, they defende such peruerse with colour of lawe. But though it be granted thece to go to law with thy brother, yet thou must not by and by hate him, nor be caried against him with furious desire to hurt him, nor stubbornly to pursuie him.

18 Let this therefore be saide to such men, that the vsue of lawes is lawfull, if a man doe rightly vsue it. And that the right vsue both for the plaintiff to sue, and for the defendant to defend, as if the defendant being summoned doe appeare at an appointed day, and doth with such exception as he can, defend his caufe without bitternesse, but only with this affection to defende that which is his owne by lawe: and if the plaintiff being vnwoorthily oppressed either in his peron or his goods, doe refer to the defence of the magistrate, make his complaint, and require that which is equitable and confidence, but farre from all greedy will to hurt or revenge, farre from sharpenesse and hatred, farre from burning heat of contention, but rather readie to yeeld of his owne and to suffer any thing, than to be caried with an enimie like minde against his aduersarie. Contrariwise when being filled with malice of minde, corrupted with envy, kindled with wrath, breathing out revenge, or finally so enflamed with the heat of the contention, they glie ouer any part of charitie, the whole proceeding even of a most iust caufe cannot but be wicked. For this ought to bee a determined principle to all Christians, that a controversie though it be neuer for righteous, can never be rightly pursued of any man, vnleffe he beare as good will and loue to his aduersarie,
aduersarie, as if the matter which is in the controuersie were already concluded and ended by composition. Some man will here peraduenture say, that such moderation is to never be used in going to law, that it should be like a miracle, if any such were found. I grant in deede, as the manners of these times bee, that there is seldomse see no example of a good contenter in law; yet the thing it selfe being defiled with addition of no cull, ceaseth not to be good and pure. But when we heare that the helpe of the Magistrate is a holy gift of God: we must so much the more diligently take heede, that it be not defiled by our fault.

10 As for them that precifely condemne all contendings at law, let them understand that they doe therewithall defile the holy ordinance of God, and a gift of that kinde of gifts which may be clean to the cleane: vnlesse peraduenture they will accuse Paul of wicked doing, which did both put away from himselfe the flanders of his accusers with declaring also their deceit and maliciousnes, and in judgment claimed for himselfe the prerogatiue of the CITIE of ROME, and when neede was he appealed from an unrighteous governour to the Emperours judgement seate. Neither withstandeth it, that all Christians are forbidden to desire reuenge, which we also doe drue farre away from Christian judgement seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocenter simplicitie, commit his cause to the Judge as to a common defender, thinking nothing leef than to render mutuall recompend of cull, which is the affection of reuenge: or if any matter of life and death, or any great criminall action be commenced, we require that the accuser be such a one, as commeth in to the Court being taken with no boiling heate of reuenge, and touched with no displeasure of private injurie, but only hauing in minde to withstend the enterprizes of a mischeuous man, that they may not hurt the common weale. But if thou take away a reuenging minde, there is no offence done against that commandement whereby reuenge is forbidden to Christians. But they are not onely forbidden to desire reuenge, but they are also comanded to wait for the hand of the Lord, which promiseth that he will be a present reuenger for the oppriffed and afflicted: but they doe prevent all reuenge of the heavenly defender, which require helpe at the Magistrates hand either for themselves or other.

Not so. For we must thinke that the Magistrates reuenge is not the reuenge of man but of God, which (as Paul saith) he extendeth and exerciseth by the ministratie of man for our good.

20 And no more doe we disagree with the words of Christ, by which he forbid- doth to retiue cuull, and commandeth to turne the rightチェック to him that hath given a blowe on the left, and to suffer him to take away thy cloke that taketh away thy coat. He willeth in deedere that the minde of his should so much abhorre from desire of recompensing like for like, that they should sooner suffer double injurie to be done to themselves, than desire to reacquire it: from which patience neither doe we also leade them away. For Christians truely ought to be a kind of men made to beare reproches and injuries, open to the malice, deceit, and mockages, of naughtie men: and not that onely but also they must be bearers of all these evils, that is to say so framed with all their harts, that hauing receivd one displeasure they make themselves ready for another, promising to themselves, nothing in their whole life but the bearing of a continuall cross. In the meanime also they must doe good to them that doe them wrong, and with well to those that curfe them, and (which is their onely victorie) ftrive to overcome cuull with good. Being so minded they will not secke eye for eye, tooth for tooth, as the Pharisees taught their Disciples to desire reuenge, but (as we are taught of Christ) they will fuffer their bodie to be mangled, and their goods to be maliciously taken from them, that they will forgive, and of their owne accord pardon those cuuls so soon as they are done to them. Yet this euemonie and moderation of minde shall not withstand,
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but that the friendship toward their enemies remaining safe, they may see the helpe
of the Magistrate to the preferring of their goods, or for zeal of publicke commodi-
tie may not be a gullie and pestilent man to be punished, whom they know that he
can not be amended but by death. For Augustine truly expoundeth that all these
commandments tend to this ende, that righteous and godly man should be ready
to beare patientlie the malice of them whom he seeketh to have made good
men, that rather the number of the good may encrease, not that he should with like
malice add to himselfe allso to the number of the euill: then, that they more pertaine
to the preparation of the hart, which is inwardly, that to the worke which is done
openlie: 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 wont to be objected, that contentions in law are alto-
gether condemned of Paul, is also falle: It may easily be perceived by his words, that
there was an innumerable rage of struing at law in the Church of the Corinthians:
so farre tooth that they did make the Gospell of Christ and the whole religion which
they professed, open to the cauillations and euill speaking of the wicked. This is
the first thing that Paul blameth in them, that by their intemperance of contenti-
ons, they brought the Gospell in flander among the vnbelieuers. And then this
point also, that in such sort they strued among themselves brethren with brethren.
For they were so farre from bearing of wrongs, that they greedily gapt one for an
others goods, provoked one another, and being unprouoked did hurt. Therefore he
inwight against that rage of contenting, and not simply against all controversies.
But he pronounceth that it is a fault or a weakeynesse, that they did not rather suffer
loose of their goods than to trauell euon to contentions for the preferring of them:
namely when they were so caufie mooued with euery damage, and for most small
causes did runne to the Court of Lawe and to controversie, he faith that this is a
proffe that they were of a minde too ready to anger and not well framed to pati-
ence. Christians verily ought to doe this, that they had alwaies rather to yield of their
owne right than to goe to law, from whence they can scarcely get out againe but
with a minde too much mooued and kindled to hatred of their brother. But when
a man feeth that without losse of charitie he may defend his owne, the losse whereof
should be a fore hinderance vnto him: if he doth offend nothing against this
sayling of Paul. Finally (as we haue taught in the beginning) charitie shall giue eu-
ery man beth counsell, without which whatsoever controversie are taken in hand, and
beyond which whatsoever doe procede, we hold it out of controversie that they be
vnaught and wicked.

22 The first diuice of subjectes toward their Magistrates is, to think most ho-
norable of their office, namely which they acknowledge to be a jurisdiction com-
mitted of God, and therefore to esteem them and reverence them as the minifters
and deputies of God. For a man may finde some, which yeeld themselves very obedi-
dent to their magistrates, and would not that they should obey, because they do know it to be expedient for the common benefite: but the ma-
gistrates themselves they thinke no otherwise than of certaine necessarie euils. But
Peter requireth somewhat more of vs, when he commandeth that the King be ho-
nored, and Solomon, when he commandeth God and the King to be feared: For Pe-
ter under the word of honoring conteneth a sycere and well deeming estimation:
and Solomon joyning the King with God, therewith that he is full of a certaine holy re-
verence and dignitie. This is also a notable commendation in Paul, that we obey
not onely for wrath but for confidence. Whereby he meaneth that subjectes ought
to be led not onely with fear of Princes and Rulers to be holden in their subjection
(as they are wont to yeeld to their armed enimie, which see that vengeance shall
readily.
readily be taken upon them if they resist) but because the obediences that are shewed to them are shewed to God himself, for as much as their powers is of God. I speak not of the men, as if the viole of dignities did cover foolishne, or sluggishnes, or cruelties, or wicked manners and full of mischievous doing: But I say that the decree it selfe is worthy of honour and reverence: that whosoever be rulers may be esteemed with vs, and have reverence, in respect of their being rulers.

23 Of this then also followeth another thing: that with minds bent to the honouring of them, they declare their obedience in proofs to them: whether it be to obey their proclamation, or to pay tribute, or to take in hande publike offices and charges that are for common defence, or to do any other of their commandments. Let every soule (faith Paul) be subject to the higher powers. For he that refisteth the power, refisteth the ordinance of God. The same Paul writeth to Titus: Warn them that they be subject to rulers and powers, that they obey the Magistrates, that they be ready to execute good workes: And Peter faith, Be ye subject to euere humaine creature (or rather as I translate it, Ordinance) for the Lords sake, either to the king as most excellent, or to the rulers that are sent by him, to the punishment in deed of euill doers, but to the praise of well doers. Moreover that they should testify that they do not abuse subjection, but are sincerely and heartily subject, Paul addeth that they should commend to God the safcetie and prosperitie of them vnder whom they live. I exhort (faith he) that there be made prayers, beseechings, intercessions, thanksgivings for all men, for kings and for all that be set in superiortie, that wee may live a peaceable and quiet life with all godlinesse and honestie. Neither let any man here deceaue himselfe. For sith the Magistrate cannot be refistit, but that God himselfe must also be refistit: although it may bee thought that an unarmed magistrat may freely be despisit, yet God is armed which will strongly take vengeance on the despising of himselfe: Moreover vnder this obedience I containe moderation, which private men ought to bnde themselves to keepe in cases touching the publike state, that they do not of their owne head entermedle in publike businesse, or rashly breake into the office of the Magistrate, and entreprise nothing publikely. If any thing shall in a publike ordinate be behoouesfull to be amended, let not themuffles raife vprores, nor put their hands to the doing of it, which they all ought to have fast bound in this behaife: but let them commit it to the judgement of the Magistrate, whole hande alone is herein at libertie. I mean, that they presume to doe nothing vncommanded. For when the commandement of the ruler is adjoyned, then are they also furnished with publike authoritie. For as they are woont to call the counsellers of a king, his cares and cies: so not vnhil a man may call them the hands of the Prince, whom by his commandement he seteth in authotie for the doing of things.

24 Now for as much as we have hitherto described a magistrat such as is in deed the same that he is called, namely the father of the country, and (as the Poet calleth him) the pastor of the people, the keeper of peace, the protector of righteounesse, the reuener of innocence: he is worthy to be judged a mad man, that alloweth not such a government. But whereas this is in a manner the experience of all ages, that of princes some being careless of all things to the foresaying whereof they ought to haue beene heedfully bent, do without all care slothfully wallow in delites: other some addicted to their gaine, do set out to faile all lawes, privileges, judgments, and grauntes: other some spoile the poore communallitie of monie which they may after waste upon madde prodgall expendings: other some exercise meere robberies, in pilling of houses, deseling of virgins and matrones, murdering of innocents: many cannot be perfwaded that such should be acknowledged for princes, whose authority they ought to obey so far as they may. For in so great harms vnworthines among doings, so much contrary to the duty not only for a magistrat, but also of a man, they
Cap. 20. Of the outward means

they behold no forme of the image of God which ought to shine in a magistrate: when they see no token of that minister of God, which was given for praise to the good and for vengeance to the evil: so neither do they also acknowledge such a governor, whose dignity & authority the scripture commendeth unto vs. And truly this feeling of affection hath always been naturally planted in the minds of men, no lese to hate and abhor tyrants, than to love and honor lawfull kings.

25 But if we goe to the word of God, it will lead vs further, that we be subject not only to the government of those princes which execute their office towards vs well and with such faithfulness as they ought, but also of them, which by what meanes soever it be, have the dominion in possession although they performe nothing lese than that which pertaineth to the duty of princes. For though the Lord teheheth that the magistrate is a special great gift of his liberalitie for preferving of the safetye of men, and appointeth to magistrates themselves their bounds: yet he doth therewithall declare, that of what form soever they be, they have not their authenticity but from him: that those in deede, which rule for benefit of the common weale, are true exemplars and patrons of hisountnifieus: that they that rule vniustly and wilfully, are raised vp by him to punish the wickednes of the people: that all equally have that maniefull wherewith he hath furnished a lawfull power. I will proceede no further, till I have added some certain testimonies of that point: Yet wee neede not much to labour to prove, that a wicked king is the wrath of God upon the earth, for as much as I think that no man will say the contrary, and otherwise there should be no more fai'd of a king than of a common robber that violently taketh away thy goods, and of an adulterer that defileth thy bed, of a murderer that seeketh to kill thee, whereas the scripture reckoneth all such calamities among the curses of God. But yet vs rather terme upon proving that which doth not so easily settle in the minds of men: that in a most noightie man, and most vnworthie of all honour if so that he have the publike power in possession, remaneth that noble and divine power which the Lord hath by his word given to the ministers of his righteousnes and judgement, and therefore that he ought of his subjectes to be had in as great reverence and estimation, so much as pertaining to publique obedience, as they would have the best King if he were given them.

26 First I would haue the readers to perceive and diligently mark that providence and singular doings of God, which is in the Scripture not without cause so oft rehearsed vs to, in distributing of king domes and making kings whom it pleaseth him. In Daniel, it is said: The Lord changeth times and courtes of times, he causeth away and maketh kings. Again: That the hewing may know that the Highest is mightie in the kingdome of men, and he shall give it to whom he will. With which manner of sentences whereas the whole scripture aboundeth, yet that same prophecye of Daniel specially swarchethful. Now what manner of king was Nebuchadnezzar, he that conquered Hierusalem, it is sufficiently known, namely a strong intruder & defroster of other. Yet in Ezekiel the Lord affirmedeth that he gave him the land of Egypt for the service that he had done to him in waiting it. And Daniel said to him: Thou king art king of kings, to whom the king of heauens hath given a mighty, and glorious, and glorious kingdome: to thee, I say, he hath given it, and all the lands where dwell the children of men, the beasts of the wood and foules of the aie: he hath deliuered them into thy hand, and hath made thee to beeare rule over them. Again he said to his sonne Belshazzar: the highest God hath given to Nebuchadnezzar thy Father kingdome and royaltie, honour and glory: and by reason of the royaltie that he gave him, all peoples, tribes, and languages were trembling and feareful at his light. When we heare that a king is ordained of God, let vs thereof call to remembrance those heavenly warnings concerning the honour and fearing of a king: then we shall not doubt to accompt, a most wicked tyrant in the same place wheresoe
the Lord hath vouchsafed to set him: *Samuel* when he gave warning to the people of Israel, what manner of things they should suffer at the hands of their kings, saith: This shall be the right of the King that shall reign over you: he shall take your sons and put them to his chariot, to make them his horsemen, and to plow his land, and reap his crop, and to make instruments of warre. He shall take your daughters, that they may be his dressers of ointments, his Cookes and Bakers. Your Lands, your Vineyards, and your best Olive plantes, he shall take away and give to his bond seruantes. He shall take tithes of your Secedes and Vineyards, and shall give them to his enunes and bond seruantes. He shall take away your bonde men, your bonde women and your Attles, and set them to his worke. Yea and he shall take tithes of your flocks, and ye shall be his bond seruantes. Verily Kingses should not have done this of right, whom the law did very well instruct to all commencement: but it was called a right over the people which it behooved them of necessity to obey, and they might not resist it: as if *Samuel* had said. The willfulness of Kingses shall runne to such licentiousnes, which it shall not be your part to resist, to whom this onely thing shall be left, to obey their commandements and hearken to their word.

27 But chiefly there is in *Jeremie* a notable place and worships to be remembered, which although it be somewhat long, yet I will be content to rehearse, because it most plainly determineth this whole question. I have made the earth and men, faith the Lord, and the living creatures that are on the out face of the earth in my great strength and stretched out armes, and I will deliver it to him whom it pleaseth in mine eyes. And now therefore I have given all these landes into the handes of *Nebuchadnezzar* my seruant, and all nations and great Kings shall serve him, till the time shall come of that land. And it shall be as a nation and a kingdome that hath not feared the King of Babylon. I will visite that nation in sword, famine, and pestilence. Wherefore teme ye the King of Babylon and live. We see with how great obedience the Lord willed that cruel and proud tyrant to be honored, for no other reason but because he posstilled the kingdome. And the same was by the heavenly decreee, that he was set in the throne of the kingdome of Babylon, and taken vp into kingly majestie, which it was unlawful to violate. If we have this continually before our minde and eyes, that even the worst Kingses are ordained by the same decreee by which the authority of Kings is stablished, these seditious thoughts shall never come into our minde, that a King is to be handled according to his deservings, and that it is not meete that we should shew our slues subiects to him that doth not on his behalf shew himselfe a King to vs.

28 In vaine shall any man object that this was a peculiar commandement to the Israelites. For it is to be noted with what reason the Lord confirmeth it. I have given (faith he) the kingdome to *Nebuchadnezzar*: Wherefore servye him and live. To whomsoever therefore it shall be certaine that the kingdome is given, let vs not doubt that he is to be obeyed. And soone as the Lord auanceth any man to the royall estate, he therein declareth his will to vs that he will have him reigne. For thereof are generall testimonies of the Scripture. *Salomon* in the xxviiij. Chapter, Many Princes are because of the wickednesse of the people. Againe *Iob* in the xij. Chapter. He taketh away subjection from Kings, and girdeth them againe with the girdle. But this being confessed, there remaineth nothing but that we must servye and live. There is also in *Jeremie* the Prophet an other commandement of the Lord wherein he commanded his people to feke the peace of Babylon, whither they had beene led away captiue, and to pray to him for it, because in the peace of it should be their peace. Behold the Israelites being spoyled of all their goods, plucked out of their houses, led away into exile, and cast into miserable bondage, are commanded to pray for the saufety of the Conqueror: not as in other places we are commanded to pray for our persecutors: but that the kingdome may be preservd to himselfe and
If Princes breake their dutie, we may not therefore transgress ours.

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Finally we owe this affecion of reverence yea and devotion to all our Rulers, of what fort soever they be, which I doe therefore the oftener repeate, that we may learne not to search what the men themselves bee, but take this for sufficient, that by the will of the Lord they beare that perfonage in which the Lord himselfe hath imprinted and ingraued an immutabile maiestate. But (thou wilt lay) Rulers owe mutuall duties to their subiectes. That I have alreadie confest. But if thou thereupon conclude, that obedience is to be renderd to none but to just Gouernours, thou art a foolish reasoner. For, husbands also are bound to their wives and parents to their children with mutuall dutie: Let Parents and Husbandes depart from their dutie. Let parents shew themselves so hard and vnpleasable to their children, whom they are forbidden to provoke to anger, that with their peevishness they doe vnmeasureably wearie them: let the husbands most despitefully use their wives, whom they are commanded to loue, and to spare them as weake vessels: shall yet therefore either children be leffe obedient to their parents, or wives to their husbands? but they are subject both to euel parents and husbands and such as doe not their dutie. Yea, where as all ought rather to endeavor themselves not to looke behind them, but to the bagge hanging at their backe, that is, not to enquire one of another dutie, but every man let before him that which is his owne dutie: this ought chiefly to have place among those that are under the power of other. Wherefore if we be vnmercifully tormentes of a cruel Prince, if we be raenously spoyled of a cowetous or rioulous Prince, if we be neglected of a slothfull Prince, finally if we be vexed for godlinesses sake of a wicked and vngodly Prince: let vs first call to mind the remembrance of our sinnnes, which vndoubtedly are chastised with such scourges of the Lord. Thereby humilitie shall bridle our impatience. Let vs then also call to minde this thought, that it pertaineth not to vs to remedie such euils: but this onely is left for vs, that we crave the helpe of the Lord in whose hands are the harts of Kings, and the bowings of kingdoms. He is the God that shall stand in the assemblie of Gods, and shall in the midst judge the Gods, from whose face all Kings shall fall, and be broken, and all the Judges of the earth that shall haue not killed his annointed, that haue written vnjust lawes to oppresse the poore in judgement, and doe violence to the caufe of the humble, to make widowe a pray, and rob the fatherlesse.

30 And here both his maruillous goodness, and power, and providence sheweth it selfe: for sometyme of his servants hereafter vn open enemys, and furnisheth them with his commandement, to take vengeance of their vnjust government, and to deliuer his people many wares oppressed out of miserable difficulties: sometyme he directeth to the same end the rage of men that contend and goe about an other thing. So he deliuered the people of Israel out of the tyranny of Pharaon by Moses: and out of the violence of Chusbas King of Syria, by Othomiel: and out of other thralldomes, by other Kings or Judges. So he tamed the pride of Tyrus, by the Egyptians: the insolence of the Egyptians, by the Assyrians: the fiercenes of the Assyrians by the Chaldees:
Chaldees: the boldnes of Babylon, by the Medians, and by the Persians when Cyrus had subdued the Medians. And the unthankfulness of the kings of Juda and Israel, and their wicked obstinacy toward his so many benefactors, he did beat down and bring to diuerte sometime by the Assyrians, sometime by the Babylonians, albeit not all after one manner. For the first sort of men, when they were by the lawfull calling of God sent to do such acts: in taking armour against kings, they did not violate that majestie which is planted in kings by the ordinance of God: but being armed from heaven they subdued the lesser power with the greater: like as it is lawfull for kings to punish their Lords under them. But these latter sort, although they were directed by the hand of God whether it pleased him, and they unwittingly did worke, yet purposed in their minde nothing but mischief.

31 But howsoever the vrie doings of men be judged, yet the Lord did as well execute his worke by them, when he did breake the bloody scepters of proud kings, and overthrew their intolerable governments. Let Princes heare and be afraid. But we in the meane time must take great head, that we do not despise or offende that authoritie of Magistrates full of reverend majestie, which God hath established with most weightie 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 unbridled government be the reuengement of the Lord, let vs not by and by thinke that it is committed to vs, to whom there is given no other commandement but to obey and suffer. I speake alwaye of private 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 Roman Consuls: or the Demarchi, against the Senate of Athens: and the same power also which peraduenture, as things are now, the three estates have in euerie Realme, when they hold their principall, assemblies:) I do so not forbid them according to their office to withfitt the outrageous licentiousnesse of kings: that I affirme that if they winke at kings wilfully raging out and treading downe the poore communallie, their dissemblings is not without wicked breach of faith, because they deceitfully betray the libertie of the people, whereof they know themselves to be appointed protectors by the ordinance of God.

32. But in that obedience which we have determined to be due to the authorities of Gouernours, that is always to be excepted, yea chiefly to be observed, that it do not leade vs away from obeying of him, whose will the desires of all kings ought to be subject to, whose decrees all their commandements ought to yecelde, to whose majestie their maces ought to be submitted. And truly how vnoorderly were it, for the satisfying of men to runne into his displeasure for whom men themselves are obeyed? The Lord therefore is the king of kings, who when he hath opened his holy mouth, is to be heard alone for altogether and above all: next to him we bee subject to those men that are set ouer vs: but no other wise than in him. If they command any thing against him, let it have no place and let no accompt be made of it: neither let vs herein any thing stay upon all that dignitie where with the Magistrates excell, to which there is no wrong done, when it is brought into order of subjection in comparision of that singular and truely souereigne power of God. After this reason Daniel denieth that he had any thing offended against the king, when he obeyed not his wicked proclamation: because the king had passe his bounds, and had not onely become a wrong doer 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 too much obedient to the wicked commandement of the king. For when Jerobeam had made golden calues, they forsook the Temple of God, and did for his pleasure turne to newe superstitions. With like lightnesse their pestiferous inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth
reproch them, that they embraced the commandements of the king: so farre is it off, that the pretence of humilitie may deserve prais, wherwith the flatterers of the court do cover themselves and deceiv the simple; while they say that it is not lawfull for them to refuse any thing that is commanded them of their princes: so though God resigned his right to mortall men, giving them the rule of mankind: or as though the earthly power were miniished, when it is made subject to the author of it, before whom euen the heauenly powers do humbly tremble for feare. I know how great and how present perill hangeth over this constancie, because kings do most displeasantly suffer themselves to be despised, whose displeasure (saith Salomon) is the messenger of death. But soh this decree is proclaimed by the heavenly herald 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 Lord requireth, when we suffer any thing rather whatfoever it be, than swarue from godlines. And that our courageous should not faint, Paul putteth also another spurre to vs: That we were therefore redeemed of Christ with so great a price as our redemption cost him, that we should not yeeld our selues in thralldom to obey the peruerse desires of men, but much lesse should be bound to ungodlinesse.

Praise be to God. T.N.
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fed the summe of the doctrine concerning every 
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Author.

The first number signifieth the Book, the second the Chapter, 
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A
Coluthes.

A

The fall of Adam proceeded not of in-
temperance of gluttonie, but of insinceri-
ty: for he despiteful the word and truth of
God, turned out of the way to the lies of 
Sathan: which insincerity opened the gate 
to ambition and pride, wherunto was ad-
djoyned vnhankfulness: and ambition 
was the mother of disobedience 2.1.4.

By the fall of Adam all other creatures 
haue bene after a fore deformed, it is no 
matter, that all mankind was corrupted, 
that is to say, swarued out of land from his 
first original, and made subject to curse;
This the old doctors called Original sin, 
but yet did not so plainly set forth this 
point of doctrine as was convenient. In 
the meane time it is proued by reasons 
and testimonies of scripture, that Pelagius 
fooly erred whē he said that by imitation 
only, not by propagation, sin passed from 
the first man into all his posterity 2.1.5,6.

And though the petilence of sinne do 
principally abide in the soule, yet it doth 
not therefore pertaine to the discoursing 
of this Doctrine, to dispute whether the 
soule of the childe commeth of the 
gendering substance of the father: for as 
much as the cause of the infection is not 
in the substance of the fleth or of the soule, 
but because it was ordained of God, that 
those gifts which he at the first had giuen 
to man, man should haue and loose them 
for him and his. Finally it maketh not a-
gainst this doctrine, that the children of 
the faithfull are sanctified 2.1.7.

That by the fall of Adam the natural 
gifts in man were corrupted and the su-
permatural were taken away, is a saying 
that many haue vried, but few haue vnder-
stood 2.2.4,16. which saying is expoun-
ded 2.2.12. that is to say, that the super-
natural gifts, faith, the loue of God, char-
ity toward our neighbours, desirous en-
deavour of holines and righteousnes were 
taken away, but are restored by Christ: & 
that the natural gifts, namely the vnder-
standing mind, & the hart are corrupted, 
because the soundnesse of vnderstanding 
and the vprightnesse of hart were both tak-
en away: Also that reason in man was 
not vterly blotted out, but partly weake-
ned and partly corrupted: and to wil, be-
cause it cannot be seuered from the na-
ture of man, was not vterly destroied, 
but made thrall to corrupt desires 2.2.12.

It is proued by the testimonies of Au-
gustine and of the scripture, that God not 
onely foreseee or sufferte, 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 express them in the histo-
rie of the creation 1.14,3.

Of the time or order wherein they were 
created, it is not expedient to inquiere, for 
as much as the scripture (which we ought 
to follow for our rule) declareth nothing 
thereof.
The Table.

why the heavenly spirits are called 
Angels, Armies, Vertues, Principalities, 
powers, dominions, thrones, gods. 1.14.5

Concerning Angels the Scripture teacheth so much as is available for our comfort and for the confirming of our faith, namely that they are distributors & ministers of God's bountifulnes toward vs, and the same by ducers waies. 1.14.6,9.

Not only one Angel hath special care of every one of vs, but they all with one content doe watch for our safety: and therefore it is superfluous to inquire whether every man have his seuerall Angell assigned to be his keeper. 1.14.7.

Of the number & degrees of Angels, it is curiousnes to inquire, and rashnes to determine: And why, whereas they be spirits, the Scripture painteth them with wings vnnder Cherubin and Seraphin. 1.14.8.

Against the Sadduces and such other fantatical men, it is proved by sundry testimonies of the Scripture, that angels are not qualities or inspirations without substance, but very spirits in deed. 1.14.9.

That superstition is herein to be avoided, and that wee give not to Angels those things that belong onely to God and Christ. 1.14.10.

For avoiding of this peril, we must consider that whereas God vseth their service, he doth it not of neede, as though he could not be without the, but for the comfort of our weakeffe. 1.14.11. And therefore whatso ever is said of the ministry of Angels, ought to be referred to this end, that overcoming all distrust, our truft in God shoule be thereby the more strongly estabished, & not that they should lead vs away from God. 1.14.12.

That the Angels also were created after the likenesse of God. 1.15.3.

Archbishops and Patriarches.

See Book 4. Chap. 4. Sect. 4. and 7.15.

Of the ascending of Christ into heaven.

Although Christ in his rising againe began more fully to shew forth his glorie and power: yet in his ascending into heaven he first truly began his kingdom, be-

cause he then powred out greater abundance of his spirit, more royally adued his regne, & shewed greater power both in helping them that are his, & in overthrowing his enemies. And yet that he is so abcent according to the presence of his flesh, that he is alwaye every where according to the presence of his maiesty, & with the faithfull according to his unspakeable and inuisible grace. 1.14.16.

Of Christ's sitting at the right hand of his Father, & of the manifold fruit which our faith gathereth thereof. 2.16.15.16.

Auricular confession.

See Confession Auricular.

B.

Baptifme.

The definition of Baptifme. The first end thereof is to seue our faith before God, the other end, to seue our confession before men. It bringeth to our faith three things, first that it is a signe of our cleansing, affliging vs, that al our finnes are done away. 4.15.1. which is prooved by testimonies of the Scripture, and that it is not the water that cleanseth vs, but the blood of Christ. Sect. 2.

The force of Baptifme is not restrained to the time past: but we are by it washed and cleansed once for al our life: and yet that we may not hereof take a libertie to finne from thence forward. 4.15.3.

The power of the keyes (as they call it) that is to say, the ministrie of the Church, by which the forgiveness of finnes is daily preached vnto vs, is not to be feuered from Baptifme. 4.15.4.

The second fruit of faith by Baptifme, is that it sheweth vs our mortifying in Christ, and a new life in him. 4.15.5.

The third fruit is, that it testifieth that we are so vnite to Christ, that we are partakers of all his good things. For which cause Christ is called the proper object of Baptifme, and the Apostles baptised into the name of Christ, in whom we do so obtaine the matter both of our cleansing and of our regeneration, as we obtaine the cause thereof in the father, and the effect in the holy Ghost 4.15.6.

It is prooved that the Baptifme was al one which was ministrated of John and of the
The Table.

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 Spirit are poured out, since the resurrection of Christ. But yet there is in baptism a difference to be made of the person of Christ from Iohn, and from the Apostles and other ministers.4.15.8.

Both our mortifying and our cleansing were as by shadow signified among the people of Israel, by the passage through the sea, and the comfortable calling of the cloud.4.15.9.

It is false which some have taught, that by baptism we are restored to the same righteousness and purities of nature which Adam had at the beginning. And there is shewed that in the children of God doe remain yet some leaunings of sinne, although the same reign not in them: which doth whet their endeavours, & doth not give them occasion to flatten themselves.4.15.10,11. the same is proved by Paul. Sect. 12.

How baptism doth confirm our confession before men.4.15.13.

What is the order to the baptism, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not enclased in the Sacrament, so as they be given to vs by the vertue thereof.4.15.14,15.

Baptism is nothing increas'd by that he doth minister it, nor diminished by his unworthiness: against the Donauists, & our Cataphytes which require a rebaptising, because we have bin baptized in the kingdom of the Pope.4.15.16. their arguments are confuted Sect. 17,18.

Baptism is a continual Sacrament of repentance for all our life, so that we need no other Sacrament of penance. 4.19.17.

Of the pouring of the water, the waxe candel, the chiafme, the blowing, the sipple, and such other things added to the simple ceremonie of Christ: and the order of purely ministring it in the church is shewed.4.15.19.

It is shewed that to minister Baptisme pertaineth to the ministers of the church and not to private men, much lese to women: and the contrary objections are confuted 4.15,20,21,22.

Baptisme of infants.

The baptising of infants doth very well agree with Christes institution, and with the nature of the signe,4.16.&c.

Baptisme succeed in the place of Circumcision, wherein they be like, and wherein they be unlike.4.16,33,4.

Infants are not to bee debarred from baptism, for the Lord doth make them partakers of the thing signified in baptism.4.16,5. & that the Lord doth regenerate infants. Sect. 17,18,19.

Sith it is certaine that the same covenent, which it pleased God to make with Abraham, is sealed in infants with the outward Sacrament, therefore ought baptism also to have place among them 4.16,6.

Baptising of infants is well prooved by this that Christ embraced children and laid his hands upon them.4.16,7.

A confutation of certaine arguments of the enemies of infants baptism, 4.16,8,22,23,25,27,28,29.

There commeth great fruitu by the baptizing of infants, both to the faithfull parents & to the children.4.16,9. Which fruitu Satan travaileth by the Anabaptistes to take from vs.4.16,32.

A confutation of the adversaries arguments, saying, that there be other things signified in baptism than there are in Circumcision: that our covenant differeth from the olde covenant: that other are called children at this day than were at that time.4.16,10,11,12,13,14,15.

A confutation of their other taine differences betweene Circumcision and baptism. Sect 16. Alfo of this objection, that baptism is a Sacrament of repentance and of faith: neither of which can be in tender infants.4.16,20,21.

In them of ripe age, faith and understanding ought to go before baptism: but in infants, the baptism of the faithful goeth before understanding.4.16,24.

A confutation of their errors, which condemneth eternall death all that are not baptised.4.16,26.

This,
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This, that Christ was not baptised till his age of 30, yeres, was for a good cause, and makest nothing for the enemies of infants baptism. 4 16 29.

Why the supper is not to be ministered to the infants of the faithfull, and baptism not to be denied them. 4 16 30.

A long rehearsal of the arguments wherewith wicked Sermatius did fight against the baptism of infants, & a conclusion of the same arguments. 4 16 31.

Of baptizing of infants. 4 8 16.

Bearing of the Cross.

It behooueth that we deny our selves, that we may beare the crosse, because it is Gods will to exercise all his vsder the crosse, beginning at Christ his first be-gotten sonne, Which fellowhipp with Christ doth alreadie giue vs great ground of patience and comfort. 3 8 1.

It is for many causes necessarie for vs to lead our life vsnder a continual crosse: first to beare downe our arrogances and truft of our owne strength, And this reme-die even the most holy do need, as is proved by the example of David. 3 8 2. Here-by our truft in God is confirmed, and our hope encreased. Sect. 3.

Secondly, that our patience may bee tried, & we may be framed to obedience. 3 8 4. Which is most needfull for vs, as the wantonnes of our flesh is so great to make vs shake off the yoke of God when he doth once handle vs gently. Sect. 5.

Sometime also to punish our offences committed: wherein wee acknowledge that hee doth the office of a good father towardes us, but contrariwise the vnfaith-ful are oftentimes made more obstinate. 3 8 6.

A singular comfort when we suffer either shame or losse, or any other calamities for righteousnes: which crosse most properly belongeth to the faithfull. 3 8 7.

How necessarie it is for the faithfull, in the bitternes of afflictions, to be furnished with this thought, that God loveth them, but is angrie with their faults. 3 4 34.

Bishops.

The name of Bishops in the old church was given to some one in every feueral company of ministers, for politike order, and not that they should beare a Lordlie rule over other. 4 4 2.

It was the office as well of the Bishop as of other priests, to preach and mini-ster the Sacraments. 4 4 3.

The old Church did commonly ob-serve the order appointed by the apostles in calling 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 ceremomie of ordering of true priests. 4 19 28.

Oftentimes the order of priests: pro-phets, 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, and of what qualities, be made in the papacie. 4 5 1.

The right of the people in election is taken away, and the old canons broken. 4 5 2, 3.

What priests are made in the papacy, and to what end. 4 5 4, 5.

Of the gifts of benefices in the papa-cie. 4 5 6, 7.

How faithfull all priests in the papa-cie do execute their office, whether they be Monkes, or fercular, as canons, deanes, parsons of paroches, bishops, &c. 4 5 8, 9, 10, 11.

The negligence of them that governed Churches in the time of Gregory and Bernard. 4 5 12.

The whole manner of ecclesiastical go-vernance as it is at this day in the papa-cie, is nothing else but a place of spoyle, wherein the cens do rob without law and measure. 4 5 13.

Of the disolute licentiousnesse in all parts of their life, which priests and bishops, &c, vs in the papacie. 4 5 14.

C

Calling.

Of the effectuall or inwarde calling, which is a sure testimonie of election, and hangeth upon the only free mer-cie of God. 3 24 1, 2.

Against them, which in predestination do
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do make man a worker with God. Also against them that hang election upon that which followeth election. 3.24.3.

The certainties of our election is to be known by the word and calling of God, and we ought not to precast into the eternal counsel of God. 3.24.4.

The father hath chosen us only in Christ, in him therefore let vs behold the steadfast ground of our election. 3.24.5, and to that thereof also we may conceive a sure confidence of perseverance to the end. 3.24.6,7,8,9.

Two kinds of calling univerful, and special. 3.24.8.

It is proved by divers examples and testimonies of scripture, that the elect before their calling doe differ nothing from other men, and that it is fall worse which from men doe dreame, that there is a certaine seed of election planted in their harts even from their nativity. 3.24.10,11.

It is shewed at large that as God doth by the effectualnesse of his Calling towards the elect, make perfect the salvation to which he had by his eternal counsel appointed them; so hee hath his judgments against the reprobates, whereby he puteth 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 how they have so suddenly start vp to so great honour. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touching their vice only, but not as touching their effect, for we have the same effect at this day most evidently & effectually in Christ. And this doth nothing diminish their holiness, as it is proved 2.7.16. & being weighed by themselves & without Christ, they are worthily called of Paul handwritings against vs. 2.7.17.

The ordinances concerning Ceremonies in the Popes law, doe command observation for the most part unprofitable, and sometime also foolish although they have a great seeming of wildome: moreover they oppose the Sciences with their infinite multitude. 4.10.11,12,13.

The Popish Ceremonies can not be executed by this colour, that they be ordained for the instruction of the ignorant, as the ceremonies of the law were: because there appeareth in this point a manifest difference between vs and the people before Christ. 4.10.14.

The popish ceremonies are beclouded to be sacrifices cleansing sins, & defending eternall life: they are without doctrine, and are snares to catch monie. 4.10.15.

Charitie toward our neighbour.

It is proved, against the Sorbonists that Charitie is the love of our neighbor and not of our selves. 2.8.54.

Under the name of neighbour is contained every man, be he neerer so much a stranger to vs, and our enemies. 2.8.55. & therefore the Schoolemen are condemned of ignorance, which of the commandments of God, not to desire revenge, & to love our enemies, have made counsels, to the necessarie keeping whereof Monkes alone doe binde themselves: & it is proved that the olde doctors of the Church, yea & Gregorie himselfe, thought otherwise. 2.8.56,57.

We have need of patience, that we be not weare of doing good to other. And we ought not to have respect to the vnworthinesse or other qualities of men which might withdrawe vs, but to God which so commaundeth vs. 3.7.6.

To the fulfilling of all the parts of charitie, it is not enough if we performe all the dutifull deeds of Charitie, but wee must doe it with a sincere affection of hart. Wherein the chief point is, that we take vpon our selves the person of him whom we see to neede our helpe. So that wee aavide disdainfull pride and other corruptings of Charitie. 3.7.7.

Christ and the Apostles in rehearsing the summe of the lawe doe sometime leave out the first table: not for that it more availeth to the summe of righteousnes to live innocently with men, than to honour God with godliesse: but because vnfailed Charitie is the proofe of true godlinesse. 2.8.52,53.

A confusion of the Pharisees of our time, which hold that we are justified by Charitie;
Charitie, because Paul faith that Charitie is greater than faith and hope, 3.18.8.

An exposition of the tenth commandment, wherein (as in the former commandments) is forbidden not onely all purpose to hurt our neighbour, but also all lust or desire against Charitie. 2.8.49, 58.

God doth for good cause and woorthily require of vs so great feruenteffecte and vprightneffe of loue. 2.8.50.

An exposition of the sixth commandment, wherein not onely the slaughte or hatred of our neighbour is forbidden vs, but also the preseruing of his life is commanded vs, because man is both our flesh and the image of God. 2.7.39, 40.

Children.

See obedience of children to parents.

Church.

The Church the mother of the faithfull. 4.1.1, 14, 5.

An exposition of this article of the Creed, I beleue the holy Church. 4.1.23.

The holynesse of the Church is not yet perfected. 4.8.12.

Of the invisible Church: and of the visible Church, the signes whereof are the pure preaching of the worde and ministritation of Sacraments. 4.8.7, 8, 9, 10, 11.

Wherefore those signes are, we ought not to depart from that fellowship. 4.8.12.

There may some fault crepe in, either in doctrine or in ministirnation of Sacraments, for the which yet we ought not to cast off the communion of that Church, and much lesse for the imperfection of life and corrupptneffe of manners. And herein the Anabaptists are reproved. 4.1.12, 13, 14, 15, 16.

The Church is none otherwise holie, but that it alway hath many faults, & yet it ceaseth not to bee the Church, as is prooved by testimonies of Scripture and the experience of all ages. 4.1.17, 18, 19.

See Miniftrie of the Church.

Churches power as touching Articles of faith.

It is prooved by the exaiple of the Apostles and Prophets, & of Christ himselfe, that whatsoeuer authoritie the Church hath, is properly not given to men, but to the worde, the ministiration whereof is committed to them: And therefore it was never lawfull for the Church, to teach any other thing, than that which she received of the Lord. 4.8.1, 2, 3, 4, 8, 9.

Christ hath euer taught his Church: and yet he hath vset divers manners of teaching according to the diererisitie of times, ere the law was written, in the time of the law & the Prophets, and last of all since that he himselfe was openly shewed in the flesh. 4.8.5, 6, 7.

False Church.

Where lying and falshood hath gotten the vpper hand and reigneth, there is not the Church. And this is prooved to be in the papacie, although they there boast of a perpetual succession of bishops 4.2.1, 2, 3, 4.

They are not heretikes or schismatikes that depart from the papacie. 4.2.5, 6.

How much more a man make the best of the faults of the popis Church, yet the state thereof is no better than was in the kingdome of Israel under Jeroboam. 4.2.7, 8, 9, 10.

Yet by the goodnesse of God there remain in the papacie certaine footsteps of the Church: and so is that fulfilled which hath been written, that Antichrist should sit in the temple of God. 4.2.11, 12.

A comparisone of the power which the true Church hath in teaching, with the tyrannicie of the Pope and his ministers in forging new articles of faith. 4.8.10.

Of the Papists principle, that the Church cannot erre. 4.8.13.

It is false to say that it behooned that the Church should adde to the writings of the Apostles. 4.1.14, 15, 16.

A confutation of the arguments which the Papists make, to proove that there is power given to the Church to cane new articles of faith. 4.8.11, 12.

Christ.

The Godhead of the Sonne is prooved. 1.13, 7.

Against certaine dogs, which doe prudely scele away from the Sonne of God his eternitie, affirming that he then first began to be, when God spake at the creation of the world. 1.13, 8.

Dier sterministrie of Scripture, which assume Christ to be God, and first out of the
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That all the concupiscences of men are
cuiil and guilte of sinne, not inomuch as
they are natural, but because they are all
inordinate by reason of the corruption of
nature. And so did Augustine thinke, if he
be diligently weighed. 3.3.12. and this is
prooued by many places of his writings.3.
3.13.

Confession Auricular.

Concerning Confession, the schoole Di-
uines doe fight against the Canonists, affirm-
ing that it is not by the commandement
of God. A confutation of the argumentes
whereupon the first fort doe stand, first be-
cause the Lord in the Gospell did send the
Leprous whom hee had cleansed to the
Priestes : and there is shewed the true mean-
ing of the doing.3.4.4.

A confutation of their second argument,
for that the Lord commanded his Discip-
les to loose and vnwinde Lazarus when he
was raised from death.3.4.5.

A true expostion of two places by which
they trauell to uphold their confession : that
is to say, that they which came to the Bap-
tiffme of John did confesse their sinnes, and
James willeth vs to confesse our sinnes one
to another.3.4.6.

The use of confessing to a Priest was ve-
ry ancient, but yet free as a politike order,
not as a law set by Christ or his Apo-
istles : and afterwarde the fame was abrogate by
Nectarius Bishop of the Church of Con-
stantinople, because of a Deacon which had
vnder that pretence abused a woman. This
tyrannous law was not laid vpon Churches
before the time of Innocent the third, about
three hundred yeres past, and the foolish-
ness and barbarousite of that ordinance is
declared.3.4.7.

Witnesses of the said abrogation, out of
Chrysostome Bishop of Constantinopie. 3.4.8.

An expostion of Innocentes law concern-
ing the confessing of all sinnes, where are
rehearsed the durers opinions of the Ro-
mith Diuines concerning the number and
use of keyes, and the power of binding and
loosing. 3.4.15.

The lewdnes of all the particular arti-
cles of the law of confessing, and specially
of that concerning the rehearsing of all sins.
3.4.16. & a plaine descriptio of the crueltie
H hh i

It is prooued by many and moe strong
testimonies of Scripture, that Christ tooke
uppon a true subftantance of mans flesh, &
nota Ghost or counterfaite shape of man, as
the Marcionites faimed, nor yet a heavenly
body as the Manichees lyingly affirmed.2.
13.1.

An expostion of the places of Scripture, which
Marcion vnythed to the confirmation
of his error, and also of those which Mani-
chees wrested, and many of their Disciples
doe wrett at this day. 2.13.2.3. where also
are confuted the new Marcionites, which to
proove that Christ tooke his body of nothing
doe hold that women haue no seede : There
are also certaine other things confuted,
which are objected as absurdities.2.13.4.

See Asending of Christ into heaven.
See death of Christ.
See descending of Christ into hell.
See Mediator Christ.
See Merite of Christ.
See Priesthood &c. of Christ.
See Redeemer Christ.
See Resurrection of Christ.

Christian libertie.

How neceffarie is the knowledge there-
of. 3.19.1.

Christian libertie coöisiteth in three parts:
The first is entreated of. 3.19.2.3. The sec-
cond. Seet. 4.5.6. The third. Seet. 7.8.

Christian libertie is a spirituall thing and
all they doe wrongfullie expound it, which
either make it a cloke for their lufts, or doe
abufe it with offence of their weake bre-
thren. 3.19.9.10.

Civil governement.

See publike governement.

Clerkes or Clergie

Of Clerkes in the olde Church. 4.4.9.

Concupisence or Lust

The difference between concupisence
and counsell. 2.8.49.

the old testament. 1.13.9.10.then out of the
new testament. Seet. 11.

A prooue of the fame Godhead, by the
worakes that are in the Scriptures acribed
unto him. 1.13.12. also by his miracles and
certaine other things. Seet. 13.

A difference betwenee Christes working
of miracles, and the Prophets or Apostles
doome of the like. 1.13.13.

It is prooued by many and moe strong
testimonies of Scripture, that Christ tooke
upon him a true subftantance of mans flesh, &
nota Ghost or counterfaite shape of man, as
the Marcionites faimed, nor yet a heavenly
body as the Manichees lyingly affirmed.2.
13.1.
The Table.

wherewith poor consciences were by divers circumstances tormented therein. 3. 4. 17.

By a similitude is described how a great part of the world hath hitherto obeyed such illusions. That it is an impossible lawe, and maketh men hypocrites. And then is shewed a most certaine rule of confession according to the example of the publicane. 3. 4. 18.

A confutation of this article, that finnes are not forgiven, and that the gate of Paradise is shut, &c. unless there be first firmly conceived a vow of confessing, where also their objection is confused that judgement cannot be pronounced till the cause be heard, that is to say, that abolution cannot be gien till all the finnes be rehearsed. 3. 4. 18.

It is no manuell that we condemn and abolish auricular confession, and our adversaries doe falsely affigne so great profits unto it, for so much as on the other side it arrieth men to boldnes of sinning 3. 4. 19.

They doe falsely pretend that they have the power of the keyes, both they are not the successors of the Apostles, nor haue the holy Ghost, forasmuch as they doe daily without consideration loose those things which the Lord hath commanded to be bound, and binde those he hath commanded to be loosed. 3. 4. 20.

It is prooved false that they say that the power of the keyes may sometime be used without knowledge, forasmuch as by that mean the abolution should be vncertaine. Where also is spoken of the abolution or condemnation which the ministers of the Gospel or the Church doe pronounce according to the word, and of the certainty thereof. 3. 4. 21.

The abolution of the Priests in the Papacie is vncertaine, as well on the behalf of him that affoleth as of him that confesseth: but contrariwise it is in the abolution of the Gospel, which hangeth upon this onely condition, if the sinner feeleth his purging in the onely sacrifice of Christ, and to yeeld to, the grace offered vnto him. 3. 4. 22.

The Popish Doctors, when they alledge for themselfes the power of loosing given to the Apostles, doe wrongfully wret to auricular confession those sayings which Christ spake partly of preaching of the Gospel, and partly of Excommunication. The errors of Lombard and such others in this matter: and concerning the manner of remission with enioyning of penance and satisfaction. 3. 4. 23.

A summme of all before spoken: and what the faithfull ought to thinke of auricular confession. 3. 4. 24.

True Confession.

What kinde of confession is taught vs by the word of God, namely to confess to God the knowe of our harts and of all our thoughts. 3. 4. 9.

Out of this secret confession made to God, followeth a voluntarie confession before men, so as it is behoouefull for the glory of God or the humbling of our selues. And of this second kinde there was an ordinarie vs in the olde Church, and is also in the Church at this day. But yet extraordinarily it ought after a speciell manner to be vsed, whensoever it shall happen that the people be guiltie in any generall offense, or to be plagued with any calamity. Of the proife of such confession. 3. 4. 10-11.

Of two other sorts of private confession: of which the first is vsed for our own cause, when we require comfort of our brethren, because the feeling of finnes doth vex and trouble vs: in which case we must chiefly resort to our Pasteors: and this remedy is warlie and moderately to be vsed, that no bondage be brought in. The other sort is to appease and reconcile our neighbour, if he be in any thing offended by our fault, under which kinde is contained their Confession which haue sinned so far as to the offence of the whole Church. 3. 4. 12,13.

The power of the keyes hath place in the three kinds of Confession. Of the fruit which they that confess doe receive thereby, because they know that forgivenes of finnes is declared to them by the meffinger of Christ. 3. 4. 14.

Of confession of finnes one sort is generally, another speciallie. 3. 20 9.

Confirmation Popish.

The ceremonial of laying on of handes, when the children of the faithfull, which
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were baptised in their infancy, did yield an
account of their faith 4.19.4.

Of the papist sacrament of Confirmation
sofet in place of that holy institution 4.
19.4.

That the example of the Apostles is
wrongfully alleaged for defence thereof 4.
19.6.

It is blasphemy when they call it the oile
of salvation.4.19.7.8, and when they say that
none are made full Christians till they bee
annointed with the bishops Confirmation.
Sec.9, and when they say that this anoin-
ting is to bee had in greater reverence than
baptisme. Sec.10.11.

It is to be wifhed, that the manner of the
olde Church were brought in vse againe, to
call children to giue accompt of their faith.

Conscience.

Consciences, when they fekee affiance of
their justification before God ought to for-
get all the righteousnes of the lawe 3.19.
2.2.

The Consciences of the faithfull doe not
follow the lawe as constrained by necessitie
of the lawe, but being free from the yoke of
the lawe, doe voluntarily obey the will of
God.3.19,4,5,6.

Of the freedome of conscience in outward
and indifferent things 3.19.7.8.

The consciences of the faithfull being set
at libertie by the benefit of Christ, are made
free from the power of almen: and how this
is to be understand: where also is spoken of
the spirituall and civill governement, and
what difference is to be put betweene them.

What is Conscience: and in what sense
Paul faith, that the magistrate must be obey-
ed for conscience 3.19.15,16.

What is Conscience: and of the common
difference betweene the temporal court, and
the court of Conscience 4.10.3.5.

Of Counsell.

We must keepe a meane in honouring of
Counsell, that we take nothing away from
Christ, and our doctrine for the most part is
confirmed by ancient Counsell 4.9.1.

By the Scripture the Counsell have no
authoritie, vnlesse they be assembled in the
name of Christ: and what that is 4.9.2.

It is false which the Papists affirme: that
truth remaineth not in the church vntil it be
among the Pastors, & that the church it self
is not vntil it remaine to bee scene in gene-
rall counsels 4.9.3,4,5,6,7.

What things are to be wedy in searching
the authoritie of any counsell: and that Au-
gustine prescribeth a very good way therein.
4.9.8.

Councels one against another 4.9.9. and
euen in those former and ancient counsels
are found faults and errors 4.9.10.11.

Creation of the world.

Although God ought to bee known by
the Creation of things, yet least the faithfull
should fall away to the fained inceptions of
the heathen, his will was that the historie of
the creation should remaine written, and 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
minde to create heauen and earth 1.14.1.

For the same purpose it is rehearsed that
God ended his worke, not in a moment, but
in fixe daies: and likewise the order is set
foorth, namely that Adam was not created
til God had first furnished the world with all
plente of good things 1.14.2,22.

A confutation of the errour of Mani-
chius concerning two originall beginnings
1.14.3.

It is provoued by the Scriptures that the
knowledge of God which appeareth in the
workmanship of the world can not by it selfe
alone bring vs into the right way 1.5.13. &
yet are we rightfully without all excuse. Sec.
14.

Although the beholding of heauen and
earth and the consideration of the ordering
of things pertaining to men, do moue vs to
worship God, yet of these things passe away
without profit, even from the wisest philoso-
phers 1.5.10.

Hereupon came the infinite number of
gods, & the contrarities of opinion among
the feites of Philosophers concerning God
1.5.11.

The substance of God is incomprehensi-
ble: but in his worke, by engraving cer-
tain points of hisglorie therein he hath after
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a certaine manner presented himselfe to be sense, 1.5.1.

The wisedome of God is testified, not only by those things which philosophers and learned men do finde by speculation in heaven and earth, but also which common men do perceive by the onely helpe of their eies, 1.5.2.

That we may with true faith conceiue so much as behoueth vs to know concerning God, it is good to learne the historie of the Creation of the world, in such sort as Moses hath set it forth, the chief points whereof are briefly rehearsed 1.14.20.

The consideration of the works of God, that is to say, of the Creation of all things, ought to bee applied to two principall ends: first that we do not with unthankfull negeting or forgetfulness passe over his vertues which he presenteth apparently to bee seene in his creatures, 1.14.21. Secondly, that wee may learne to apply them to our selues whereby we may strive vp our selues to the truth, invocation, praise, and love of him, 2.14.22.

Crosse.

See bearing of the Crosse.

D.

Deacons.

Of Deacons and the two sorts of them.

In the old Church the office of Deacons was the same that it was in the apostles time. Of subdeacons and archdeacons, and when they first began, 4.4.5.

How the Church goods were vised and bestowed in the old Church, 4.4.6, 7.

Of Popish Deacons, their office, and the ceremonie of their ordering, 4.19.32.

Of Popish subdeacons, and their trifling office, and the fond maner of their ordering, 4.19.33.

Of Popish Deacons and their institution, 4.5.15.

The Papists have no true Deaconrie left, so much as all the disposition of Church goods among them is openly turned to sacrilege and robbery, 4.5.16, 18, 19.

A coruertation of the shamelesnes of certain Papistes, which say that the riotous excelle of priests and of all the Popish church, is the gloriousnes of the kingdom of Christ which the holy prophets spake of before, 4.5.17.

Death of Christ.

Although Christ hath by the whole course of his obedience, that is to say, by his whole life and all the partes thereof, redeemed vs, yet the Scripture to set forth more plainly the manner of our salvation, doth ascribe the same as peculiar and proper to the death Christ. In the which the voluntarie yeelding of Christ hath the first place, which yet was so voluntarie as hee gave over his owne affection not without strife. Also his condemnation is to be considered: Wherin two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocencie was oftentimes testified even by the judges owne mouth, 2.1.5.

The manner of his Death is to be marked, that is to say, the accursed cross. And it is declared by many testimonies of Efaie and the Apostles, that this behoued so to be, that the curse which was due to vs being cast vpon him and so overcome and taken away, we should be delivered. And this was figuratively represented in the sacrifices of Moses lawe, which at the last was performed in Christ the Original truth of all figures, 2.1.6.

Both in the Death and burial of Christ a double benefit is set before vs that is to say, deliverance from Death whereunto we were in bondage and the mortifying of our flesh, 2.1.6.

Descending of Christ to hell.

The Descending of Christ to Hell containeth the mysteries of a great thing, and is of no small importance to the effect of our redemption. Divers expositions of this article are rehearsed and confuted, 2.16.8, 9.

A true, godlie, holie and comfortable exposition thereof out of the word of God, which is also confirmed by the testimonie of the old doctors, that Christ did not only suffer a bodily death, but also did feele the rigour of Gods vengeance, whereby hee might both appease his wrath and satisfie his inr judgement: and therefore it behooved that hee shoulde, as it were hand to hand wrestle
wrestle with the power of hell and with the horror of everlasting death, yet was God not at any time either his enemie, or angrie with him. But he did suffer the greuoulines of Gods feueritie, in respect that he being striken and beaten with the hand of God, did feele all the tokens of Gods wrath, and punishment 16.10.11.

A confutation of certaine wicked and unlearned men, which at this day do finde fault with this expositions crying out that the Sonne of God hath wrong done to him, & that he is charged with desperatio, which is contrarie to Faith. Therefore it is proved against them with manifet testimonies, that these two things doe very well stand together, that Christ feared, was troubled in Spirit, was afraid, was tempted in every point as we are, and yet that he is without sinne 2.16.12.

Diuels.

Those things that the Scripture teacheth concerning Diuels, tend commonly to this end, that we should be carefull to beware of their deceits, and furnish ourصلues with those weapons which may be able to beate backe the most mightie enemies 1.14.13.

That we should be the more stirred vp to doe so, it sheweth us that there is not one or two Diuels, but great armies of euill spirites that make warre against vs and in what sense it sometime speaketh of the Diuell in the singular number 1.14.14.

This ought to enflame vs to a continuall warre with the Diuell, for that he is euerie where called enemie to God & vs 1.14.15.

The Diuell is naturally wicked, a murderer, a tyrant, and enemie of all maliciousnesse 1.14.15. But this evilnesse of nature is not by creation but by corruption 1.14.16.

It is curiositie to enquire of the cause, maner, time and fashion of the fall of the euill Angels, forasmuch as the Scripture leaueth it unspoken 1.14.16.

This the Diuell hath of himselfe and of his owne naughtinesse, defirously and purposely to finde against God, but he can doe and perfoure nothing vnlesse God be willing and graunt it 1.14.17.

God so tempereth this government, that he granteth Satan no reign over the Soules of the faithfull, forasmuch as in the ende they ever obtaine the victorie, although in some particular doings they be wounded and beaten downe: but he onely giueth the wicked to him to governe, and to use his power upon their Soules and bodiues 1.14.18.

A confutation of them which say that Diuels are nothing else but euill affections or perturbations: and it is proved by testimonies of Scripture, that they are mindes or spirites endued with senfe and understanding 1.14.19.

Discipline.

Discipline is a thing most necessary in the Church 4.12.1.

Of private admonishings, which is the first foundation of the discipline of the Church 4.12.2.

Of the Ecclesiastical Senate, that is to say, the Seniors or Elders, which together with the Bishops haue the ouersight of manners 4.3.8.

Princes as well as the common people ought to be subject to the Discipline of the Church, and so was it wont to be in the old time 4.12.7.

Of the olde Discipline of the Clergie, and the yeerely assembling of provinciall synodes: and how this order is buried in the Papacie, fauing that they keepe certaine shadowes thereof 4.12 22.

Excommunication.

W hat is the power of the jurisdiction of the Church, and how necessary and auncient it is 4.11.1, 4.

Of the power of binding and loosing so much as pertaining to Discipline, wherein there is spoken of Excommunication 4.11.2.

This power of the Church is distinct from the Ciuill power, and the one is a helpe to the other. Therefore the opinion of some men is false, which thinke that it ought to have no place where are Christian Magistrates 4.11.13, 8.

This is a stayed and continuall order in the Church, and not enduring onely for a time 4.11.4.

Of the right use of this jurisdiction in the olde Church: and how this power belonged 3

not
not to one man alone, but to the assembly of Elders, 4.11, 5, 6, and Chap. 2. Sect. 7.

Of the Excommunication of the Church, and the authority thereof, 4.12, 4.

The ends which the Church hath regard unto in corrections and Excommunication, 4.12, 5.

Of exercising the discipline of the church according to the proportion of sines, forasmuch as some be private & some be publick, some be negligent defaults, some be hainous offences, 4.12, 3, 4, 6.

In Excommunication seueritie ought to be tempered. And in this behalfe is noted the extreme rigorouſhness of them in old time, 4.12, 8.

Every private man ought to esteem them that be Excommunicate as strangers from the Church, but not to accompt them past hope, but to endevour to the vttermost of their power to bring them into the way againe, 4.12, 9, 10.

If the bench of Elders doe not so diligently correct faults as they ought, or if the Pasteurs cannot amende all things as they would, yet private men ought not to depart from the Church, neither ought the Pasteurs to take of their ministerie, 4.12, 11.

Against the precepts of the old Donatsites and of the Anabaptites of our dayes, which doe acknowledge no congregation of Chrift, but where there is in euerie point an Angelike perfection, 4.12, 12.

If the corruption of any sinne have infected the whole multitude, the rigorouſhness of discipline must bee tempered with the mercie, left the whole body be destroyed, 4.12, 13.

F.

Faith.

The name of Faith otherwise taken among holy writers than it is among the prophanes, 4.22, 13.

How it is to be understande that God is the object of Faith, 2.6, 4.

Of Faith, And here the Sophisters are reproved, which understand nothing else by this word Faith, but a common affent to the historic of the Gospell, and doe simply call God the object of Faith, in the meantime leaving out Christ, without whom there is no Faith, nor any access to God, 3.2, 1.

A confutation of the Schoole mens doctrine concerning vnexpressed Faith, whereas Faith requireth an expresse reknowledging of the goodness of God, in which standeth our righteousness, 3.2, 2.

Our Faith, so long as we are wauering in the world, is enwrapt with many remnants of ignorance, and in all things indefinitie is ever mingled with Faith, whereof many examples are seene in the Disciples of Chrift before that they came to perfect light, yet this is still most true, that understanding is ever royned with Faith, 3.2, 3, 4.

There is a certaine obedience to Chrift, and aptneffe to learne, with a desire to profit, which is called by the name of Faith, whereas it is but a preparation to Faith, and that same may be called an vnexpressed Faith: yet it faire differeth from the Papists invention, 3.2, 5.

The true Faith or knowledge of Chrift, is when we conceiue him in such sort as he is offered of the Father, that is to say, clothed with his Gospell. And Faith hath a mutual relation to the word and the word to Faith, because the word is the fountain of Faith, the ground of Faith, and the mirror in which Faith beholdeth God, 3.2, 6.

Faith, although it affect to all the parts of the word of God, yet most properly it hath regard therein to the good will and mercie of God, that is to say, the promises of grace grounded vpon Chrift, for the understanding & certaine whereof, the holy Ghost lightenth our minds and strengtheneth our harts. Hereupon is gathered the definition of Faith, 3.2, 7.

A confutation of the Sophisters distinctio of Faith, formed and formecke, whereby it appeareth that they never thought of the singular gift of the holy Ghost, for as much as Faith can in no wise be feuered from a godly affection, 3.2, 8.

This word Faith hath diverse significations, and is sometime taken for the power to doe miracles, with which gift of God, sometime the wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in some wicked men, which is rather a shadow & image of Faith, of.
of which faith there are divers sorts in them.

3.2.9,10.

The reprobate have also sometime such a like feeling as the elect have, yet they do not fully conceive the force of spiritual grace, but only confess it. Nevertheless the same is a certain inferior working of the holy ghost. But this feeling differeth far from the peculiar testimonies which the elect.

3.2.11.

Yet is not the Spirit deceitfull, which lightly sprinkles the reprobate sometime with such a knowledge of the Gospel, and feeling of the love of God as afterward doth vanish away. Sometimes also there is stirred vp in their hearts a certain desire of mutual love towards God, but such a love as is a byred and not a harte love. At length it is concluded that there be some which do not frame a faith, and yet do lacke the true faith. Which is also proved by testimonies.

3.2.12.

And such a feeling is in the Scripture called faith, although it be vnpertly so called.

3.2.13.

Faith is sometime taken for the found doctrine of religion, & the whole summe thereof: contrariwise sometime it is restrained to some particular objects, and sometime it signifies the ministrie of the Church.

3.2.13.

Faith is most rightfully called knowledge and science, and yet it is such a knowledge as rather consisteth of certaine perswasion than of vnderstanding, for so much as that which our minde conceiued by faith is most infinite.

3.2.14.

Faith is not content with a doubfull opinion or a darke conceiuing, but requireth a full and settled assurednesse: and hereunto are to bee referred all those titles of commendation wherewith the holy Ghost setteth forth the authority of the word of God.

3.2.15.

Many doe so conceive the mercie of God, that they receive very little comfort thereof, because they doubt whether he will be mercifull to themselves or no: but there is a farre other feeling of the abundant store of Faith, the chiefest whereof is that we do not thinke the promises to bee true without our selves only, but rather that by inwardly imbracing them we may make them our owne. Hereupon is gathered, who may truly be called faithfull.

3.2.15,16.

Though the faithfull in reknowling the goodness of God toward them are not onely oftentimes tempted with vnquietnesse, but also are sometime shaken with most grievous terrors: yet this withstanding not but that faith bringeth assurednesse with it, because howsoever they be troubled, yet they never fall and departe from that pure assiance which they have conceived of the mercie of God, but resting with their owne weakenesse they alway get the upper hand at last: which is proved by many examples in David.

3.2.17.

A description of the battell of the Hebr & the spirit within a faithfull soule.

3.2.18.

The assurednes of Gods good will.

3.2.18.

A constestation of the most pestilent little reasoning of certaine halfe Papistes, which although they confess that so oft as we looke vpon Christ, we finde plentifull matter to hope well, yet will needs haue vs to waver and doubt in consideration of our owne vnworthinesse. And it is proved that we ought not to looke for assured saluation, forasmuch as Christ by a certaine maruellous communion doth daily grow together more and more into one bodie with vs.

3.2.24.

So soone as we haue any one drop of faith we begin to beholde God mercifull vnto vs, although a farre off in deed, yet with so assured sight, as we know we are not deceived: Both these points are proved by testimonies of Paul.

3.2.19,20.

It is shewed by examples, how Faith arrieth and fortifieth it selfe with the word of God to bee the violent assaults of tentations, and how the godly minde neuer suf-fereth the affiance of Gods mercie 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 said to haue respect vnto, although faith do chiefly 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 things, but the same faith as may be gathered of the word: both these points are confirmed by testimonies.
of Scripture. 3.2.28.

Faith although it embrace the wordes of God in suere pointe, that is to saie, in the commandements also and in the prohibitions and threatenings, yet hath her foundation and proper marke whereunto it is directed, in the free promise of mercy: and for this reason the Gospel is called the word of faith, and is set as contrarie to the law. 3.2.29.

Yet doe we not by this distinction teare faith in sunder as Pighius shamefully cauleth 3.2.30.

Faith doeth no leffe neede the wordes of God, than the fruit doth neede the liuely roote of the tree, and with the wordes must be ioyned a consideration of the power of God, without the which mens eares will either not willingly, heare the worde, or not esteeme it worthily. His power is to be considered: in that that it is effectuall, that is to say, by the worke of God, and by his benefits either particular or auncient, & such as he hath bestowed upon the whole Church. 3.2.31.

The faithfull oftentimes do behaue themselves, that some errors are mingled with their faith, & they seeme to passe the bounds of the word, but yet so that faith hath alway the upper hand: This is proved by the examples of Sara and Rebecca, whom in the crooked turnings of their mind, God did by a secret bridle hold fast in the obedience of his word. 3.2.32.

By reason of our blindness and stiffneskednes, the worde sufficeth not to make vs haue faith, vnlesse the spirit of God do enlighen our minde, and strengthen our hart with his power: and the same spirit is not onely the beginer of our faith, but also doth increaseth it by degrees 3.2.33.

Although it seeme to the most parte of men a most strange doctrine, that no man can beleue in Christ, but he to whom it is giuen, yet is proved 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 priviledge to whom he will, as it is proved by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the mind be enlightened with understanding of the word, vnlesse also the assurednes of the word be poured into the verie heart, both which things the Spirit worketh, which is therefore called the seale, the pledge, and the spirit of promise 3.2.36.

Although faith be tossed with divers dubbings, yet it alway at the last, escapeth out of the gulf of ostenations, & receieth most sweete quietnes. 3.2.37.

A conuation of the damnable doctrine of the Schoolmen, which say that we can none otherwise determine of the grace of God toward vs, than by moral coniecture. 3.2.38.

They are proued to be miserably blinde, in saying that it is rafelines for vs to conceive an undoubted knowledge of the will of God: A good comparison of them & Paul in this point of doctrine 3.1.39.

A conuation of their trifling shift that although wee may take upon vs to judge of the grace of God according to the present state of righteousness, yet the knowledge of perfecting to the end abideth in supene. 3.2.40.

It is proued that the definition of faith taught in this chapter, Sect.7. agreeith with the Apostles definition : Heb. cap. 11. And the error of the Schoolmen, that charitie is before faith and hope, is confuted by the testimonie of Bernard. 3.2.41.

Hope is alway engendred of faith, and is the undoubted companion of faith, so that who soever lacketh hope, is proued also to have no faith. Also faith is nourished and strengthened by hope, and how necessarie are the helps of hope to stablilsh faith, which is affailed with so many sortes of tentations. 3.2.42.

By reason of this conjoyning and alliance of faith and hope, the scripture doth many times vs those two wordes without difference, and sometime ioyneth them together. A conuation of the error of Peter Lombarde, which makeith two foundations of faith, that is to say, the grace of God, & the merit of works. 3.2.43.

Of the imperfection of faith, and the confirming and increasement thereof. 4.14.7.8.
Of the summ of our faith, which we call the Creede, or Symbole of the Apostles. 

The conclusion of the 16. Chapter, wherein are briefly contained the benefits that came to vs by those things that are spoken concerning Christ in the Symbole of the Apostles. 2. 16. 19.

See justification of Faith, Fasting.

Of that part of discipline of the Church, which concerneth the appointing of Fastings, or extraordinary prayers: and how pastors ought to use it. 4. 12. 14, 16, 17.

It is to bee provided, that no superstition creepe in in fasting. 4. 12. 19.

The holy and rightfull Fasting hath three ends. 4. 12. 15.

The definition of fasting. 4. 12. 18.

Of the superstition of Lent, and the diversity of obseruing the same. Fasting. 4. 12. 20, 21.

Fear

The faithfull are oftentimes troubled with Fear and distrust by reason of the feeling of their owne weaknesses. 3. 2. 17.

Another kind of Fear conceived in a bodily hart, either by examples of goddes vengeance against the wicked, or by consideration of his owne miserie: Such fear is so much not contrarie to faith, that the faithfull are much exhorted to have it. Neither is it any maruell, if there be in a faithfull soule both fear and faith, sith on the other side in the wicked there are both dull negligence and carelesnes. 3. 2. 22, 23.

The fear of God procedeth out of a double feeling, namely when we honor god as our father, and feare him as our Lorde: Neither is it any maruell if one minde hate both those affections.

This fear differeth from the feare of the vnfaithfull, which they commonlie call a seruile feare. 3. 2. 27.

Of forsaking of our selues.

The first beginning of framing our life after the rule set forth in the law, is to consider that we are not at our owne libertie, but hallowed and dedicate to God. And therefore we ought to forsake our selues, and our owne reason (which as the Philosophers thinke, ought alone to be obeyed) to the end that we may be governed by the word and Spirit of the Lord. 3. 7. 1.

Also that we ought not to seeke those things that are of our owne, but those things that are according to the will of the Lorde, and so to centre in aduance his glorie. And that this is the forsaking of our selues, without which there is a world of vices enclosed in the foule of man, and if there be any seeming of vertue at all, the same is corrupted with wicked desire of glorie. 3. 7. 2.

The forsaking or mortifying of our selues, is partly in respect of men, and partly, yea, and chiefly in respect of God. Towards other men, the scripture commandeth vs to do two things: namely to preferre them in honour before our selues, and with unfaied truth to employ our selues wholly to procure their commodities. How the first of these points is to bee performed is taught in the 3. 4. 7 and also how the scripture leadeth vs by the hand to the second point is shewed in the 3. 7. 5.

See certaine things pertaining to this purpose. 3. 20. 43.

Frewill.

Man was endued with Frewill in the first estate of his creation. 1. 15. 8, which hee lost by his fall. Of this the Philosophers were ignorant, and so all such as follow them, giving freewill to man, are vnterly deceived. 1. 15. 8.

The pliablenesse or weak 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 reede, yea, but a snoffe. In the meane time we must beware, that while we take all yprightnesse from man, wee doe not thereof take occasion of slothfulness. But rather wee ought thereby to bee stirr'd vp to seeke in God all the goodnesse whereof we our selues are void: The defenders of freewill doe rather throw it downe headlong than stablish it. 2. 2. 1.

The Philosophers determine three powers of the soule, Vnderstanding, Sense, and Will or Appetite: and they thinke that the reason of mans understanding sufficient for his good governace: that will is by
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The Ecclesiastical writers, although they acknowledged the soundnesse of understanding, and the freedome of will to have been sore wounded by sinne, yet haue spoken too much Philosophically of this matter. The olde writers did it for this purpose, first because they were loth to teach a thing that should bee an absurditie in the common judgement of men, and also specially lest they should give a newe occasion of slothfulness to the flesh being alreadie too much dull to goodnesse, as appeareth by manie sayings of Chrysostome and Hierome. The Greeke doctors aboute all other, and specially Chrysostome, doe exceede measure in advancing freewill. But all the olde writers generally, except Augustine, do so varie and waver in this point of doctrine, that there can almost no certaintie bee gathered of their writings. They which came after the fell one after another to woofe and wooffe. The definitions of freewill out of Origen, Augustine, Bernard, Anselme, Peter Lombard, and Thomas 2.2.4.

In what things they do commonlie give freewill to man, and of the three sortes of mans will, 2.2.5.

Also of the common distincion of the three sortes of libertie, 2.2.5.

Whether man bee wholly depruied of power to doe good, or whether hee haue yet some power though it be weake: Where it is spoken of the common distincion of grace working and grace working together, and what is amisse in the same distincion, 2.2.6.

Forasmuch as it can not otherwise bee said that man hath free will, but because he doth euill of his owne will, and not by compulsion, it had bin very good for the church that this worde freewill had neuer bin vfed, which had raised vp men to a damnable trust of themselves. The old writers also doe ofte declare what they meane by that worde, specially Augustine, out of whom there are many places alleaged, where he weakeneth and mocketh the strengthe therof, both when he calleth it Bondwill, and when he expoundeth the thing it selfe as it is at large, 2.2.7,8.

Although the old Ecclesiastical writers doe sometime too much aduaunce freewill, and haue spoken doubtfully and diuertly in that matter: yet it appeareth by very manie of their sayings, that they little or nothing esteeming mans power, gaue the whole praisse of all goodnesse to the holy Ghost. Many such sentences are rehearsed out of Cyril, Augustine, Eucherius, Chrysostome, 2.2.9.

The power of mans will is not to bee weyghe by the succeffe of things, but by the choife of judgement and the affection of will. 2.4.8.

It is proued against the defenders of freewill that sinne is of necessitie, and yet nevertheless ought to be imputed: also that it is voluntarie, and yet cannot be avoided, 2.5.1.

A solution of another objection of theirs, where they say that vnlesse both vertues and vices proceed of free election of will, it were no reason that man shoulde either be punishd or rewardd. 2.5.2.

Also another objection, where they saie that if this were not the power of our will, to choose good or euill, then of necessitie either all men should be good, or all men euill, 2.5.3.

Against the same men also it is proued that exhortations, admonitions, and rebukings are not in vaine, although it be not in the power of the sinner to obey: and there is shewed what effect the same do worke both in the wicked and in the faithful. 2.5.4,5.

It is not to be gathered by the commandements and law of God, that man hath free will and strengthe to performe them, for God doth not onely command what ought to be done, but also promiseth grace to obieie. 2.5.6,7,9.

This is proued as well in the commandements which require the first conversion to God, as also in those which speake simplicite of the obseruing of the lawe, and those which command men to continue in the received grace of God. For the
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The fame God which requireth those things, doth testifie that the conversion of a sinner, holiness of life, steadfastness of constance, are his free gifts: and the praise thereof is not to be parted betweene God and man. 2, 5, 8, 9, 11.

The conditionall promises, as, if ye will, if yee heare, and such like, do not proue that there is man in power of willing or hearing: yet it is proued that God doth not mocke men in so bargaining with them. Also what is the vfe of such protestations, both toward the godly and toward the vn-godly. 2, 5, 10.

The reproochings, wherein God faith to his people that they were the caufe that they received not all kinde of good things at his handes, doe not proue that it was man power to escape the enuis wherewith they were afflicted. And there is spoken of the vfe of such reproochings as well toward them that obstinately goe forward in their faults, as toward the conformable that are converted to repentance. Also whereas the Scripture doth sometime gie to vs the office of doing, it doth so for no other reason but to awaken the slothfullnesse of the hen. 2, 5, 11.

The saying of Moses, The commandement is nere to thee, in thy mouth, and in thy hart &c. maketh nothing for the defenders of free will, for as much as hee there speaketh not of the bare commandements, but of the Evangelicall promises of the Law. 1, 5, 12.

No more do those places make for them, where it is saide that the Lorde looketh and watcheth to see what men wil doe. 2, 5, 13.

Also those places where good works are called ours: and wee are saide to doe that which is holy and pleasing to the Lord. And here is shewed that the onely Spirit of God worketh all good motions in vs, but yet not as in stocks. 2, 5, 14, 15.

An exposition of certaine other places of Scripture, where the enemies of the grace of God doe abuse, to stablishe Free will. 2, 5, 16, 17, 18, 19.

G. God,

T He Scripture teaching the immeasurable and spirittuall substance of God, doth overthrow not onely the follies of the common people, but also the subtile inventions of prophan philosophie, and the errore of the Manichæes concerning two originall beginnings, and the false opinion of the Anthropomorphites concerning a bodily God. 1, 13, 1.

In what sense it is saide that God is in heaven, and what doctrine is to bee gathered thereof. 3, 20, 40.

What, is the name of God to be sanctified ed. 3, 20, 41.

Of the kingdom of God among men, and of the encreasing and fulnesse thereof. 3, 2, 42.

See Knowledge of God.


Gospel.

Christ, although hee were known to the Iewes in time of the lawe, was yet shewed in deede onely by the Gospel: and the holy Fathers tasted of that grace, which is nowe offered to vs with full abundance: they sawe the day of Christ albeit with a dim light, the glory whereof now thineth in the Gospel, without any veile betweene vs and it. 2, 0, 1, 2.

In the same place also is shewed, that the Gospel is properly and specially called the publishing of the grace gien in Christ, and not the promises that are written by the Prophets concerning the remission of sins. Against the doctrine of Sermettus, which taketh away the promises vnder this pretence, that by the faith of the Gospel we haue the fulfilling of all the promises, it is proued that though Christ offer to vs in the Gospel a present fulnesse of spirittuall good things, yet the enjoying thereof lieth hidden vnder the custodie of hope so long as wee liue in this worlde, and therefore we must yet rest upon the promises. 2, 9, 3.

A confutation of their error, which compare the law with the Gospel, none other-wise than the defervings of worke with the impuation of free rightousnesse. 2, 9, 4.

John the Baptist had an office meanes betweene the Prophets expositours of the lawe, and the Apostles publisheers of the Gospel. 2, 9, 5.

Government.

See Politike Government.
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H.

Handels

See laying on of Handels.

Holy water of Papists.

See Booke 5.

H. Holy Ghost.

Testimonies whereby the Godhead of the holy Ghost is prooued. i.13.14.15.

The holy Ghost is the bond wherewith Christ doth effectually binde vs to him, and without it, all that Christ hath suffred and done for the saluation of mankind doth nothing profit vs.3.1.1.3.

Christ came after a singular maner furnished with the holy Ghost, to teach vs from the world, and therefore he is called the Spirit of sanctification. Why he is sometime called the Spirite of the Father, and sometime the Spirite of the Sonne. He is called the Spirite of Christ, not only in respect that Christ is the eternal word, but also according to his person of Mediator.3.1.2.

An exposition of the titles wherewith the Scripture setteeth forth the holy Ghost: and there is erected of the beginning and whole restoring of our saluation: The titles be these, the Spirite of adoption, the earnest and seal of our inheritance, life, water, oyle, ointment, fire, a fountain, the hand of God, &c.3.1.3.

Faith is the cheefe worke of the holy Ghost, and therefore to it for the most part are all those things referred which are commonly founde in the Scripture to expresse the force and effectuall power of the holy Ghost.3.1.4.

Humilitie.

It is not the true Humilitie which God requireth of vs vnlesse we acknowledge our selues vitally void of all goodnesse and righteousnesse.3.12.6.

Of this Humilitie there is an example shewed in the Publicane.3.12.7.

That we may give place to the calling of Christ, both presumption and carelesnesse must be far away from vs,3.12.8.

There is no danger least man should take too much from himselfe, so that he learne that which wanteth in himselfe is to be recovered in God. It is a devilish worde, although it be sweete to vs, that lifteth vp man in himselfe: for repulsing whereof, there are recited out of the Scripture many weightie sentences, which doe rigorously throwe downe man: and also there are recited certaine promifes, which doe promife grace to none but to them that doe pine away with feeling of their owne pouerietie.2.2.10.

Certaine notable layings of Chrysostome and Augustine concerning true Humilitie. 2.2.11.

I.

Idoles.

The Scripture setteeth out God by certaine titles of addition and marks, not to the intent to binde him to one place or to one people, but to put difference betweene his holy Maiestie and Idols.2.8.15.

An exposition of the first commandement: where is shewed that worshipping, truft, invocation, and thankesgiuing, belong wholly to God, and no whit thereof may be concuied any otherwhere without great inuiron to him to whose cies all things are open.2.8.16.

An exposition of the second commandement: where is spoken of Idols and Images.2.8.17.

The Scripture, to the intent to bring vs to the true God, doth expressly exclude all the gods of the Gentiles, i.10.3. and specially all Idols and Images 1.1.1.

God is feuered from Idols, not onely that he alone shoulde have the name of God, but that he alone shoulde bee wholly worshipped, and nothing that belongeth to the Godhead should be concuied to any other. 1.12.1.

The glorie of God is corrupted with faffe lying, when any forme is appointed to it. 1.11.1.

It is prooued by textes and reasons, that God generally misliketh al Portraiture and Images that are made to expresse a figure of him, and this prohibition pertained not to the Jewes onely.1.11.2.

God did in old time to shew his presence by visible signes either to the whole people or to certaine chosen men, that the same signes admonished them of the incomprehensible substance of God.1.11.3.

It is prooued euen of Inmalts testimonie that the Papists are read, which defende the Images of God & of Saints with the example.
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|---|---|
| ample of the Cherubs countering the propiciatory, 
| 1.11.1. |
| The fluff it selfe and also the workmanship which is done with the hands of men, 
| doth that Images are not gods, 1.11.4. |
| Against the Grecians, which make no graven Image of God, but doe give themselves leave to paint him, 1.11.4. |
| The faying of Gregorie, upon which the Papistes say that they find, that Images are vunlearned mens bookes, is confuted by the testimonie of Hierome, Habacuc, Lactantius, Eusebium, Augustine, Vincentio, &c., and the decree of the Eletibertine councell, 1.11.5, 6, 7. |
| The Papistes Portraiture or Images whereby they represent the holy Martyrs & virgins, are paternes of most wicked riotous excelle and vnhastnes, 1.11.7, 12. |
| The people shall learne much more by the preaching of the word and ministration of sacraments, than by a thousand wooden croles, 1.11.7. |
| The antiquity and beginning of Idolatry, for that men thinking God not to bee neere them, vnlesse he did shew himselfe carnallie present, raised vp figures in which they beleued that he was carnally conversant before their ies, 1.11.8. |
| After such an intention by and by following the worshipping of the Image, like as of god or of any other creature in the image: both which the law of God forbiddeth, 1.11.8, 9. |
| Against them, which for defence of abominable idolatry, do pretend that they do not take the Images for Gods, it is prooued that neither the Lawes did thinke their calfe to be God, nor the heathen when they made to themselves images did euer thynke the same to be God, whom yet no man excuse, 1.11.9. |
| The Papistes are so persuaded as the heathen and the Idolatrous Jews were, that they worship God himselfe under Images, 1.11.10. Neither can they escape away with their distinction of scutche and worshipping, 1.11.11, 16, and 1.12.2. |
| When Idolatry is condemned grauing and painting are not vitterly reprooued, but there is required a true & right vfe of them both, that God bee not counterfaie with bodily shape but only those things which our ies may behold, 1.11.12. |
| Of Images in the temples of Christians, 4.9, 9. |
| Even the Idolaters themselues in ages, naturally understood that there is one only God: but this understanding anned no further than to make them to be vunexcusable, 1.10.3. |
| Idolatry is an evident prooue that the knowledge of God is naturally planted in the minds of all men, 1.3.1. |
| Image of God in man. |
| What it is, that man was create after the Image of God: And here are confuted the fonde expostions of Osander and of other: and here is declared that though the Image of God do appeare also in the outward man & do extend to the whole excellencie where-with the nature of man passeth all kindes of living creatures, yet the principal seat thereof is in the minde and in the hart, or in the soule and the powers thereof. 1.15.4, and 2.2.1. |
| The Image of God at the beginning appeared in Adam, in light of minde, vprightnes of hart, and the foundnes of all his parts: which is prooued by the repairing of corrupted nature, wherein Christ newly fathioneth vs after the image of God, and by other arguments, 1.15.4. |
| Indulgences, |
| See Pardons. |
| Infants. |
| See Baptizing of Infants. |
| Last Judgement. |
| Of the visible presence of Christ when he shall appeare at the last day. Of the Judgetment of the quicke and dead, and that our faith is well and rightfull directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our consciences, 3.25.7, 8. |
| Of the incomprehensible grievousnes of Gods vengeance against the reprobat, 3.25.12. |
| Judiciall proceedings in Law. |
| Of the vfe of Judiciall proceedings, Magistrates, and Lawes, among Christians. It is lawfull for Christians to sue for their rigit before a Magistrate, so that the same be don without hurting of pietie and of the loue of our neighbour, 4.20, 17, 18. |
| Desire |


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Desire of revenge is alway to be avoided, whether it be a common or conscious action wherein men strive before a Judge. 4. 20.19.

The commandment of Christ, to give thy cloke to him that taketh away thy coat, and such like proue not but that a Christian may sue before a Magistrate, and use his helpe for the preserving of his goods. 4.20.20.

Paul doth not utterly condemne lustes, but reprooueth the vnmeasurable rage of fouling at law among the Corinthians. 4.20.21.

**Iustification of faith.**

Of the Iustification of faith, and first of the definition of the name, and of the thing itself. 3.11.1.

The article of doctrine concerning the Iustification of faith is of great importance. 3.11.1.

It is shewed by the scripture what it is to be justified by works, and what it is to be justified by faith. 3.11.2.3.4.

A confutation of the error of Osmander, concerning essentiall righteoufnes, which taketh from men, the earnest feeling of the true grace of Christ. 3. 11. 5, 6, 7, &c. to the 13.

A confutation of Osmanders inuention, that whereas Christ is both God and Man, hee was made righteousnes to vs in respect of his nature of Godhead and not of his Manhood. 3.11.8.9.

Against them which imagine a righteoufnes compounded of faith and workes, it is prooued that when the one is established, the other must needs be overthrown. 3.11.13, 14.15.16.17.18.

It is prooued by the scripture against the Sophisters, that this is a sure principle, that we are justified by faith onely. 3.11.19.20.

It is prooued by testimonies of scripture, that the righteoufnes of faith is reconciliation with God, which consisteth onely upon the remission of sins. 3.11.21.22.

By the onely intercession or mean of the righteoufnes of Christ, we obtaine to be justified before God. 3.11.23.

That we may be throughly persuade of the free Iustification, wee must lift vp our minde to the judgement feate of God: before which, nothing is acceptable but that which is whole and perfect in every behalfe, the dreadfull misteke whereof is described by many places of scripture, 3.12.1.2.

All godly writers do shew that when men have to do with God, the onely place of refuge for conscience is in the free mercie of God, excluding all trust of works: And this is prooued by testimonies of Augustine and Bernard, 3.12.3.

Two things are to be obscrued in free Iustification: the first, that the Lord keepe fast his glorie vnminished: which is done when he alone is acknowledged to be righteous, for they glory against God, which glorie in themselves. 3.13.1.2. the seconde, that our consciences may have quietnes in the sight of his judgement. 3.13.3.4.5.

What manner of beginning is of Iustification, and what continual proceedings. 3.14.1.

A brieue sum of the foundation of Christian doctrine, taken out of Paul. 3.15.5.

This foundation being laide, wise builders do well and orderly builde vpon, whether it be to set forth doctrine and exhortation, or to give comfort. 3.15.8.

Good works are not destroyed by the doctrine of Iustification of faith. 3.16.1.

It is most false that mens minde are drawn away from affection of well doing, when we take from them the opinion of deserving. 3.16.1.3.

It is a most vaine flander, that men are pronounced to sin, when we affirme a free forgiveness of sins, in which we say that righteoufnes consisteth. 3.16.4.

In what sense the scripture oftentimes faith that the faithfull are justified by works. 3.17.8.9.10.11.12.

The doers of the lawe are justified. 3.17.13.

Hee that walketh in vprightenes is righteous. 3.17.15.

An expositions of certaine places, wherein the faithfull doe boldlie offer their righteousness to the judgement of God to be examined, and prate to bee judged according to the same, and it is prooued that this dilagreement not with the free justification of Faith. 3.7.14.

The saying of Christ, If thou wilt enter into life, keepe the commandements, disagreeth.
agreeeth not with the free justification of faith 3.18.9.

K.

Kingdome of Christ.

See Priesthood.

Knowledge of God.

To knowe God, is not onely to conceiue that there is some God, but to understa unde so much as behoueeth vs to knowe of him, and so much as awaileth for his glorie, and is expedient. 1.2.1.

The Knowledge of God ought to tende to this ende, first to frame vs to feare and reverence: and then that by it guiding and teaching vs we may learne to aske all good things of him, and to account the fame receiued at his hand. 1.2.2. & 1.5.8.

The Philosophers had no other Knowledge of God than that which made them vnexcusable, but did not bring them to the truth. 2.2.18.

This perswasion is naturally planted in all men, that there is some God. 1.2.3. and that to this ende, that they which doe not worship him, may bee condemned by their owne judgement 1.2.1.

Though all men knowe by nature that there is a God, yet soome become vaine in their superstitions, and other soome of set purpose doe maliciously depart from God. 1.4.1.

See certaine things pertaining to this matter, in the Title of Creation of the world.

L.

Laying on of hands.


Of the laying on of handes in making of Popish priests. 4.19.31.

Laws.

The Lawe, 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 nour birth in their harts the hope of salvation in Christ untill his coming: which is professed by this that Moses repeate the mention of the covenant: and by the order of the ceremonies appointed as well in sacrifices as in waltings, also by the office of priesthood of the tribe of Levi and the honor of kingdome in David and his posteri
tie. The lawe also of the ten commandements was giuen to prepare men to seke Christ. 2.7.1.2. and that is done, when it maketh vs vnexcusable being on every side convicted of our finnes, to move vs to seke for pardon of our guiltiness. 2.7.3.4.

It is proved by the Scripture and declared that the obseruing of the lawe is impossible. 2.7.5.

There are three vnes and offices of the moral Lawe: The first is, that shewing vnto vs the righteousnesse which onely is acceptable vnto God, it may be as a glasse for vs, wherein we may behold our weakness, and by it our wickednesse, and finallie by them both our accuetednes: Neither turneth this to any dishonour of the Law, but maketh for the glory of the bountifulnes God, which both with helpe of grace aiding vs to doe that which wee are commanded, and by mercie putteh away our offences. Neither yet doth this office altogether cease in the reprobate. 2.7.6.7.8.9.

The second office, is to restraine the reprobate with feare of punishment, lest they unbridledly commit the wickednesse which inwardly they alway nourish and loue: and also to draw backe the children of God before their regeneration from outwardly centialonnesse. 2.7.10.11.

The third office, concerneth the faithfull: for the Lawe although it bee alreadie written with the finger of God in their harts, yet proficeth them two woes: For by studying vpon it they are more confirmed in the understanding of the will of the Lorde, and are sturred vp and strengthened to obedience, that they doe not out of kinde by the sluggyfnesse of the flesh. 2.7.12.13. For as touching the curse of the Lawe, it is taken away from the faithfull, that it can no more extend it selfe against them in damning and destroying them. 2.7.14.

By the ten commandements of the Lawe wee learne the same things which wee but slenderly taste by instruction of the lawe of nature: First that we owe to God reverence, loue, and feare, that righteousnesse pleaseth him, and wickednesse displeaseth him: finally, that examining our life by the rule of the Lawe, we are vnworthy to be accounted among the creatures of God, and
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The Lawe teacheth not onely certaine introductions and principles of righteouſnesse, but the very accomplishment thereof, the expressing of the image of God, and the perfection of holincffe: which Lawe is all contained in two points, that is to say, the loue of God and of our neighbour.2.8.51.

Lawes Politike.

Neither can Lawes be without the Magiſtrate, nor the Magiſtrate without Lawes. A confutation of them which say that a commonweale is not well ordered, vnleſſe it be governed by the politike Lawes of Mofes. For this purpose is rehearsed a diuision of the Lawes of Mofes into morall Lawes, ceremonies, and judicill Lawes, and the ende of every one of them being discouered, it is prooued that it is lawfull for every general nation to make politike Lawes, 4.20.14,15. so that they agree with that natural equitie, the reason whereof is set forth in the morall Lawe of Mofes. Therefore it is shewed by examples that they may alter the ordinances of penalties according to the diversitie of the country, time, and other circumstances.4.20.16.

Lying.

An exposition of the ninth commandement, wherein the Lorde forbiddeth falsehood, wherewith we by Lying or backbiting doe hurte any mans good name, or hinder his commoditie.2.8.47.

We many times sinne against this commandement, although we doe not Lie, but in this point there must be a difference wisely made betwixt the slandering which is here condemned, and judicall accusation or rebuking, which is vfi'd upon desire to bring to amendment.2.8.48.

Life of a Christian man.

The Law containeth a rule how to frame a mans Life, and divers places also of the Scripture doe here and there declare it, and not without an orderly manner of teaching, although not so exquisite and curious as the Philosophers doe.3.6.1.

Herein the Scripture doth two things: it stirreth vs vp to the loue of righteouſnesse and teacheth a rule how to follow the same.
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The first point it worketh by divers arguments and reasons. 3.6.2, and herein the Scripture layeth much better foundations, than can be found in all the books of the Philosophers. 3.6.3.

Against them that pretend a knowledge of Christ, when their life and manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wifhed in all men, yet we must also acknowledge for Christians the most part of men which have not yet proceeded so farre. We must alway endeavour forward, and not depaire for the smallnesse of our profiting. 3.6.5.

Out of a place of Paul these are gathered to be the parts of a well framed Life: consideration of the grace of God, for taking of wickednesse and of worldly lustes, sobernes, righteousness, godliness, (which signifies true holinesse) and the blessed hope of immortalitie. 3.7.3.

Life present, and the helps thereof.

The Scripture teacheth the best way how to vs the goods of this Life. 3.10.4,5.

Two faults must be annoyed: that we doe neither bind our conscience with too much rigorounesse nor giue loose reins to the intemperance of men 3.10.13.

God both in clothing and in food provided not onely for our necessitie, but also for our delight. 3.10.2.

It is most neceffarie, that every one of vs in all the doings of his Life doe looke vp on his vocation, that we attempt nothing rashly or with doubled conscience 3.10.6.

God disdained not to pro vide alfo for the necessitie of our earthly body, and in what sense we aske of him our dayly bread. 3.20.44.

Life to come.

God doth by divers mysteries teach vs the contempt of this present Life, that we may earnestly desire Life to come. 3.9.13.4.

Such a contempt of this Life is required of vs, that we neither hate it nor be unthankfull to God, of whose clemencie it is a testimonie to the faithfull. 3.9.3.

An admonition to them which are holden with too much feare of death, that Christians ought rather to desire that day which shall make an end of their continuall miseries, and fill them with true joy. 3.9.5.6.

Of the incomprehensible excellencie of the eternall felicite (which is the end of the Resurrection) the taste of the sweetenesse whereof we ought here continually to take, but yet to avoid curiosity whereupon doe arise trifling & noysome questions, yea and hurtfull speculations. And there shall be an equal measure of glory to all the children of God in heaven. 3.25.10.11. In which place also is an answer to the questions which some men do moue concerning the state of the children of God after the resurrection.

In what sense eternall Life is sometime called the reward of works. 3.18.2.4.

M. Magistrates.

The office of Magistrates is not only holy and lawfull before God, but also the most holy and honorable degree in all the life of men, and this is proued by diuerse titles wherewith the Scripture doth set it forth, and by the examples of holy men, which have borne civil power. 4.20.4.

This consideration is a pricke to godly Magistrates to moue them to the doing of their dutie, & alfo it is a comfort to eale the hard travellers of their office. 4.20.6.

A confusion of them, which say that though in the old time under the law Kings and Judges ruled over Gods people, yet this seruile kind of gouernement doth not agree with the perfection which Christ hath brought with his Gospell. 4.20.5.7.

They errore which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the law. It is proued by Scripture, that they are ordered Protectors and defenders as well of the worshipping of God as of common peace and honestie, which they can not thorowly performe without the power of the sword. 4.20.9.

A declaration of this question by Scripture, how the Magistrates may be godlie, and also draw their swordes, and 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 proof of their godlines. Herein the Magistrates must beware of two fautes namely
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Man.

Man is by knowledge of himselfe not only moued to seeke God, but also led as it were by the hand to finde him. 1.1.1.

The creation of Man is a notable shew of the power, wisdome, and goodnesse of God: Wherefore Man is by some of the Philosophers called a little world. 1.5.3.

The unthankfulnesse of men which seeing tokens of the prouindence of God both in their Soule and body, yet doe not give God praise. 1.5.4.

Two sorts of knowledge of our felues, the one in our first Original estate, the other after Adams fall, and the latter is not to be received without considering the first, lest we should seeme to impude corruption to God the Author of nature. 1.5.1.

The knowledge of himselfe is most necessarie for Man, which consisteth in this (as the truth of God preserueth) that first considering to what ende he is created and endued with excellent gifts, he should hang altogether upon God, of whom he hath all things by gift: then, that weighing his owne miserable estate after the fall of Adam, he should truly both himselfe and conceive a new desire to seeke God, that in him hee may recover these good things, of which he himselfe is found vitally void and emptie. Wherefore we must beware that in this point we hearken not to the judgement of the flesh and to the books of Philosophers, which while they withhold vs in considering oneley our good things, would carry vs away into a most wicked ignorance of our felues. 2.1.1,2.3.

Man can never come to the true knowledge of himselfe, vnlesse he haue first beholding the face of God, that is to say, till he haue begun to know and weigh by the word of God what and how exact is the perfection of his rightousnesse, wisdome, and power, to the which we ought to be made of like forme. 1.1.2.

Even the most holy men were stricken with feare and astonishment, when God did extraordinarily shew 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 understanding, minde, and in heart or will) is proceed

namely extreme rigorouesnes, and superstitious desire of pitie. 4.20.10.

It is the dutie of subiectes towards Magistrates, to thinke honorable of them as of the Minifters and Deputies of God, forasmuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4.20.22.

It is also their dutie with minde hartily bent to the honoring of them to declare their obedience to them, whether it be in following their decrees or in paying of tributes, &c. to pray to God for their safetie and prosperitie, to raise no tumults and not to thrust themselves into the office of the Magistrate. 4.20.23.

Even wicked Princes of cruel life, and which rule tyrannoufly (for somuch as pertaineth to publike obedience) ought to be had in as great reuerence and honor as we would giue to the best King that might be, 4.20.24,25: because euen they also have the publike power not without the prouidence and fingular power of God. Which is proued by diuerfe testimonies and examples of Scripture: and there is shewed with what consideration these subiectes ought to bridle their owne impatience which liue vnder such vngedly and wicked tyrantes. 4.20.26-27. 28. 29. 31.

It is not lawfull for private men to rife vp against tyrants, but onely for them which by the lawes of the Kingdome or of the countrie, are the defenders of the liberty of the people. 4.20.31.

The Lorde by his manuall goodnesse and prouidence, doth sometime raise vp some of his sentences to punish tyrantes, and sometime also hee directeth thereunto the rage of wicked men while they intende an other thing. 4.20.30.

In the obedience which is due to the commandementes of Kingses and Rulers this is alway to be excepted, that it draw vs not away from the obedience of God: Neither is any wrong done to them when we refuse to obey them in such things as they command against God: And this is our dutie, how great and present peril souer doth hang vpon such constancie. 4.20.32.
prooued by diuers titles wherwith the scripture describeth him, specially when it faith that he is flesh: And there is declared that this worde flesh is not referred onely to the sensuall part, but also to the superiour part of the soule. 2.3.7.

That men do in vaine seek for any good thing in their owne nature, is prooued by Paul, which intreating of the vnuerfall kindred of the childre of Adam, & not rebuking the corrupted maners of some one age alone but aculing the perpetual corruption of nature, taoketh from men righteousnes, that is to lay, vprightnes & purenes, and then understanding, and last of all the fear of God. 2.3.2.

A confutation of the oblication concerning certain heathen men, which forasmuch as they were al their life long by the guiding of nature bent to the endeoure of vertue and honestie, do seem to warne vs, that we should not esteeme the nature of Man, altogether corrupt. Therefore it is declared that in the vnbeleeuers God doth not inwardly cleanse the corruption of nature wherewith Man is in the part defiled, (as he doth in the elect) but by this prudence sometime he brideth it in them, that it breake not forth into deedes, and refraineth it by diuers waies, so much as he knoweth to be expedient for preserving of the vnuerfall state of things. 2.3.3.

Those vertues which wee reade to have beene in heathen Men, are not sufficient prooues of the purenesse of nature, for as much as their minde was inwardly not vpright, being corrupted with ambition or some other poisson, and not directed with desire to set forth the glorie 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 giueth to prophanne Men, as oftentimes to kings, and sometime to private Men. 2.3.4.

**See Image of God in Man.**

**Marriage.**

An exposition of the seuenth comman- dement, wherein the Lord forbiddeth fornication and requireth chastitie and clean- nesse, which we ought to keepe and preserve both in our mind, and in our cies, and in the apparell of our bodie, and in our toong, and in the moderate vse of meate and drinke. 2. 8.41, 44.

Continence is a singuler gift of God, which he giueth not to all men, but to some, yea and that sometime for a seacion: As for them to whom it is not granted, let them alway flee to Marriage, which is ordained of the Lord for the remedie of mans necessitie. 2.8.41, 42, 43.

Married persons must beware that they commit nothing vnbeemeing the honeftie and temperance of Marriage: Otherwise they seeme to bee adulterers of their owne wives, and not husbands. 2.8.44.

The Papists do wrongly call mariage a Sacrament: And their reasons are confuted. 4.19.34. It is prooued that the place of Paul, wherewith they seek to cloke themselves, maketh nothing for them. 4.19.35.

In the meane they disagree with themselves when they exclude prietes from this sacrament, and do say that it is vnclaneenes and delissing of the fleth 4.19.36.

By this false colour of Sacrament, the Pope with his clergie have drawen to themselves the hearing of caus, of Matrimony, & haue made lawes of mariage, which partly are manifestly wicked against God, and partly most vnjust toward men, which lawes are rehearsed 4.19.37.

**Mediator Christ.**

It behooved that Christ, to the ende that he might performe the office of Mediator, should bee made man, for as much as God had so ordained, because it was best for vs, both that none other could be the meane for restoring of peace betweene God and vs, none other could make vs the children of God, none other could assure vs to the inher- tance of the heavenly kingdome, none other could for remedie set mans obedience against mans disobedience. 2.12.1, 223.

A confutation of their fantastical conceit, which affirme that Christ shoulde have become man, although there had needed no remedie for the redeeming of mankinde. And it is prooued by many reasons and textes, that for as much as the whole

**Scripture**
Scripture crieth out that he was cloathed with flesh, to the ende that he might be the redeemer, therefore it is too great rashnes to imagine any other cause or purpose. 2:12. 4.

Neither is it lawful to search further concerning Christ: and those that doe search further, do with wicked boldnes runne forwarde to the faining of a new Christ: And herem of Sander is reprooved, which hath at this time renewed this question, and affirmeth that this error is confuted by no testimonie of Scripture. 2:12.5.

And the principle is overthrown which hee buildeth on, that man was create after the image of God, because he was formed after the likenesse of Christ to come, that hee might resemble him whom the father had alreadie decreed to cloath with flesh. And thereis shewed that the image of God in Adam, was the markes of excellencie wherewith God had garnished him, which doeth also shine in the Angels. 2:12.6,7.

A solution of other objections or absurdities which the same Sander feareth: namely, that then Christ was borne and create after the image of Adam but as it were by chance; and that the Angels shoulde have lacked their head, and men should have lacked Christ their king. 2:12.6,7.

How the two natures do make one person of the Mediator in Christ: Which is shewed by a similitude taken of the joyning of the soule and body in one man: And then it is reproved by divers places that the scripture doeth many times gue unto Christ those things which properly belongeth to the Godhead, and sometime those things which must be referred onely to the manhooe, and sometime giueth to the one nature that which is proper to the other: which figure and manner of speach is called Communicating of properties. 2:14.12, and sometime also giueth to Christ those things which doe comprehend both natures together, but doeth seuerally well agree with neither of them. Which last point the most parte of the olde writers have not sufficiently marked: Yet it is good to be noted, for the disturbing of manie doubts, and for avoinding of the errors of Neformus and Euthices. 2:14.3,4.

A confutation of the error of Servettus, which had put in the stead of the sonne of God, an imagined thing made of the substance of Gods spirit, flesh, & three elements whereof: His suttletic is disclosed, and there is reprooved (which thing he denieth) that Christ was the sonne of God, even before that he was borne in the flesh, because he is that word begotten of the father before all worlds. 2:14.5.

Also it is reprooved that he is truely & properly the sonne of God in the flesh, that is to say in the nature of Man, but yet in respect of his Godhead, and not of his flesh, as Servettus babbleth. 2:14.6.

An expostion of certaine places which Servettus and his disciples do enforce for defence of their error: There is also another caullation of his disclosed, that Christ before that he appeared in the flesh, is in no place called the sonne of God but under a figure. 2:14.7.

Also there is opened the error of al them which do not acknowledge Christ the Sonne of God but in the flesh: And there are briefly rehearsed the groffe suttlettes of Servettus, wherewith he hath bewitched himselfe and other, overthrowing that which pure faith beleeveth concerning the person of the sonne of God: And thereupon is gathered that with the craftie suttlettes of that filthie dog, the hope of salvation is utterly extinguisht. 2:14.8.

Merit of Christ.

It is truely and properly laide that Christ merited for vs the grace of God and salvation. Where it is reprooved that Christ was not onely the instrument or minister of salvation, but also the author & principal 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 upon it. And those things which are Subalternas, light not as contraries. 2:17.1.

The distinction of the Merit of Christ and of the grace of God is proved by many places of Scripture. 2:17.2.

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Merites of works.

The boastings that are made of the Merites of works, doe overthow as well the praise of God in giving righteousness, as also the certaintie of salvation. 3, 15, 1.

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It is proued that this is a false saying, that Christ Merited for vs only the first grace, and that afterward we doe Merite by our owne works. 3, 15, 5, 7.

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P.
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We must alway pray in the name of Christ only, 3. 20. 17. neither were the faithful euer heard any otherwise, Sect. 18.

They which Pray otherwise, have nothing left for them at the throne of God, but wrath and terror. 3. 20. 19.

It is not against Christs office of mediator: that we be commanded to Pray one for another. 3. 20. 19.

A confutation of the Sophisters deuise, which lay that Christ is the mediator of redemption, and the faithfull are mediators of intercession. 3. 20. 20.

Against them, which make dead Saints intercessors to God for them, or doe mingle the intercession of Christ with the Prayers and merites of dead men. 3. 20. 21.

This foolifhne hath proceeded in the papacie to grotes monftrousnes of vngodlines, and to horrible sacriledges. 3. 20. 22.

A confutation of the arguments wherewith the papistes labour to confirme the intercession of dead Saints. 3. 20. 23. 24. 25. 26.

It is vnlawfull to direct our prayers to dead Saints, forasmuch as this kind of worshipping doth most properly belong to God alone. 3. 20. 27.

Of the forts of Prayer, and cheefly of thankfigiuing: Also of the continuall exercise of the faithfull in prayer and thanksgiving. 3. 20. 28. 39.

Of the babbling of the Papistes, and of avoiding all boastings in prayers, of departing into secret places, and of publike Prayers. 3. 20. 29.

Publike Prayers must bee made in the common and native speech of the land. And there is entreated of kneeling and voue covering of the head at Prayer. 3. 20. 33.

Of the infinite goodness of Christ, which hath also appointed vs a forme of Prayer: And how great comfort commeth into vs thereby. 3. 20. 34.

A diuision of the Lords Prayer. 3. 20. 35.

An exposition of the same Prayer. 3. 20. 36.

The same in every point is a perfect and upright prayer. 3. 20. 48. whereunto nothing ought to bee added, although wee may vfe other words in making our prayers. Sect. 49.

Of the confidence which the name of the children of God doth bring vnto vs, which even the confidence of our finnes ought not to overthrow. 3. 20. 36. 37.

Although wee ought to pray for all men, and specially for them of the houeholde of faith, yet this withstandeth not, but that wee may pray specially, both for our selues and certaine other. 3. 20. 38. 39. 47.

Of the boldnes of asking which the Lord granteth to his, and the truft of obtaining. 3. 20. 47.

It is good that every one of vs for exercise, appointe to himselfe certaine peculiar houres to pray, so that it be done without superstitious observation. 3. 20. 50.

In all our prayer wee ought diligentlie to beware that we goe not about to binde God to certaine circumstances. 3. 20. 50.

Of perfeuerance and paciencie in the exercise of prayer. 3. 20. 51. 52.

Predeftination.

It is prooed that the doctrine of predeftination is a doctrine of most fyeeete fruite. There are rehearsed three principall profits thereof: and they are admonished which being moved with a certaine curiousitie doe beyond the bounds of Scripture brake into the secrets of the wisdome of God. 3. 1. 1. 2. and also they which would have all mention of Predeftination to bee buried. Sect. 3. 4.

What is Predeftination, and what is the foreknowledge of God, and how the one of them is wrongly set after the other. The example of Predeftination in all the offpring of Abraham in respect of other nations, is confirmed by many testimonies of Scripture. 3. 2. 1. 5.

Also there is fhewed a speciall Predeftination, whereby even among the children themselves hee hath made difference betweene some and other some. Sect. 6. 7.

A confirmation of the doctrine of Predeftination taken out of testimonies of Scripture. 3. 23.

Of them that make a foreknowledge of Merits the cause of Predeftination. Also of other men that blame God, because he eleceth some and passeth other. 3. 22. 1.
The Table.

God as well in election as in reprobation hath no respect of works either past or not to come, but his good pleasure is the cause of both. 22.2.3.4.5.6.7.11.

This is proved by Augustine, Sect. 8. and the trifling little doubts of Thomas to the contrary is confuted. Sect. 9.

The promises of salvation are not directed to all, but peculiarly to the elect. 22.10. 3.

These two sayings do not disagree that God by the outward preaching of the word calleth many, and yet he giueth the gift of faith to few. 22.10.

Against them which so confute election, that yet they deny any to be reprobate of God. 23.1.

The reprobate do in vaine contend with God, for as much as God oweth them nothing, and wilhelth nothing otherwise than righteously, and they themselves may finde just causes of their damnation in themselves. 23.2.3.4.5.

An anfwere to the wicked question of certain men, why God should blame men for these things whereof he hath layed a necessity upon them by his Predestination. 23.6.8.9.

A definition of Predestination. 23.8.

A confutation of them which gather of the doctrine of Predestination, that God hath respect of persons. 23.10.11.

Against those hogs which vnder colour of Predestination doe goe carelessly forward in their times: and against all them which say that if this doctrine take place, all endeavour of well working deceieth. 23.12.

Against them which say that this doctrine overthroweth all exhortations to godly life, it is proved by Augustine that preaching hath his course, & yet the knowledge of Predestination is not hindered thereby. 23.13.

In this point of doctrine we must so temper our manner of teaching the truth, that so far as we may, we wisely beware of offence. 23.14.

Whereas some obey the preaching of the word of God, and other some despise it, or be more blinded and hardened thereby, although this come to passe by their owne malice and unthankfulness, yet wee must therewith also know, that this diversitie han-
eternal saluation, secondly, that it fortifieth vs with strength and vertue against the diuell and all his assaults. And so Christ reigneth for vs rather than for himselfe, whereupon wee are rightfully called Christians: Where it is saide that at the last day he shall yeeld vp his kingdom to God and his father, and such like sayings, the same maketh nothing against the eternitie of his kingdom, 4.15.4, 5.

As touching his Priesthood, that the efficacie and profite thereof may come to vs, it is shewed that wee must beginne at the death of Christ. Hereupon it followeth that hee is an everlafting intercesour, by whose mediation we obtaine favoure, whereas arifeth to godly consciences both boldneffe to pray, and quietneffe: finally that he is so a Priest, that hee ioyneth vs in the fellowship of so great an honour, to the end that the Sacrifices of prayers and praise which come from vs, may be acceptable to God. 2.15.6.

Promises.

Not without cause all the Promises are concluded in Christ: for as much as every promise is a testifying of the lawe of God toward vs, and none of vs is beloved of God without Christ. Neither was Natan the Syrian, Cornelius the Captaine, nor the Eunuch to whom Philip was caried, without knowledge of Christ, although they had but a very small taste to him, and a faith in some part unexpressed. 3.2.32.

The Lord, to the end to fill our harts with love of righteounesse and hatred of wickedneffe, was not content to set forth bare commandements only, but addeth Promises of blessings both of this present life and of eternal blessedness, and also threatenings both of present miseries, and of eternall death: The threatenings declare the great pureneffe of God: the Promises doe shewe his great love to riighteounesse, & his wonderfull goodnesse toward men. 2.8.4.

Of the Promise of Gods mercie to be extended to a thousand generations. 2.8.21.

Although the Promises of the lawe bee conditionally, yet they are not given in value.

2.7.4.

Propheticall office of Christ. 2.

See Priesthood.
The Table.

calleth the one his blessing, and the other his curse and vengeance. 1.16.5.

The prouidence of God in gouerning the world, is chiefly to be considered in mankind, and in the diverse estate of all men, and diverse disposing of successes. 1.16.6, 7.

Against them which caule, that this doctrine of the Prudence of God, is the Stoickes doctrine of fate or deftine. 1.16.8.

Whether any thing happen by fortune or chance: Where is reheard the saying of Basilius Magnus, that Chance and Fortune are words of heathen men: also the saying of Augustine, that he repented that he had vsed the name of Fortune. Yet those things may be faide to happen by fortune in respect of vs, which being considered in their nature, or weighed according to our knowledge doe seeme fo, although in the secrete counsell of God they be necessarie: Alfo all things that are to come, may bee faide to bee happening, insomuch as they be vnecertaine to vs. 1.16.8, 9.

What things are to be considered, that the doctrine of the Prudence of God, may be referred to a right hand, that we have the profit thereof: and where the causes of those things that happen, appeare not vnto vs, wee must beware that wee doe not thinke, that things are rolled by the fway of fortune: but we must so reverence his secrete judgements, that wee obtaine his will the moft sute cause of all things. 1.17.1.

Against certaine dogges which at this daie doe barke against the Prudence of God, it is prooued by the Scripture that whereas God hath so revealed his will in the Lawe and the Gospell that hee illuminateth the munides of them that bee his with the spirts of understanding, to perceive the mysteries therein contained, which otherwise are incomprehensible, yet the order of gouerning the world is called a bottomlesse depth, because when we knowe not the caues thereof, yet we ought reverently to honor it. 1.17.2.

Such prophanee men do foolishly combre themselues, when they allege that if the doctrine of the Prudence of God be true, then the prayers of the faithfull in which they aske anie thing for time to come are vaine, no counsell is to be taken for things to come, and then men which do any thing against the Lawe of God, doe not finne: These dangerous errors they shall avoid, which in considering the Prudence of God, shall frame themselfes to true mode- 

As concerning things to come, it is prooued that the Scripture doth well ioyne the aduements of men with the Prudence of God: because wee are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne things: For the knowledge of consulting and taking heed, are inspired in to men by the Lord, whereby we may serue his Prudence, in the preterning of our owne life. 1.17.4.

In all successes of time past the will of God doth gouerne: and yet the doovers of wicked deeds are not excused, because they are accused by their owne conscience, and doe not obey the will of God, but their owne lust. They are indeed the instruments of Gods prouidence, but so, that they finde the whole cuill in themselues, and in God is founde nothing, but a lawfull vse of their euilnesse. 1.17.5. and 1.18.4. Where alfo the same thing is shewed in the election of king Jeroboam, the tenne tribes forsaking the house of David, the slauhther of the sons of Ahab, and in the betraying of the sonne of God.

A godlie and holie meditation of the Prudence of God, which is taught by the rule of godliness: first that being certainly persuaded that nothing happeneth by fortune, wee alway cast our eyes to God the chiet cause of all things: then that wee doubt not that his singular Prudence watcheth for vs, whether we have to do with men as well euill as good, or with his other creatures: To which vse we must apply the promises of God in the Scripture which te-stifie the same, the examples whereof are rehearsed. 1.17.6.

We must also adioyne those testimonies of Scripture which teach that all men are vnder the power of God, whether we neede to get their good wills or restraine the ma-flice of our enimies: which last pointe God worketh diuerse wais, sometime by taking
taking away their wit; sometime when hee granteth them wit, he fraieth them that they dare not go about that which they have conceiued: and sometime also when he sufficeth them to go about, he breaketh their enterprises: Vpon which knowledge necessarie followeth a thankfulness of minde and so prosperous success of things. 1.17.7.

In aduerstitie when wee are hurt by men, is required patience and quiet moderation of minde: Which is shewed in the examples of Joseph being afflicted of his brethren, Job persecuted of the Chaldees, and David railed vpon of Semei. If we happen to be disstressed with any mytery without the worke of men, this selfsame doctrine is the best remedie against impatience because the Scripture telesphith, that even aduerstities also do come from God. 1.17.8.

A Godly man principally regarding the providence of God, yet will not leave inferiour causes vnmarked. Therefore if hee have received a benefite of any man, he will hartily know and confess himselfe to be bound vnto him. If hee have taken harme or done harme to any other by his negligence or want of heede, he will impute it unto himselfe, much lesse will he excuse his owne offences. In things to come chiefly hee will have consideration of inferiour causes, but yet so that in determining he wil not be carried away with his owne wit, but commit himselfe to the wisdome of God; neither shall his trust so flie vpon outward helpe, that he will carelessely rest vpon them if hee have them, nor be dismaid for feare if hee want them. 1.17.9.

A large description of the inestimable felicitie of a godly minde which telespheth upon the providence of God: and on the other side the miserable carefulnes wherewith we must needs be disstressed when the weakenes of this earthly cottage maken vs subject to so many diseases, fith our life and safetie is besieged with infinite dangers at home, abroad, vpon the land, in the water, by men, and by duels. 1.17.10.11.

Those places of Scripture, where it is saide that God repented him: make nothing against the doctrine of Providence, forasmuch as therein (like as also when he is saide to be angrie) the Scripture applying it selle to our capacitie describeth him, not such as he is, but such as we feele him to be. Likewise, where he spared the Ninevites, to whom hee had threatened destruction within forrie daies: whereas he prolonged the life of Ezechias for many yeres, to whom he had declared present death: bicaufe such threatenings containe an vnexpressed condition. Which is well proued by a like example in king Abimelech, which was rebuked for Abraham’s wife. 1.17.12.13.14.

A confusion of them which coueting to get a praise of modestie, goe about to maintaine the rightoufnesse of God with a lying defence, when they say: that those things which Satan and all the reprobate do naughtily, are done by the sufferance of God, and not by his providence and will. And it is proued by the affliction of Job, the deceiving of Ahab, the killing of Christ, the inceltous adulterie of Absolon, and many other examples, that men doe worke nothing but that which hee hath alreadie decreed with himselfe: and doth appoint so to be by his secreter direction. 1.18.1.

And this hath place, not onely in outward doings, but also in secret motions. For it is proued by the hardning of Pharan, and other testimones, that God worketh even in the mindes also and harts of the wicked. Neither maketh it any thing to the contrarie, that oftentimes the worke of Satan is vied therein: for God worketh nevertheless, but after his owne manner, vsing a luft reuenge. 1.18.2. therefore God is not the author of sins. Sect 4.

They are proued guilty of intollerable pride, which refuse this doctrine vnder pretence of modestie. A confusion of their objection when they say, that if nothing happen but with the will of God, then hath hee in himselfe two contrary wils, as much as hee doth appoint those things to be done by his secreter counsell, which he hath openlie forbidden by his lawes. And there is shewed, that God doth not disagree with himselfe, that the will of God is not changed, that hee doth not faime himselfe to fell that which hee willeth: but whereas there is in God, but one simple will, the same to vs appeareth diversely.
diversly both willeth not, and willeth one selfe thing to be done. Finally it is prooved by Augustine, that man sometime with good will willeth some thing which God willeth not: and sometime willeth that thing with euell will, which God willeth with good will. 1.1.8.3.

The consideration of Gods power in governing this frame of heaven and earth, and all the partes that are in them. 1.5.5.

The fellowship of men is to governed by the prudence of God, that hee sheweth himself liberall, mercifull, righteous, and feuere. 1.5.6.

Those things which in the life of men are counted chancnes, as well of prosperitie as aduersitie are so many tokens of the heauenly providence, 1.5.7. and ought to awaken vs to the hope of the life to come. Sect. 9.

How God worketh in the harts of them that be his, and Satan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, and even in the same worke wherein Satan worketh, and yet is not God so faid to be the author of sinne, neither is Satan or the wicked excused, but there is difference between the one and the other, both in the end and manner of doing. 2.4.2.5.

The olde writers oftentimes referred these things, not to the working of God, but to his foreknowledge or sufferance, least the wicked should thereby take occasion to speake irreverently of the worke of God. But the Scripture when it faith that God blindest, hardeneth, and such like, declareth somewhat more than a sufferance: although God doe worke two wates in the reprobate, namely by forstakings them, and taking his Spirit from them, and also by deluyerings them to Satan the minister of his wrath. 2.4.3.4.

The ministerie of Satan is vse to stirre forwarde the reprobate, when fouere the Lord by his prudence directeth themither or thither. 2.4.5.

Purgatorie.

Wee ought not to winke at the doctrine of Purgatorie, for as much as it is a damnable inention of Satan which makes void the cross of Christ, &c. 3.5.6.

An exposition of certaine places of scripture which the Papistes doe wrongfully wrest to the confirmation of their Purgatorie. 3.5.7.8.9.

An answere to the objection of the Papists, that it hath beene an ancient usage of the Church that prayers should be made for the dead. Where is shewed that this was done by them in the olde time, without the word of God, by a certaine wrongfull imitation, lest Christians if they were slowe in having care of funerals and the dead, should seeme worse then heathen men. Yet herein was a great difference between this flipping of these old men, and the obstinate error of the Papists. 3.5.10.

R.

Redeemer Christ.

The knowledge of God the Creator is unprofitable vnto vs, vnlesse faith doe also follow, setting him forth in Christ a Father and Redeemer to vs, and this doctrine from the beginning of the world in all ages hath beene holden among the children of God. 2.6.1.

It is prooved by divers arguments and testimonies of scripture, that the happy state of the Church hath alway beene grounded upon the person of Christ. For both the first adoption of the chosen people, and the presencing of the Church, the deliverance of them in perils, and the restoring after their dissipation, did alway hang upon the grace of the Mediator. And the hope of all the godlie was never repose anywhere 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 things necessarie for vs, as (as Bernard saith) he is to vs light, meate, oyle, salt, &c. 2.16.1.

An exposition how we should say that God was our enemy vntill he was reconciled to vs by Christ, whereas to give Christ to vs, and to present vs with mercie, were signes of the love wherewith he before imbraced vs. And there is shewed that the Scripture with this speech and such others, to apply it selfe to our capacitie: and yet it doth not the same falsely. And all this is prooved by the authoritie of Scripture, and the testimonie of Augustine. 2.16.2.3.

Regeneration.
The Table.

Regeneration.

Against certaine Anabaptists, which invent a phreniteke intemperance instead of spiritual Regeneration, namely that the children of God being now restored into the state of innocencie, ought no more to be careful to bridle the lust of the flesh: but onely to followe the spirite for their guide. 3.3.14.

The rest pertaining to this matter, see in the title of Repentance.

Religion.

Necessitie enforceth the reprobate to confesse that there is some God. 1.4-4.

They are deceived which say that Religion was devised by the futtletie of certaine men to holde the simple people in order. 1.3.2.

The very wicked and godlike men are compell'd whether they will or no to feele that there is a God. 1.3.2. and in what sense David faith, that they thinke that there is no God. 1.4.2.

Remission of Sinnes.

Against them which dreme a perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of Remission of Sinnes: and in what sense Sinnes are called debts, and how we are saide to forgive other that haue offended against vs 3.20.45.

Of the distinction of fault and paines: where with most strong testimonies of Scripture the doinge error of the Papists is confuted, namely that when the fault is forgien, yet God retaineth the paine, which remaineth to bee redeemed with satisfaction. 2.4.29-30. and there also is shewed that they cannot scape away with their distinction betwene everlasting paine and temporal paines.

Of certaine places of Scripture wherewith they goe about to confirme their error: where is declared that there are two kindes of the judgement of God: the one of Vengeance, the other of chastisement, which are wisely to be distinguished atunder. 4.4.31.

The first of these, that is to say, vengeance, the faithfull haue alwaye earnestly praised to escape: the other that is to say, chastisement they haue received with quiet minde, because it hath a testimonie of loue. And where it is saide that God is angrye with his Saints, the same is not meant of his purpos or affection to punish them, but is spoken of the vehement feeling of sorrow wherewith they are striken soone as they bear any part of his severitie: and this is profitable for them. On the other side the reprobate, when they are striken with the scourges of God doe alreadie after a certaine manner begin to feele the paines of his judgement. Al which things are prooued by testimonies of the Scripture, and also by the expostions of Chryfostone and Augustine. 3.4.32,33.

God when hee had forgiuen the adulterie of David, chastised him both for common example, and also to humble him: and for this reason hee daily maketh the faithfull (to whom hee is mercifull) subject to the common miseries of this life. 3.4.35.

An exposition of the article of the Creed concerning Remission of Sinnes. 4.1.20,21.

The keys were gien to the Church, to forgive sinnes, not onely to men at their first conversion to Christ, but to the faithful all their life long. 4.1.22.

This doctrine is prooued by testimonies of Scripture against the Noumanes, and certaine of the Anabaptists which faie that the people of God are by baptism regenerate into an angelike life, & afterward there remaineth no pardon for them that fall. 4.1.23,24,25,26,27.

A confutation of them which make a voluntarie transgression of the lawe a sinne unpardonable. 4.1.28.

Repentance.

Repentance commeth of faith, and goeth not before it. 3.3.1.

A confutation of their reasons, which think otherwise, but hereby is not signified any space of time wherein faith-breedeth repentance: but only is shewed that no man can earnestly endeavour himselfe to Repentance vnlesse he know himselfe to be Gods. Of the error of certaine Anabaptists, Leui's, and such other, which appoint to their nouces certaine dates for repentance. 3.3.2.

Certaine learned men long before this time, made two partes of Repentance, namely
namely. Mortification, which they commonly call contrition, Vitiification which they wrongfully expound to be comfort by the feeling of the mercy of God: whereas it rather signifieth a desire to live well. 3.3.3.

They do make two other fortes of Repentance, the one of the Law, the other of the Gospel: where also are shewed examples of either sort out of the Scripture.

3.3.4.

A true definition of repentance taken out of the Scripture; & hence Repentance though it cannot be severed, yet ought to be distinguished from Faith. 3.3.5.

A plainer declaration of the definition of Repentance: where first is shewed, that there is required a turning to God, that is to say, an alteration, not only in outward worke, but also in the soul it self. 3.3.6. then that it proceedeth of an earnest fear of God: where also is entreated of the sorrowfulness that is according to God. 3.3.7.

Thirdly, that saying is declared that Repentance consisteth of two partes, the Mortification of the flesh, and the quickening of the Spirit. 3.3.8.

Both these things doe we obtaine by partaking of Christ, the first by communicacating of his death, the second of his Resurrectionence. Therefore Repentance is a new forming of the Image of God in vs, and a restoring into the righteousnesse of God by the benefite of Christ: and this restoring is not fulfilled in vs in one moment. 3.3.9.

But there remaineth in all the Saints, while they live in mortall body, matter of strife with their flesh, and so thought all the Ecclesiastical writers that have beene of sound judgement: and specially Augustine, which calleth this nourishment of evil and disease of lusting in the flesh, weakness, and sometime sinne: and indeede it is sinne. 3.3.10.

This is confirmed by the testimonie of Paul, and by the summe of the communemones. Whereas it is faide that God cleanseth his Church from all sinne, the same is spoken rather of the guiltines of sin, then of the matter of sinne it selfe, which ceaseth not to dwell in the regenerate (but ceaseth to reigne in them) though it be not imputed. 3.3.11.

A declaration of the seven caules or effectes, or partes or affections of Repentance, which Paul rehearseth: Tho be studie or carefulnesse, excusing, displeasure, fear, desire, zeal, revenge. Whereunto also is added out of Paul, and declared by an excellent admonition of Bernard, that in such renewing we must keepe a measure. 3.3.12.

The fruities of Repentance are devotion toward God, charity toward men, holinesse and purenesse in all our life: but all these ought to begin at the inward affection of the hart, from whence outward testimonies may afterward spring forth: where also is spoken of certaine outwarde exercises of Repentance, which the olde Writers see me enforec somewhat too much. 3.3.13.

Turning of the hart to God is the chief point of Repentance: Sackcloth and Ashes, weeping and fasting, were vsed of them in the olde time before Christ, as tokens of publike repentance: of which the two last may yet be vsed to appease the wrath of God in the miserable times of the Church. 3.3.17.

The name of Repentance or penance is unproperly drawne from his natural sense to this outwarde profession. Publike confession is not alway necessarie in sinnes: but private confession to God may never be omitted, wherein we ought to confess not onely those things that we have lately committed, but the displeasure of our gracious fall ought also to call vs backe to remembrance of our pasted offences. Of speciall penance which is required of hainous offenders and certaine other: and of the ordinances which the children of God, even the most perfect, ought to vs all their life long. 3.3.18.

God doth therefore freely justify them that be his, that he may also with the sanctification of his Spirite restore them into true righteousness: therefore John, Christ, and the Apostles preached Repentance and remission of sinnes. The effect of which sayinge is declared. 3.3.19.
Christians ought to exercise themselves in a continual Repentance, & he hath most profited, that hath learned most to mistake himselfe. 3.3.20.

Repentance is a singular gift of God, unto which he calleth all men, which he giveth to all them whose purpose is to save, and which the Apostle pronounceth, that it shall never be given to wiffull Apoftles whose wickednes is unpardonable, that is to say, such as have sinned against the holy Ghost. 3.3.3.

Although fained Repentance doth not please God, yet hee sometime for a season spareth hypocrizes which make a shewe of some confession, which hee doth not for their fakes, but for common example, that we may learne more chearfully to give our mindes to unvayned Repentance: and this is prooued by the examples of Absab, Efau, and the Israelites. 3.3.25.

The Schoole Sophisters doe fowle error in those definitions which they make of repentance, and no better doe they devise it, when they parte it into contrition of hart, confession of mouth, and satisfaction of works: where is entirect of certaine questions which they mooue: whereupon is easillie gathered, that they babble of things which they know not, when they speake of Repentance. 3.4.1.

When they require those three things in Repentance they must needs binde thereunto forgiuenesse of finnes: And if it be so, then are we most miserable, forasmuch as we can never haue quietnes of conscience: which is prooued first in that contrition of hart such as they require. 3.4.2.

There is a great difference betweene the doctrine of such contrition, and that contrition which the Scripture requireth of finnes, that they truly hunger and thirst for the the mercy of God. 3.4.3.

In what fente the olde writers thought that folenne penance, which was then required for hainous offences, might no more be enforced done then Baptisme. 4.1.29.

Reason of Man.

Mans understanding is not so to be condemned of perpetuall blindness, that we leave it no white of understanding in any kindie of thing: but it hath some knowledge in as much as he is naturally caried with desire to search out truth: And yet this desire by and by falleth into vanitie, because the minde of Man cannot for dulneske keape the right way to search out truth, and for the most part he differenth not of what things it is behoouelie for him to seeke the true knowledge. 2.2.12.

As touching earthly things it is prooued by examples that the minde of Man hath a sharpe understanding, as first of households, sith every Man understandeth that the fellowship of men must be holden together by lawes, and comprehended in minde the principles of those lawes. 2.2.13.

Also in liberal Artes and handy crafts for learning whereof, yea for amplifying and garnillings of the same, there is in man a certayne aptitude, although some be more apt then other. But the light of reason and understanding of men, is so a generall good qualitie in all men, that yet it is a free gift of Godds liberaltie toward evry man: which thing God theweth when he createth some Idiots and dull witted: Also when he maketh one man to excell in sharpe invention, an other in judgement, an other in quickenesse of minde, againe when he powreth into men singular motions according to euerie mans calling, and according to the time and matter that is to be done. 2.2.14.17.

The invention of Artes, the orderlie teaching of depe and excellent knowledge thereof, which appeare to haue bene in the olde Lawyers, Philosophers, Phisitians, being prophanes men, doe declare unto vs, that the minde of men how much sooner it be fallen from his first vprightnesse, is yet still garnished with excellent giftis of God. 2.2.15.

They are the giftis of the holy Ghost which the Lord giveth to whom hee will, even to the vngodly for the publike benefite of mankind: therefore we ought to vse them although they be communicate unto vs by the miniterie of the wicked, to whom they are but transitorie and fleeting, because they are without the sound foundation of truth 2.2.16.

It is shewed in the first two pointes that
mans reason seeth nothing that concerneth the kingdom of God and heavenly matters, which are contained in three things, that is to say, to know God, his fatherly favour toward vs, and the way to frame our life according to the rule of his law. 2.2.18. and to that purpose are alleged divers testimonies of scripture. Sect. 19, 20, 21. In the three it seeth that hee hath done more understanding than in the other, for as much as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfect in the vnbelieuers, and aunthele to no other ende, but to make them vnexcusable: neither doe they by that natural light, see the truth in every thing. And here is expounded the saying of Themistius, that understanding in the vnuniversall definition is feldome deceiued, but the errore is when it descendeth to particular causes, and there is showed, that mans vnuniversall judgement in the difference of good and euill, is not alwaye found and vpright. For it atayneth not those which are the chief things in the first table of the law, namely of confidence in God, &c. In the second table, although it have some more understanding, yet it appeareth that it sometime erreth: as when it judgeth that it is an absurd and too impetuous government, and not to reuenge wrongs: also it knoweth not the disease of desire in the whole obseruation of the law. 2.2.22. 23, 24.

It is prooved by the scripture, that the sharpenes of our reason in all the parts of our life, is nothing before the Lord, and our mindes do escape the grace of enlightening, not onely at the beginning, or for one day, but at every moment. 2.2.25.

See under the title of freewill, certain things pertaining to this matter.

Resurrection of Christ.

Without the resurrection of Christ all is vnperfect that we beleue concerning his crueltie, death, & burial, therof we receiue three profites: forasmuch as he hath both purchased vs righteousnes before God, and is to vs a pledge of the resurrection to come, and by his life, we are now regenerate into newnes of life. 2.16 13.

A declaration of the historie of the Resurrection of Christ. 3.2.5.2.

Last Resurrection.

For as much as the faithfull, doe cieffely neede hope and patience, lest they should faint in the course of their calling: he hath found profited in the Gospell which is accustomed to a continual meditation of the blessed resurrection. 3.2.5.1, 2.

The article concerning the last resurrection, contains a doctrine of great weight, grage and hard to beleue: for the overcoming of which hardnes by faith, the Scripture giueth two helps, the example of christ, and the almightines of God. 3.2.5.3, 4.

A confession of the Sadducaes, which denie the resurrection, and of the Millenaries which appoint the kingdom of Christ to endure but a thousand yeeres. 3.2.5.5.

A confession of their error, which imagine that soules at the last day shall not receiue againe the bodies wherewith they are now clothed, but shall have new and other bodies. 2.2.5.7, 8.

Of the manner of the last resurrection. 3.2.5.8.

By what reason, the last resurrection, which is a singular benefit of Christ, is common also to the wicked and the accursed of God. 3.2.5.9.

Sabbath.

An exposition of the fourth commandement, the end thereof, and the three causes whereupon we must note that it consisteth. 2.8.28.

The first cause is a shadowing of spiritual rest, that is to say, of our sanctification: this is prooved by divers places to have beene the chief thing in the Sabbath 2.8.29.

Why the Lord appointeth the seuenth day. 2.3.0.31.

This part, for as much as it was Ceremonial, is taken away by the death of Christ. 2.8.31.

The two later causes, that is to say, that there should be certaine days appointed for assemblies in the church, & that there should be given to servants, a rest from their labor, do stauie for all ages. 3.8.32.
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Of dyes of meeting in the church to hear the worde of God and common prayers: where is spoken of offering of the funday, 2,8.3,3. and of superstition to be avoided 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 ever without a promise going before, which the Lord sealeth by that mean, wherein he prouideth helpe for our ignorance and dulnese, and also for our weakenes. 4,14,3,5,6,12.
A sacrament consists of the worde and the outward signe: but the sacramental word is to be taken otherwise than the papists think. 4,14,4.

Sacraments cease not to be testimonies of the grace of God, although they be given also to the wicked, which do gather to themselves more grievous damnation thereby. 4,14,7.

Our faith is so confirmed by sacraments, that yet it hangeth upon the inward effectual working of the spirite, 4,14,9,10,1 and no vertue is to be put in the creatures. Sect. 12.

A confusion of the diuellish doctrine of the popish schoole, that the sacraments of the new law do mystifie and do give grace, so that we do not stop it with deadly sinne. 4,14,14.

Augustines good distinction between a sacrament and thing of the sacrament, whereby is proued that though God in sacraments do truly offer Christ, yet the wicked receive nothing but the sacrament, that is to say, the outward signe. 4,14,15,16.

We must not thinke that there is joyned or fastened to the sacraments any secret virtue, whereby they by themselves do give vs the graces of the holy Ghost. 4,14,17.

In the old time God gave vnto his people some sacramentes in miracles and some in natural things. And there is spoken of the tree of life and of the rainebow. 4,14,18.

Sacramentes are on the Lordses behalfe testimonies of grace and salvation, and on our behalfe tokens of our profession. 4,14,19.

The sacramentes of the olde Church vnder the lawe, tended to the same ende that our sacramentes do, that is to say, Christ: whom yet our sacraments do more plainly represent, wherefore the schollermens doctrine is to reected, which say, that the old sacraments did shew a shadow of the grace of God, and ours do giue it presently. 4,14,20,21,22,23,23,24.

The five falsifie called Sacraments.
When we denye those five to bee sacraments, which are invented by men, we finde not about the name but the thing: because the papists will have them to be visible forms of invisible grace. 4,19,1.

Many reasons are brought, why it is not lawful for men to make sacraments. Also there is a difference to be put betweene sacraments, and other ceremonies. 4,19,2.

The number of feauen sacraments cannot be proued by the authoritie of the olde church. 4,19,3.

Although the old church vnder the lawe, had no sacraments, yet at this day, the christian Church ought to be content with those two, which Christ hath ordained: and it is not lawful for men to make other, nor to add vnto those any thing of their owne. 4,18,20.

Sacrifices.
A difference betweene the sacrifices of Moses his law, and the supper of the Lord in the christian church. 4,18,12.

What the name of a sacrifice properly signifieth; and of the duters kinds of sacrifices vnder the lawe: which may be deuised into two forts, whereof some may bee called of thanksgiving, and other some propitiatory or of cleansing. 4,18,13.

Our onely propitiatory sacrifice, is the death of Christ. Sacrifices of thanksgyuing we have many, as all the duties of charitie, praier, praifes, giuing of thanks, and all that we do to the worshipping of God. 4,18,13,16,17.

This manner of sacrificing is daily vsed in the church, and in the supper of the Lord. And thereupon all Christians are sacrificing priests.

Satisfacon Papistical.
Of satisfaction, which they make the thirde thing in penance, of retaining the
paine, the fault being forgiven, and such like lies, which all are overthrown, by setting against the free forgiving of sins, by the name of Christ. 3.4.25.

A confusion of the blasphemous error of the schoolmen, that forgivenes of sins, and reconciliation is once done unbatchime, but after Baptisme we must rise againe by satisfactions. 3.4.26.

By such error, Christ is spoyle of his honor, & the peace of conscience is troubled, forasmuch as they cannot certainly determine, that their sins are forgiven them. 3.4.27.

In Daniel, when Nabuchadnezer is commanded to redeem his sins with rightousnesse: that same redeeming is referred to God, rather than to men, and the cause of pardon is not there set forth, but rather the manner of true conversion. The same is to be saide of certaine other places of Scripture. 3.4.36.

An expostion of that place in the Gospel, Many sins are forgiven her, because she hath loved much: Meaning that love is not the cause, but the prove of forgivenes. 3.4.37.

The olde writers of the Church did not speake of satisfactions in such sense as the Pulpits doe: for they understond that the penitent doe make satisfaction to the Church, and not to God. 3.4.38.39.

Scripture, the Word of God, and the authoritie thereof.

Men doe not sufficiently know God the creator, and discern him from fained gods, by consideration of his creatures, vnles they be also holpen by the light of the word. And God hath kept this order in teaching them that be his, not onely since that he chose the Lewes for his peculiar people, but also from the beginning, even toward Adam, Noah, and the other Fathers. 1.6.1.

Either by oracles, or by visions, or by the ministerie of other, the Fathers had the word which they were certainly persuaded to be the word of God, whereby they knew the true God the creator and governor of all things: which word afterward, that he might provide for men in all ages, he caused to be written in the Law and the Prophetes, as it were in publike registres. 1.6.2,3. in which place also is proued by testimonies of Scripture, that the doctrine of the word, must be joyned to the consideration of creatures, lest we conceive a fickle knowledge of God.

Of them which say that the authoritie of Scripture hangeth upon the judgement of the Church, and in how ill case we should be, if it were so. 1.7.1.

This error is well confuted by the place of Paul in the second chapter to the Ephesians, where he saith that the faithfull are builded upon the foundation of the Apostles and Prophetes. 1.7.2.

In what sense Augustine sayeth, that he would not have belieued the Gospell, vnles the authoritie of the Church did moue him: which place they doe cauoulyly wret to the confirmation of their error. 1.7.3.

Although there be many other argumentes, which do proue, yea, doe enforce the wicked to confesse, that the Scripture came from God, yet by none other meanes than by the secret testimonie of the Holy Ghost, our harts are truly perswaded that it is GOD, which speaketh in the Lawe, in the Prophetes, and in the Gospell, And this is proued by many places of Esiae. 1.7.4.5.

The orderly disposition of the wisdome of God, the doctrine fauouring nothing of earthlinesse, the goodly agreement of all the partes among themselves, and specially that basenesse of contemptible wordes, vtering the high mysteries of the heauenly kingdome, are second helps to stablishe the credit of Scripture. 1.8.1,2,11.

Also the antiquity of the Scripture, whereas the bookes of other religions, are later than the bookes of Moses, which yet doth not himselfe invent a new God, but setteth forth to the Israelites, the God of their fathers. 1.8.3,4.

Whereas Moses doth not hide the shame of Levi his Father, nor the murmuring of Aaron his brother, & of Mary his sister, nor doth aduance his owne children: the same are argumentes, that in his bookes is nothing fained by man. 1.8.4.

Also the miracles which happened, as well at the publishing of the law, as in all the rest of time. 1.8.5.
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Which miracles, when the prophane writers could not deny, they cauall'd, that Moses did then by Magiical Artes. Which slander is confuted by most strong reasons. 1.8.6.

Also whereas Moses speaking in the person of Leob, assigneth the government to the Tribe of Judea, and where he telleth before of the calling of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeares: these are arguments, that it is God himselfe which speaketh in the Booke of Moses 1.8.7.

Whereas Esay telleth before of the captiuitie of the Iewes, and their rettoring by Cyrus (which was borne a hundred yeares after the death of Esay) and where Jeremia before that the people was ledde away, appointed their exile to continue three score and tenne yeares, whereas Jeremy and Ezechiel, being farre distant in places the one from the other, doe agree in all their sayings, where Daniel telleth before of things to come, for six hundred yeares after: these are most certaine praouces, to stablith the authoritie of the Booke of the Prophetes 2.8.3.

Against certaine vngodly scoffers which ask how we know that those are the writings of Moses and the Prophets, which are read in their names: and how we know that there was ever any such Moses 1.8.9.

Also of them that ask, from whence the copies of the Booke of the Scripture came to vs, forasmuch as Antiochus commanded them all to be burned. And there is spoken of the wonderfull providence of God in preserving them so many ages, among so many enemies, and so cruell perfections 1.8.10.

The simplicitie of speech of the first three Evangelistes, containing heavenly mysteries, the phrase of John thundering from on high with weightie fentences, the heavenly majestie shining in the writings of Peter and Paul, the sudden calling of Matthew from the boorde, the calling of Peter and John from their fisherbotes to the preaching of the Gospell, the conversion and calling of Paul being an enemie to Apostleship, are signes of the holy Ghost speaking in them 1.8.11.

The content of so many ages, of so sundrie nations, and of so duerle minds in embracing the Scripture, and the rare godlineffe of some, ought to stablith the authoritie thereof among vs 1.8.12.

Also the bloud 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 for sake the reading of Scripture and learning, doe boaste of the Spirtue and doe flie to revelation 1.9.1.2.

A confutation of their objection, that it is not meete that the Spirtue of God, to whom all things ought to be subject, should be subject to the Scripture 1.9.2.

Also where they say that we rest upon the latter which flayeth 1.9.3.

The Lord hath ioyned with a mutual knot the certaine of his doctrine and of his Spirtue 1.9.3.

Such as the beholding of the heaven and earth and other creatures doth deface out God vnto vs, such doth the Scripture let him forth, that is to say, eternall, full of goodness, clemencie, mercie, righteounesse, judgement and truth: and also to the fame 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 doe wantfully abuse this colour to the conformation of their errors and blasphemies 4.9.14.

Of singing in the Church 3.20.31.33.

Of the vraie of Singing in Churches 3.20.32.

Single life.

Their shamelesnes which doth foorth the comelinesse of Single life for a thing necessarie, to the great reproch of the old Church. By what degrees this tyranny crept into the Church: and how it cannot be defended by the presence of certaine old Canons 4.12.26.27.28.

Priestes were forbidden to marry, by wicked tyranny, and against the word of God, and against all equitie 4.12.23.
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Of the Soule.

That the Soule or Spirit of man is not only a breath, but an immortal substance, although it were created, is proved by conscience, by the knowledge of God, & by so many excellent gifts wherewith the mind of man is endued, yea, and by those things which it conceueth in sleepe, and also by many arguments taken out of the scripture 1.15.2. Finally by this that it is said, that man was created after the image of God. Sect.5.

Against them that under the colour of Nature do denying the providence and governance of God uttering it felle in the marvellous and in a manner innumerable powers of the soule.1.5.4.5.

A confutation of the error of the Manichees and of Sermettus, that the soule is a derivation of the substance of God: also of the error of Ofander, which acknowledge no image of God in man without an essential righteousness.1.15.5.

Concerning the immortality of the soule, in a manner none of the philosophers hath certainly spoken; but they doe binde the powers thereof to this present life, whereas the scripture doth so give to it the chief rule in government of life, that it also stirreth vp man to the worshipping of God. Also of the diuersitie of souls, and of the diuision of the powers of the soule according to the Philosophers.1.15.6.

Another diuision more agreeable with Christian doctrine, that is to say, that the powers of the soul are understanding and will: and the office and force of either of them in mans first estate.1.15.7.8.

That there yet remaineth somewhat of the seed of religion yet imprinted even in the corruption of the soule.1.15.6.

Of their error which thought that whole man perisheth by death, and that the souls 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 Bernarde, of the miseryes of a faithfull soule, being considered as it is in itselfe and of it selfe; and on the other side, of the aiesured glorying of a faithfull soule in Christ, which blotteth

The true definition of Sin against the holy Ghost, & examples thereof out of the scripture.3.3.22.

It is not one or another particular falling, but a general forsaking, the description whereof is declared by the Apostle. Neither is it any maruell if God will be alwayes vnappeasable to them that have so fallen.3.3.23. forasmuch as he promiseth pardon only to them that repent, which they shall never do. And though the scripture do say that some such have groan and cried, yet that was not repentance or conversion, but rather a blind torment by desperation.3.3.24.

An answer to the aduersaries obiection, that the priest must by some marke differre from the lay people.4.12.24.

The blaphemie of the Pope, saying that marriage is defiling and uncleannesse of the flesh.4.1.2.24.

It is fonde to defend the forbidding of marriage with the examples of the Leviticall priests, which when they should go into the sanctuary lay asunder from their wives.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 slowardnes.2.2.22, 23.25.

Against the false imagination of the Sophisters concerning veniall sinnes, which they call defires without a determined affent, which do not long rest in the harte: it is proved that every sinne, even the lightest desire defeuereth death, and is deadly, except in the Saints which obtaine pardon by the mercie of God.2.8.58,59.

A confutation of their fonde distinzione between deadly and veniall sins, and of their fander when they say that we make all sins equal.3.4.28.

How it is to be expounded, that God visiteth the iniquitie of the Fathers vpon the children vnto the third and fourth generation: and whether such reuengement be vsuallie for the righteousnes of God. 2.8.19.20.

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out all her unworthinesse. 3. 2. 25.

Supposition.

The simplicities of the superstitious doth not excuse them, because their blindness is found to be mingled with vanity, pride, and obtinacie. 1. 4. 1.3.

When superstition goeth about to please God, it mocketh him with lying colours. 4. 3.

The superstitious do not approche vnto God but against their will and with seruile feare. 1. 4. 4.

Who soever do corrupt the true religion, although they follow the consent of antiquitie or the custome of any citie, yet they depart from the one and true God. 1. 5. 12.

It is proved by the etymologic of the words Supposition, Religion, Eusebeta or godlines, what difference is betweene Religion and superstition. 1. 12. 1.

The craft of superstition, when granting the chiefe place to the one God, it becometh him with a rout of smaller Gods. 1. 12. 1.3.

Supper of the Lord.

Of the bread and wine the signes in the holy supper: and it is declared by his own words at his Supper, why the Lord willed that we should vse them. 4. 17. 1.

Wee gather a great fruit of confidence and sweete nede out of this sacrament, which testifieth that we are so grown together into one bodie with Christ, that whatsoever is his, wee may lawfully call it ours. 4. 17. 2.

This is declared by the words of the supper. 4. 17. 3.

The chiefe office of the sacraments is not to give vnto vs the body of Christ without any higher consideration, but rather to seal the promise wherein he testifieth that his flesh is verily meat. 4. 17. 4.

The supper maketh not Christ then first to beginne to bee the bread of life, but that wee should seelke the force of that bread. He once gave his flesh for the life of the world, & dayly giveth it to them that bee his. Wee must beware that we do not too much abase or advance the signes. The eating of the flesh of Christ is not faith, but rather the effect of faith. 4. 17. 5.

So throught Chrysostome and Augustine: and in what sense Augustine said, that in beleeming we eat the flesh of Christ. 4. 17. 6.

They do not say enough, which passing over the mention of flesh and blood, doe thinke that wee are made partakers onely of the spirit of Christ. The mysterie of the Supper is so great, that neither the tong can express with speaking, nor the heart comprehend with thinking the greatness thereof. 4. 17. 7.

How faire the perfect communicating of Christ extendeth. Where is declared that Christ, which from the beginning was the life giuing word of the father, made the flesh which he took upon him to be also life giuing to vs. 4. 17. 8. 9.

The faithfull doe truely eate of the same flesh howe great distance of places soever there be between them and it. 4. 17. 10.

The mysterie of the supper consisteth of two things, the bodily signes, and the spiritual truth: Which spiritual truth containeth three things, signification, matter, and effect. 4. 17. 11.

Of the transubstantiation of bread & wine into the body and blood of Christ, which the craftesmen of the court of Rome haue forged 4. 17. 11. 13. &c. & 20.

They are without testimony of antiquitie. And in what sense the old writers said, that in the consecration is made a secret turning. Also the signification of the supper agreeth not, vnlesse the substance of the outwarde signes remaine. 4. 17. 14.

The bread is a sacrament to none but to men to whom the wordes are 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 grant that the substance of the signes remaineth, yet placing the body of Christ in breade and vnder breade, they fall backe into the locall presence, and faine being every where. 4. 17. 16. 17. 18. 20.

A confutation of their objections. 4. 17. 21. 22. 23. &c.

It is proved that this doctrine is not maintained, neither by the testimonie of Augustine, nor by authoritie of scripture. 4. 17. 28. 29. 30. 31.
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A confusion of certain other of their objections, and chiefly of this that they say, that whatsoever we teach of spiritual eating, is against the true and real eating: where also is declared that the body of Christ is in the supper offered to the infidels, but they receive it not 4.17.33.

Neither can the saying of Augustine bee drawn to this purpose, that the Sacraments are nothing appared by the infidels of men, which is proved by divers other testimonies of the same man 4.17.34.

How the body and blood of Christ is given to us in the Supper, and what manner of presence of Christ we ought to hold therein 4.17.18,19,32.

Of the exposition of the words of Christ in the supper 4.17.20,21.

The body of Christ is contained in quantity, and comprehended in heaven until the last day, as it is proved by the scriptures 4.17.26,27.

Of the papists 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 mystery of the supper ought to stirre vs vp to giving of thankes, to exerise vs in remembering the death of Christ, to kindle vs to holiness of life, and chiefly to charity 4.17.37,38.

In the papacie the Supper (the true ministiration whereof is not without the word) is turned into a dumme action. And here is spoken of the laying vp of the Sacrament to bee extraordinarily distributed to sick men 4.17.39.

The doctrine of the papists, when they go about to prepare men to the worthinesse of eating the body of Christ, doth in cruel wise torment consciences: And the diuell could not by any reader way destroy men of the best remedie to avoid this destruction. They erre which in the supper doe require of the faithfull perfection of faith 4.17.41,42.

As touching the out-warde visage of the ministiration of the supper, there are manie things indifferent: And how it ought to bee ministered most comely 4.17.43.

Of the small assemblie at this daie at the partaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much displeased: And how the custome which commandeth men to communicate once every yeare, was a most certaine inuention of the diuell 4.17.44,45,46.

It is praised by authoritie of the scripture and by the visage of the old Church, for a hundred yeeres before the death of Gregory, and by many other argumentes, that the constitution which toke away from laie men the cup of the Lord, came out of the diuels worke, flop 4.17.47,48,49,50.

Of the comoncomitance of the blood in the fleshe of Christ, which is a popish inuention 4.17.47.

The Supper of the Lord is profanely abused, if it be given to all men without choice. Of the dutie of ministers in reiecting the unworthe, 4.18.5.

A briefe sum of those things which wee ought to know concerning the two Sacraments. And why the supper is oftentimes ministered, and Baptisme but once 4.18.19.

Swearing.

An expostion of the three commandement, in which these three things are contained, that we neither thinke or speake anie thing of God, nor of his word and honorable mysteries, nor yet of any of his workes, otherwise than reverently 2.8.20.

A definition of Swearing: where is declared that it is a kind of worshipping of God: And therefore wee must beware that our owne conteniente not any dishonor to the name of God, which is done in forswearing: or any contempt of it, which is done in superfuous othes, or in which the name of any other than God is vfed 2.8.19,23,24,25.

It is pronounced by Scripture against the Anabaptists, that all othes are not forbidden vs, that Christ in the Gospell changed nothing, as touching the rule of Swearing, set forth in the lawe 2.8.26. Which is pronounced by his owne example: and not onely publicke, but also private othes are permitted, keeping the moderation which the lawe commandeth 2.8.27.

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- It is proved by the authority of the old 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 lucy images which only are fit to bee in Christian Temples. 1. 14. 7. 13.
- The wickedness of the Nycene Synod which was holden by the commandement of Irene the Emperesse, and the filthy follies thereof in allowing images in Temples, and the worshipping of them. 1. 11. 14, 15. 16.
- Of the garnishing of Temples and holy things in the old Church. 4. 4. 8. and 4. 5. 18.

Temptations.

- Of diverse kindes of Temptations: and in what sense it is said that God tempteth vs. 3. 20. 46.

Testament, old, and new.

- Of the likenes of the old, and new Testament: Where is declared, that they are all one in substance and matter, but onely do differ in ministration. The likenes standeth chiefly in three points. 2. 10. 1. 2.
- The first point is, that the old Testament did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proved by Paul, which saith that the promises of the Gospell are contained under it. 2. 10. 3.
- The same also is proved by the lawe and the Prophetes: First, by considering the wordes of the covenant: I am your God. 2. 10. 7. 8.
- A conclusion of this point with rehearting certain testimonies out of the new Testament. Sect. 23.

- The second point is that the olde Testament did not stand upon the merits of men, but upon the free merce of God. The third point is that the covenant of the Fathers with God, did then stand upon like knowledge of Christ the mediator. 2. 10. 4.

Also in signification of Sacraments the Israelites under the law were equal with the Christian people. 2. 10. 5. 6.

- There are lower differences of the olde Testament from the newe, whereunto wee may add a fift. The fift is, that although in the old time also the Lords wil was to direct the foules of his people to the heavenly inheritance: Yet to the ende that they might bee the better nourished in the hope thereof, hee gave it them to bee beheld, and after a certaine manner tasted under earthlie benefits. But nowe the grace of the life to come, being more clearly vnderstood by the Gospell, bee directed our minde to the straight way to the meditation thereof, leaving the inferiour manner of exercing which hee vseth among the Israelites. 2. 11. 1.

- Therefore the old Church is compared to an heir under age, which is governed 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 wherein the olde Testament did thowe forth the image and shadow of spiritual good things. The newe Testament giueth the present truth and perfect bodie. There is also a reason shewed why the Lorde kept this order: And a description of the old testament 2. 11. 4.

- In this sense it is faide, that the Iuwes were by the introduction or schooling of the lawe ledde vnto Christ: before that he was deliuered in the flesh. 2. 11. 5. which appeared in the most excellent Prophets that were endued with singular grace of the spirit. Sect. 6.

- The third difference, is taken out of the one and thirtie Chapter of Jeremie, and the thirde Chapter of the second Epistle to the Corinthians, that the old Testament is literal, and the new Testament is spiritual: the old bringeth death, the newe is the instrument of life. 2. 11. 7. 8.

- The fourth difference is, that the Scripture calleth the olde Testament, the Testament of bondage, because it engendreth feare
The Table.

Traditions.

For as much as the Lord, willing to teach a rule of true righteousness, hath drawn all the partes thereof to his owne will, there- 
by it appeareth, that all the good workes 
which men deuise of their owne wits, are 
nothing worthe before him: But the true 
worshipping standeth upon obedience one-
ly, which is the beginning, mother, and pre-
servuer of all vertues. 2.8.5.

Of Traditions of men, that is to say, ordi-
nances proceeding from men, concern-
ing the worshipping of God: And of the 
vgodlinessse and necessitie of them. 4.10.19.

A division of popishe constitutions, which 
they call Traditions of the Church, into 
such as containe ceremonies, and other 
which are said to pertaine to discipline. The 
wickednesse of both sortes, because they 
place the worship of God in them, and con-
fidences are bound with precise necessitie of 
them. 4.10.9.

For them the commandement of God 
is made voide 4.10.10.

A true marke of mens Traditions, which 
ought to be rejected of the Church, and of 
all godly men. 4.10.16.

A conflation of the pretence which 
some men vse that defende Popishe Tradis-
tions to bee of God, because the Church 
cannot erre, and is governed by the holy 
Ghost. 4.10.17.

It is a mere mockerie to say, that the 
Apostles were authors of the Traditions, 
wherewith the Church hath heretofore been 
oppressed. 4.10.18,19,20.

The example of the Apostles, when they 
commanded the Gentiles to abstaine from 
things offered into Idols, from strangling, 
and from bloud, is falsely alleaged to excute 
the tyrannie of the Popes lawes. 4.10. 
21,22.

The Lords kingdome is taken from him, 
when hee is worlapped with the lawes of 
mens Traditions : which is proceed by ex-
amples and testimonies of Scripture to have 
always bee noe most hainous offence in the 
sight of God. 4.10.23,24.

The inventions of men cannot bee de-
fended by the example of Menahem, which 
being a private man offered sacrifice, nor 
of

Thefe in mens mindes: but the new is called 
the Testament of libertie, because it rais-
eth them vp to confidence and suretice. The 
three latter differences are comparisons of 
the lawe and the Gospell. The first contain-
eth also the promisses made before the law.

The fathers lusted so vnder the lawe and the 
olde Testament, that they staid not there, 
but alwayes aspire to the new, ye and im-
braced a certaine communicating thereof.

2.11.9,10.

The fifth difference is, that before the 
comming of Christ, the Lorde had seuered 
one nation, in which hee would keepe the 
covenant of his grace, in the meane time 
neglecting all other nations. So the calling 
of the Gentiles is a certaine signe, where-
with the excellencie of the new Testament 
is set forth above the olde: a thing so in-
credible, that it seemed yet newe to the A-
pollles themselves, being exercized in rea-
ding of the Prophets, and ended with the 
holy Ghost 2.11.11,12.

A conclusion of this matter, and an an-
swer to divers objections of some men, 
which faie that this varietie in the Church, 
this diverse manner of teaching, so great 
change of vsages and ceremonies, is a great 
aburditie. Where is declared that the con-
stancie of God appeareth in this chang-
ning, and hee hath done nothing but wise-
ly, righteously, and in mercie, when he go-
verneth his Church, after one fort in child-
hood, and after another fort in riper age, 
and also when hee did keepe close in one 
people the shewinge forth of his grace be-
fore the comming of Christ, which after-
warde he powred forth vpon all nations.

2.11.13,14.

An exposition of the eight Commande-
ment: where is intreated of divers kindes 
of Theffe, and sone which although men 
judge other wise, yet are accounted Theffes 
before God. And so hee that doth not perfoine 
that which by the office of his 
calling hee oweth to other, is a Theffe. 
2.8.45.

What we ought to do, that we may obey 
this commandement, is shewed by divers 
examples according to the diuersitie of per-
sions and offices. 2.8,46.
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of Samuel which sacrificed in Ramath. 4.10. 25. nor of Christ which willed men to bare the burdens that the Scribes and Pharisees did binde together. 4.10.26.

Of holy and profitable ordinances of the Church, and the ende that they tendevnto. 4.10.1.

Of such ordinances of the Church as ought to bee accounted holy, namely those which serve for complaine, or doe preferue order and peace in the Church. 4.10.27,28, 29. We must wisely consider, which bee of that sort. 4.10.30.

It is the dutie of Christian people, to obserue such ordinations: And what errors herein are to be taken heed of: And howe in the meanet time, the libertie of confciences may still bee preferued safe. 4.10.31,32.

Tributes.

Of Tributes, Taxes, Impositions, and Finances, which are paid to Princes: And howe Princes may vfe them with a good conscience. 4.20.13.

Trinitie.

In one simple essence of God, wee must distinctly consider three persons, or (as the Greekes call them) Hypothesis. 1.13.2.

A confutation of them which in this matter doe condemne the name of person, and reject it for newnesse. 1.13.3,4,5.

The holy doctors have beene compelled to invent certaine newe words, to defende the truth of God against certaine stubbile men, which mocked it out with shifting: as against Arrius they inuented this worde Homooufion Consubstantiall, and against Sabellius the name of three properties or persons. 1.13.4,16.

The divers sentence of Hierome, Hilarie, and Augstine, in the vse of these worde. 1.13.5.

What we call a person, when we entreat of the Trinitie. 1.13.6.

Of the error of Servettus, in the taking of this word Person. 1.13.22.

As God hath more cleerely opened himselfe by the comming of Christ, so hee is since that time more familiarly made known in the three Persons. 1.13.16.6.

Testimonies of Scripture, whereby is shewed the distinctio of the Father from the Word, and of the Word from the Spirit. 1.13.17.

Also in the Scripture there is a distinctio made of the Father, from the Word and the Spirit, and of the Spirit from them both, as well by observation of order, as by prophacies ascribed to them. 1.13.18.

This distinctio of Persons maketh noe against the most simple vnbite 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 brieue summe of those things which wee ought to beleive concerning the one essence of God & the three persons. 1.13.20.

And herein we must dispute soberly, and with great moderation, that neither our thoughts, nor our lang, doe passe beyond the bonds of the word of God. 1.23.21.

A confutation of the doting errors of Servettus in this point of doctrine. 1.13.22.

A confutation of the error of certaine lewd men, which say, that the Father is truly and properly the one onely GOD, which in making the Sonne and the holy Ghost, did powre his Godhead into them. 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 undivided substantes, of which every one hath a part of the essence. 1.13.25.

An answer to their objection, that Christ, if he be properly God, is wrongfully called the sonne of God. 1.13.26.

An answer to many places which they bring out of Ireneeus for prooфе of their opinion, where hee affirmeth the Father of Christ to be the one onely and eternall God of Israel. 1.13.27.

Also to the places of Tertullian. Sect. 28.

It is proved that Iustine, Hilarie, and Augstine, doe make of our side. 1.13.19.

The Sonne is of the same substante with the Father. 4.8.16.

V.

Last Vnitio as they call it.

W Hat manner of administration is of the Popish last Vnitio, and in what forme
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forme of words: And how it cannot be defended by the authority of James, or by the example of the Apostles. 4.19,18.

Forasmuch as the grace of healing which was in the olden time given to the Apostles, hath long agoe ceased in the Church. Sect. 19.20. And though it still remained, yet this their wicked obsturation is farre from that holie ceremonial of the Apostles. A declaration of the blasphemies thereof when they coniure the oyle, and ascribe vnto it that which is proper to the holy Ghost. 4.19.21.

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Vowes.

Of Vowes which are made against the express worde of God: whether they may well be vowed of Christian men, and howe they are to be esteemed. 4.13,1,6.

Three things are to bee considered in Vowes: Who it is to whom we wove, namely God which delighteth in obedience. 4.13,2. Who we be that do Vowe, that wee measure our owne strength and looke vpon our calling, that wee neglect not the benefite of libertie which God hath given vs Sect. 3. And with what minde we Vowe. Sect. 4.

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There bee twoe ends of Vowes, two have respect to the time past, and two to the time to come. 4.13,4,5.

There is one common Vowe of all the faithfull which they make in baptism. 4.13,6.

Of the rafhness and superstition of the world in making of Vowes. 4.13,1,7.

W

Of Warres.

Warres are lawfull, when Magistrates are driven of necessitie to take weapon in hand, to execute publike revenge vpon those that trouble the peace of their dominion, whether they bee ciuill or forret enemies. 4.20,11.

It maketh not to the contrarie heercof, which manie alleage, that there is not in the newe Testament any testimonie or example which prooueth that Warre is a thing lawfull for Christians. But Magistrates ought to take greaheede, that in taking of weapon in hand, they nothing at all followe their own lustes. As Warre, so garisons also, leagues and ciuill fortifications are thinges lawfull for Christians to vs. 4.20,12.

Will of God.

Of the secret will of God. Also of another Will, whereunto answereth Willing obedience. 3.20,43. and 3.24,13,7.

Will of Man.

Whether the Will of man bee in euerie part through defiled and corrupted, so that it bringeth forth nothing but ciuill: Or whether it yet retaine some libertie of choise. Where is declared the common saying taken out of the Philosophers, that all things by natural disposition coast that which is good. And there is shewed that the libertie of wil cannot be prooued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodness. And sith the whole man is subject to the dominion of sin, it is prooued by testimonies of Scripture and of Augustine, that the will of man is bound with most straight bonds 2.2.27.

Man by his fall lost not his Will, but the soundnesse of his Will, so that hee cannot move, much lesse applie himselfe to godnes, but is necessarilly drawn or lead vnto ciuill, howbeit not by compulsion but voluntarilie. Which is prooued by Augustine and Bernard. A large declaration of the difference between compulsion and necessitie. 2.3.5.

Sith the Lorde both beginneth and perfiteth good in our harts, sith he worketh in vs to will, that is to sake the good will, sith he createth a newe hart, taketh away the stone hart and giueth a fleesly hart, it followeth, that the Will of man is vntierie corrupted and hath no goodnesse at all. 2.3,6.

It is cleereely prooued by reasons and diverse testimonies of Scripture, that God worketh good will in them that bee his, not onely in preparing or turning them from the beginning so as it may afterwaies doe some good of it selfe. But because it is his onely worke that Will conceiued a love of goodnes, that it is inclined to the studie thereof, that it is stirred and mooved to an endeouour.
endevour to follow it, and againe that the choice, judic, and endeauour doe not fain, but proceed to effect, finally that man goeth constantly forward in them and continueth to the end. 2.3.7, 8, 9.

Therefore it is prooved by the authoritie of Scripture & of Augustine that this which hath bin taught these many ages, that God doth accomad our will, that it is afterward in our owne choice to obey or disobey his motion and other like sayings are utterly false. 2.3.10, 11, 12, 13, 14.

Also in doings, which of themselves are neither righteous nor vnrighteous, and belong rather to the bodily than the spirituall life, the wil of man is not free, but by the special motion of God is inclined to clemency, mercy, wrath, feare, and other divers affections, when it pleaseth him to make way for his prouidence. Which is prooved by scripture, by daily experience, and by the authoritie of Augustine. 2.4.6, 7.

Works.

A comparison of the purenes of God with all the righteousnes of men. 3. 12, 4, 5.

All the offspring of Adam being divided into fewer kinds of men, it is prooved that they have no holines, 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 gifts 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 profess’d by Sacraments, are Christians onely in name, denying God in their deeds: Also in hypocrites which with vaine false colours doe hide the wickenes of their hart. 3. 14, 7, 8.

Finally, it is prooved that eu’n the children of God truly regenerated by his spirite, can not stande by any righteousnes of their owne works before the judgement of God, because they can bring forth no good worke that is not sprinkled with some vnequallnes of the fielth, and therefore damnable. Moreover although they could bring forth anie such worke, yet one sin is enough to blot out the remembrance of all former righteousnes. 3. 14, 9, 10, 11.

A confusion of the Papistes shifts concerning the righteousnes of works: and specially of the same horrible monsiter of works of supererogation. 3. 14, 12, 13, 14, 15.

When we entreat of worke we must thrust two phellences out of our minds: that we put no trust in the righteousnesse of our owne worke, and that we ascribe no glorie unto them. 3.14, 16.

The scripture setteth out and declareth several kinds of caufe in stablising our salvation: And it is prooved that in them all there is no regard of worke. 3. 14, 17.

Where sometimes the Saints do bolden themselves with remembrance of their own innocencie and vprightenes: how the fame is to be taken: and howe it doth in no wise abate any thing from the free righteousnes in Christ. 3. 14, 18, 19, 20.

Where the Scripture faith that the good works of the faithfull do mooue God to doe them good, the order is therein rather expressed than the caufe. 3. 14, 21.

Why the Lorde in the Scripture calleth good worke ours, and promiseth rewardes to them. 3. 15, 3.

A confusion of the Sophisters invention concerning morall worke, whereby men bee made acceptable to God, before that they bee graftet into Christ. 3. 15, 6, &. 17, 4.

Those rewardes are given to the worke of the faithfull which the Lorde in his law hath promis’d to the followers of righteousnes: but thereof there are three caufes to be considered. 3. 17, 3.

We may note in the scripture two acceptances of man with God: of which the later although it have respect to the good worke of the faithfull, yet is also the free mercie of God. 3. 17, 45.

When it is saide that God doth good to them that love him, heere is not rehearsed a caufe why he should doe them good, but rather the manner of what fot they be by his grace. 3. 17, 6.

An exposition of certaine places where-in the scripture gueth to good worke the name of righteousnes. And there is shewed that thofe places are not against the doctrine of justification of faith. 3. 17, 7.

One good worke or manie do not suffice for righteousnesse before God, although one
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one sinne suffice to condemme And here the principle hath no place, the contraries have all one rule. 3.18.10.

Why the Lorde saide that he rendereth to workes that which hee had freely given before Workes. 3.18.3. And therein he helpheth our weakenesse least we should be diff-
couraged. 3.18.4,6,7.

Hereupon hangeth the righteousnesse of the good Workes which the faithfull doe, that by pardon they are allowed of God. 3.18.5.

World.

See Creation of the World.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STYDIVOS READERS OF
this Booke, Augustine Marlorate
witheth health.

W hoseuer shall read and peruse these two Tables following, and especially the
latter, may manuell what I meant (after so many impression and corrections
of this worke) to collect and gather all the places of holy Scriptures therein al-
leged: and a great part of the authorities therein expounded, whereas if any
fruit or profit thereof were to be had, the same long before might have beene
done: and especially about three yeeres past, when the author himselfe was so
diligent therein: who besides the many and profitable additions (which it
containeth) bee himselfe setting the same in order, with his owne handes, and reducing it to a
most exact perfection did then set and publish it forth, in such sort, that in foure books being
divided into Chapters and divers Sections, bee hath right woorthily and in familiar manner,
comprised the summe of the whole Christian Religion. And certainly I cannot deny but it
would have bee very good and commodious, if that any one man would have taken the paine,
faithfully and truly to have collected those places: which thing I thought once to have done by
the advice of the Imprinter, seeing that my charge and office did else where call mee, as also when
I had perused and set it in another order than it was before, and had then finished it, I was com-
pelled to omit it, or at the least to suspense for the time. And after that this book being put forth
both in Latine and French, was set to sale in curious place, because I sawe no man who then did take
the paine to reduce the places of Scriptures to a Table, and understanding how profitable the same
would be to all men: I could not choose but after my power and as lesse or none in those troble-
some times, to impoyse my whole care and travell therein. And because all things should be done
and come forth more certaine and in better order: I would not give credite, nor trust to the num-
bers 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 surety that happeneth very soon
such as are not best skilful in examining and prouing the places of holy Scripture to bee done
deceived. Wherefore all things diligently restored, and that supplied which seemed to want, I did
so order the places of Scripture collected out of the old and new Testament, that if there were any
through forgetfulness, or by any other means omittted or overskipped: (as it cannot be but that in
a great hauaue someone care of corne shall ecape the reapers handes) I daie warrant so few shall
be found, that this Table being brought to trial you shall not finde one much more plentiful or
larger. Neuerthelesse I do pray and request the readers, that if they do finde any, they shall advertise
the Imprinter, whereby the same may better be examined and correcte. And this is to be noted,
that such whole verses as I have comprized in this Table, they were not wholly but in part allag
ed, much lesse expounded in the Institucion: which thing I did with good consideration. For oftimes
it happeneth that in divers places of the Institucion, some authorities are allag, which are
proven but by some part of the verse. And because in noting the places and numbers, we must
The Preface.

ye repetitions (which for the most part bring a loathsome ease to the reader) it thought it better to put in the whole verse, than by omissions, or omissions, or repetitions, or omissions, or repetitions. And as concerning the commodity which the reader may gather by this my traveall (besides that which by yse and experience I am taught by these Tables, which for mine owne private study and exercise I wrote upon the Institutions heretofore set forth) I durst not affirm this much that they which are not exercised in treating the holy Scripture, and yet desirous to serve the Church of God, doe diligently endeavour themselves therunto, they shall finde a large and plaine way both with dexterity to expound the writings of the Prophets and Apostles, as also apply to apply the authorities here allaged, and such like to the edifying of the Church, which is the very end of the whole. And although wee want not good Commentaries to discover unto us the natural sense of the Scripture, which we doe now study and apply: yet because they who wrote the same, and who with good success have travealled therein, were contented with the plaine and sincere exposition of the text: none could tell by the yse of the said Commentaries alone (unless they were well practised in the principles of religion) how and to what common place they ought to apply the argument then in hand. But who can be so contented to yse this Table, when sooner he shall finde the places which he entreateth, he shall see how and to what end the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the adueraries, or to the reconciling of such places as seeme to be repugnant. And this shall be very commodious and profitable, not only for the amplifying of any argument, but also to satisfie them, which are desirous to be confirmed in the principal points of Christian Religion. For it is manifest how simple and slender is their oration and speech, which bring and allege nothing else, but as they read in the Commentaries: where the authors themselves (being most woorthie and well learned) doe chiefly desire breuitie, because the readers should yse and finde the common places themselves, to the ende they shoulde the more largely be applie to these things which in the Commentaries are but briefly expounded. Againes, for as much as we have not alwaies in readiness, what good authors have written upon the Scripture: and very few Commentaries upon some bookes, and namely upon this Institution, are to be found or bad: this Table expounding the obscure and hard authorities, shal greatly further and helpe the readers. For they shall either finde some readie interpretation, or some entrance whereby to search and finde out the true sentence. And as touching the translation, I tryst it shall not seeme strange to the reader, that I have rather followed the selfe same words, as they be in the Bible, than as they be allaged by Calvin in this his Institution. For he being a man most excellently well learned, and of great reading (as by his works doth appeare, how readie and familiar the Scriptures were to him) had not alwaies the bookes in readinesse, or lying open before him, when he wrote: neither was it necessarie that whatsoever he did assault out of the old or new Testament, he should express or write it in the selfe same worde: for it is sufficient, that the sense be faithfully retaine, and the true proprie of the wordes observed, and so to shew the caullings of all men, sauing such as will finde fault in that, which in the least part cannot be followed nor observed. Being therefore perswaded, that neither he himselfe will be offended, nor the reader mislike, if the sentences in the Bible be translated according to the Hebrew, as concerning the olde Testament, and according to the Grecce, as touching the new Testament: I have aduentured to assault the authorities of the Scriptures in another order (as concerning the worde) then they are allaged in this booke of Institutions. And therefore sometimes that which is recited in the thrise person, this Table doth express in the seconde, and so contrariwise: but yet so, that the sense and meaning is alwaies referre, which thing everie man shall easely perceive, if diligently and without haue judgement, he doe confere everie thing together: for else curious heads doe loose that fruite, which by aduised reading they might have and receive. And as concerning the names and numbers of the bookes, and of the Chapters of the olde Testament, we have not followed the common translation, but that which is most agreeable to the Hebrew. And therefore we doe aduertise the readers, that they doe not take the first booke of the Kings, for the first of Samuel: nor the seconde of Kings, for the seconde of the same Prophet: which is so done by them, who heretofore have quoted the Chapters in this imprinted booke, because they followed the Concordances of the Bible, called the great Concordances, which is collected according to the common translation: and by that meanes, as it may evidently appeare
The Table.

to all men some books of the Olde Testament are not lightly intituled: and the Psalms otherwise and in another order divided, than did the Hebrewes, And forasmuch as all the principal points of religion are in this Booke copiouslie and faithfully expounded, we may easilie refute the false opinions of the Aduersaries. Whosoeuer shall come to the reading thereof, either with a minde to learne, or a desire to profit: there is no doubt, but he shall very much profit himselfe, and helpe others: whose consciences he may so strengthen and assure, as they need not to quake in any point, because they be assured, that their Faith is grounded upon the firme foundation of the Prophets and Apostles, who wrote and spake, being inspired by the holy Ghost, who hath willed and commanded his most precious and deare word, to be read, heard, and handled, in all fear and reverence, without adding thereunto, or taking from the same: lest we be woorthily reproosed of our folly. Let us therefore, in all simplicitie and fear of God, read so wholesome and necessarie things, and dayly proceed therein, in the grace and knowledge of God, who onely is the Saviour, head and Doctor of the Church: To whom now and for ever be all glory. Calend. M. A.D. 1562.

The Table of all

the things contained in this Booke

or Volume.

The first number signifieth the Booke, the second the Chapter, the third the Section.

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20.2 And he said of Sarai his wife, she is my sister.

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18 For God did shew euery wemb of the house of Abimelech, for Sarai the wife of Abram.

21.1 And Sarai conceived, and bare a sonne to Abram in his age.

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24 And Abram said, I will sweare.

25 And Abram blamed Abimelech, for the well of water which his servants took away by force.

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6. For if thou were strong against God, how much more shalt thou prevail against men? 1.14.5
7. Jacob asked him, tell mee what is thy name? he answered, why dost thou seek after my name the which is marvellous? and he blessed him in that place. 1.13.10
8. And Jacob called the name of that place Phanuell, saying, I sawe the Lord face to face, and my soule is fast. 1.13.10
9. And he going forth worshipped prostrate on the earth seven times, until his brother drew nigh. 2.10.12
10. Jacob understood that he had raisid his daughter Dinah. 2.10.12
11. Simeon and Levi the brethren of Dinah went into the citie boldlie with their swords and all the male being slain, &c. 2.10.12, 4.1.24
12. You have troubled me, and have made mee bee hated of the Chananites and Pharesites inhabiter of this country. 2.10.12
13. But her soule departing for griefe, & death being now at hand, she calleth, &c. 2.10.12
14. Ruben went, and slept with Bilhah the concubine of his father, that was not unknowne vnto him. 2.10.12, 4.1.24
15. And the Madianites Merchants passing by, they drew him out of the Ceterne, they sold him to the Ishmaelites for twenty pieces of silver money. 4.1.24
16. They took his coat, sending them which bare it to his father, &c. 2.10.12
17. Therefore the woman conceyved at one
The Table.

one copulation, &c. 2.10.12 & 4.1.42

42. 6 The brethren of Joseph came and did reverence unto him. 1.12.3

36 You have made me to be without children: Joseph is not alive any more, Simeon is holden in chains and you carry Benjamin away: all these evils hath fallen on me. 2.10.12

43.14 My omnipotent God make him favourable towards you, & that he let loose with you your brother that he holdeth in chains and this Benjamin: for I shall be as once destitute without children. 2.10.13

45.8 I was not sent hither by your counsel, but by the will of God. 1.17.8

47.7 And Jacob saluted Pharaoh. 1.11.15

9 The dates of the Pilgrimage of my life be 130, yeeres: few and euill. 2.10.12. And they came not unto the dates of my fathers, in the which they were pilgrimes. 2.10.13

29 Thou shalt keep peace and shalt deal prudently with me, that thou bury me not in Egypt. 2.10.13

30 But I will sleepe with my fathers: and thou shalt carry me from this coutrie, and put thou mee in the sepulchre of my Ancestors. 2.10.13 & 3.2.5.8

31 Who sweareth, Israel worshippes the Lord, turning the head of the bed. 1.11.15

48.14 And Israel stretching out his right hand, put it on the head of Ephraim. 4.3.16

16 The Angel which hath delivered mee from all euils, blest these boyes. 1.14.6

And let the names of my fathers Abraham and Isaac be called upon them. 3.20.

19 But his younger brother shall be greater than he, and his seed shall grow into nations. 5.2.2.5

49.5 Simeon and Levi brothers warlike vessels of iniquitie. 1.8.4

9 Juda the shep of a Lyon: my son thou ascendest to the pray, being full thou didst lie as a Lyon, and as a shee Lyon who shall raise thee? 1.8.4

10 The Scepter shall not be carried away from Juda, neither the Captayne from his home, vntill he come that is to be sante, & he shall be that the Gentiles looke for. 1.8.7

18 I will looke for thy salvation O Lord. 2.10.14

50.20 You have imagined evil of me, but God will turne that into good, that hee might exalt me as you see presently. 1.17.8

25 When God shall visite you, carry away with you my bones from this place. 2.10.13

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2.12 Hen hee looked here and there, and saw that no body was present, he hid the Egyptian which he broke or killed, in the sand. 4.20.10

32 And the Lord appeared vnto him in a flame of fire from the midst of a bramble bush. 4.17.24

6 I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob. 2.8.15 & 2.10.9

8 I haue come downe that I may deluer them from the hands of the Egyptians, & that I may bring them out of that coutrie. 4.20.30

10 But I came, that I might send thee to Pharaoh, that thou mightest lead away my people. 4.8.2

14 Which is sent me vnto you. 1.13.23

21 I will giue suor vnto this people before the Egyptians, and when you goe forth you shall not goe forth emptie. 1.17.7

43 And the Lord saide, throwe it on the earth, he threw it, and it was turned into a snake. 4.17.15

11 Who hath made the mouth of man or who hath framed the dumme and deafe, the seeing and the blinde? not I? 1.13.14

21 See thou doe all things openly before Pharaoh which I haue put into thy hands, I will harden his heart, and he shall not let the people go. 2.4.4 & 3.14.13

I will harden his heart, and he shall not let the people go. 1.18.2

25 Sephora tooke therefore a sharpe stone, and circumcised the vn circumcision of her sonne. 4.15.22

67. And I will take you vnto me for a people, and I will be your God. 2.10.8
Aaron took Elizabeth to wife the daughter of Aminadab, the father of Na:"<b>hason, which bare vnto him Nadab, and Abun, and Eleazar, and Ithamar.</b> 2.13.3

7.1 And the Lord spake vnto Moses, behold, I have ordained thee the God of Pharaoh, and Aaron thy brother shall be thy Prophet. 1.13.9

3 But I will harden his harte, and will multiple my signes and wonders in the land of Egypt. 1.18.2. & 2.4.3 & 2.4.4

10 Aaron took his rodde before Pharaoh and his feruants, and it was turned into a snake. 4.17.15

11 Pharaoh called his wise men and chanteres, and they made vnto him like-wisw certaine wonders through Egypttiacall inchaunementes. 1.8.9

12 And they in like manner cast forth their roddes, which were turned into dragons, but the rod of Aaron deuoured their rods. 4.17.15

8.15 But Pharaoh seeing that quietnes was given him, he made his harte worse. 1.18.2

10.1 And the Lord said vnto Moses, goe in vnto Pharaoh, for I have hardened his harte, and the harte of his feruantes, that I may make these tokens on him. 2.4.4

11.3 The Lord will give faviour to his people before the Egyptians. And Moses was a great man in the Countrey of Egypt before the feruantes of Pharaoh and all the people. 2.4.6

12.5 It was a Lambe without spot, a hee Lambe of a yeere old. 4.16.31

26 And when your children shall say vnto you, what religion is this? 4.16.30

43 This is the religion of passing over, euery stranger shall not eate thereof. 4.17.22

46 Neither shall you breake the bones thereof. 1.16.9

13.12 Sanctifie to me euery first borne that doth open the wombe amongst the children of Israel, as well of men as of beast, for they be all mine. 4.16.31

14.19 And the Angell of the Lord, lifting vp himselfe, which did go before the campe of Israel, went after them. 1.14.6

21 And when Moses had extended his hand against the sea, the Lord tooke it away, a mightie winde blowing and burning all the night, &c. 4.15.9

26 And the Lord said vnto Moses, stretch out thy hand over the sea, that the waters may returne to the Egyptians and upon the chariots and horsemen of them. 4.15.9

31 The people feared the Lord and beleuved in him, and in his feruante Moses. 4.8.2

15.3 The Lord as a champion, omnipotent in his name. 1.13.24 & 4.17.23

16.7 And in the morning you shall see the glory of the Lord, I haue heard you murmuring against the Lorde. But we what be we that you doe murmuring against vs priuily. 1.8.5

14 And when the dew was ascended that was fallen, behold upon the upper part of the earth there appeared a little thing in a manner of the likenesse, &c. 4.17.34 & 4.18.20

17.6 Beholde, I will stand there before thee vpon the rocke Horeb, and thou shalt strike the rocke, and water shall procede there from, that the people may drinke. 4.17.15 & 4.17.21 & 4.18.20

15 And Moses did build an Altar, & called the name thereof Iehova Nissi. 1.13.9

18.16 And when there shall be any disputa[tion amongst them, they shall come vnto me, that I may judge between them, and that I may shewe the Commandements of God and his lawes. 4.11.8

19.5 You shall be vnto me as the treasure and best of all the people, for all the earth is mine. 4.16.13

6 And you shall be vnto me a kinglie Priesthoo[d, and a holy peole. 2.7.1

16 And now the third day was come and it waxed bright in the morning, and behold thundering began to be heard, and lightenings to flah, and thicke cloudes to cover the hill, and the found of the trumpet did make a noise very vehemently, and the people did feare which were in the tentes. 1.8.5

20.3 Thou shalt not have strainge Gods before me. 1.13.24

4 Thou shalt not make to thy selfe a graven image, neither any likenesst that is in heauen, aboue the earth, neither that
is in the earth beneath, neither of those things that be in the waters beneath the earth. 1.11.1. & 1.11.12. & 11.13.24
5 Thou shalt neither worship them nor serve them; I am thy mighty Lord God, jealous, visiting the iniquity of the Fathers upon the children, to the third and fourth generations of them that hate me.

6 And being merciful unto thousands of them that love me and keepe my Commandments.

4.10.9
13 Thou shalt not kill.

2.18.10.10
24 In which shall be the memorie of my name, I will come to thee and bless thee.

4.1.5
21.13 But he that hath not lien in wait, but that God hath given him into his hands, &c. 1.16.6. & 1.18.3

17 He that shall curse his Father or Mother, shall die the death. 2.8.36

22.1 If any man shall have stolen an Oxe, or a sheape, and shall have killed him or sold him, he shall restore sixe Oxen for one Oxe, and four Sheepe for one Sheepe. 4.20.16

8 If the theefe be not found, the master of the house shall be brought to the Judges, and he shall sweare that he hath not &c.

4.20.4
11 An othe shall be betwene them, that he hath not stretched out his hand to the thing of his neighbour. 2.8.26

26 Thy tithes and first fruits, thou shalt not flake to pay.

3.7.5
23.1 Thou shalt not admit a lie, neither shalt thou ioyne thy hande, that thou shouldst beare false witness for the wicked.

2.8.47
4 If thou shalt meete the Oxe or Ass, of thy enemy going astray, bring him backe unto him.

2.8.56
5 If thou shalt see the Ass of him that hateth thee, lie under his burden, thou shalt not passe by, but shalt lift it vp together with him.

2.8.56
12 That thy Oxe and thy Ass may take rest, and that the fonne of thy hand maiden may be refreshed, and the stranger.

2.8.32
13 And ye shall not sware by the name of outwvde Gods, neither shall it be heard out of your mouth. 2.8.25

19 Thou shalt carie the first of thy fruits into the house of the Lord thy God. 3.7.5

20 Behold I will send my Angel, which may goe before thee, and may keepe thee in the way, and may bring thee into the place which I haue prepared. 1.14.6

24.18. And Moses entering the middest of the cloud, ascended into the hill, and was there 40. days and 40. nightes. 1.8.

5.4.12.10
25.17. Also thou shalt make a mercy seat of fine golde, two cubites and a halfe long, and one cubite and a halfe broad.

1.11.3
18 Thou shalt also make two goldé Cherubines beaten out on both sides of the Oracle.

1.11.3
20 Thou shalt couer both the sides of the mercy seat, stretching out their wings, and couering the Oracle, and their faces one to another, to the mercy seat wards, by the which the Arke is couered: in which thou shalt put the testimonie that I shall giue thee.

1.11.3
40 Looke in and doe according to the example which was showed thee in the mountain.

2.7.1. & 4.14.20
28.9 And thou shalt take two Onix stones, and thou shalt graue on them the names of the children of Israel.

3.20.18
10 Six names in one stone, and the other five on the other stone, according to the birth of them.

3.20.18
12 And Aaron shall carrie the names of them before the Lord, upon either shoulder, for a remembrance.

3.20.18
21 And the stones shall be according to the names of the children of Israel, according to their names, grauen as signets, every one according to his name, and they shall be for the 12. Tribes.

3.20.18

29.9 And thou shalt gird them with girdles, both Aaron and his fonnes, and thou shalt put on them bonets, and they shall be Priests to me by a perpetual religion.

2.8.9
36 And thou shalt offer a calfe every day for reconciliation, and thou shalt cleanse the Altar, &c.

2.17.4. & 4.18.13
30.10. And Aaron shall make reconciliation.
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The Lord hath called by name Beseelcl the sonne of Fvi, the sonne of Hur of the Tribe of Indab.

And a cloud did cover the Tabernacle, the majesty of the Lord glittering and shining.

1.2 W Hosioetue of you shall offer a sacrifice vnto the Lord, yee shall offer it of cattel, as of Beeees and of sheepe.

4 And he shall put his hand vpon the head of the sacrifice, and it shall be acceptable and profitable for his atonement.

5 And he shall offer vp the calfe before the Lord.

4.2 A foule when it shall sinne through ignorance in any of the commandements of the Lords, &c.

5.13 And the priest shall make an atonement for him as touching his sinne, that he hath sinned in one of these points, and it shall be forgiven him, &c.

8 And all the multitude being gathered together before the door of the Tabernacle, hee washed Aaron and his sons.

11.44 Be you holy because I am holy.

16.2 Speake vnto Aaron thy brother, that he enter not euerly time into the sanctuarie that is betweene the veile before the pro- mitorie, &c.

And Aaron putting both his hands vp- on the loe Goare, confessed at the iniquities of the children of Ifraell, &c. 3.4.10

The which things if a man doe, hee shall live in them. 2.8.4. & 2.17.5. & 3.14. 13. & 3.17.3

None shall come neere any of the next of his blood that he should reveale their shamefuenes.

19.2 Be you holy, because I the Lord your God am holy.

12 Thou shalt not forswear in my name, neither
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Neither shalt thou defile the name of thy God; I am the Lord, &c. 28.24
16 Thou shalt not be a false accuser nor a whisperer amongst the people. 28.47
18 Thou shalt not seek nescience, neither shalt thou be mindful of the wrong of thy Citizens to thee. 28.56. & 4.10.
31 You shall draw away your promises from them that work with spirits, neither enquire you any thing of soufiphayers that you should bee polluted by them. 4.15.
20.6 The soule which followeth after conjurers and soufiphayers, and goeth a whooring after them, I will put my face against him, &c. 18.5.
7 Sanctifie your selues and bee you holy, because I your Lord God am holy. 4.19.
9 He which curseth his father or mother, shall die by death. 28.36
26.3 If you shall wakke in my waies, and shall keepe my commandements, and do them. 25.10
4 I will give you raine in his time. 116.5.
12 I will wakke amongst you, and I will be your God, and you shall be my people. 2.10.8
20 Your strength shall bee consumed, in vaine, the earth shall not bring forth her fruit, neither the trees, &c. 3.20.44.
23. Yet if by these you will not receive my disciplaine, but will wakke contrarie vnto me. 117.8.
26 Afterwardes I shal have broken the staff of your bread, in such sorte, that ten women may bake bread in one oven, and they shall defuer them by weight, &c. 3.20.14.
33 But you I will dispersse amongst the nations, and I will draw out a sworde after you, and your land shall be deseret, &c. 2.11.
36 And such of you as shal remaine, I will cause feare in your hearts. 118.2. & 2.4.

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6.5 All the while of his sepration, the razor shal not passe oute by his head. 4.19.26
18 Then the Nazarite shall be shauen before the doore of the Tabernacle of promises, by the lockes of his consecration, and he shall take his haires and put it vpon the fire. 4.19.26
9.18 All the daies that the cloud did stand vpon the Tabernacle, they did erect their tentes there according to the commandement of the Lord. 4.15.9
11.9 And when the dew did fall by night vpon the campe, the Manna did fall together with it. 1.8.5
18 Be you sanctified, to morrow you shall eate flesh. 3.20.51
31 A winde going out from the Lorde, brought quales from beyonde the sea. 16.7.
33 As yet the flesh was betweene their teeth, neither as yet was chawed, and behold the wrath of the Lorde was flourd among his people, &c. 3.20.51
12.1 Moses and Aaron spoke against Moses for his wifes face, which was an Ethiopian. 18.4.
14.43 The Amalekites and Chaneanites are before you, by whose sword you shall fall, for because you would not stay your selues vpon the Lord, neither will the Lord be with you. 25.11.
15.32 It came to passe when the children of Israel were in the desert, and had found a man gathering sticke sa on the Sabbath. 28.29.
16.14 Command all the people, that they be seprated from the Tabernacles of Chore,Dathan, and Abiron. 18.5.
20.10 The multitude being gathered before the rocke, he said vnto them, harken you rebels and infidels, whether or not shal we bring you waile out of this rocke? 18.5.
26 And when you shall have stripped the father from his garment, clothe Eleazar his sonne with it. 4.3.15.
21.8 Make a brazen serpente, and put him for a signe, whosoever being strucken and look vpon him, shall live. 4.18.20.
9 Moses made therefore a brazen serpente, and set him for a signe, the which when they that were strucken did behold, they were healed. 2.12.
23.10 Let my soule die the death of the righteous,
righteous, and let my last ende bee like theirs. 2.10.14
19 God is not as man, that he should have, nor as the sonne of man that he should be changed. 1.17.12
28.2 These be the sacrifices that you should offer, two Lambes of two yeeres olde without spot, daily for a continuall sacrifice. 4.1.5

DEUTERONOMIVM.
1.16. Hear them, and judge you that is right, whether he be a citizen or stranger. 4.4.20 4.5.9
39 Your little ones whom you said should bee carried captives, and your sons which this day knowe not good from eueil, they shall enter in. 4.16.19
2.30 The Lorde thy God will harden his spirit, and will make his hart obstinate, so that he shall be deluered into thy hands. 1.18.2 & 2.4.3 & 2.4.4
4.2 You shall not add to the word which I speake vnto you, neither take there from. 4.9.2
7 Neither is there a nation so great, which hath the gods lo at hand, as our God is at hand at euery of our requestes. 3.24.15
9 Keepe thy selfe therefore and thy soule carefully, that thou forget not the wordes that thy es have 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, which did burne to heauen, there was therein darkenesse, cloudes, and mistes. 1.11.3
15 Keepe your soules therefore carefully, you have not anie likenes in that day that the Lorde spake vnto you. 1.11.2
16 Leaft that being deceived, you shoulde make vnto your selues some grauen similitude, or image of male or female. 2.8.17
17 The likenes of evry beast that bee vpon the earth, or of flying birds under the heauens. 2.8.17
14.14 That thy seruant and handmaid may rest as well as thou. 2.8.32
17 Thou shalt not kill. 4.20.10
6.5 Love the Lorde thy God with all thy hart, and with all thy strength. 2.7.5 & 2.8.51 & 3.19.4
13 Thou shalt feare the Lord thy God, and servie him onely, and thou shalt sweare by his name. 2.8.25
16 Thou shalt not tempt the Lorde thy God, as thou temptest him in the place of temptation. 4.13.3
25 He will have mercy vpon vs, if we doe keepe and doe all his commandements before our Lorde God as he hath commanded vs. 3.17.7
7.6 Because thou art a holi people vnto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldest bee vnto him a peculiar people of all the people which be on eu earth. 2.8.14
7 Not because you did exceed in number the rest of the nations, is the Lord joined vnto you and hath chosen you, when as you be the leaft of all nations. 3.22.5
8 But because the Lord loued you, and did keepe his oath that hee swore to your fathers, &c. 3.22.5
9 And thou shalt know, because the Lord he is the strong God and faithfull, keeping couenant and mercy with them that loue him, and with them that keepe his commandement. 3.17.5
12 If after you shall heare these judgments, you shalke keep and doe them, the Lorde thy God will keepe the couenant and mercie with thee, which he swore to thy fathers. 3.17.1
13 And hee will loue thee, and blesse and multiply the fruite of thy wombe, and the fruite of thy lande, &c. 3.17.1
8.2 And thou shalt remember all thy journey by the which the Lord thy God leade thee for these yeeres by the desert, that hee might affliet thee and prooue thee. 3.20.46
3 That hee might shewe thee that man liueth not onely by bread, but by euery word that goeth out of the mouth of the Lord. 1.16.7 & 3.20.44
9.6 Know thou therefore, the Lorde thy God gave thee not this good country for to possesse for thy rightouenes sake, when as thou art a people of a most hard necke. 3.21.5
10.12 And
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10.12 And now Israel, what doth the Lord thy God require of thee, but that thou shouldest fear the Lord thy God, &c...
2.8.51

14 Lo, behold the heaven, and the heaven of heavens, the earth, and all that is in them be the Lord thy God's.
2.11.11 & 3.2.1.5

15 And yet notwithstanding the Lord was joined unto thy fathers, and loved them, and chose their seed after them, &c.
3.2.28

16 Circumcise therefore the uncircumcision of your hearts, and harden not your necke any more.
2.5.8 & 3.3.6 & 4.16.3 & 4.16.21

20 Thou shalt fear the Lord thy God & shalt serve him only, thou shalt cleave unto him, and shalt swear by his name.
2.8.25

11.26 Lo, I put before your sight this day a blessing and a cursing.
3.17.1

12.13 Beware thou offer not thy burnt offerings in every place that thou shalt see.
4.2.9

14 But in that place that thy Lord God hath chosen, in one of thy tribes there thou shalt offer thy offerings, and thou shalt doe whatsoever I command thee.
4.2.9

28 Keepe and harken to all that I command thee, that it go well with thee, and thy children after thee for euer, &c.
2.8.5

32 Thou shalt not add nor diminish any thing.
4.10.17

13.3 The Lord thy God prooued you, that it might appear, whether ye loved him or not with all your heart, and with all your soule.
3.20.46

14.2 Thou art a holy people to the Lord thy God, and hee chose thee, that thou mightest be to him a peculiar people, out of all the nations of the earth.
2.8.14

16.10 And thou shalt celebrate the holy day of weeks vnto the Lord thy god a willing offering of thy hands, which thou shalt offer according to the blessing of the Lord thy God.
2.18.8

19 Thou shalt not respect persons, nor take bribes, because bribes do blind the eies of the wife, and doe change the wordes of the just.
4.20.9

17.8 If thou shalt perceive hard and doubtful judgement betwene blood & bloud, and cause and cause, &c.
3.4.4

9 Thou shalt come vnto the Priest of the Leuites, and to the Judge that shall bee at that time, and thou shalt seekke of them,
&c.
3.4.4 & 4.8.2

11 And they shall teach thee according to that lawe, and thou shalt followe their judgement.
4.8.2

12 Whosoever shall be proude, not willing to obey the government of the Priest, which that time serueth before the Lord the God, by the sentence of the Judge that man shall die, and thou shalt take away cuill from Israel.
4.8.2

16 And when he shall be ordained, he shall not encreafe his horse, neither shall he carry the people backe into Egypt.
4.20.9

18.11 Neither he which seeketh the truth at the dead.
3.5.6

13 Thou shalt be perfect and without spot with thy Lord God.
2.8.5

15 The Lord thy God will raise vp a Prophet vnto thee of thy nation, and of thy brethren like vnto mee, him thou shalt heare.
4.1.5

19.19 They shall guie vnto him, as he had thought to haue done vnto his brother.
4.20.16

21 If a man shall beget a contumelious and stubborne sonne, which will not be ruled by his father or mother, and shall comemne 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 will turne his curse into a blessing, because he did loue thee.
3.21.5

14.13 But by and by thou shalt restore vnto him his pledge before the sunne set, that sleeping in his garment he may bleffe thee, and that thou maieft haue righteoufnes before the Lord thy God.
3.17.7

26.18 Behold, the Lord hath chosen thee this day, that thou shouldest be vnto him a peculiar people, as hee tolde thee, and that thou mightest keepe all his precepts.
2.8.14

27.26 Cursed bee hee that doth not abide
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by the words of this law, and that doth not throughly doe them in worke. 2.7.5 & 2.7.15. & 2.16.6. & 3.11.19. & 3.1.2.1. and 3.1.13. & 3.17.1. & 3.17.9. 

1. If thou shalt heare the voice of the Lord thy God, that thou doe and keepe all his commandements that I command thee this day, the Lord thy God will make thee excellenter than all nations that dwell on the earth. 1.17.8. & 2.5.10. 

2. All these blessings shall come upon thee, and shall overtake thee if thou shalt hearken to those precepts. 2.8.4. 

12. The Lord shall open his best treasure, the heaven, and he shall give raine vnto thy land, &c. 1.16.5. 

29. And alwaies thou shalt suffer reproch, and thou shalt be oppressed by violence, neither haft thou any to deliuer thee. 4.20.25. 

36. The Lord shall leade thee and the king which thou dost ordaine ouer thee, into a nation which thou dost not knowe, neither thy fathers, &c. 2.11.1. 

65. For the Lorde shall giue vnto thee a farsaull hart, and failed eies, and a foule consumed with greefe. 2.4.6. 

92. You haue seene all that the Lord did before you in the land of Egypt &c. 2.2.20. 

4. And the Lord gaued not vnto you an understanding hart, and seeing eies, and ears which might heare, vntill this present day. 2.2.20. 

18. Least there bee amongst you a man or woman, or familie, or tribe, whose hart this day is contrarie from the Lord our God, that it should goe and serue, &c. 3.17.5. 

19. And when hee hath heard the wordes of his othe, hee blefle his felpe in his hart, saying: Peace shall bee vnto me, and I will walke in the wickednesse of my hart: and so he take with drunkennesse thirst. 3.17.5. 

20. And the Lorde shall not forgive him, but then most of all shall his rage fume and his zeal against that man, and all the curses shall light vpon him that are written in this booke. &c. 3.3.7. 

29. The secret things belong vnto our Lord God, but those that bee manifefst, vnto vs and our children for ever, that we may doe evry thing of this lawe. 1.17.2. & 3.21.3. 

30. And thou shalt returne vnto him, and thou shalt be obedient vnto his government, as I have commaunded thee this day, with thy children, &c. 3.3.6. 

3. The Lord thy God shall bring thee back from thy captuitive, and hee shall haue mercie of thee, and hee shall gather thee together againe from amongst all the nations amongst whom hee had scattered thee. 4.1.24. 

6. The Lord thy God will circumsice thy hart, and the hart of thy seede that thou maift love 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 that hee keepe his precepts and ceremonies which be commaunded in this lawe, &c. 1.7.5. 

11. The commandement that I doe commaund thee this day, is not aboute thee, neither a faire off. 2.5.12. 

13. Neither is it yet beyonde the sea, that thou shouldst fly: who of vs shall goe over the sea and fetch it vs, that we may heare it? 2.5.12. 

14. But the worde is very neere vnto thee, in thy mouth and hart, that thou maieft doe it. 2.5.12. & 3.24.3. 

15. Consider that this day I haue put before thy sight life and good, and contrariwise, death and euill. 3.17.1. 

19. I doe call heauen and earth this day to witnesse, that I haue put before you, life and good, blessing and cursing: choose therefore life, that thou maieft live and thy seede. 2.5.4. & 2.7.3. 

32. They have corrupted themselves toward him by their vice, not being his children, but a sordoward and crooked generation. 1.8.6. 

8. When the almightie divided the nations, when he seperated the sonnes of Adam, hee appointed the bounds of the people, &c. 2.11.11. & 3.21.5. 

15. The welbeloved is waxen fat: he hath kicked, being swolen vp with fat, hath forsaken God his maker, &c. 3.8.5. 

17. They haue offered vp to devils, and not to God. 4.13.17. 

21. They haue prouoked mee with that which.
The Table.

father of Abraham, and the father of
Necbar and they feared strange gods. 11.8. & 3.24.2
3. Itooke your father Abraham from the
borders of Mesopotamia, and I brought
him into the land of Chanaan, &c. 3.24.2

I. V. D. G. E. S.

2.1. And the Lord went vp from Gilgal
to a place of, &c., 1.14.2
18 And when the Lorde had raifed vp
them judges, in those daies, he was moo-
ued with compassion, and did heare the
grones of their afflictions, &c. 3.3.25. &
3.20.15
19 Yet after the Judge was dead, they
were turned, and they did much woofe
than their fathers did, following strange
gods. 3.3.25
3.9 And they cried vnto the Lord, which
raifed vnto them a fauour, and hee deli-
tered them. 3.20.15. & 4.20.30
12 And the children of Israel began a-
gaine to doe cuill in the light of the Lord.
3.20.15
15 And afterwaides they cried vnto the
Lord, which raised them vp a fauour, &c.
3.20.15

6.11 The Angell of the Lorde came and
sate vnder the Oke. 1.14.6
14. And the Lorde looked vpon him and
said: go in this thy strengthe and thou shalt
deliver Israel from the lande of the Med-
ian, 1.13.10. & 1.14.5
24 But the spirite of the Lorde clothed
Gedion, who sounding a trumpet, called
together the house of Abiezer that it
should follow him. 2.2.17
27 I will put this fleece of wooll in the
threshing place: if deaow shall bee in the
onlye fleece, & dreisse on al the ground,
&c. 4.14.18

8.27 And Gedion made thereof an Ephod,
and put it in his citie Ephra, and all Israel
went a whooring there after it, which
was the destruction of Gedion and his
house. 4.10.25
9.20 But if rowwardly, let fire come southe
from Abimelech, and confume the inhabi-
tants of Sechem, and the towne of Mello,
&c. 3.20.15
11.30 Jephthe vowed a vow vnto the Lorde,
saying:
The Table.

saying: if thou shalt deliver the sons of Amon into my hands, &c. 4.13.3
13.10 Behold, the man appeared vnto mee which I did see before. 1.14.6
16 To whom the Angel answered, if thou compell me, I will not eate of thy bread, but if thou wilt make burnt offering, offer that vnto the Lord. 1.13.10
28 Why dost 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 vp on the ground, offering it vnto the Lorde. 4.10.25
22 We shall die the death, because we have seene the Lord. 1.13.10 & 1.14.5
23 If the Lord would kill vs, he would not have received a burnt offering & meate offerings at our hands. 1.11.10
16.28 O Lorde my God bee mindfull of me, and give me nowe mine old strength, that I may reteigne mee of my enimies. 3.20.15
21.15 In those daies there was no king in Israel, but euer one did that that seemed right in his owne eyes. 4.20.9

R V T H.
3.13 If he will not haue thee, I will take thee without any doubt: The Lord liueth. 2.8.27
1.13. Bt Anna spake in her hart and onely her lips did moue, and her voice was not at all heard, wherefore Hal thought she was drunken. 3.20.33
2.6 The Lorde doth kill and quicken, hee doth lead into hell and bringeth backe againe. 3.20.52
9 He will keepe the feece of his fainte: and the wicked shall keepe silence in darkenesse. 2.18.18
10 And he will giue rule vnto his king: and he will exalt the homes of his appointed. 2.6.2
25 And they heard not the voice of their father, because the Lord would kill them. 1.18.3 & 3.24.14
34 And this shall be a signe vnto thee, that shall come vpon thy two sons, Ophne and Phinees: they shall die both on one daie. 1.18.1
9.8 And you shall see, and if so it goe vp by the way of his coasts against Bethlames, he will did this great euill, &c. 1.16.9
7.3 If you do turne vnto the Lord with all your harts, put away the strange Gods from amongst you, Baalim and Astaroth, and prepare your harts vnto the Lorde, &c. 3.3.5
6 And in that day they fasted, and they said there: wee have sinned against the Lord. 4.12.17
17 He built there an altar to the Lorde. 4.10.25
8.7 They haue not cast off thee, but me that I should not rule over them. 4.20.6
11 This shall be the right of your king which shall rule you, hee shall take your sonsnes and put them in his chariots, &c. 4.20.26
10.6 And the spirit of the Lord shall come vpon thee, and thou shalt prophetic with them, and thou shalt bee changed into another man. 2.2.17 & 2.3.4
9 Therefore when he had turned his back to go from Samuel, God gaue him another hart, and all these signes chanced in that day. 3.2.12
26 Saul also went home to Gibeah, & with him part of the army, whose hart God had touched. 2.2.17
16.6 Then the spirit of the Lord came vpon Saul, when he heard these words, &c. 2.4.6
15 And all the people arose in Gibeah, and made Saul their king, before the Lorde, &c. 1.8.6
12.2 And the Lorde will not forfake his people, for his great names sake because the Lord swore hee woulde make you his people. 3.21.5
14.4 And Saul saide, God do so, and more alto vnto me, thou shalt die the death Jonathan. 2.8.24
15.11 It repenteth me, that I haue made Saul king, because he hath forsoaked me, & hath not done as I commanded him: and Samuel was sad, and cried vnto the Lord all night. 1.17.12 & 3.20.5
22 Whether will the Lord haue burnt sacrifice and offerings, and not rather that the voice of the Lord should be obeyed, &c. 4.10.17 & 4.18.9
23 For
The Table.

23 For rebellion is as the sin of witchcraft, & not to trust in the Lord as the sin of idola- 
trice, for that thou hast cast away the 
words of the Lord, &c. 3.4.33 & 4. 
10.17

29 For the triumphe in Israel will not 
sparre, either will he be changed by repen-
tance, neither is he man that he thuld 
repent. 
1.17.12

30 But he said, I have sinned, but honor me, 
I pray thee, before the seniors of my peo-
ple, &c. 
3.3.4

35 But Samuel did bewaile Saul: and it re-
pented the Lord that he had made Saul 
king over Israel. 
3.20.15

16.1 And the Lord said vnto Samuel, how 
long wilt thou bewaile Saul? seeing I 
have cursed him, as that he shall not reign 
&c. 
3.20.15

13 Samuel tooke therefore his hornes of 
oyle, and annointed him in the middlest 
of his brethren. 
1.8.7. & 2.2.17

14. And an euill spirit did vexe him from 
the Lord. 
1.14.17. & 2.4.5

18.10 And after another day, the euill spirit of 
God entred Saul. 1.14.17. & 2.4.5

19.9 And the euill spirit of the Lord was 
upon Saul, and hee fete in his houfe, and 
held a Tauerine in his hand, &c. 2.4.5

23.16 And Saul and his men went on the 
one side of the hill, and David and his men 
on the other side. 
1.16.9

27. And a messenger came vnto Saul, and 
saide: make haste and come, because the 
Philistines have invaded thy country. 
1.16.9

24.7 The Lord hekpe me, that I do not this 
thing vnto my Lord the annointed of the 
Lord, that I shoulde lay my hande vpon 
him, which is the annointed of the Lord. 
4.20.28

11. But mine eie hath spared thee: for I said 
I will not stretch out my hand against my 
Lord, because he is the annointed of the 
Lord. 
4.20.28

16.9 And David said vnto Abijai, kill him 
not: for who shall stretch forth his hand 
against the annointed of the Lord, and 
be blamleffe? 
4.20.28

12 All of them did sleepe, because the 
drountine of the Lord fell vpon them. 
1.18.2

23 The Lord shal reward every man accor-
ding to his righteousnesse and faithfulness, 
for the Lord hath delivered thee into my 
hands, &c. 
3.17.14

41.13 And they tooke their bones, and bu-
ried them in a grove at Jabes, and they fa-
fted feven daies. 
4.12.17

II. SAMUEL.

5.8. Thereforre it is frie in a proverbe 
the blinde and lame shall not enter 
into the temple. 
4.16.31

7.14. The which if he shal doe anie thing 
wickedly, I will correct him with the rod 
of men, and in the plagues of the sons of 
men. 
3.4.32

17 Because thou O Lord God of the hostes 
of Israel, haft revealed vnto thy ferauent, 
saying: I will builde a house to thee, &c.
3.20.13

28 Now therefore, O Lord God, thou art 
God, and thy wordes are true, thou haft 
spoke vnto thy ferauent these good things,
3.20.14

10.12 Be thou a flour man, and let vs fight 
for our people, and for the citie of our 
God, and the Lord will doe that seemeth 
good in his owne eies. 
1.17.9

11.4 David hauing sent messengers, 
brought her, who when she came vnto 
him, he slept with her. 
4.1.24

15 Hee wrote in a letter: put Vrita in the 
front of the battle where the greatest 
skirmish is, and forfake him, that being 
sotten he may die. 
Ibidem

12.12 Thou diist it priuily, but I will doe 
this in the fight of all Israel. 
1.18.1

13 And David said vnto Nathan, I haue 
sinned against the Lord. And Nathan said 
vnto David: the Lord hath put away thy 
shine, thou shalt not die. 3.3.4. & 3.4.10. & 3. 
4.31. & 4.1.14

14. Notwithstandinge for because thou ma-
deft the enimies of the name of god blasphe 
me for this thing, the son that is born 
unto thee shall die. 
3.4.33

16.10 The Lord hath commanded him 
that he should curse David, and who is it 
that dare say, why haft thou done so? 
17.8. & 1.18.1. & 1.19.4

22 Therefore they spread Abfolon a tent 
upon the top of the house, and he went in
in vsnto the conccbines of his father, be-
before all Israel. 1.18.4 & 1.18.4
17.7. And Chusuf faide vnto Absolon, it is not good counsell that Achitophel gaue
this time. 1.17.7
14. The profitable counsell of Achitophel is scattered abroad by the becke of the
Lord, that the Lorde might bring vpon
Absolon euill. 1.17.7 & 2.4.6
21.20 And he brought me forth into large-
nefle, he deliuered me because it pleased
him. 3.17.5
21. The Lorde hath giuen vnto mee acc-
cording vnto my rightoufnffe, and
according vnto the cleanneffe of my hands. 3.17.5
24.1. And the wrath of the Lorde was a-
gaine kindled against Israel, and he moo-
ued David against them in that he faide
vnto Iacob: goe number Israel and Juda.
1.14.18
19. But the hart of David stroke him after
he had numbred the people: and David
faide, &c. 3.5.4
20. And going forth, he worshipped the
king, groueling with his face towards the
carth. 1.12.3

I. KINGS.
1.16. Bethsabe bowed her felfe and wor-
shipped the king. 1.12.3
21. It shall come to passe, when my Lorde
the king shall sleepe with his Fathers,
my fonne and I shall bee countred offen-
ders. 3.11.3
2.5. Thou knoweft what Joab the fonne of
Seraua hath done vnto me, and what hee
hath done to the two captaines of the hoff
of Israel. 4.20.10
6. Thou shalt doe therefore according to
thy wisedome, and thou shalt not bring
his gray haires peaceable vnto the graue
4.20.10
8. Thou haft also with thee Semey the
fonne of Gera the fonne of Gemunu, of Ba-
 Harim, which cursed me with an euill
curfe, &c. 4.20.10
8.23. Which keepeft covenants and mer-
cies with thy fermann, which walke be-
fore thee with all their harts. 3.17.5
46. If they finne against thee (for there is not a man that finneth not) and being an-
grie thoufalt deliuer them vnto their
enemies, &c. 2.7.5 & 3.14.9 & 4.1.15
47. And if they fhall repent withall
their harts in the place of their captuiritie,
&c. 4.1.25
58. That he may bow our harts vnto him,
that wee may walke in all his waiets, and
that we may keepe his commandements
and ceremonies, &c. 2.5.9
11.12. Notwithstanding, in thy daies I
will not doe it for David thy fathers fake,
But I will rent it out of the hande of thy
fonne. 2.6.2
23. God flirred him vp an aduersarie, &c.
1.18.1
31. I will rent the kingdome out of Sali-
omous hands, and I will giue vnto thee ten
tribes. 1.18.1
34. Neither will I take the whole king-
dome out of his hande, but I will ordaine
him a captaine all the daies of his life for
Davids fake, &c. 2.6.2
39. And I will for this, affliet the feede of
David, but not for ever. 2.6.2
12.10. And the young men faide vnto him
which were brought vp together with
him, speake thus vnto this people, &c.
1.17.7
15. And the king harkened not vnto the
people, before the Lorde was aduersarie
vnto him, &c. 1.17.7 & 1.18.4 & 2.4.6
20. Neither did any followe the house of
David, but the tribe of Juda onely, &c.
1.18.4
28. Counfel being taken, he made two gol-
den calues, and laid vnto them: goe not
further vp to Jerusalem, behold thy gods
Israel which brought thee, &c. 4.2.8
30. And this thing turned to finne, for
the people went to worship euent to day.
4.20.32
31. And hee made a house in high places,
and priests of the rafcal of the people
which were not of the fonnies of Lemu.
4.20.32
15.4. But for Davids fake the Lord his God
gave him a light in Jerusalem, that hee
should raife vp his fonne after him, and
that he should eftablifh Jerusalem. 2.6.2
18.10. The Lorde thy God heeth, there is
no nation or kingdome into the which
my Lord hath not fent, &c. 2.8.37
41. And
The Table.

41 And Elias said to Ahab: come vp and eate and drinke, because there is a founde of much raine. 2.10.3
42 But Elias came vp vnto the top of Carmel, and he put his face groueling on the earth betweene his knees. 2.20.3
43 And he saide vnto his boy, goe vp and looke towrdes the sea : who when he went and saw and had beholde, he saide, there is nothing : and he saide vnto him againe returne seuen times. 2.20.3
4.9.(5 3.20-14
1.14.11
4.10.13
Out
3.2.3
A
who
1.
Thus
1.17.11
1.10.3
EUm
3.1.3a
x.ao.
for
S
41
43
4.8.1
4.8.1
4.8.1
1.18.4
1.18.4
1.18.4
3.1.3a
x.ao.
for
S

I. K I N G S.

5.17. And Naaman saide, as thou wilt: but I pray thee graunte vnto mee thy seruant, that I take the burden of two Asses of earth: for hereafter thy seruant will offer no burnt offering nor sacrifice to strange gods, but vnto the Lorde.
3.2.32
18 This is the onely thing that thou shalt pray vnto the Lorde for thy seruant, when my Lorde shall goe into the Temple, &c. 3.2.32
19 And hee saide vnto him, depart in peace, he went therefore from thence a furlong of ground. 3.2.32
6.15 Out alas maister, what shall we doe? 1.14.11
16 There be moe with vs than with them 1.14.12
17 Lord open the eies of this boy, that he may see. And the Lord opened the eies of the lad, & he saw, and beholde, a mountainfull of horfes and chariots of fire round about Elizei. 1.14.7,8,11
31 The Lord doe so, and so vnto me, if the head of Elizei the fonne of Saphat shall stand vpon him this day. 2.8.24
10.7 And when letters came vnto them they tooke the sonnes of the king, and flue fenentie men, &c. 1.18.4
10 Knowe now that there shall fall vnto the earth nothing of the worde of the Lorde the which the Lorde hath spoken, &c. 1.18.4
16.10 And when hee had seene the altar that was at Damascus, hee sent to Vria the prifte the paterne thereof, and the likenesse, according to the worke thereof. 4.10.23
17.24 The king of Assyria brought me fro Babylon and from Cutha, &c. 4.10.23
25 When they began to dwell there, they feared not the Lorde, and the Lorde sent lions vnto them that they might kill them. 4.10.23
32 Thus they feared the Lorde, and appointed out priftes out of themselves for the high places, &c. 3.2.13. & 4.10.23 & 4.15.2
33 And when they feared the Lorde they did serue also their Gods, according to the manner of the people from whence they were brought, &c. 3.2.12
34 Euen vnto this present day they followe the ancient cultome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13
19.4 And make praiere for the rest that be found. 3.2.13
35 It came to passe in that night, the Angel of the Lorde came and stroke in the campe of the Assyrians one hundred fourescore and five thousand. 1.14.6
20.1 Set thy house in an order, for thou shalt die and not lue. 1.17.12
2 Then
The Table.

Then Ezekiel turned his face to the wall, and he prayed to the Lord. 3.3.4

1 Then I beheld thee, Lord remember I pray thee, how I have walked before thee in truth and in a perfect heart, and have done the thing that thou likest of. 3.14.19 & 3.20.10

Behold, I have healed thee, the third day thou shalt go up to the Temple of the Lord. 1.17.12

Wilt thou that the shadow goe forwards two degrees, or that it go back ward so many. 4.14.18

And Isaiah called upon the Lord and he brought backe the shadowe by the lines by which it went down into the clocke of Abaz. 1.16.2

And he built Altars in the house of the Lord, of which the Lord spake, I will put my name in Jerusalem. 4.10.23

Moreover Manasses shedde innocent blood overmuch, till he filled vp Jerusalem into the mouth. 3.24.11

And he did the thing that pleased the Lord, and he walked in all the ways of his Father David, and declined not neither on the right hand, nor left. 4.10.23

And Hezekiah the high Priest gaue into Saphan the Scribe, I have found the book of the Law in the house of the Lord, and Hezekiah gaue it to Saphan the Scribe, and he read in it. 1.8 8

1. CHRONICLES.

And the footstooles of our God. 4.1.5

2. CHRONICLES.

See what you doe, said he: you do not execute the judgment of man but of the Lord. 4.20.4 & 4.20.6

The 2. of Esdras, otherwise called NEHEMIAH.

And after that I had heard these things, I faine downe and wept and I bewailed many daies, and did fast and pray before the face of the God of heaven. 4.1.2.16

I pray the Lord God of heaven, mighty, great, and terrible, which keepest covenant and mercie with them that love thee, &c. 3.17.5

We have beene carried away by vanities, and have not kept thy Commandements, ceremonies, and judgments, which thou commandedst vnto thy servant Moses. 3.4.11

And declarest vnto them thy Sabaoth to be sanctified. 2.8.29

I O B.

1.6 Now on a day when the children of God came before the Lord, Sathan was also amongst them. 1.14.17 & 1.14.19 & 1.18.1 & 2.4.5

The Lord said therefore to Sathan, behold, all things that he hath be in thy handes, only stretch not out thy hand upon him. 1.17.7

And he speaking, there came an other and said the Chaldees made three bands and invaded thy Camel, and carried them away, and killed the boyes with the sword, and I alone haue fled that I may tell it thee. 2.4.2

The Lord hath giuen, the Lord hath taken away, the name of the Lord be blessed. 1.17.8 & 1.18.1 & 1.18.3 & 2.4.2

And Sathan came amongst them that he might stand in the sight of the Lord, 1.14.17 & 1.14.19 & 1.18.1

Whether shall a man be justified in comparison of God, or shall a man be purer than his maker? 3.1.2.1

Behold, they which err him be not defiled: And he found wickednes in his Angels. 3.1.1. & 3.17.9

How much more, they which dwell in houses of clay, which have an earthly foundation, shall be confounded even as a moth. 1.15.1 & 1.15.2 & 3.12.1

Blessed is the man that is corrected of the Lord: reprooue not therefore the correction of the Lord. 3.4.32

I know for a truth that it is so: And that man shall not be justified in comparison of God. 3.12.2

If I would justify myself, my mouth shall condemn me: If I would shew my selfe innocent, he should make me manifest to be wicked. 3.12.5

And if I shall be wicked, it is woe with me.
**The Table.**

me: and if I be just, I will not lift vp my head, being filled with affliction and miserie.

12.18 He looseth the collet of Kings, and he girdeth their raines with a corde. 3.14.16

20 He changeth the speech of the faithfull, and taketh away the learning of the auncient. 2.4.4

13.15 Although he shall kill me, I will trust in him. 2.10.19. & 3.2.21

14.4 Who can make cleane of vileane? not thou onely which art alone. 2.1.5 & 3.12.5

5 Short be the daies of men, the number of his monthes is with thee; thou hast ordained the limits thereof, which cannot be passed. 1.16.9

17 Thou hast seald vp my wickednes as in a bagge, and thou hast had care of my iniquitie. 3.4.29

15.15 Behold amongst his Saints, there is none immutable, and the heavens be not cleane in his sight. 3.12.1

16 How much more abominable and vnprofitable is man, which drinketh iniquitie as water. 3.12.15

19.25 I know that my Redeemer liueth and that I shall rise out of the earth in the latter day. 2.11.19. & 3.25.4

26 And I shall be compassed about againe with my skinne, and I shall see God againe in my flesh. 2.10.19

27 Whom I my selfe shall see, & my eyes shall behold and none other, &c. 2.10.19

21.13 They leade their daies in happiness, and in a moment they goe dowe to the grave. 2.10.17

25 Beholde the Moone doth not shine in his sight, and the Starres be not cleane.

26.14 Lo, these be part of his wifes: but how little a portion heare we of him? and who can understand his scarefull power? 1.17.2

28.12 Where is wisedome founde, and what place is there of understanding? 1.17.2

21 It is hid from the eyes of all living, from the foules of the auncient also kept cloe. 3.14.5

23 But God understandeth the way thereof, and hee knoweth the way thereof. 2.1.5

28 And he faileth man, behold, the fear of the Lord is wisedome, and to depart from euill is understanding. 1.17.2

& 3.2.26

34.30 Who causeth an hypocrite to raigne for the sinnes of the people. 4.20.25

36.27 Who restraineth the drops of raine, and powreth downe showers in manner of streams. 1.5.5

41.2 And who gaueth me first that I should giue him againe? all that is under the heauen be mine, 3.14.5

**PSALMES.**

1.1 The man is blest that hath not led his life according to the counsell of the wicked, neither that hath abidden in the way of sinners. 3.17.10

2 But his will is in the law of God, and in his law will he meditate day and night. 2.7.13

2.2 The Kings of the earth floode together, and the Princes assembled in one, against the Lord, and against his annointed. 2.16.3

3 Let vs breake the bands a sunder & let vs throw from vs their yoke, Ibirem. 2.16.3

4 He that dwelleth in heauen shall laugh them to scorne, the Lord shall have them in derision. 1.5.1. & 2.16.3

8 Ask of me & I will giue thee the Gentiles for an inheritance, and for thy possessions the ends of the earth. 2.11.11

9 Thou shalt rule them with an iron rod, and thou shalt break them as an earthen vessell. 2.15.5. & 4.1.19

12 Lay hold of discipline, lest that the Lord be angry, and you perish from the right way. 2.6.2. & 4.22.5. & 4.20.29

3.5 I sleepe and slumbered, &c. 3.5 I sleepe and slumbered, &c. againe, because the Lord tooke upon him to keep me.

2.3.37

47 The light of thy countenance hath beene seald vp vs. 1.11.14

5.4 I will be early present before thee, and I will waite for thou art a God that looest not iniquitie. 3.20.12

8 I will enter into thy house in the multitude of thy mercie, and I will worship
The Table.

at thy holy temple in thy feare. 3.2.23. & 3.2.11.

6.1 O Lord reprooue me not in thy furie, and correct me not in thine anger. 3.3.

7.6 Arise O Lord in thine anger, and be thou exalted in the quarters of my ene-

9 Iudge me O Lord according to my righ-

8.3 Thou hast made perfect thy praise by

What is man that thou art mindful of
him? or the sonne of man that thou dost
visit him? 1.5.3. & 2.13.2.

9.10 And they may trust in thee, that have
known thy name. 3.2.21.

10.13 He said in his heart, God hath for-

11.4 The Lord in his holy temple. 1.5.1.

1.2 They have spoken vaine things every
man to his neighbour: deceitfull lips, &c.

4.14.8

7 The words of the Lord, are pure words:
as a lurer tried in a furnace of earth fined
seuen fold.

14 I The foolish man saide in his heart,
there is no God.

3 The Lord looked from heauen upon
the children of men, to see if there were any
that understand or sought after God. 3.

14.1

4 There is not that doth good, no not one.

15.1 Lord who shall dwell in thy taber-
nacle? or who shall rest in thy holy hill?

1 He that walketh without spot, and wor-
keth righteousness, which speaketh the
truth in his heart.

3.6.2

16.2 Thou art my God and hast not need
of my goods.

3 To thy times that bee in earth: all my
delight is in them. 1.11.1.4. and 2.8.53. &

3.7.5

5 The Lord is the portion of my inherited
ance and cup, thou art hee that doest re-
store vnto me my inheritance. 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 rightheoues: giue
care vnto my praiser. 1.17.14

3 Thou hast prooued my heart and visited
it by night, thou hast tried mee by fire, and
haft not found in me iniquitie. Ibidem.

15 I will appeare in rightheoues before
thy presence, I shall be satisfied when thy
glorie shall appear. 2.10.17. & 3.25.10

18.1 I will loue thee O Lord my fortitude

3.20.28

20 And he brought me into largenes: he
made me fat, because he would. 3.17.5

21. And the Lord shall giue vnto me ac-
cording to my rightheoues, according to
the purenes of my hand shall hee
giue vnto me. 2.17.5. & 3.17.14

28 Because thou dost saue the humble and
thou shalt bring low the cies of the proud.

31 The word of the Lord is tried by fire,
he is a defender of all that trust in him. 3.

19.1 The heavens shew forth the glorie
of God. 1.5.1. & 1.6.4

8 The law of the Lord is pure converting
fooles: the testimonie of the Lord is faith-
ful, giuing wisedome to the simple. 2.7.

12. & 4.8.6

13 Who understandeth his faults, clea-
se me from my secret sins 3.4.16. & 3.4.18.


20.3 Let him remember all thy offerings
and let him make thy burnt offerings fat.

3.20.18

10 Lord saue the king, and heare vs when
we call vpon thee. 2.6.2

22.1 O God my God, why haue thou for-
taken me? 2.19.11

5 Our fathers trusted in thee: they tru-
sted and thou didst deliever them. 3.20.26

26 I will pay my vowes in the sight of them
that feare him.

4.3.4

23.4 For although I shal walke in the mid-
dost of the shadowe of death, I will feare
no euill because thou art with mee. 1.7.11.

& 2.2.21. & 3.2.28

6 And thy mercies shall follow me all the
dayes of my life. 2.3.12

Nn n
2 24.3. Who
Who shall ascend into the hill of the Lord, or who shall stand in his holy place? 3.6.2

Who hath innocent hands and a clean heart, who hath not lifted up his mind to vanity, nor hath not sworn to the deceit of his neighbour. 3.6.2

This is the generation of them that seek him. 3.24.8

Vnto thee, O Lorde, have I lifted up my soule. 3.20.5

Remember O Lord thy tender mercies and loving kindness which be for ever. 3.2.9

Remember not the faults and ignorances of my youth, but according to thy kindness remember thou me. 3.3.18. & 3.20.9

All the waies of the Lord are mercie and truth to them that seek after his will, &c. 3.20.7. & 3.17.2

For thy name sake, O Lord, thou shalt be merciful unto my sins, for it is great. 3.17.2

Looke upon my affliction and travell, & forgive all my sins. 3.20.9

Judge me O Lord, for I have walked in my innocencie: & trusting in the Lord, I shall not flnde. 3.17.14

Prove me Lord, & trie me, examine my rains and heart. 3.21.46

I hate the congregation of the wicked, & I will not sit with the vngodly. 3.17.14

O Lord I have loued the beautie of thy house, and the place of the habitation of thy glorie. 1.11.14

Destroy not my soule with the wicked, and with men of, &c. 3.17.14

The Lord is my light and my health whom shall I feare? 1.17.11

If campes shall stand against me, my hart shall not feare. 1.17.11

My father and mother hath forsaken me but the Lord hath taken me vp. 3.20.36

Hope in the Lord, and be strong and he will comfort thy hart, & trust in the Lord. 3.2.17

The Lord is the strength of his people, and the strength of the salvation of his appointed. 2.6.2. & 2.6.3

The voice of the Lord is vpon the waters, the God of maieftie hath thun-dered, the Lord is vpon great waters. 1.6.4

Weeping may abide at euening, but joy commeth in the morning. 1.10.8

And in my prosperitie, I said, I shall never be moued: 3.8.2

For thou O Lord of thy goodnes didst giue strength vnto my beautie, thou turnedst thy face from me, and I was troubled. 3.8.2

I have trusted in thee O Lord, I shall not be confounded for ever: deliver me in thy righteousness. 3.11.2

I commend my spirite into thy handes, thou hast redeemed me, O Lord God of truth. 3.20.26

My lots are in thy hands. 1.17.11

I said in the heat of my minde, I am cast out from the face of thine eyes. 3.17.2

Blessed are they whose iniquities bee remitted, and whose sins are covered. 3.4

I have made my fault known vnto thee, and I have not hid mine vnrighteousnes; I have said, I will confesse against my selfe vnto the Lorde mine iniquities, &c. 3.4.9

For this shall euery one that is holy in time conuenient, &c. 3.20.7. & 3.20.16

The heavens were established by the word of the Lord, and by the spirite of his mouth all the powers of them. 1.13.15 & 1.16.1

Blessed is the people whose God is the Lord, a people whom he hath chosen for an inheritance vnto himselfe. 2.10.8. & 3.28. & 3.21.5

The Lord looked from heauen & saw all the children of men. 1.16.1

Behold, the eyes of the Lord bee vpon them that fear him, and vpon them that trust on his mercie. 3.20.49

O Lord let thy mercie bee vpon vs as we trust in thee. 3.20.12

This poore man cried, and the Lord heard him, and he loued him from all his tribulations. 3.20.26

The Angell of the Lord pitcheth round about them that fear him, & he shall deliver them. 1.14.6. & 1.14.8. & 3.20.23

Depart
The Table.

15 Depart from euill and doe good. 3. 3. 8
16 The eyes of the Lord be vpon the lyft, and his cares to their prayers. 1. 16. 7. & 3. 20. & 3. 20. 10
17 The countenance of the Lord is vpon them that doe euill, that he may roote from the earth their memorie. 1. 16. 17
18 The death of the wicked is euill. 2. 10. 14. & 2. 10. 18
19 The Lord redeemeth the soules of his servantes. 2. 10. 16
20 The wicked man faide to himselfe that he might doe euill: there is no feare of God before their eies. 1. 4. 2
21 For he hath done deceitfully in his owne sight, that his iniquitie may be found to hatred. 1. 4. 2
22 Thy mercie O Lord, reacheth vnto the heavens, and thy truth vnto the cloudes. 3. 2. 7
23 Thy judgementes are wonderous deep. 1. 17. 2. & 3. 23. 5
24 With thee is the fountaine of life, and in thy light we shall see light. 2. 2. 20
25 Be subiect to the Lord and entreate him. 3. 2. 37
26 For because those that bee blessed of him, shall possesse the earth: but they that be cursed of him, shall perish. 2. 1. 2
27 O Lord in thy wrath reprove me not, neither in thy anger correct me. 3. 4. 32
28 Mine iniquities have gone ouer my head, and as a heauie burden they have weighed vpon me. 3. 4. 16
29 I was dumme and opened not my mouth, because thou diddest it. 1. 17. 8
30 I am a stranger and a pilgrime with thee, as all my Fathers were. 2. 10. 15
31 Let me paufe, that I may come to my selfe before I depart, and be no more. 3. 20. 16
32 And he put in my mouth a new song, a verfe to our God: many shall see and feare, and they shall truft in the Lord. 3. 20. 26. & 3. 20. 28
33 Many haft thou made, O Lord, thy marvellous works, & there is none that is like to thee in thoughtes. 1. 5. 9. & 1. 17. 1
34 Thou wouldest not sacrifice and offering, but thou madest vnto me cares. 3. 22. 10
8 Then I faide, behold, I come: it is written of me in the Chapter of the Booke. 2. 16. 5
9 I desired to doe thy good will, O my God, and thy law is in the midst of my hart. 2. 16. 5
10 I haue shewed forth thy truth and salvation, I haue not hid thy louing kindnesse and truth from the great congregation. 3. 2. 7
11 Thy louing kindnesse and truth haue alwaies preferred me. 3. 2. 7
12 My Soule thirsted after the strong God, even the living God: when shall I come and appeare before the face of God? 4. 17. 21
13 Why art thou sadde my Soule? and why dost thou trouble me? truft in the Lord. 3. 2. 16
14 Why art thou sadde, O my Soule? and why dost thou trouble me? truft in the Lord. 3. 2. 16
15 Neither did they possesse the lande by their owne sword, and their owne arme did not save them, but thy right hande and thy arme, and the light of thy countenance, because thou diddest faue them. 3. 21. 5
16 If we haue forgot the name of our God, and haue stretched forth our hands vnto a strange God. 3. 20. 27
17 Shall not God search this out? For he knoweth the secrets of the hart. 3. 20. 27
18 For thy sake be we slaine all the daie long, we be esteemed as sheepe for the slaughter. 3. 25. 3
19 Thy feate, O God, endureth for euer, the rod of thy kingdome is a rod of direction. 1. 13. 9
20 Thou haft loued righteousness and hated iniquitie, therefore God thy God hath annointed thee with the oyle of gladnesse above thy companions. 2. 15. 5. & 4. 19. 18. & 4. 20. 10
21 And all the daughters of Tyrus with the rich of the people, shall doe homage before thy face with gifts. 1. 11. 15
22 God is our refuge and strength, our helper
The Table.

helper in time of tribulation. 3.2.37
3 For all that we will not feare, whilest the earth is troubled, and the mountaines be carried into the hart of the Sea. 3.2.37
6 God is in the midst thereof, it shall not be moued. 4.1.3
47.3 The Lord is high & terrible, a great King aboue all the earth. 1.13.24
5 He hath choosen vs vnto his inheritance, the beautie of Jacob whom he hath loved. 3.21.5
48.9 As we have heard, so we have seene in the Citie of the Lord of power, in the Citie of our God: God hath built it for euer. 1.11.14
11 According vnto thy name O God, such is thy praife throughout the earth, thy right hand is full of righteoufnes. 3.2.10.41.14 & 4.16.32
5.7 They that trust in their owne strength, and glory in the multitude of their riches. 2.10.17
8 He can by no meane redeeme his brother, he shall not pay his raunfome to God. 2.10.17
11 When he shall see wise men die, & ignoraunt persons and fooles perish. 2.10.17
12 The building of them from generations to generations, they called their names by their Lands. 2.10.17
13 And Man when he was in honor, knew not thereof: he was compared vnto foolish beasts, and he was made like vnto them. 2.10.17
14 This way vnto them is the stumbling blocke of them, and afterwards they delight themselves in the honor thereof. 2.10.17
15 As Sheepe they be put into hell; death feedeth vpon them: and the righteous shall rule over them in the morning. 2.10.17
50.15 And call vpon me in the day of trouble: and I will deliver thee, and thou shalt honor me. 3.20.13.28.8 & 4.17.37
23 He that offereth vp praiſes, hee doth glorifie me: and this is the way by the which I will shew him the f dallation of God. 4.18.17
51.8 Have mercy vpon me, O God, for thy goodnes sake, &c. 3.4.9
6 That thou maiſt be acknowledged pure, when thou haſt judged. 1.18.3.6 & 3.1.11.11 & 3.23.2
7 Behold, I was fashioned in iniſque, and my Mother conceiued me in finne. 2.1.5 & 3.3.18. & 3.20.9 & 4.1.16.17
12 Create in me O God, a clean hart, and renue a right Spirit vnto me. 2.17.25,27 & 2.3.9
17 Open thon my lippes, O Lord, and my mouth shall shew forth thy praife. 3.20.8
19 The sacrificce to God is a broken Spirit, a contrite and broken hart, O God, thou wilt not despife. 3.20.1.6
21 Then thou shalt be delighted with offering, with the sacrificce and burnt offering of righteouſnes, then they shall lay Calues vpon thine Altar. 4.18.17
52.10 But I will be like the greene Olue tree in the house of the Lord. 2.20.17
53.4 There is not one that doth that which is good. 2.3.2
55.23 Cast thy burden vpon the Lord, and he shall vphold thee: he will not suffer the righteous to fall for euer. 1.17.6 & 2.1.0.17
24 Thou in the meane time O God, shalt throw downe these bloody thirſt and deceitfull ones, into the pit of destruction. 2.10.17
56.5 I haue trusted in God, I feare nothing that flesh maie do vnto me.1.17.11
10 So often as I call vpon thee, mine enimies guide backe: in this I am affrued, that thou art my God. 3.20.11
12 I will make vowes vnto thee, O God: I will shew forth thy praife. 4.13.4
59.11 Thy goodnesse O Lord may preuent me, bring it to passe O God, that I may see thy worke on mine enimies. 2.10.17
60.14 In God we shall doe valiantlie, and he shall trade downe our enimies. 3.20.16
62.9 Power out your hartes before him, for God is our refuge. 3.20.5
10 The Sons of men be vaine, the fonnies of men be liers: if they were put in a paſte of baſſance, they would be lighter than vanities it felte. 2.3.1
63.4 Thy louing kindneffe is more to be
be wished for than life it selfe. 3.2.28. &c. 3.17.14

65.1 Vnto thee, O God, is praise in Sion, vnto thee shall the vowe be paid. 3.20.29
3 Thou hearest prayers, because of this shall all flesh come vnto thee. 3.20.13
5 Blessed is he whom thou choosest, he shall dwell in thy courts, &c. 3.21.5

68.19 Thou art gone vp on high, and hast led captiuitie, &c. 1.13.11

21 Vnto the Lord God belong the illues of death.

36 Thou art terrible O God out of the holy places: the God of Israell hee giueth strength to the people. 1.11.14

69.3 I am suncke downe into a depe mire, in the which there is no botomme. &c. 4.7.13

5 That I am constrained to repay that I tooke not.

22 For they gave me in my meat gall: and when I thirsted they gave mee vinegar to drinke. 4.17.15

29 Let them be wiped out of the booke of the living, and let them not bee written amongst the just. 3.10.18 & 3.24.9

71.2 For thy righteousness sake rescue me, and deliver me. 3.11.12

72.8 He shall rule from sea to sea, and from the floods vnto the endes of the earth. 2.11.1

11 And all kings shall worship him and all nations shall serve him. 4.5.17

73.2 It wanted but a little but my feet were readie to fall, my steps had almost slidden. 3.9.6

17 Vntil I entred the secret places of god, and I understood what should become of them at the last. 2.10.16 & 3.9.6

18 My flesh & heart is consumed, but God is the rocke of my heart, and my portion for euer. 2.11.2

74.2 Be mindfull of thy flocke which thou didst purchase long agoe: and of thine allotted inheritance which thou haft redeemed: the mount Sion in which thou waft wont to dwell. 3.20.14

9 We fee not our signes, there is not one prophet more, nor any with vs that knoweth how long. 2.15.1

75.7 For neither from the East, nor from the West, nor from the South doth pre-

ferment come. 1.16.6

77.10 Whether or not hath God forgotten to be mercifull? will hee shutte vp his mercies in displeasure? 3.2.17

11 At first I thought, this is my infirmity, the right hand will change the course of the most high. 3.2.3

78.8 And let them not be as their fathers, a disobedient and rebellious nation, a generation that set not their hearts aight, and whose spirits never beleued God truly. 2.5.11

36 They flattered him with their countenances, but they layd vnto him with their toongs. 3.3.25

37 Their heart was not right toward him, neither were they faithful in his covenant.

49 He cast upon them the fiercenes of his anger, violence, indignation, and vexation, by the sending out of cruel spirits. 1.14.7

60 That hee might leaue the Tabernacle Silo, the Tabernacle where hee dwelt amongst men.

67 And hee put away the Tabernacle of Joseph, and chose not the tribe of Ephraim.

70 And he chose David his servant, from the folds of sheepe tooke he him. 2.6.2

79.9 Helpe vs, O God of our salvation, for the glory of thy name, and deluer vs, and be mercifull vnto our sins, for thy names sake. 3.20.14

13 And wee thy people and sheepe of thy pasture shall praise thee for euer: and from generation to generation wilt set forth thy praise. 3.7.10

80.2 Thou which sittest between the Che-rubins shew thy brightness. 1.13.24 & 2.8.

4 Turne vs againe O God, and cause thy face to shine that we may be saued. 3.2.28

5 O Lord God of hostes, how long wilt thou bee angrie against the praiser of the people? 3.20.16

18 Let thy hand be with the man of thy right hand, with the sonne of man, whom thou haft made strong for thy selfe. 2.6.2

81.11 I am the Lord thy God which haue brought...
The Table.

brought thee out of the land of Egypt. 3. 2.31

32.1 God standeth in the assembly of gods,
hee plaizeth the judge in the midst of
gods. 4.20.4. & 4.20.6. & 4.20.29
3 Reuengethe the poore & fatherles, let looses
the miserable and afflicted. 4.20.9
4 Deliuer the feeble and needie from the
hands of the wicked. 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.

8.4.2 O Lord of hostes, how amiable are
thy Tabernacles. 4.1.5
3 My soule longeth and fainteth for the
courts of the Lord, my heart and flesh cry
unto the living God. 2.11.2
8 They shall go from strength to strength,
each of them shall appear before God in
Sion. 4.7.21
86.2. Keep my life because I am one that
doeth good to other: O God keepe thou
thy servant. 3.20.10
5 For thou O Lord, art good and merci-
ful,of great kindeenes unto all that calle
thee. 3.2.29
11 Direct me O Lord in thy waies ; then
shall I walke in thy truth: constraine my
heart that it may feare thy name.2.2.27. &
2.3.9

88.17 Thy furies hath passed ouer mee,
and thy terrours have destroyed mee. 3.4.

89.4 I haue made a covenant with my cho-
sen, I haue sworne to David my servant.4.
1.17
5 Thy freee I will establishe for euer, and
will let vp thy throne from generation to
generation. 4.1.17
31 If his children forsake my law, & walke
not in my judgements. 3.4.32. & 4.1.27
22 If they breake my statutes, and keepe
not my commandements. 3.4.32
33 I will visite their transgressions with the
rod, and their iniquities with whips, 3.4.
32. & 4.1.27
34. And my lounge kindeenes will I not take
from him, neither will I falifie my truth. 3.
4.2.2. & 4.1.27
36 I haue once sworne by my holines, I
will not faile David. 2.15.3

37 His seed shall be for euer: & his throne
shall be before me as the sunne. 2.

38 It shall abide sure as the moon, which
is a sure winnes in heaven. 2.15.3
90.4 A thousand yeeres is before thee as
yesterday which is past, yea as a watch in
the night. 3.2.42
7 For we are consumed by thine anger, and
by thy wrath are we troubled 3.4.34
9 For all our days were spent, thou being
angrie we ended our yeeres sooner than
thought. 3.25.12
11 Who knoweth the power of thine an-
ger? as every man searcheth thee, so is the
indignation of thy anger fierce towards
them. 3.25.12
91.1 The man sitting in the secre of the
most high, shall abide under the shadowe
of the almighty. 1.17.6. & 2.8.42
3 For he will deliuer thee,from the snare
of the hunter, and from the noisome pel-
licence. 1.17.11
11 For hee will command his Angels for
thy sake, that they keepe thee in all thy
waies. 1.14.6. & 2.8.42. & 3.20.23
15 He will call upon me, therefore I will
heare him, I will bee present with him in
affliction, I will deliuer him, and will make
him glorious. 3.20.14
92.6 How great are thy workes O Lord,
wonderfull profounde bee thy counsell. 2.
10.17
7 A dullerd doth not know this, neither
doeth a fool understand it. 1.5.9
13 The iust shall florish as the Palme, and
shall grow as a Cedar in Libanons. 2.10.17
14 Those that he planted in the house of
the Lord, shall flourish in the courts of our
God. 2.10.17
93.1 The Lord is king, and is cloathed
with majesty, he hath, I say, put on strong,
& hath girded himself; the world also shall
be so establisht that it cannot be moned.
1.6.3
5 Holines becommeth thy house O Lord,
for euer. 1.6.4
94.11 The lord knoweth that the thoughts
of man are vaine. 2.2.25. and 3.
1.4.1
12 Happie is the man O Lorde, whose
thou haft chastened, and whom thou haft
instructed
The Table.

instructed in thy law. 3.4-34

19 In the passions of many thoughts within me thy comforts recreated my soule. 3.20.7

95.7 If to day you shall heare his voice. 3.2.6

8 Harden not your harts as in Meribah, and in the day of Manna in the wildernes, 2.5.11

96.10 Say amongst the nations, the Lorde reigneth, and the world shall be established that it shake not, &c. 1.6.3

97.1 The Lorde reigneth: let the earth rejoice: and let the multitude of the Iles be glad. 1.6.3

7 Worship him all yee gods. 1.13.11

10 The Lorde keepeth the soules of his saintes, hee will deliver them out of the hands of the wicked. 2.10.16

11 Light is sowne for the righteous, and gladnes for them that bee of an upright hart. 2.10.16

99.1 The Lorde reigneth, let the people tremble: hee sitteth betweene the Cherubins, let the earth be moved. 1.6.3 & 2.8.15

5 Exalt the Lorde God and fall downe before his footstool: for he is holy. 1.11.15 & 4.1.5

9 Exalt the Lord our God and fall downe before his holy mountaine: for our Lord God is holy. 1.11.15

100.3 Know yee that the Lord is God: he made vs and not we our selves: we be his people and the shepe of his pasture. 3.2.6 & 3.21.5

101.3 I will set no wicked thing before mine eies, I hate them that fall away, they shall never cleane vnto me. 4.20.9

8 Betyme will I destroy all the wicked of the land, that al wicked doers may be cut off from the cite. 4.20.10

102.14 Thou wilt arise, that thou maist have mercy on Sion. 1.13.11

16 And all nations shall feare the name of the Lord, and all the kings of the earth thy glory. 1.13.11

18 And hee shall have consideration of the prayer of the humble and not despise their praiers. 3.20.28

19 The which shall be written for generations to come: and the people that shall be created, shall praise the Lord. 3.20.28

22 That men may celebrate the name of the Lord in Sion, and his praise in Jerusalem. 3.20.28

26 For first, thou laidst the foundations of the earth: and the heavens be the worke of thy hands. 1.13.11 & 2.10.15

27 The which shall perish, but thou dost abide, and all things shall waxe old as a garment, &c. 2.10.15

28 But thou art the same for ever, and there shall be no end of thy yeeres. 1.10.15

103.8 The Lord is full of compassion and mercy, slowe to anger, and of much mercie. 3.2-29

17 But the louing kindnes of the Lord endureth for ever and ever, towards them that feare him. 2.10.15

20 Shew forth the Lorde, yee his angels which excell in power, execute his will in obeying the voice of his words. 1.14.5 & 3.20.43

104.2 He is clothed with light, as with a garment. 1.5.1

4 Which maketh his spirits his embassadors, & his ministers a flame of fire. 1.16.7

15 And wine that maketh the hart of man glad, and oile that maketh his face shine. 3.10.2

27 All things depend vpon thee, that thou maist give them their meate in due time. 1.16.1

28. And thou giving, they do gather: and thou opening thy hande, they bee filled with good things. 1.16.1

29 But if thou hide thy face, they are troubled: and if thou take their spirit from them, they die, and they bee turned into dust. 1.16.1

30 Again, lining things be created, if thou send fourth thy spirit, and thou dost renewe the face of the earth. 1.16.1

105.4 Seeke alwaies his face. 4.1.5

6 O yee seed of Abraham which loue him, yee sonnes of Jacob which be his elect. 3.21.5

25 He turned their harts to hate his people, that they might deal craftyly with his servants. 1.18.2 & 2.4.4

106.3 O blessed which keepe judgement, and which do alwaies that which is right. 3.17.10

4 Remember
4 Remember me O Lord, with the favour wherewith thou dost me, and haue regard of me, with thy fauling helth, that I may see the happines that is prepared for the elect, and that I may reioice the joy of thy people. 4.1.4

13 But incontinent they forgot him, neither followed they his counsell. 3.2.0.15

31 And it was imputed vnto him for righteousness for euer. 3.17.7,8

37 For they killed their sonnes and daughters for sacrifices to diewels. 4.13.17

46 And made them be favoured of all them lead them captiues. 2.4.6.

47 Saue vs O Lord our God, and gather vs from among the nations, that wee may confesse thy holy name, and celebrate thy prayers. 3.2.0.18

107.4 Which wandered in the deserts, in the solitaries places thorowe pathes, who found not a citie to dwell in. 1.5.7

6 They cried vnto the Lorde in their perils, who delivered them out of their annoyance. 3.2.0.15

13 Then they cried vnto the Lorde in their trouble, and hee delivered them from their diffresse. 3.2.0.15

16 For he hath broken the gates of brass, and burst the bars of iron. 2.16.9

19 And they cried vnto the Lorde, &c. 3.2.0.15

25 Who by his commandement doth stir vp the storme winde, which doth lift vp on hie the waues thereof. 1.16.7

29 And the storme being full, hee maketh the sea calme, so that the waues cease, &c. 1.16.7

40 For God pouerth contempt vpon princes, and maketh them to erre in desert places out of the way. 2.18.2 & 2.2.17 & 2.4.4

43 Whosoever therefore is wise will remember these things, and he will consider the louing kindnes of the Lorde. 1.5.7

110.1 The Lorde saide vnto my Lorde, sit thou on my right hand, vntill I make thy enimies thy footstool. 2.15.3 & 2.16

4 The Lorde sware, neither repenteth it him, that thou art an euerlasting priest according to the order of Melchisedek. 2.11.4 & 2.15.6 & 4.18.2 & 4.19.28

6 Mesias shall judge among the nations, and all shall be full of dead bodies, when he shall smite the heads over many nations. 2.15.5

111.1 I will praise the Lorde with my whole hart, in the assemblie and congregation of the iuft. 4.14.8

2 Great are the works of the Lorde, which are inquired out of all them which be delighted therewith. 1.18.3

10 The beginning of wisdom is the feare of the Lorde. 2.3.4 & 3.2.26

112.1 The man is blest that feareth the Lorde, and is greatly delighted with his commandments. 3.17.10

6 The memorie of the righteous shall remaine vntill, &c. 2.10.16

9 His righteousnesses rememneth for euer, and his horne shall be exalted with glory. 2.10.16

10 The wicked shall not attained that they desire. 2.10.16

113.6 And hee doth abase himselfe, to behold things in heaven and earth. 1.16.5

7 Who raiseth vp the feeble out of the dust, and lifteth the poore out of the dust. 1.5.7

9 Which maketh the barren woman to dwell with a famili, and a joyful mother of children. 1.16.7

115.3 And our God is in heaven, who doth what he will. 1.16.3 & 1.18.1 & 1.18.3 & 2.14.15

3 Their Images be filuer and gold, a worke that was wrought out by the worke of man. 1.11.4

8 To whom they be likethat make them, and so is he, who soever trusteth in them. 1.11.4

116.1 I love the Lorde because he hath heard my prayer. 3.2.0.28

7 Returne O my soule vnto thy quiet place, because the Lord hath bin beneficall vnto thee. 3.2.17

12 What shall I repay the Lorde for all his benefits bestowed on me? 3.2.0.28

13 The cuppe being taken wherewithall thanks being giuen, I will call vpon the name of the Lord, for received salvation. 3.2.0.28

14 And I will pay my vowes now vnto the Lorde before all his people. 4.13.4

15 For
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15 For precious in the sight of the Lorde is the death of his saintes, 1.10.14. and 1.10.18
18 I will pay my vowes now before all the people. 4.13.4
17.2 For his loving kindnesse doth excell toward vs, and the truth of the Lord shal continue for euer. 3.2.7
118.6 The Lord standing with me, I will not feare whatsoeuer man doth endeavour to bring against me. 1.17.11
18 The Lord hath chastened me sore, but he hath not suffered mee that I shoulde die. 3.4.32
25 Ah Lorde, sue I pray thee: Ah Lorde giue I pray thee prosperous success, 2.6.2
26 We with vnto him all good things that commeth in the name of the Lorde, and we have wished vnto you good things out of the house of the Lorde. 2.6.2
119.1 O bleffed be they which in their life walking doe keepe the straigheway, according to the law of the Lord. 3.17.10
10 When I doe fecke thee with all my hart, let me not stray from thy commandements. 2.2.25. & 4.14.3
14 I am delighted in the waye of thy testimonies, more than in all riches. 3.2.15
18 Pull the vail from my eies, that I may see the woondersfull wisedome that is hid in thy lawe. 2.2.21
34 Teach me that I may holde thy lawe, and that I may keepe it with all my hart. 2.2.25
36 Incline my hart vnto thy testimonies, and not to countourselffe. 2.3.9. & 2.5.11
41 And let thy loving kindnesse come vnto me, and thy saluation, according to thy word. 3.2.31
43 And take not altogether out of my mouth the worde of truth, for I looke for thy judgements. 3.2.17
71 It was good vnto me that thou didst humble me, that I might learne thy righteousnesse. 3.4.32
76 I pray thee that thy loving kindnesse may happen vnto mee, that it may comfort mee according to thy word, that hath giuen hope vnto thy servant. 3.3.4. & 3.20.14
80 Let my hart be wholly in thy statues, that I be not ashamed, 2.2.27
89 Thy word, O Lord, abideth everlastinge in heauen. 4.8.6
103 How sweete is thy worde vnto my taffe, truely vnto my mouth it is more sweeter than honie, 3.2.15
105 Thy word is a lanterne vnto my feet, and a light vnto my wares. 1.17.2. & 2.7. 12. & 4.8.6
111 Thy testimonies have beene vnto me as an everlastinge heritage, for they be the joy of my hart. 3.2.15
112 I haue set my minde vpon thy decrees that I might keepe them vnto the ende, and that for euer. 2.5.11
127 Wherefore I haue loued thy precepts more than golde. 3.2.15
133. Frame my steps according to thy worde, and let no vanity haue rule ouer me. 2.3.9
121.4 Behold hee neither slumbereth nor sleepest that keepeth Israel. 3.20.3
130.1 From the depth of euils I haue calle vpon thee, O Lord. 3.20.4
3 If thou O Lord wilt make iniquities, O Lorde who shall stande ynder it? 3.12.1. & 3.17.14
4 But with thee is mercie, and therefore thou art feared. 3.3.2. & 3.16.3
131.2 It were euill with me, if I haue not compared and judged my soule like vnto a wayned childe with his mother, and my soule in mee is like vnto a wayned childe. 3.7.9
132.2 Be thou mindful, O Lorde, of all things with the which David hath beene afflicted. 3.20.25
7 Let vs goe vnto his tabernacle and worship before the footstoole of his feets. 4.1.5
11 Of the fruit of thy body will I set vp thy throne. 2.1.3.3
13 The Lord hath chosen Sion, and hath taken it vnto him for a feare. 4.1.17
14 This is my rest for euer, heere will I dwell because I haue chosen her. 4.1.5
133.3 Because the Lord hath communed that there shall be their blessing and life everlastinge. 2.11.2
135.1 The Idols of the Gentiles be siluer and gold, a worke brought forth by the hands of men, 1.11.4
138.1 I will confesse thee with all my whole.
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whole hart, and before the judges will I praise thee.

1.4.8

2. I will confess thy name for thy loving kindness, and for thy truth.

3.2.7

8. Forsake not the works of thy handes.

3.24.6

140.14 Surely the righteous will praise thy name, and the veriuous will abide in thy fight.

2.10.16

141.2 Let my prayer be esteemed as incense before thee, and the lifting vp of my hands, as the evening sacrifices.

3.20 14. & 4.18.17

142.6 Therefore O Lord I call vnto thee, and say : thou art my hope and portion in land of the living.

2.11.2

8. And I will be vnto the just as a crowne, because thou hast beene beneficall vnto me.

3.20.16

143.2 Deale not with thy servant O Lorde according to thy law, for there is none living just before thee.

2.7.5 & 3.12.2 & 3.14.16 & 3.17.14 & 3.20.8

5. Yet I remember the times past, I meditate of all thy works.

3.2.31

144.15 Blessed bee the people that live to yea blessed bee the people whose God is the Lord.

2.10.8 & 3.2.28

145.3 Great is the Lorde and most worthy to be praised, whose greatness is unsearchable.

1.5.8

5. I will take of the comines of the majestie of thy glorie, and of thy admirable works.

1.5.8

8. The Lorde is gracious and mercifull, patient and of great goodness.

1.10.2 & 3.20.9

9. The Lord is good vnto all, and his mercie excelleth all his works.

1.5.5

13. Thy kingdom is an everlasting kingdom, and thy dominion doth raigne throughout all ages.

1.13.24

18. The Lord is neere to all that call vpon him, yea to all that call vpon him in truth.

3.20.3 & 3.20.7 & 3.20.14

19. He doth whatsoever they woulde that feare him, and he heareth their cries and saueth them.

3.20.5 & 3.20.13

147.9 Which giueth to beasts their foode, and to yoong rauens that call vpon him.

1.16.5

10. Hee doth not allow of the strength of a horse, and is not delighted with the legs of man.

2.2.10

20. He hath not dealt thus with all nations, neither hath he declared to them his judgements.

3.21.6

PROVERBS.

1.7. The fear of the Lord is the beginning of knowledge.

3.2.26

2.21. The righteous shall inhabite the earth, and the upright shall liue long therein.

2.11.2

22. But the wicked shall be cut from the earth, and the transgressors shall be vterrorly taken therefrom.

2.11.2

3.11. Beware thou bee not against the chastisement of the Lord, my sonne, neither do thou loath at his corrections.

3.4.32 & 3.8.6

12. For whom the Lorde loueth hee doth chastise, and he is delighted with him, as a father with his childe.

3.8.6

8.15. By me princes raigne, and kings decrees justes.

4.20.47

22. The Lord possetted me in the beginning of his waies, I was then before his works.

1.13.7

23. I was ordeined from everlasting, and from the beginning before the earth.

1.13.7

24. As yet the depthes was not when I was formed, as yet the fountains did not abound with waters.

1.13.7 & 2.14.8

9.10. The beginning of wisdome is the fear of the Lord.

3.2.26

10.7. The memorie of the just is laudable, but the memorie of the wicked is filthie.

2.10.18 & 3.17.5

12. Hatred doth breed occasion of contention, and loue couereth all trespasses.

3.4.31 & 3.4.36

12.14. It shall be given to euery man, according to his worke.

3.18.1

18. In the path of righteousness is life and the same doth not vnde vnto death.

3.17.15

13.13. He that feareth the commandement, shall be rewarded.

3.18.1

14.21. He that contemneth his neighbour, saith he that dealeth kindlie with the afflicted, is blessed.

3.17.10

26. In
The Table.

26 In the feare of the Lorde is an affurred strength, and it shal be a defence also for his children. 3.14.19

15.3 In euery place the eyes of the Lorde doth beholde the good and the cuill. 4.17.23

8 The Lord doth abhorre the sacrifice of the wicked, but the prayer of the righteous is most acceptable unto him. 3.14.8

16.1 Man may dipole his heart, but the answere of the toong is of the Lorde. 1.16.6

2 To man all his waies do seeme to bee cleane in his owne eies, but the Lord doth dipole the spirit. 3.12.5

4 The Lord doth worke all things for his owne sake, yet the wicked also against the day of cuill, 3.23.6

6 By mercy and truth iniquitie shall bee forgotten, and by the feare of the Lorde they depart from cuill. 3.4.31. & 3.4.36

8 The heart of man doth deliberate of his way, but the Lorde doth direct his steps. 1.17.4

12 To commit wickednes ought to bee abominable to kings: for the throne ought to be established by justice. 4.20.10

14 The anger of the king is the messenger of death, but the wive man can pacifie it. 4.20.32

33 The lots are cast into the lappe, but the whole disposing of them is of the Lord. 1.16.6

17.1 A feditious person seeketh only strife, vnto this person a cruel messenger shall be sent against him. 4.20.10

15 The Lord doth alike hate as well him that doth cleare the wicked, as him that doth condemne the innocent. 4.20.10

18.10 The name of the Lorde is a strong tower, the righteous runneth thither and is without the casting of earth. 1.13.13. & 3.10.14

19.17 He doth let out vnto the Lord who doth good vnto the poore: and it shall bee requited him, according to his deed. 3.18.6

20.7 The iust doth walke in his vprightneffe, his children bee blessed after him. 2.8.21

8 A King sitting in the throne of judgement doth chaffe away all cuill with his cies. 4.20.10

9 Who will faine my hart is cleane, I am pure from sinne? 3.5.3

12 The hearing of the care, and the fight of the eie, both these the Lorde made. 2.47

20 He that curseth his father or mother, his light shall be put out in obscure darknes. 2.8.36

24. The fteps of the righteous are ruled by the Lorde, how then can a man knowe his owne waies? 1.16.6

26 A wife king scattereth the wicked, and causeth the wheel to turne ouer them. 4.20.10

21.1 The hart of the king is in the hand of the Lorde, as the rivers of waters: whither he will he turneth it. 1.18.2. & 2.4.7 & 4.20.9

2 Euerie mans waies seemeth right vnto himself. 3.12.5

24.21 Fears the Lorde my son and the king. 4.20.22

24 He that faith vnto the wicked, thou art righteous: him the people will curse: and the nations shall detet him. 4.20.10

25.2 The glory of the Lorde is to conceale a thing secret, but the kings honour is to search out a thing. 3.2.1.3

4 Take the dross from the siluer, and there shall proceed a vessell for the finer, let the wicked be taken fro the fight of the king, and then his throne shall be sure through rightcousnes. 4.20.10

21 If the hunger that doth hate thee, feede him: if he thirst, give him drink. 2.8.5.6

27 As it is not good to eate much honie, so he which doth search out glorie shall be oppressed thereof. 3.21.2

26.10 The excellent that formed all things, both rewardeth the fool, and the ungodly. 3.2.3.4

28.2 For the transgressions of them that inhabit the land, it commeth to passe oftentimes that others rule. 4.20.28

14 Blessed is the man that feareth alwayes, but he that hardeneth his heart shall fall into cuill. 2.2.23

29.13 The poore and the viler meete together, and the Lorde lightneth both their cies. 1.16.6

30.4 What is his name, and his fones name.
name if thou do know? 2.14.7

Every word of God is pure, and a shield vnto them that leane vnto him. 3.2.15

And not vnto his words, leaft he reproe thee, and thou be found a lyer. 4.10.17

2.11

And I turned my selfe vnto all the works that my hards had wrought, and to the labour that I had done, and beholde all was vanitie and griefe of minde. 2.3.12

3.19 The selfe same things are woont to happen vnto men and beastes, and what manner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thing more excellent than beastes: for why all thing is vanitie. 3.2.38

2.1 Who knoweth whether the spirit of man doe ascend vpward, or the spirit of beast descend downward into the earth? 3.25.5

7.36 God made man righteous: but they being made haue followed many vaine thoughts. 2.1.10. & 2.5.18

9.1 No man knoweth other loue or hatred of all things that is before them. 3.2.38. & 3.13.4

2 All things come alike vnto all: both to the just and wicked, &c. 1.16.9

4 A liue dogge is better than a dead lion. 3.25.5

5 They which liue knowe they shall die, but the dead know nothing at all. 3.20.24

6 Both their loue, hatred, and enmie, is now abolished, neither haue they longer portion in the world, of all that is vnder the sunne. 3.20.24

12.7 And the spirit doth returne to God, which gave it. 1.15.2. & 1.15.5

The song of Salomon.

1.14 Shew me thy countenance, speake vnto me, for thy voice will be vnto me sweete, and thy countenance louely. 1.11.14

5.3 I haue put off my coate and how shall I put it on againe? and I haue washed my feete, how shall I defile them againe? 1.16.4

E S A I.

1.5 To what purpose should ye bee smitten any more? for ye shall away more and more, every head is sicke, and every hart is heaque. 3.4.33

10 Heare the word of the Lord ye reignants of Sodome, and thou people of Gomorrhia, heare the law of the Lord. 4.1.18

12 Who requireth that at your hands? 3.14.15

13 Bring no more oblations in vaine, incense is an abomination vnto me: I cannot suffer your newe Moones or Sabbatothes, &c. 2.8.34. & 3.14.8

14 My soule hateh your newe Moones and appointed feastes, they make me wareie. 4.2.10

15 And when you stretch forth your hands, I will hide my eyes from you, and although you multiplye your praire, I will not heare for your hands be full of bloud. 3.20.7

16 Take away all naughtines. 3.3.8

17 Leane to do well, seek right: judgement, releeue the oppressed, judge the fatherlesse, and defend the widow. 2.8.52. & 3.3.8

18 If your sins were as crimson, they shall be made whiter than snow: and though they were as redde as scarlet, they should bee made as wool. 2.4.29

19 If you consent and obey, you shall enjoy the good things of the earth. 2.5.10

20 But if you refuse and be rebellious: you shall be euoued with the sword, because the mouth of the Lorde hath spoken it. 2.5.10

2.8 Their land was full of idols, they worshipped the works of their owne hands, & that which their fingers made. 1.1.1.4

3.1 Beholde the governour the Lorde of hostes, will take from Jerusalem and Juda the valiant and mightie: even all the strength of bread and water. 1.16.7

3 And I will make children their princes, and effeminate persons shall rule them. 4.20.25

4.1 Only let vs be called by thy name, and take away our reproch. 3.20.25

5.8 Woe bee to them that ioyne house to house, and fielde to fielde, continuing till there be none left, &c. 1.18.1. & 2.4.4

26 And,
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16 And he shall raise vp a signe to the people that be a farre off, and will hisse vp to them from the ends of the earth, &c. 3.19.9

6.1 I saw the Lord sit vp on a high throne and lifted vp, and his lower partes did fill thee, &c. 1.13.11. & 1.13.23

2 The Seraphins stood vp on it, every one had sixe wings. 1.11.3. & 1.14.8

5 Woe vnto mee, for I am brought to silence, because I am a man haing polluted lips. 4.8.3

6 Then flue one of the Seraphims to me, hauing in his hand a burning cole, taken from the altar with the tongs. 1.11.3

9 He said, goe and lay vnto this people, in hearing ye that heare and not understand, &c. 1.13.15. & 3.23.13. & 3.24.13

10 Make the hart of this people fat, and make their cares dull, and flut their eies, leaft they see with their eies, &c. 2.4.3

7.4 Take heed, beo full, feare not, neither be faint hauing, for the two faires of these smoking firebrands, &c. 1.17.11. & 3.2.17

14 Beholde, a virgine fhall conceiue and heare a sonne, and thou shalt call him Immanuell. 2.6.3. & 2.12.1

18 It fhall come to passe in that time that the Lord fhall hiffe for the fire that fhall at the vtermost part of the rurer of Egypt, and for the Bee that is in the lande of the Assyrians. 2.4.4

8.14 Hee fhall be as a sanctuary: but a stone of offence and a rocke of ruine to the two houes of Israel. 1.13.11.23

16 Bind vp the testimonies: fold vp the lawe among my discipules. 3.2.2.10

12 I will looke for the Lord who hath hid his face from the house of Jacob, and I will looke for him. 3.2.4.2

18 Beholde, I and the children whom the Lord hath given me, &c. 3.22.10

9.6 A boye is borne vnto vs, a sonne is given vnto vs, whose government is vp on his shoulder, and his name shall bee called Wondroufl, Counsellor, God, the mightie Lord, the everlastinge father, the Prince of peace. 1.13.9. & 2.17.1. & 2.17.6. & 3.13.4

12 But his haunde as yet is stretched out. 4.17.23

10.1 Woe vnto them that deare wicked decrees. 4.20.29

3 O the rod of my furie, and the staffe in their handes is my indignation. 1.18.1. & 4.20.25

6 I will fende him to a dissembling nation, and against a people that hath defuered my wrath will I command him, that hee take the spoile and praine and to tread them vnder feete like the mire in the streete. 1.18.2

12 It will come to passe when the Lord will make perfect his whole worke in Sion and in Jerusalem, &c. 1.18.1

15 Shall the axe boaste himselfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod shoulde lift vp it selfe against him that carrieth it, or the staffe should exalt it selfe as though it were no wood? 2.4.4

11.2 And the spirite of the Lorde shall rest quietly vpon him, the spirite of wisdom and understanding, the spirite of counsell and strength, the spirite of knowledge and godliness. 2.15.5. & 4.19.22

3 And hee shall make him prudent in the feare of the Lord, for hee shall not judge after the finge of his eies, neither reproue by the hearing of his cares. 2.3.4

4 With the spirite of his lips, shall hee kill the wicked. 1.15.15

9 They shall not hurt nor wafte through out all the holy hill, &c. 4.20.10

10 And at that day the core of Jezebe shall stand vp for a signe vnto the people, the nations fhall flocke vp to it. 1.13.13

12 I will praiue thee O Lord, because thou art angrie with mee, thy wrath is turned away, and thou comfortest me. 3.4.2

14.1 The Lorde fhall have compassion on Israell, and yet will choose Israel. 3.2.15

27 The Lord of hosts determining it who shall difamall it? and when he hath stretched out his haunde, who shall turne it away? 1.17.14

19.18 In that day, there shall bee fuite Citties in the countrey of Egypt, speaking the language of the Canaanites, and shall sweare by the Lorde of hilles, &c. 2.8.23

19 In that day, the altar of the Lorde shall be
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be in the midst of the lande of Egypt. 4,18.4
21 The Lord shall be known of the Egyptians, and the Egyptians shall know the Lorde in that day and doe sacrifice and oblations, and shall vow vows vnto the Lorde and performe them. 4,18.4
25 Whom the Lord of host hath blessed, saying: blessed be my people of Egypt and Abur, the works of my hands. 1,18.1
25.1 Thou hast done wonderfull things, according to thy counsell of olde, with a stable truth. 3,24.4
8 He will destroy death for ever, and the Lorde will wipe teares from every face, &c. 3,9.6
9 Loe this is our God, we have waited for him, and he will saue vs.1.13.10 & 1.13.24
26.1 We have a strong Citie, saluation shall God set for wals and bulwarks. 1,17.6
19 The dead shall live, and as my bodie shall they rise: awake and sing ye that dwell in dust, &c. 2,10.21 & 3,25.4
21 Beholde, the Lord commeth out of his place, to visite the iniquities of the inhabitants of the earth, and the earth shall shew forth her bloud, and shall no more hide her blaine. 3,25.8
28,16 He which beleeueth shall not make haste. 3,13.13
29 L3 Because this people come neere me with their mouth, and doe honour me with their lips, but their hart is far from me, & their fear towards me was taught by the preceptes of men, &c. 3,20.7,31 & 4,10.15,16,23
14 Therefore behold, I will also addde there to that I may worke manuellously with this people, cuen maruell and woonders, that is, the wisdome of their wise men shal perish, and the understanding of their prudent men shal hide it selfe. 4,10.6
30.1 Woe vnto their rebellious children, faith the Lord, which 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 moreover long a-gone: this is also prepared for the king: O how deepe and wide he hath made it, his inwared part is fire and much wood, the breath of the Lorde like a riuier of brimstone doth kindle it. 3,15.12
31.1 Woe vnto them that goe downe to Egypt for aye, and lay on horses, and haue trust in chariots, because they bee many. 3,20.28
7 For in that day evry man shall cast away his images of siluer, and his images of golde, which your wicked hande did make vnto you. 1,11.4
33.14 The sinners in Sion shall be atlarge, feare shall possesse the hypocrites, they shall say, which of vs shall abide with the consuming fire? who amongst vs shall dwell with the euerlafting burning? 3,12.
1,16,23 & 3,17.6
22 The Lord is our judge, the Lord is our lawe gius, the Lord is our king, hee shall faue vs. 2,10.8 & 2,15.5
24 The people that dwell therein shall haue their iniquities forgiven them 4,1.10
35.8 And there shall bee a path, and a way, and it shall bee called the holy way and the polluted shall not passe thereby 2,6.2 & 4,1.17
37.4 Thou therefore shal lift vp thy prater for the remnant that are left. 3,20.25
16 O Lord of hostes, God of Israel, which dweltest betweene the Cherusins, thou art onely God over all the kingdomes of the earth. 2,8.15
32 Because a remnant shal goe soorth of Jerusalem, and the saucd out of mount Sion. 4,1.4
35 For I will defende this citie, that I may saue it for mine owne sake, and for my seruant Davids sake. 2,17.5
36 Wherefore the Angell of the Lorde went out, and smote in the campes of the Assyrians, one hundred foure score and sixe thousand. 1,14.6
38.1 Thus faith the Lord, put thy housse in a readinesse, for thou shalt die and not live. 1,17.12 & 3,3.4
3 O my Lord, remember I pray thee that I walked before thee in faith, and with an uprigh hart, and that I haue done those things that please thee. 3,20.10
5 Beholde, I doe addde vnto thy daues fiftene yeeres. 1,17.12
8 Behold, I will bring againe the shadow the degrees whereby it is gone downe in the diall of Ahab. 4,14.18
20 The
The Table.

20 The Lord was ready to slue me, and we will celebrate my song all the daies of our life in the houfe of the Lord. 3:20.28

39. Behold, the daies come that all that is in thy houfe, and which thy Fathers haue laid vp in store vntill this day shall be carried to Babylon, nothing shall be left faith the Lord. 1:8.7

7 And of thy fonnes that shall procede out of thee, and which thou shalt beger, shall be carried away, and they shall be Eunuches in the place of the King of Babylon. 2:8.19

40.3 The voice of a crier in the Wildernes, prepare ye to the way of the Lorde make straight in the defatt a path for our God. 3:3.2

6 A voice did say, Cry: and I said, what shall I cry, &c. 2:9.5 & 2:10.7

11 He shall feede his flocke as a Shepheard. 4:19.34

12 Who hath measured the waters with his fift, and counted heauen with his pan, and comprehended the duff of the earth with his three fingers? 3:2.31

13 Who hath inuoked the spirit of the Lord? or who was of his counsell and hath taught him? 4:18.2.9 & 4:19.2

17 All people before him be as nothing, and they are counted to him leffe than nothing and vanity. 3:2.25

18 To whom therefore will you make God like? or what image will you set vp like him? 1:11.2.12

21 Hath not this beece shewed you from the beginning of things? haue you not beece taught by the foundations of the earth? 1:11.4 & 1:14.1

22 Who stitteth upon the circle of the eart, &c. 1:5.5

29 He giueth rather strength to the weare, and vnto him that might fail, he doth increafe power. 2:2.10

41.7 So the workeman comforted the founder, and he that smote with the hammer him that smote by couerle sayyng. It is ready for the foddering: and he fastened this image with nails that it should not be moued out of his place. 1:11.2

9 I haue chosen thee and not caft thee away. 3:2.1.5

29 Beholde they are all vaine, and their works be nothing, their images are winde and confusion. 1:11.2

42.1 Behold my fervant: I will lay vp in him, &c. 2:14.2

8 I will not give 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 shew newe things the which I declared vnto you before they happened. 1:8.7

10 Sing vnto the Lord a newe song, fing forth his prais euene vnto the outmof partes of the earth. 3:20.28

13 The Lord shall goe foorth as a Giant he shall stir vp his courage like a man of warre. 4:19.34

43.1 Feare not, for I haue redeemed thee, I have called thee by thy name, thou art mine. 3:2.31

10 You are my witnesses, faith the Lord and my fervant, whom I haue choen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me. 1:7.5

11 I, I say I am the Lord, and besides me there is no Saviour. 3:4.15

25 I, my felfe am euene he which doe blote out thy transgressions, and that for mine owne fake, and I will not be mindfull of thy finnes. 1:13.12 & 3:4.15.25 & 3:20.45

44.3 I wil poure out waters vpon the thirsty, and houdes vpon the drye ground, that is, I will poure out my Spirit vpon thy beece, and my bleffing vpon thy buds. 2:2.10 & 3:1.3 & 3:2.39

6 I am the first and I am the last, and besides me there is no God. 1:13.23.24

12 The Smith taketh an instrument and worketh in the coales, and fashioneth it with hammers, and worketh it with the strength of his arm: but he hungeareth in the mane time, so that his strength faileth, neither drinketh he water: so that he faileth downe weare. 1:11.4

22 I have put away thy transgressions as mistes, and thy finnes as a cloude, returne therefore vnto me, because I have redeemed thee. 3:4.29

45.1 Thus faith the Lord God vnto Cyrus his appointed, whose right hand I haue holden, that I might subdue nations be-

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The Table.

fore him: Therefore will I weaken the loines of Kings, & open the dores before him: and the gates shall not be shut. 1.8.7
7 Making light and creating darkness, making peace, and creating euill: I the Lord do all these. 1.17.8. & 1.18.3
9 Work be to him that strueth with his maker, the pothearth with the pothearths of the earth, shall the clay say vnto him that fashioneth it, what maketh thou? or thy worke, it hath no hands? 1.11.2
23 Every knee shall bow vnto me, and euery tongue shall sweare by my name. 1.13.11. & 1.13.23. & 3.5.8. & 3.5.7
25 The whole feede of Israel shall be justified and glorified in the Lord. 1.13.2. & 3.14.16.
45.5 To whom will you make me like or equal me, or compare me, that I should be like vnto him? 1.11.2
47.6 I truly was angry with my people, that I did prophane my inheritance. 3.4.2.
48.10 Behold, I have fined thee, but not as sluer. I have chosen thee approoued in the furnace of affliction. 3.4.32.
16 The Lord God and his Spiritte went me. 1.13.14.
49:5 Dost the Mother forget her infant, that she should not have compassion on the sonne of her wombe? &c. 1.17.6. & 3.20.36.
23 And Kings shall be thy nurse Father, and Queens thy nurses, &c. 4.20.5
51.6 The heavens shall vanish away like smoke, and the earth shall waxe old like a garment, and they that dwell therein shall in like manner perish, but my salvation shall continue for euer, and my righteousnes shall not faile. 2.10.15
52.1 Arise: arise: put on thy strengthe O Sion. put on the garment of comelincine O Jerusalem, the holy Citie: for thenceforth there shall not come into thee the uncircumcised and unclean.4.1.17. & 4.5.17.
3 You were sold for nought, & therefore you shall be redeemed without money. 3.4.25.
7 O how beautiful upon the mountaines be the feete of them that Declare & publish peace. 4.3.3.
53.1 Who hath beleaued our preaching?

and the arme of the Lord vnto whom hath it been revealed. 1.7.5. & 3.23.10
4 Where as notwithstanding be bore our infirmities, and carried our griefes, but we esteemed him plagued with the striking of God, and afflicted. 2.12.4. & 3.4.27.
4.17.17
5 But he was wounded for our transgressions, and was broken for our iniquities, the paine of our correction was put vpon him, and by his woundes health is vnto vs. 2.12.4. & 2.16.5. & 2.16.9. & 2.17.4. & 3.4.30
6 All we like sheepe have straied, euery one hath followed his owne wates, and the Lord hath laid vpon him the inquity of vs all. 2.16.6. & 3.4.27. & 3.12.5. & 3.24.11.
7 He was punished and afflicted, yet he opened not his mouth, he was led as a sheepe vnto the slaughter, and he was full as a Lambe before the sheerees, and opened not his mouthe. 2.16.5.
8 Without delay and without judgement was he taken, and who shall shew his generation? for he was cut out of the land of the living, &c. 2.15.3.
10 Yet the Lorde would breake him in weakening him, that when hee should make his Soule an offering for sinne, he might see his rede, &c. 2.7.2.
12 For he shall bear their iniquities, 2.16.5. & 3.11.8.
12 And hee was reckoned among the transgressors. 2.16.5.
54.13 And all thy chilnder shall be taught of the Lord, and much peace shall be to thy children. 1.7.5. & 2.2.10 & 3.24.10.
5.3.1.3. & 3.15.4.
55.1 O, all you that thirst, come to the waters, and you that have no money come, bye meate and eate, &c. 2.2.10.
& 3.1.3. & 3.15.4.
2 Wherefore doe you lay out your money, and not for that which is meate and your labor for that that doth not satisie? 3.14.15. & 4.10.15.
3 Encline your eares and come vnto me, harken and your Soule shall live, and I will strike an everlastinges covenant with you, even the sure mercies of David. 2.6.3. & 3.2.6.
4 Behold,
Behold, I gave him for a witness to the people, for a prince and a matter vnto the people. 2.6.3. & 2.15.1

Seek the Lord whilst he may be found, call ye vpon him whilst he is nere. 3.3.20.

Keepe judgement and do justice, for my saluation is at hand to come and my righteousnes to be revealed. 3.3.20.

Blessed is the man that doth this & the son of man that laieth hold of it, that is to say, keeping the Sabbath that hee pollute it not, &c. 2.8.29.

Those will I bring to my holy mountaine, and make them joyful in my house of prayer, their sacrifice and burnt offerings shall be acceptable on my altar, because my house shall be called the house of prayer for all people. 3.10.29.

Their watchmen are all blind, they have no knowledge, they be dumme dogs, &c. 2.8.29.

Thus saith the high and excellent, he that inhabiteth the eternitie, and whose name is holy, &c. 3.12.6.

It is such a fault that I haue chosen, that a man should afflict his soule for a day, or that he should bow his head? &c. 4.12.

And do not I chose rather this fault, to loose the bands of iniquitie, &c. 3.3.6.

And hide not thy selfe from thine owne flesh. 3.7.6.

Then shall thou call, and the Lord shall hear thee: thou shalt cry, and he shall say, here I am. 3.10.14.

If thou turne away thy footes from the Sabbath, so that thou dost not thy owne will on my holy day, &c. 2.8.31. & 2.8.34.

Behold, the Lords hand is no shorten'd, that he cannot save, neither is his ear heavye that it can not heare. 3.11.

But your iniquitie have separated between you and your God, and your sinnes hath hid his face from you that hee will not heare; 2.12.1. & 3.11.21.

Their feet do run to euill, and they make hafts to shed innocent blood: the thoughts of them are vaine thoughts, desolation and destruction is in their pathes. 2.8.

And when the Lord did see (and that being abashed and woondred) that there was none, that there was none I say, that would offer himselfe, hee made his arme the safegard thereof, and his righteousnes did suftaine it. 3.14.6.

Hee putt on righteousnes for a breast-plate, and the helmet of saluation on his head, &c. 1.11.12.

And the redeemer shall come to Sion, and vnto them that turne from their wickednes in Jacob. 3.3.20.21.

My spirit which is vpon thee, and my word which I haue put in thy mouth, shall never depart out of thy mouth, neither out of the mouth of thy seed, &c. 4.1.1.5.

Beholde, darkenes shall cover the earth and a mist the people, but the Lord shall rise vpon thee, and his glorie shall appeare vpon thee. 2.3.1.

All they of Saba shall come, bringing gold and incense, & they shall shew forth the praises of God. 4.5.17.

All the sheepe of Cedar shall be gathered vnto thee. 4.5.17.

The Sunne shall serue thee no more for day light, & the brightnes of the moone shall not shew to thee, &c. 2.2.10.

The spirit of the Lord God is vpon me, for because the Lord annointed me, and sent me that I should shew glad things vnto the weake, &c. 2.15.2. & 3.3.20. & 3.

And they shall be called trees of righteousness, and the planting of the Lord that he might be glorified. 3.14.16.

But they did rebel and vexed his holy spirit. 1.13.15.

For thou art our father, though Abra-ham be ignorant of vs, and Israel knoweth vs not, thou Lord art our father, our redeemer. 3.20.25.36.

O Lord, why haft thou made vs to err from thy waies? why haft thou hardened our hearts that we should not feare thee? 2.4.4. & 3.3.21.

Beholde thou art angrie because we have sinned. 3.2.0.8.

We haue bin all as an vnuelan thing, and all our righteousnes is as a filthy cloth, and we all do fade like a leafe, &c. 3.1.2.
65.1 I have been sought of them that asked not: I was found of them that sought me not. &c. 3.24.2
2 I have stretched out my handes all the day to a rebellious people which goe not in a good way. 3.24.16
16 He that will bless himselfe in the earth, shall bless himselfe in the true God: and he that will swear, shall swear by the true God, &c. 2.8.23
24 It shall come to passe, that before they call, I will answere: and as yet they speaking, I will hear. 3.20.14
2 They shall no more hurt nor destroy in my holy mountaine, &c. 4.10.10
66.1 Heauen is my throne, and the earth my footstool: where is that house therefore that you build for me? and where is that place of my rest? 3.20.30. & 4.17.
22 But to whom shall I have regard, but unto him that is humble & of a broken spirit, and who doth tremble at my word? 3.12.6
23 And there shall be continually new Moones and continually Sabbaoths, and all flesh shall come that it may worshippe before me. 2.8.22
24 Their wormes shall not die, and their fire shall not be put out, and they shall bee lothsome vnto all flesh. 3.25.12

I E R E M I E.
1.6 O Lorde God, beholde, I cannot speake, for I am a child. 4.8.3
9 Beholde, I haue put my worde into thy mouth. 4.8.3
10 Behold this day haue I set thee over the nations and over kingdoms, to pluck vp and to roote out, and to destroy and scatter, that thou maist bulde and plant. 4.8.3
2.13 For my people have committed two euis, they haue forfaken me the fountain of living waters, to digge them pits, euen broken pits that can hold no waters. 3.20.
3.1 They say, if a man put away his wife, and he go from him, & become an other mans, &c. 2.8.18. & 4.1.25
2 Lift vp thy eies vnto the high places, & behold where thou haft not plaid the harlot, &c. 2.8.18
12 Go and erie these words towards the North, and say: thou disobedient Israel, returne faith the Lord, and I will not let my wrath fall upon you, for I am mercifull, &c. 4.1.25
4.1 O Israel, if thou returne, returne vnto me, faith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue. 2.5.10 & 3.3.6
4 Breake vp your fallow ground, and lowe not among the thornes: bee circumcised to the Lord, and take away the foreskins of your hearts, ye men of Judah, and inhabitants of Jerusalem, &c. 2.5.8. & 3.3.6.7. & 4.16.21
9 And in that day, faith the Lord, the heart of the king shall penf, & the heart of the princes, and the prifte shall be astonisht, and the prophetes shall woonder. 4.9.6
11 At that time shall it be said to this people, and to Jerusalem, a dreie winde in the high places of the wildernes, commeth toward the daughter of my people, &c. 1.16.7
14 O Jerusalem, washe thine heart from wickednes, &c. 2.5.8
5.3 O Lord, are not thy eies vpon the truth? thou haft striken them but they haue not forrowed: thou haft consumed them, but they haue refused to receive correction: they haue made their faces harder than a stone, and have refused to turne. 3.4.3.5. & 3.14.8
7 How should I spare thee for this? thy children haue forfaken me, and sworn by them that are no Gods, &c. 2.8.23
14 Because ye speake such words, behold, I will put my word into thy mouth, like a fire, and this people shall be as wood, and it shall deoure them. 3.24.13
6.13 For from the leaff of them, even to the greatest of them, every one is given to coutenonties: and from the Prophet euene to the Priest, they shall deal falsely. 4.9.3
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<th>Text</th>
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<td>7.4</td>
<td>Trust not in lying words, saying, the Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.</td>
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<td>5</td>
<td>For if you amend and redress your ways, and your works, if you execute judgement betweene a man &amp; his neighbour, &amp;c.</td>
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<tr>
<td>13</td>
<td>Therefore now, because ye haue done all these workes, faith the Lord, and I rofe vp early and spake vnto you: but when I spake you would not heare me, neither when I called would yee answere.</td>
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<td>14</td>
<td>I will doe vnto this house, whereupon my name is called, &amp;c. as I haue done vnto Shiloh.</td>
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<td>22</td>
<td>For I spake not vnto your Fathers, nor commanded them, when I brought them out of the Lande of Egypt, concerning burnt offerings and sacrifices.</td>
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<td>23</td>
<td>But this thing commanded I them, saying, obey my voice, so I will be your God, &amp;c.</td>
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<td>27</td>
<td>Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.</td>
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<td>28</td>
<td>This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline.</td>
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<td>9.32</td>
<td>Let not the wise man glory in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches.</td>
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<td>24</td>
<td>But let him that glorie, glory in this, that he understandeth and knoweth me, for I am the Lord which sheweth mercie and judgement, and righteousness in the earth, &amp;c.</td>
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<td>10.2</td>
<td>Be not afraid for the signes of heaven, though the heathen be afraid of such.</td>
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<td>11</td>
<td>The Gods that have not made the heavens and the earth, shall perish from the earth, and from vnder their heavens.</td>
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<td>23</td>
<td>O Lord, I know that the way of man is not in himselfe, neither is it in man to wakke and to direct his steps.</td>
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<td>24</td>
<td>O Lord correct me, but with judgement, not in thine anger, leaft thou bring me to nothing.</td>
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<tr>
<td>11.7</td>
<td>For I haue protested vnto your Fathers, when I brought them vp out of the land of Egypt, vnto this day, railing carely, and protesting, saying: obey my voice.</td>
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<td>8</td>
<td>Neuerthelesse they would not obey, nor encline their eare, &amp;c. therefore I will bring vpon them all the wordes of this covenant, which I command them to doe, &amp;c.</td>
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<td>11</td>
<td>Behold, I will bring a plague among them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.</td>
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<td>19</td>
<td>Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuings, &amp;c.</td>
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<td>12.16</td>
<td>And if they will learne the waies of my people, to sweare by my name, the Lord liueth, as they taught my people to sweare by Baal, &amp;c.</td>
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<td>14.7</td>
<td>O Lord, though our iniquities teftifie against vs, dealke with vs according to thy name: for our rebellions are many: we sinned against thee.</td>
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<td>14</td>
<td>The Prophetes prophesie lyes in my name, I haue not sent them, neither did I command them, &amp;c.</td>
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<tr>
<td>15.1</td>
<td>Though Moses and Samuel stood before me, yet mine affection could not be toward this people: call them out of my sight, and let them depart.</td>
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<td>17.1</td>
<td>The finne of Indeb is written with a pen of iron, and with the point of a Diamond, and grauen vp on the table of your hart, and vpon the horns of your Altars.</td>
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<td>5</td>
<td>Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his hart from the Lord.</td>
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<td>9</td>
<td>The hart is deceitfull and wicked above all things, who can know it.</td>
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<td>21</td>
<td>Take heed to your Soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Jerusalem.</td>
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<tr>
<td>22</td>
<td>Neither carry forth burdens out of your houses on the Sabbath day, neither...</td>
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you any worke, but sanctifie the Sabbath, &c.

27 But if you will not heare me to sanctifie the Sabbath day, and not to heare a burden, nor to goe through the gates, &c. 2.8.29

18.8 But if this nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. 1.17.12

18 Come and let us imagine some devise against Jeremias: for the law shall not perish from the Priest, nor counsel from the wife, nor the worde from the Prophet. 4.9.5

20.2 Then Passur smote Jeremias the Prophet, & put him in the flockes that were in the high gate of Benjamin, which was by the house of the Lord. 4.9.6

21.12 Execute judgement in the morning, and deliver the oppressed out of the hand of the oppressor, &c. 4.20.9

22.3 Execute yea judgement and righteousnesse, and deliver the oppressed from the hand of the oppressor, &c. 4.20.9

23.1 Woe be vnto the Pastors that destroy &scatter the sheepe of my pasture, faith the Lord. 4.9.3

3 Behold, the dates come faith the Lord, that I will raise vnto David a righteous branch, and a King shall raigne and prosper, and shall execute judgement and justice in the earth. 2.6.3

6 And this is the name whereby they shall call him, the Lord our righteousnesse. 11.9 & 3.11.8

16 Heare not the words of the Prophete that prophesie vnto you and teach you vanity, &c. 4.9.2

24 Doest thou fill heaven and earth, faith the Lord? 4.1.5

28 The Prophet that hath a drame, let him tell a drame, and he that hath my word, let him speak my word faithfully. 4.8.3

24.7 And I wil give them an hart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall returne vnto me with their whole hart. 2.2.30

25.11 And this whole land shall be desolate, and astonished, and these nations shall serue the King of Babell seuentie yeares. 1.8.7

12 And when the seuentie yeares are accomplished, I will visite the King of Babell, and that nation, faith the Lord, for their iniquite, &c. 1.8.7

29 For loe, I beginne to plague the City, where my name is called vpon, & should you goe free? &c. 3.4.34

27.5 I haue made the earth, the man and the beast that are vpon the ground, &c. 4.20.27

6 But now I haue giuen al these lands vnto the hand of Nabuchadnecor the King of Babylon my seruant, &c. 4.20.27,28

7 And all nations shall serue him, and his sonne and his fones sonne vntil the very time of his land come also, &c. 4.20.27

8 And the nation and kingdom which will not serue the same Nabuchadnecor King of Babell, and that will not put their necke vnder the yoke of the King of Babell, &c. 4.20.27

9 Therefore heare not your Prophete, nor your Soothsayers, nor your dreamers, nor your Incantaters, nor your Sorcerers which say vnto you thus, ye shall not serue the King of Babell, &c. 4.9.3

14 Therefore heare not the words of the Prophete that spake vnto you, saying, ye shall not serue the King of Babell, &c.

17 Heare them not, but serue the King of Babell, that ye may liue, &c. 4.20.28

29.7 And seeketh the prosperitie of the City, whether I haue caused you to be carried away captives, and pray vnto the Lord for it, &c. 4.20.28

31.18 I haue hearde Ephraim lamenting thus, thou haft corrected me, and I was chastised as an vnnamed Calfe: convert thou me and I shall be converted: for thou art the Lord my God. 2.3.5 & 3.5.

8. & 3.2.4.15

19 Surely after that I converted, I repent, & after that I was instructed, I smote vpon my thigh, &c. 2.58

31 Behold, the dates come faith the Lord, that I will make a new covenante with the house of Israel, and with the house of Judah. 2.11.7 & 3.4.29

32 Not according to the covenante that
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I made with their fathers, when I took them by the hand, to bring them out of the land of Egypt, the which my covenant they brake, &c. 2 S. 9. & 21. 7.

33 After those daies faith the Lord, I will put my law in their inward parts, & write it in their hearts, and will be their God, & they shall be my people. 2.8.14. & 3. 20.

34 For I will forgive their iniquity, and will remember their sins no more; 3.4.29. & 3. 20. 45.

35 Thus faith the Lord, which giueth the Sunne for a light to the day, and the courses of the Moon and of the Starres, for a light to the night, &c. 4.17.17.

32.16 Now when I had delivered the book of the profition vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying. 3. 20. 15.

18 Thou shewest mercie vnto thousands, and rememperest the iniquitie of the fathers into the bosom of their children after them, &c. 2.8.19.

23 But they obeyed not thy voice, neither walked in thy lawes all that thou commandedst them to do, they have not done, therefore thou hast caused this whole plague to come vpon them, &c. 2.5.11.

39 And I will giue them one heart & one way, that they may feare me euer, for the wealth of thee, and of their children after them, &c. 2.3.8.

33.8 And I will cleanse them from all their iniquity, whereby they have sinned against me: yea I will pardon all their iniquities, whereby they have sinned against me, &c. 3. 20.45. & 4.1.20.

16 And in those daies shall Judah be saued, and Jerusalem shall dwell safely, and he that shall call her is the Lord our righteousness, &c. I. 13.9.

42.2 Hear ye our praiers, we beseech thee, & pray for vs vnto the Lord thy God, &c. 3. 20. 14.

9 Thus faith the Lord God of Israel vnto whom ye sent me to present your prayers before him, &c. 3. 20. 14.

49.10 Curfed be he that doth the worke of the Lord negligently, &c. 4. 20. 6.

50.20 In those daies, and at that time, faith the Lord, the iniquitie of Israel, shall bee fought for, and there shall be none: and the sins of Judah, and they shall not bee found, &c. 3. 4.29.

23 How is the hammer of the whole world, destroied and broken? how is Babel become desolate among the nations, &c. 2.4.4.

25 The Lord hath opened his treasure and hath brought the weapons of his wrath, for this is the worke of the Lord God of houles, in the land of the Chaldeans, &c. 1.18.1.

LAMENTATIONS.

3.8 A Lso when I cry and shoute, hee shuttest out my praiers, &c. 3. 20.16.

38 Out of the mouth of the most high proceeded not euill and good? 1.17.8.

4.20 The breath of our noitres, the Annointed of the Lorde was taken in their nets, of whom we said, vnder his shadowe wee shal bee preferrued alue among the heathen, &c. 2.6.2.

EZECIHEL.

1.20 W Hither their spirit lead them they went, and thither did the spirit of the wheels lead them, & the wheeles were lifted vp besides them, for the spirit of the beasts, &c. 4.19.2.

2.3 Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers have rebelled against me: even vnto this very day. 3.24.13.

4 They are impudent children, and ffile hearted: I do send thee vnto them, &c. 3. 24.12.

3.17 Son of man, I haue made thee a watchman vnto the house of Israel: therefore hear the word at my mouth, & giue them warning from me, &c. 4.8.3.

18 The same wicked man shall die in his iniquitie: but his blood will I require at thine hand, &c. 4. 2.5. & 4.3.6.

7.26 Calamitie, shall come vpon calamitie, and rumor shall be upon rumor: then shal they seeke a vision of the prophet: but the law shal bee from the priest, & counsell from the ancients, &c. 1. 8. 2. &

4.9.6

10.4 Then the glorie of the Lord went vp from
from the Cherub, and stood over the
door of the house, &c. 4:2-3
5 And the sound of the Cherubins wings
was heard into the outer court, &c. 1
13. 9

11. 19 And I will give them one heart
And I will put a new spirit within their bowels:
and I will take the stony heart out of their
bodies, and will give them an heart of flesh,
&c. 1:13. 10. &c. 2:3. 8. & 2:15. 5. & 3:24. 1
20 That they may walk in my statutes &
keep my judgements, and execute them.
and they shall be my people, and I will be
their God, &c. 2:5. 5.
12. 2 They are a rebellious house, &c. 5:24.
13. 10

13 My net alfo will I spread upon him,
and he shall be taken in my net; and I will bring
him to Babylon, to the land of the Caldeans,
yet shall he not see it, though he shall die
there, &c. 2:4. 4.
13. 9 They shall not be in the assembly of
my people, neither shall they be written in
the writing of the house of Israel, &c. 2.
13. 10
14 Though these three men Noah, Daniel,
and Job, were among them they should
die, but their own foules by their righteousnes, &c.
14:20. 23
16. 29 Moreover thou hast taken thy sons
and thy daughters, whom thou hast borne
unto me, & these thou hast sacrificed unto
them to be devoured, &c. 2:2. 11. & 4.
16. 24
17. 20 And I will spread my nette upon
him, and he shall be taken in my net, and
I will bring him to Babylon, and will enter
into judgment with him; therefore his trepafe,
that he hath committed against me, &c.
18. 4 The foule that sinneth shall die, &c.
18. 4. & 3:4. 8
9 He that hath walked in my statutes, and
kept my judgements to deal truly, he is just, he shall surely live, faith the Lord God,
&c. 3:17. 15
20 The same foule which sinneth shall dy:
the son shall not bear the iniquitie of the
the father; neither shall the father bear
the iniquitie of the sonne, &c. 2:8. 9. & 2:8.
19. & 2:8. 10. &c. 8:59. & 5:3. 14
21. But if the wicked will return from all
his sins, that he hath committed, & keep all
my statutes and do that which is lawfull and right; he shall surely live and not
die. 1:3. 24. & 3:4. 18. & 3:17. 15
23 Hauel any desire that the wicked should
die, faith the Lord God? or shall he not
live, if he return from his ways? 4:1. 2.
24 But if the righteous return from his
righteousnes, and committ iniquitie, &c.
do according to all the abominations that
the wicked man doth, &c. 3:4. 29. & 3.
14. 10
27 Again, when the wicked sinneth, &c.
yet shall he not see it, though he shall die
there, &c. 2:4. 4.
31 Cast away from you all your transgressions, whereby you have transgressed,
and make you a new heart, and a new spirit, &c.
3:29. 3:6
32 For I defire not the death of him that
dieth, faith the Lord God: cease therefore
one an other to returne, and liue ye.
4:1. 25
19. 12 And the East winde dried vp her
fruit, &c. 1. 16. 7
20. 11 And I gave them my statutes, and
declared my judgments vnto them, which
if a man doe, hee shall liue in them, &c.
3:17. 3
22 Moreover I gave them also my Sab-
bathes, to bee a signe betweene me and
them, that they might know that I am the
Lord that sanctifith them, &c. 2:8. 17.
42 And ye shall know that I am the Lord,
when I shall bring you into the land of
Izraell, into the land, &c. 3:13. 1
43 And there shall you remember your
waies, and all your works wherin ye have
been defiled, &c. 3:13. 2
22:8 Thou hast defiled my holy things,
and hast polluted my Sabbaths, &c. 2:8. 17.
25 There is a conspiracie of her prophets
in the midst of them like a roaring Lion,
rauening the pray: they have devoured
soules, &c. 4:9. 3
26 Her priests haue broken my law: and
have
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26 A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your body & will give you a heart of flesh. 2.3, 6; & 2.5, 8; & 3.24. 1. & 3.24. 15

27 And I will put my spirit within you, and cause you to walk in my statutes, and yee shall keep my judgements and do them. 1.3. 1.0, & 2.3. 6

32 Be it known vnto you, that I do not this for your sakes, faith the Lord God: therefore O yee house of Israel, be ashamed & confounded for your owne waies. 3.4, 3. & 3.1, 2.3, & 3.15. 2

37-4 Againe he saide vnto me, prophesie vpon these bones & say vnto them, O yee drie bones, hear &e the worde of the Lord, 1.10. 21

25 And my seruant Daniel shall bee their prince for euere. 2.6. 3

26 Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them, &c. 2.6. 3

48. 21 And the residue shall be for the prince on the one side and on the other of the oblation of the sanctuary and of the pollution of the city, &c. 4.2. 13

35 And the name of the city from that day shall be, The Lord is there. 1.13. 4

DANIEL.

2.20 He taketh away kings: and setteth up kings, &c. 4.20. 26

37 Thou art a king of all kings: the God of heauen hath giuen thee kingdome, powere, and strength, and glory. 4.20. 26

44 And in the daies of these kings shall the God of heauen set vp a kingdome which shall neuer bee destroyed: and this kingdome shall neuer bee giuen to another peole, but shall beeke and destroy all these kingdomes, and it shall stande for euere, &c. 2.15. 3

4.24 Wherefore, O king, let my counsell be acceptable vnto thee, and breake off thy sinnes by rightcounsines, and these iniquties by mercy towards the poore, &c. 3.4. 31. & 3.4. 36

5.18 The most high God gave vnto Nebuchadnezzar thy father a kingdome, and majestie, and honor, and glorie, &c. 4.20. 26

6.22 And
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6,22 And vnto thee O king, I have done no hurt, &c. 4.20.3.2
7,4 The first was as a Lion, and had eagles wings: I beheld, till the wings thereof were plucked off, &c. 1.8.7
10 And ten thousand thousands ftoode before him: the judgement was set and the bookees opened. 1.14.5. & 1.14.8. & 3.2.41
25 And shall speake wordes against the most high, andshall consume the faintes of the most high, and thinke that he may change times, and lawes, &c. 4.7.2.5
9,5 Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, &c. have departed from thy precepts, and from thy judgements.
3.4.9
7 O Lorde righteousnesse belongeth vnto thee, and vnto vs open shame, &c. 4.10.2.9
10 For wee haue not obeyed the voice of the Lord our God, to walke in his waies, which he had laied before vs, by the ministerie of his seruants the Prophets. 2.5.11
18 For we do not present our supplications before thee for our own righteousnes, but for thy great tender mercies. 3.20.8. & 3.20.14
14 Seuentie weckes are determined vpon thy people, and vpon thy holy citie, to finishe thy wickednesse, and to seale vp thy sinnes, and to reconcile thy iniquitie, and to bring in euerafting righteousnesse, &c. 2.7.2. & 2.15.1. & 2.15.6
7 And hee shall confirm the covenante with many for one weke: & in the mids of the wekke, hee shall cause the oblation and sacrifice to ceaze: and for the ower-sprading of the abominations, hee shall leave it desolate, &c. 4.2.1.2
10,13 But the prince of the kingdome of Persia withstood me, &c. 1.14.7
20 But now I will returne to fight with the prince of Persia, &c. 1.14.7
12.1 And at that time shall Michael stand vp, the great prince, which standeth for the children of the people, and there shall be a time of trouble, &c. 1.14.7. & 1.14.8. & 2.10.11
2 And manie of them that sleepe in the dust of the earth, shall awake, and some to euerafting life, and some to flame and perpetuall contempt. 3.2.5.7
3 And they that be wise, shall shine as the brightnes of the firmament: & they that turne many to righteousnes, shall shine as the stars, for euer and euer. 3.25.10

O S E A.

1.11 Hen shall the children of Judah, and the children of Israell be gathered together, and appoint themselves one head, and they shall come vp out of the land, &c. 2.6.3.
2.5 For their mother hath plaied the harlot, she that conceiued them, hath done shamefully: for the said I will go after my louers, &c. 2.8.18
19 And in that day I will make a covenante for them with the wilde beastes, and with the foules of the heaven, and with them that creepe vpon the earth, &c. 4.1.20
19 And I will marrie thee vnto me for euer: yea I will marrie thee vnto me in righteousnes, & in judgement, & in mercy, & in compassion. 3.14.6. & 4.1.20
23 And I will haue mercie vpon her that was not pitied, & I will say to them which were not my people, thou art my people: and they shall faie, thou art my God. 3.14.6
8.5 Afterward shall the children of Israel concert, and seeke the Lorde their God, and David their king, and shall feare the Lord and his goodnes in the latter daies. 2.6.3. & 3.2.23
5.11 Ephraim is oppressed, and broken in judgement, because hee willingly walked after the commandement. 4.20.3.2
15 I will go, and returne to my place, till they acknowledge their fault, and fecke me, &c. 2.5.13
6.1 Come, and let vs returne to the Lord, for he hath spoiled, and he will heale vs: he hath wounded vs and he wil binde vs vp. 3.3.2
7.8 Ephraim is as a cake on the hart not turned 3.4.35
8.4 They haue set vp a king, but not by me, &c. 1.8.4
9.8 The watchman of Ephraim shoule be in with my God: but that prophet is the snare of a fouler in all his waies; and hatred
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Igaue

4.1 Or for 1. And Bcholde, 3.22.10 So 3.3.16. & 4.12 3. They 1.11 fancTtifie lb

4.1.13 ABDIAS. 1-171+

1.13.10

and the Lord be avild and the Lord had not done it? 1.17.8. & 1.18.3

1.13.10

5.4.7 And also I haue withheld the raine from you, when there were yet three months to the haruest, & I caufed it to raine vpon one city, and haue not caufed it to raine vpon another, &c. 3.22.10

1.14 Seek ye good and not evil, that ye may liue, &c. 2.5.10

6.1 Woe to them that are at ease in Zion, &c. 3.19.9

4. They lie vpon beddes of voryrie, and stretch themefclues vpon their beds, &c. 3.19.9

8.11 Beholde, the daies come, faith the Lord God, that I will send a famine in the land, and not a famine of bread, nor thirtie for water, but of hearing of the worde of the Lord. 3.22.10

9.11 In that day will I raise vp the tabernacle of David, that is fallen downe and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the daies of olde. 2.6.3

ABDIA S.

B Vt vpon mount Zion, fhall be deliuerance &c. 4.1.13

IONAS.

B Vt the Lord sent out a great winde into the sea, and there was a mighty tempest in the sea, &c. 1.16.7

2.9 But I will sacrifice vnto thee, with the voice of thankes giving, and will pay that I haue vowed: salvation is of the Lorde. 3.20.28

3.4 Yet fortie daies, and Ninimeth fhall be overthrowen. 1.17.12

3.4 Yet fortie daies, and Ninimeth fhall be overthrowen. 1.17.12

5 So the people of Ninimeth beleued God, and proclaimed a faft, and put on sackcloth, from the greatest of them, even to the least of them. 3.3.4. & 4.12.17

10 And God faue their works that they turned from their euill wates: and God repented of the euill that hee had faide, that he would doe vnto them, and he did it not. 1.17.14

MICHEAS.

2.13 The breaker vp fhall come vp before them: they fhall breake out and.
and passe by the gate, and go out by it, and the Lorde shall be upon their heads. 2.6.3

3.6 Therefore night shall be vnto you for a vision, and darknes shall be vnto you for a dissipation, and the fumne shall go downe over the prophets, and the day shall bee darkes over them. 4.9.6

5.2 And thou Bethlehem Ephratah, art little to be among fo many thousands of Judah, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel: whose goinges, &c. 2.14.7

13. Thine Idols also will I cut off, and thy images out of the mids of thee: and thou shalt no more worship the works of thine hands. 1.11.4

7.9 I will bave the wrath of the Lorde, because I haue finned against him, vntill he plead my cause, &c. 3.4.32

19 He will subdue our iniquities, and cast all their finnes into the bottom of the sea. 3.4.29

H A B A C V C.

1.12 Art not thou of old, O Lord my god mine holy one? we shall not die, O Lord, &c. 2.10.18

2.3 Though it carrie, waite, for it shall surely come, and shall not stay. 3.2.42

4. But the iuft shall liue by his faith. 3.14.11. & 3.18.5

18 What profiteth the images, for the maker thereof hath made it an image? and a teacher of lies, though hee that made it, trust therein, when hee that maketh dum Idols. 1.13.2. & 1.11.7

20 But the Lord is in his holy Temple: let all the earth keepe silence before him. 1.9.12. & 1.10.3. & 2.8.15

3.2 In wrath remember mercy. 3.4.32

3 God commeth from Teman, &c. 1.13.27

23 Thou wentest forth for the saluation of thy people, even for saluation with thine annointed, &c. 2.6.3

S O P H O N I A S.

1.5 And them that worship the hoift of heaven vpon the house cops, and them that worship & swear by the Lord, and by Malcham, &c. 2.8.23

3.11 For then I will take away out of the middles of thee, them that reioice of thy pride, and thou shalt no more be proude of mine holy mountaine. 3.12.6

H A G G E S.

2.12 A Ske now the Priests concerning the law, & say: if one bear a holy flesh in the skirt of his garment, &c. 3.14.7

Z A C H A R I A S.

1.3 Thus saith the Lorde of hoiftes, and I will turne vnto you &c. 2.5.9.3.24.15

2.4 And another angell went out to meete him, and said vnto him, run speake to this young man, and say Jerusalem shall be inhabited without walls, for the multitude of men and cattell that are therein. 1.13.10

8 For hee that toucheth you, toucheth the apple of my eye. 1.13.10. & 1.17.6

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lorde of hoiftes hath sent me vnto thee. 1.13.10

12 And the Lorde shall inherit Judah his portion in the holy lande, and shall chose Jerusalem againe. 3.2.15

3.10 In that day, faith the Lord of hoiftes, shall yee call euery man his neighbour under the vine, and under the figge tree. 3.13.4

7.13 Therefore it is come to passe, that as he cried, and they could not heare, so they cried, and I would not heare, faith the Lord of hoiftes. 3.3.24

9.9 Reioyce greatly, O daughter Sion, shout for joy, O daughter Jerusalem: behold, thy king committeth vnto thee, hee is lift and suad, poore, &c. 2.6.3. & 2.17.6

11 Thou also shalt be saved, through the bloud of the covenant I have loosed thy prisoners, out of the pit wherein was no water. 2.16.9

12.4 In that day I will smite the Lorde, curie horse with ftonishment, and his rider with madneffe, &c. 4.9.5

13.9 They shall call on my name, and I will heare them: I will say, it is my people, and
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and they shall say, the Lorde is my God, 3.20.13

14.9 And the Lorde shall bee king over all the earth: in that day shall be one Lorde, and his name shall be one. 11.2.3

MALACHIAS.

1.2 W A S not Esau Jacobs brother? faith the Lord, &c. 3.21.6
3 Yet I loved Jacob, and I hated Esau, &c. 3.21.6
6 A sonne honoureth his Father, and a servaunt his master. If then I bee a father, where is mine honor, and if I bee a master, where is my feare, &c. 2.8.14. & 3.2.16. & 3.6.3
11 For from the rising of the sonne vnto the going downe of the same, my name is great among the Gentiles. And in euerie place incende shall bee offered vnto my name: and a pure offering, &c. 4.18.16
2.4 And yee shal know, that I haue sent this commandement vnto you that my covenunt, which I made with Lemu, might stande, faith the Lord of hostes. 4.2.3. & 4.8.2
5 My covenunt was with him of life and peace, and I gaue him feare, and he feared mee, and was afraide before my name. 4.2.3
6 The lawe of truth was in his mouth, and there was no inquitie founde in his lips. 4.2.3. & 4.8.2
7 For the Priestes lips should keepe knowledge, and they should fecke the lawe at his mouth, for he is the messenger of the Lord of hostes. 4.8.2. & 4.8.6. & 4.9.2
5 But yee are gone out of the way: ye haue caused many to fall by the law: ye haue broken the covenunt of Lemu, &c. 4.7.30
3.1 And the Lorde whom ye haue feene, shall speedily come to his Temple: euene the messenger of the covenunt whom ye de-
sire, &c. 1.13.10. & 1.14.9
17 I will spare them, as a man spareth his owne son that serveth him. 3.19.15
4.1 For, behold the day commeth that shall burne as an ouen: and all the proud, yea and all that do wickedly, shall be as stubble, and the day that commeth shall burne them vp, &c. 3.24.1.2
2. But vnto you that feare my name, shall the sunne of righteousness, &c. 2.6.1. & 3.
4 Remember the law of Moses my servant, which I commanded vnto him in Horeb for all Israel, &c. 4.8.6
5 Behold, I will send you Elias the prophet before the comming of the great and fearfull day of the Lorde. 2.9.5
6 And he shall turne the hart of the fathers to their children, and the hart of the children to their fathers, &c. 4.1.6

T OBIA S.

3.25 And Raphael was sent to heale them both, &c. 1.14.3

SAPIENTIA.

14.16 T hus by proces of time this wic
ed culome preuaile, and was kept as a law, and idols were worshipped by the commandements of tyrants. 1.11.8

ECCLESIASTICVS.

15.14 G od made man from the begin-
ing, and left him in the hande of his counsell, and gave him his commandements and precepts. 2.15.18
15 If thou wilt, thou shalt observe the commandements, and testifie thy good will. 2.25.18
16 Hee hath set water and fire before thee, stretch out thy hande vnto which thou wilt. 2.15.18
17 Before man is life and death: good and cuill: what him liketh shall be given him. 2.15.8
16.14. He will give place to al good deeds, and euerie one shall finde according to his works, and after the understanding of his pilgrimage. 3.15.4

BARUCH.

2.18 B vt the soule that is vexed for the greatnes of sinne, and he that goeth crookedly, and weake, and the eies that faile, and the hungrie soule will give thee praise and righteousness, &c. 3.20.8
19 For wee do not require mercy in thy sight. O Lorde our God, for the righteousness of our fathers, or of our kings. 3.20.8
20 But.
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20 But because thou hast sent out thy wrath and indignation upon vs, as thou hast spoken by thy servants the Prophets, 
3.20.8

I. MACHABEES.
15.59 And the Bookes of the law, which they found, they burnt in the fire, and cut in pceces.
1.8.9

II. MACHABEES.
12.43 And having made a gathering through the companye sent to Jerusalem about two thousand drachmes of silver, to offer a sinne offering, 
3.5.8

MATTHEWE.
15 And Salomon begat Boaz of Rachab, and Obed begat Jesse.
2.13.3
16 And Iacob begat Joseph the husbande of Marie, of whom was borne Iesu which is called Christ.
2.13.3
21 And the shall bring forth a son, and thou shalt call his name Iesu: for hee shall save his people from their sins.
2.6.1
23 Behold, a virgin shall be with child, 
2.12.1
3.6 And thou Bethlem in the lande of Juda, art not the least among the princes of Juda: for out of thee shall come the goyernour that shall feed my people Israel.
3.3.2.
3.5.19

3.2 John saide, repent: for the kingdom of heaven is at hand.
3.3.2.
6 And they were baptised of him in Jordan, confessing their sins.
3.4.6.
4.15.6.
4.16.24
11 Indeede I baptize you with water to amendment of life, &c.
4.11.6.
4.15.8.
& 4.16.25
12 Which hath his smabee in his hande, and will make cleane his floore, & gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.
3.25.
4.1.19
13 Then came Iesu from Galile to Jordan vnto John, to be baptized of him. 4.15.6.
4.16.27
15 Let be now: for thus it becommeth vs to fulfill all righteounes. So he suffred him.
2.16.5
16 And John sawe the spirit of God descending like a dove, and lighting vpon him.
1.1.13.
4.17.21. & 4.19.20
17 And lo, a voice came from heavent saying: this is my beloved sonne, in whom I am well pleased.
2.16.11.
& 3.2.32.
8.1. & 3.24.5
4.2 And when hee had fasted fortye daies and fortye nights, he was afterward hungrie.
4.12.10
3 Then came to him the tempter, and said, if thou be the sonne of God, commaund that these stones be made bread.
3.20.46
4 Man shall not live by bread onely, but by euery worde that proceedeth out of the mouth of God.
3.20.44
10 Then said Iesu vnto him, auid Satan: for it is written, thou shalt worship the Lord thy God, and him onely shalt thou serve.
1.1.12.3
11 Then the diuell left him; and behold, the angels came and ministred vnto him.
1.14.6
17 From that time Iesu began to preach, and to saye, Amende your lives for the kingdome of heaven is at hande.
2.9.2.
3.2.
3.3.19
19 Follow me and I will make you fathers of men.
4.16.3
5.3 Blessed are the poore in spirit, for theirs is the kingdome of heaven.
3.17.10
4 Blessed are they that mourn, for they shall be comforted.
3.8.9
8 Blessed are the pure in hart: for they shall see God.
3.25.6
10 Blessed are they which suffer persecution for righteounes sake: for theirs is the kingdome of heaven.
3.8.7
12 Reioyce and bee glad, for great is your reward in heavent, &c.
3.18.1
13 Yee are the salt of the earth, &c.
4.3.2.
4.5.14.
4.8.4
14 Yee are the light of the world, &c.
4.3.2.
& 4.5.14.
4.8.4
15 Nether doe men light a candle and put it vnder a bushell, but on a candlestick,
The Table.

Sticke, and it gie eth light vnto all that are in the house. 1.11,14

Let your light so shine before men that they may see your good works & glorifie your father which is in heauen. 3.16.3

Think not that I am come to destroy the law, or the prophets: I am not come to destroy them, but to fulfill them. 2.7.14

Whosoever therefore shall breake one of these least comandements, and shall teach men so, he shall be called the least in the kingdom of heauen: but whosoever shall obserue, &c. 2.8.59

Ye haue heard, that it was saide vnto them of old time, thou shalt not kill; for whosoever killeth, shall bee culpable of judgement. 4.20.10

But I say vnto you, whosoever is angry with his brother, vndeniably shall be culpable of judgement, &c. 2.8.7 & 2.8.59

Agree with thine adversary quickly, whiles thou art in the way with him least, &c. 3.5.7

Verily I say vnto thee, thou shalt not come out thence, till thou haist paid the vntermost farthing. 3.5.7 & 3.2.5.6

Whosoever looketh on a woman to lust after her, hath committed adultery with her alreadie in his hart. 2.8.7

Sware not at all neither by heauen, &c. 2.8.26 & 4.13.12

But I say vnto you, resist not euill: but whosoever shall smite thee on the right cheek, turne to him the other also. 4.20.20 & 19.4.20

Lowe your enemies: bleffe them that curse you, &c. 2.8.57 & 3.7.6 & 4.13.12

That ye may be the children of your father which is in heauen: for he maketh his sunne to rise on the cuill, and on the good, &c. 3.20.15 & 3.24.16 & 3.25.9

For if you love them which love you, what rewarde shall you haue: do not the publicanes even the same? 2.8.9.8

Therefore when thou giuest thine almes, thou shalt not make a trumeter to be bloued before thee, as the hypocrites do in the synagogues, and in the streets, to bee praifed of men. Verily I say vnto you, they haue their reward. 3.7.2

But when thou praifest, enter into thy chamber: and when thou haist shut the doore, pray to thy father which is in secretes, &c. 3.20.29

Also when you pray, vs no vaine repetitions as the heathen, for they think to be heard, for their much babbling. 3.20.29

After this maner therefore pray ye, Our father which art in heauen, halowed bee thy name, &c. 3.20.6 & 3.20.34

Give vs this day our daily bread. 2.5.14

And forgive vs our debts, as we also forgive our debters. 3.4.3.8 & 4.1.23

For where your treasure is, there will your hart be also. 3.2.25 & 3.18.6 & 3.2.5.1

But if thine eye be wicked, then all thy body shall bee darke: Wherefore if the light which is in thee be darke, how great is that darke? 2.3.25

Aske, and it shall be giuen you: feele, and yee shall finde: knocke, and it shall be opened vnto you. 3.20.13

If ye then which are cuill, can giue to your children good gifts, how much more shall your father which is in heauen, giue good things to them that ask him. 3.20.36

Therefore, whatsoever ye would that men should doe vnto you, even so doe ye to them. For this is the lawe and the prophets. 2.8.53

Beware of false prophets, which cometh to you in sheepe's clothing, but inwardly they are ravening wolves. 4.9.4

Then Jesu said vnto him, see thou tell no man: but goe, and shew thy selfe vnto the priest, & offer the gift that Moyses comanded, for a witneffe to them. 3.4.4

And when Jesu heard this, he maruellled, & said to them which followed him: verily I say vnto you, I haue not found so great faith euens in Israel. 3.4.13

Many shall come from the East and from the West, and shall sit downe with Abraham, and Isac and Iacob, in the kingdom of heauen. 2.10.2.3 & 4.16.13

And the children of the kinglymome shall bee cast out into vnter darke: there shall bee weeping and gnashing of teeth. 3.25.12

Then Jesu saide vnto the Centurion, goo thy waues, and as thou haist beleued, so bee it vnto thee. And his seruant was healed the same hower. 3.10.11

25 Then
Then his disciples came & awoke him, saying: maister, laue vs, we perith. 3.2.21

Ifesus the sonne of God, what haue we to doe with thee? art thou come hither to torment vs before the time? 1.14.19

And loe, they brought to him a man sicke of the palsey lying on a bed, & Isus seeing their faith, saide to the sicke of the palsey, sonne, be of good comfort: thy sinnes are forgiven thee. 3.2-13. & 3.4. 35. & 3.20.9

Certaine of the Scribes faide within themselves, this man blasphemeth. 1.13.12

For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise and walke? 4.19.29

And that yee may know that the sonne of man hath authority to forgive sinnes in earth, (then saide he to the sicke of the palsey,) arise, take vp thy bed & goe to thy house. 1.13.12

The whole neede not a physician, but they that are sicke. 2.12.4

For I am not come to call the righteous, but the sinners to repentance. 3.3.20 & 3.1.27. & 3.14.5

Can the children of the marriage chamber mourne, as long as the bridegroom, &c. 3.3.17. & 4.12.17

Then touched he their cies, saying according to your faith, be it vnto you. 3.2.43. & 3.4.22. & 3.20.11. & 4.19.18

But the Pharisees faide, hee casteth out diuels, through the prince of diuels. 3.3.22

And Iesus went about all cities, & towne, preaching in their synagogues, and preaching the Gospell of the kingdome, &c. 2.9.2

And he called his twelve discipiles vnto him, and gaue them power against vn-cleane spirits, &c. 4.3.5

Go not into the way of the gentiles and into the cities of the Samaritans enter ye not. 2.11.12

Heale the sicke: clese the leapers, rais vs the dead, cast outh diuels, &c. 1.13.13

And yee shall be brought to the governours & kings for my sake, in witnessing to them and to the Gentiles. 3.4.4

For it is not yee that speake, but the spirit of your father that speake in you. 4.19.8

And feare yee not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule & body in hell. 1.15.2 & 3.25.7

Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father? 1.16.1 & 1.16.5. & 1.17.1

Yeare, and all the haires of your head are numbered. 1.16.2

Fear ye not therefore, ye are of more value than many sparrows. 1.17.6

But whosoever shall deny me before men, him will I also deny before my father which is in heauen. 4.1.26

For this is he of whom it is written: behold, I sende my messenger before my face, which shall prepare thy way before the.

Among them which are begotten of women, arose there not a greater than John Baptist: notwithstanding he that is least in the kingdome of heauen, is greater than he. 3.3.19

For all the Prophets and the law prophesied vnto John. 2.11.5.10

And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell; for if the great works which have beene done in thee had beene done among them of Sodome they had remained to this day. 3.24.15

At that time Iesus answered, and said: I give thee thanks, O father, Lorde of heauen and earth, because thou hast hid these things from the wise, and men of understanding, and hast opened them vnto babes.

Neither knowest any man the father, but the sonne, and he to whom the sonne will reuale him. 3.2.34

Come vnto me all yee that be weary and laden, and I will eate you. 3.3.20. & 3.4.3. & 3.12.7. & 3.18.9

Take my yoke on you, and learne of me that I am meeke and lowly in hart and yee shall finde rest vnto your soules. 3.18.9

For
The Table.

30 For my yoke is easie, and my burden light. 5.19-3
12.24 But when the Pharisees heare it, they said, This man casteth the diuels no otherwise out, but through Beelzebub the prince of diuels. 3.22
31 Every sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men. 1.13.15. & 3.3. 21. & 3.22
32 And whosoever shall speake a word against the sonne of man, it shall be forgiuen him: but whosoever shall speake against the holy Ghost it shall not be forgiuen him, neither in this world, nor in the world to come. 3.5.7
41 The men of Ninine shall rifie in judgement, with this generation, and shall condemne it: for they repeate at the preaching of Jonas, &c. 3.24-15
43 Now when the vnclene spirit is gone out of the man, he walketh throughout drye places, seeking rest, and fIndeth none. 1.14.14. & 14.19
13.4 And as he sowed, some seeds fell by the way side, & the fueles came & devoured them vp, 3.22.10. & 4.14.11. & 4.17.33
5 And some fell vnpon stony ground where they had not much earth, and anon they sprong vp, because they had no depth of earth. 4.17.33
7 And some fell among thornes, and the thornes sprong vp, and choked them. 4.17.33
9 He that hath eares to heare, let him heare. 3.23.13
11 Because it is giuen vnto you, to know the secrets of the kingdom of heauen, but vnlo them it is not giuen. 1.7.5. & 3.24.13
16 But blessed are your eies, for they see: and your eares, for they heare. 2.9.1
17 Verily I say vnlo you, that many prophets and righteous men have desired to see those things which ye see, and have not seene them, &c. 2.11.6
19 The kingdom of heauen is like vnlo a man, which soweth good seed in his fielde. 4.1.13
29 But he saide, Nay: least whilst ye go about to gather the tares, ye plucke vp also with them the wheate. 4.12.11
31 The kingdom of heauen is like vnlo a graine of Mustard seeede, which a man taketh and soweth in the fielde. 4.19.34
33 Another Parable spake he vnlo them, saying: the kingdom of heauen is like vnlo leuens, which a woman taketh and hideth in three peckes of meale, till it be all leuened. 4.19.34
39 And the enemy which soweth them, is the diuell, &c. 1.14.15
47 The kingdom of heauen is like vnlo a net: that was cast vnlo the Sea, and gathered of all kinde. 4.1.13. & 4.16.31.
14.25 And in the fourth watch of the night, Iesus went vnlo them, walking on the Sea. 4.17.29
15.3 Why doe ye also transgrefle the commandement of God by your tradition? 4.10.10
4 For God hath commanded, saying, hony thy Father and Mother, and he that curseth Father and Mother, let him die the death. 2.8.36
8 This people draweth neere vnlo me with their mouth, and honoreth me with their lips, but their hart is farre off from me. 3.10.31
9 But in vaine they worship me, teaching for doctrines, mens precepts. 4.10.15. & 4.10.23
13 Every plant which mine heauenly Father hath not planted, shall be rooted vp. 2.3.9. & 3.2.12. & 3.23.1. & 3.24.6
14 Let them alone: they be the blind leaders of the blinde, and if the blind leade the blinde, both shall fall in the ditch. 19.11. & 4.9.12
24 I am not sent, but vnlo the loft shepke of the house of Israel. 2.11.12
16.6 Take heed and beware of the leauen of the Pharisees, and Saducses. 4.10.16
12 Then understood they that he had not said that they should beware of the leuen of bread, but of the doctrine of the Pharisees and Saducses. 4.10.16
17 Thou art Christ the Sonne of the liuing God. 4.6.6
17 Blessed art thou Simon the Sonne of Jonas, for flesh and blood hath not revealed it vnlo thee, but my Father which is in heauen. 2.2.19. & 3.1.4. & 3.2.3.4
18 And I say also vnlo thee that thou art
The Table.

Peter, and upon this rock I will build my Church. 4:6.3 & 4:6.5

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, shall be bound in heaven; and whatsoever thou shalt loose, on earth shall be loosed in heaven. 3:4.12. & 3:4.12. & 3:4.20. & 4.6. & 4:3:11. & 4:12.4

23 Get thee behind me, Satan: thou hast an offence against me, &c. 4:7.28

24 If any man will follow me, let him forsake himself, and take up his cross, and follow me. 3:7.2. & 3:8.1

27 For the Sonne of man shall come in the glory of his Father, with his Angels: and then shall he give to every man according to his deeds. 3:18.1

17.2 And was transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

While he yet spake, behold, a bright cloud shaded them: and beholde, there came a voice out of the cloud, saying: this is my wellbeloved Sonne in whom I am well pleased, hear him. 1:5.2. & 3:3.2.32. & 3:8.1. & 3:20.48. & 4.8.1. & 4:8.7

18.10 For I say unto you, that in heaven their Angels always beholde the face of my Father which is in heaven. 1:14.7. & 1:14.9

11 For the Sonne of man is come to save that which was lost. 2:12.4

If thy brother trespass against thee, goe, and tell him his fault between thee and him alone: if he hear thee, thou hast wonne thy brother. 4:12.3

And if he will not vouchsafe to heare him, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as a heathen man, and as a publicane. 4:8.15. & 4:11.2. & 4:12.3

Verily I say vnto you, whatsoever ye bide on earth, shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven. 3:4.12. & 3:4.20. & 4.1.2. & 4:2.10. & 4:8.4. & 4:12.4. & 4:12.9

Again, verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven. 3:20.30

20 For where two or three are gathered together in my name, there am I in the midstes among them. 4:1.9. & 4:6.4. & 4:9.2

If ye shall not forgive men their trespasses, neither will your Father forgive your trespasses. 4:4.23

And his fellow therefore fell downe and befoyled him, saying, haue patience with me, and I will pay thee all. 4:1.23

Wherefore they are no more twaine, but one flesh: let not man therefore put asunder that which God hath coupled together.

All men cannot receiue this saying, save them to whom it is giuen. 4:15.22

For there are some chaffe, which were borne of their Mothers belly: and there be some chaffe which be made of chaffe by men: and there be some chaffe, which haue made themselves chaffe for the kingdom of heaven, &c. 2:8.42

Then were brought vnto him little children, that he should put his hand vpon them, and pray: and the Disciples rebuked them. 4:16.7

Suffer little children to come vnto me, and forbid them not: for of such is the kingdom of heaven. 4:16.7. & 4:16.17. & 4:16.26

And when hee had put his handes on them, he departed thence. 4:4.16

There is none good but one, that is, God: but if thou wilt enter into life, keepe the Commandements. 1:13.13.24. & 3:18.9

Thou shalt not kill: thou shalt not commit adultery: thou shalt not steal, &c. 2:8.3.5.36.37.38.39. &c. to the end of the Chapter

Honor thy Father and thy Mother, &c. 2:8.12.35

If thou wilt be perfect, goe, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, &c. 4:1.13

And when his Disciples heard it: they were exceedingly amazed, saying, who then can be saved? 2:7.5

And let us beheld him and said vnto them: with men this is vnpossible, but with God all things are possible. 2:7.5

28 And
28 And Jefus faid vnto them, verily I faye to you : that when the fonne of man fhall sit in the throne of his maieftie, ye which followed me in the regeneration, fhall fit alfo vpon twelve thrones : and judge the twelve tribes of Ifrael. 2.16,18,3.25,10

29 And whofoever fhall forfake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names fake, hee fhall receive an hundred foldes more, and fhall inherit life euerlafting. 3.16

20.1 For the kingdom of heauen is like vnto a certaine housholder, which went out at the dawning of the day, to hire labourers into his vineyard. 3.18,3

25 Ye know that the Lordes of the Gentiles haue domination over them, & they that are great, exercise authority over them. 4.11.8, & 4.11.9

26 But it fhall not bee fo among you: but whofoever will beare great among you, let him be your fervant. 4.11.8

28 Even as the fonne of man came not to be ferued, but to ferue, and to give his life for the ransom of many. 2.16,5

21.9 Moreover, the people that went before, and also they that followed cried, saying: Hosanna the fonne of David: blefed be he that commeth in the name of the Lord, &c. 2.6.4

22 Whafoever ye fhall aske in praiere if ye beleue, ye fhall receiue it. 3.20.11

25 The baptism of Iohn whence was it? from heauen or of men? then they refoned among themselves faying, if we fhall fly from heauen, he will fay vnto vs, why did ye not then beare him. 4.19.5

31 Whether of them twaine did the will of the father? they finde vnto him, the firft Iefus faid vnto them, verily I fay vnto you, that the publicanes and the harlots fhall go before you into the kingdom of God. 2.8,14, & 3.7.2

22.2 The kingdom of heauen is like vnto a certaine king, which married his fonne. 3.24.8

2 Friend how cameft thou in hither, & haft not on a wedding garment? 4.17.45

13 Bind him hand and foote, take him away, and cast him into vnder darkness: there fhall bee weeping and gnashing of teeth. 3.25.12

14 For many are called, but few are cho-"en. 3.24.6

23 The fame day the Sadduces came to him,vhich fay that there is no reftoration. 2.10.23

30 For in the resurrection, they neither ma-rie wifes, nor wifes are beftowed in marri-age, but are as the Angels of God in heau-en. 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 Ifaac, and the God of Iacob: God is not the God of the dead, but of the living. 2.10.6, & 4.16.3

37 Thou shalt love the Lord thy God with all thy heart, with all thy foule, and with all thy mind. 2.8.11, & 2.8.15, & 3.3,11

39 And the second is like vnto this, thou shalt love thy neighbour as thy felf. 2.8.11

23.4 For they finde heauie burdens, and greuous to be borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers. 4.10.1, & 4.10.16

8 But be not ye called Rabbi: for one is your doctor to wit, Christ, and all yee are brethren. 4.8.8

9 And call no man your father vpon the earth: for there is but one, your father which is in heauen. 3.20.38

23 And ye leaxe the weightier matters of the law, as judgement, and mercy, and fidelity, thefe ought ye haue done, and not to have left the other. 2.8,52

25 Woe vnto you scribes and Pharifes, hypocrites, for yee make cleane the outer side of the cup, & of the platter, but within they are full of bibratie and exceffe. 3.4,36

37 Ierusalem, Ierusalem, which killef the prophets, and floncft them which are fent to thee: how often would I haue gathered thy children togethcr, &c. 3.24,16

24.11 And many falfe prophets fhall arise and fhall deceive many. 4.9,4

14 And this Gofpel of the kingdom fhall be preached through the whole world, for a winnes vnto all nations: and then fhall the end come. 3.4,4

24 For there fhall arise falfe Chrifies, and falfe
false Prophets, and shall shew great signes and wonders: so that if it were possible, they should deceive the very elect. 4

30 And then shall appear the signe of the sonne of man in heauen, and then shall all the kindreds of the earth mourn, & they shall see the son of man come in the clouds of heauen with power and great glorie. 2

36 But of that day and hour knoweth no man, no not the Angels of heauen, but my Father onely. 1.14.9

45 Who then is a faithful servant, and wise, whom his master hath made ruler over his household, to give them meat in season? 4.16.3.1

253 The foolish took their lampes, but took no oyle with them. 3.5.7

21 Then his master saide vnto him, it is well done good servant and faithfull: thou hast been faithfull in little, I will make thee ruler over much: enter into thy masters joy. 2.3.1

23 It is well done good servant and faithfull, thou hast been faithfull in little,&c. 2.3.11

29 For vnto every man that hath, it shall be given, and he shall have abundance: and from him that hath not, even that hee hast, shall be taken away. 2.3.11 and 3.1

31 And when the sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie. 2.16.17

32 And before him shall bee gathered all nations, and he shall separate one from another, as a shepherd separateth the sheep from the goats. 2.16.17 & 3.25.9

34 Come ye blessed of my father, inherite the kingdom prepared for you from the foundations of the world. 3.18.1 & 3.18.2 & 3.18.3 & 3.24.16

35 For I was an hungered, and ye gave me meat: I thirsted, and ye gave me drinke,&c. 3.1.8.1

40 Verily I say vnto you, in as much as ye have done it vnto one of the least of these my brethren, ye have done it to me. 3.18.6

41 Depart from me ye cursed, into euerla-


46 And these shal go into euerlasting paine, and the righteous into life eternall. 3.14.25.5

26.10 Why trouble yee the woman? for she hath wrought a good worke vpon me. 3.25.8

11 For ye have the poore alwayes with you, but me shal ye not haue with you alwayes. 4.3.1 & 4.17.26. & 4.17.23

12 For in that shee powred this ointment vpon my bodie, she did it to bury me. 3.25.8

15 And he saide to them, what will ye gue me, and I will deliever him vnto you? and they appointed vnto him thirtie peece vnto siluer. 4.18.14

26 And as they did eate, Iesus tooke the bread: and when hee had given thankes hee brake it, and gave it to the diyciples, and said, take, eate: this is my bodie. 4.14.20 & 4.16.30 & 4.17.1 & 4.17.20 & 4.19.23

27 Also he tooke the cup, and when he had given thankes hee gave it to them, saying, drinke ye all of it. 4.9.14

38 Then said Iesus vnto them my foule is verie heauenly euens to the death: tarry ye here, and watch with me. 2.16.12 and 8.9

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup passe from me, nevertheless not as I will, but as thou wilt. 2.16.12

53 Thinkst thou that I cannot now pray to my father, and he will give me more than twelve legions of Angels. 1.14.8

74 Then began hee to curse himselfe and to sweare, saying, I know not the man. 4.1.26

75 Then Peter remembreth the words of Iesus, which said vnto him, Before the cock crow thou shalt deny me thrice. So hee went out, and wept bitterly. 3.3.4

27.4 I have finned betraying the innocent blood, but they saide, what is that to vs? see thou to it. 3.3.4

12 And when he was accused of the chiefe Priests and elders, he answered nothing.
The Table.

nothing. 2.16.5
14. But he answered him not to one word in so much that the governour maruell'd greatly. 2.16.5
23. Then said the governour, but what enow hast thou done? Then they cried the more saying, let him be crucified. 2.16.5
24. When Pilate saw that he awaileth nothing, but that more tumult was made, he took water & wash'd his hands before the multitude, saying, I am innocent of the blood of this just man: looke you to it. 2.16.5
46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lamafabaatham? that is, my God, my God, why hast thou forsaken me? 2.16.11
50. Then Jesus cried againe with a loud voice, and yielded up the Ghost. 4.19.23
52. And the graves did open them selves, and many bodies of the saints which slept arose. 2.1.23, & 3.25.7
53. And came out of the graves after his resurrection, and went into the holy city, and appeared to many. 2.10.23
66. And they went and made the sepulchre sure with the watch and sealed the stone. 3.25.3
28.5. But the Angel answered and saide to the women, fear ye not, &c. 1.14.6
6. He is not here; for he is risen, as he said, &c. 4.17.29
7. Tell his disciples, that he is risen from the dead, &c. 1.14.6
11. Now when they were gone, behold, some of the watch came into the cite, & shewed vnto the high priests all the things that were done, 3.25.3
12. And they gathered themselves together with the elders, and took counsel, and gaue large money to the loudiers 3.25.3
13. Saying, Say, his disciples came by night and stole him away while we slept. 3.25.3
18. All power is given vnto me in heaven and earth. 3.15.5
19. Go therefore and teach all nations, baptizing them in the name of the Father, & the Sonne, and the holy Ghost. 1.13, 16, & 4.3, 6, & 4.8.4, & 4.14.20. & 4.15.6.18.20. 22. & 4.16.27. & 4.19.23

MARK.
1. The beginning of the Gospel of Jesus Christ the son of God. 2.9.2
4. John did baptize in the wilderness, & preached the baptism of amendment of life for remission of sins. 3.19, and 4.19.
15. And saying the time is fulfilled, and the kingdom of God is at hand, repent and beleue the Gospel. 3.3.19
3.15. And that they might have power to heale sickes, and to cast out duname. 1.13.13
28. Verily, I say vnto you, all sins shall be forgiven vnto you. And those whom ye shall bind on earth shall be binded in heaven. 6.18.
29. But hee that blasphemeth against the holy Ghost, shall never be forgiven, but is culpable of eternall damnation. 1.13.15 & 3.3.22
6.7. And gave them power over vncleane spirits. 1.13.13
13. And they cast out many duname, & they anointed many that were sick with oyle, and healed them. 4.19.18. & 4.19.21
7.33. Then hee tooke him aside from the multitude, and put his fingers in his ears, and did spit, & touched his toong. 4.19.23
8.38. For whosoever shall be ashamed of me and of my words among this adulterous and sinful generation, of him shall the sonne of man be ashamed also, &c. 4.1.26
43. To go into hell, into the fire that never shall be quenched. 3.25.12
44. Where their worme dieth not, and the fire never goeth out. 3.25.12
10.9. Therefore, what God hath coupled together, let no man separate. 4.1.1
30. But he shall receive a hundred fold new, at this present: houses, and brethren, and sisters, and mothers, & children, & lands with persecutions: and in the world to come eternall life. 3.18.3
And And 216.1 But 2.10.4 4.1 3.16.2 2.16.5 That And 2.14.4,7 3 For our 1.14.5 2.15.5 3.15.5 heauines.

And he tooke with him Peter, & James and John, and he began to be afraine, and in great heauines. 3 8 9 And said vnto them, my Soule is very heavie, even vnto the death; tariie here and watch. 2.16.12

Thus the Scripture was fulfilled, which faid, And he was counted among the wicked. 2.16.5

He appeared first to Marie Magdalene, out of whom he had cast seven Diuels. 1. 14 14

Goe ye into all the world, and preach the Gospell to euerie creature. 4. 3.4. & 4. 3.12. & 4.16.27. & 4.19. 28

He that shall beleue, and be baptised, shall be saved, 4. 15.1. & 4.16. 28

So after the Lorde had spoken vnto them, he was received into heauen, and sat at the right hand of God, 2.14. 3. & 4. 17.2. 7

LVKE.

B Oth were justified before God and walked in all the commandements and ordinances of the Lord, without reprooche. 3. 17.7 And he shall be filled with the Holy Ghost, euen from his Mothers wombe. 4. 16. 17

For he shall goe before him in the spirit, and power of Elias: to turne the heart of the Fathers to their children, and the disobedient to the wisdom of the just men, to make ready a people prepared for the Lord. 4. 1. 6

For loe, thou shalt conceive in thy wombe, and beare a Sonne, and shalt call his name Iefus. 2.16. 1

He shall be great, and shall be called the Sonne of the most high, and the Lord shall giue vnto him the throne of his Father David. 2.14. 4,7

And he shall reign over the house of Iacob for euer, and of his kingdom shall be none ende 2.15.1, & 2.15. 3

Then faid Marie vnto the Angel, how shall this be, seeing I know no man? 4. 17. 25

And the Angell answered, and saide vnto her, the holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee: therefore also, that holy thing which shall be borne of thee, shall be called the Sonne of God. 2.14. 5

And whence commeth this to me that the Mother of my Lord should come to me? 2.14. 4

He hath vpholde Israel his seruant, being mindfull of his mercie. 2.10. 4

That he would shewe mercy towards our Fathers, and remember his holy couenant. 2.10. 4

And the oath which he swor to our Father Abrahaam. 2.10. 4

That we being delivered out of the handes of our enemies, should serve him without feare. 3. 16. 2

And to giue knowledge of saluacon vnto his people by the remission of their sinnes. 3. 11. 22

To giue light to them that sit in darkeenes, and in the shadow of death, and to guide our feete into the way of peace. 2.12. 4

That is, that vnto you is borne this day in the City of David a Saviour, which is Christ the Lord. 2. 15. 5

And straight way there was with the Angell a multitude of heavenly Soldiers, praising God, &c. 1. 14. 5

And she was a widow about foure & twenty yeeres old, and went not out of the temple, and serued God with fhings, and prayers night and day. 4. 12. 16

And Iefus increaseth in wisdom, and stature, and in favour with God and men. 2.14. 2

And he came into all the coasts about Jordan, preaching the baptism of repentance
The Table.


tance for the remission of sins. 3:3:19, & 4:15.7. & 4:19.17

8 Bring forth therefore fruites woorthy the amendment of life, and begin not to say with your fathers, for I say vnto you, that God is able of these stones to raise vp children vnto Abraham. 3:3:5

14 The fouldiers likewise demanded of him, saying, And what shall we do? and he saied vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages. 4:20.12

16 John answered, and said to them all, Icinde I baptize you with water, but one stronger than I, commeth, whose shoes I am not worthy to unloose: he will baptize you with the holy Ghost, and with fire. 3:1.3.4. & 4:15.6.7

22 And the holy Ghost came downe in a bodily shape like a Dove, vpon him, and there was a voice from heaven, saying, thou art my beloved Son: in thee I am well pleased. 4:17.21

23 And Jesus himselfe began to bee about thirtie yeares of age, being as men supposed the sonne of Joseph, which was the son of Eli. 4:25.27.39

38 Which was the sonne of Enos, which was the son of Seth, which was the sonne of Adam, which was the sonne of God. 2:12.7. & 2:13.3

4:17 And there was deliuered vnto him the booke of the prophet Esias: and when he had opened the booke he found the place where it was written. 4:19.23

18 The spirit of the Lord is vpon mee because he hath anointed me, that I should preach the Gospel to the poore; he hath sent me, that I should heale the broken in heart. 2:15.2. & 3:1.20. & 3:4.3

5:13 And touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him. 2:15.2. & 3:3.20. & 3:4.3

14 And he commanded him that he should tell it to no man: but go, faith he, & shew thy selfe to the priest, and offer for thy cleansinge, as Moses hath commanded, for a witness vnto them. 3:3:4

34 Can ye make the children of the wedding chamber fast, as long as the bridegome is with them? 4:12.17

6:13 And when it was day, hee called his disciples, and of them hee chose twelve, which also he called Apostiles. 4:3.5

23 Reioice ye in that day, and be glad, for behold, your reward is great in heaven. 3:1.8.1

24 But woe be to you that are rich, for you have received your consolation. 3:19.9

32 Be ye mercifull therefore, as your father also is mercifull. 3:7.6

7:29 Then all the people that heard, and the publicanes satisfied God, being baptised with the baptisme of John. 3:11.3

35 But widowe is satisfied of all her children. 3:11.3

36 And one of the Pharisees desired him that he would eat with him: and he went into the Pharisees house, and sat downe at the table. 3:4.37

47 Wherefore I say vnto you, many sinnes are forgiuen her: for the loued much. To whom a little is forgiuen, hee doth loue a little. 3:4.31

8. And certain women, which were healed of cull spirits, and infirmities, as Marie which was called Magdalen, out of whom went fouen diuils. 1:14.14

7 And some fell among thornes and the thornes sprung vp with it, and choke it. 3:2.10

13 But they that are on the stones, are they which they have heard, receu the word with joy, but they have no roots, which for a while believe, but in the time of tentation go away. 3:2.10

15 But that which fell on good ground, are they which with an honest hart heare the word, and keepe it, and bring forth fruit with patience. 4:14.11

9:23 If any man will come after me, let him deny himselfe, and take vp his crosse daily and follow me. 3:1.5.8

26 For whomsoever shall bee ashamed of me, & of my words, of him shall the son of man be ashamed when he shall come in his glory, and in the glorie of the father, and of the holy Angels. 1:14.9

55 But Jesus turned about, and rebuked them, and said, ye know not what spirit ye are. 3:20.15

10:1 After these things the Lord appointed other 70. also, and sent them two and two.
<table>
<thead>
<tr>
<th>The Table.</th>
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<tbody>
<tr>
<td>14.7 22 But when a stronger than he commeth uppon him, and overcometh him, he taketh from him, all his armour where in he trusted, and deuoureth all his spoiles.</td>
</tr>
<tr>
<td>18.1 39 And the Lord said vnto him, indeed ye Pharisees make cleane the out side of the cup, and of the platter, but the inward part is full of rauening and wickednes.</td>
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<td>12.5 1.4.2 Feare him which after he hath killed, hath power to cast into hell, &amp;c.</td>
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<td>10.1 And when foever shall speake a word against the sonne of man, it shall bee for given him: but vnto him that shall blaspheme the holy Ghost, it shall never bee forgiven.</td>
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<td>14.21 Go out quickly into the places and streetes of the City, and bring in hither the poore and the maimed, and the halt, and the blind.</td>
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<tr>
<td>15.7 And I say vnto you, that their wife shall be in heaven for one sinner that convereth, more than for ninetie and nine just men, which need no amendement of life.</td>
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<td>20. And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke and kissed him.</td>
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<td>3.20.37 16.2 And he called him, and said vnto him, how is it that I heare this of thee? give an account of thy stewardship, for thou maist no longer beeward.</td>
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<td>3.10.5 9 And I say vnto you, make you friends with the riches of iniquitie, that when you shall want, thy may receiue you into everlasting habitations.</td>
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<td>3.8.6 15 Yee are they which jutifie thy selues before men, but God knoweth thy harts, &amp;c.</td>
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<td>3.11.3. &amp; 3.12.2 16 The law and the prophets endured vntill John, and since that time the kingdom of God is preached, and every man prefeth feth into it.</td>
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<td>2.7.16 22 And it was so, that the beggar died, and was carried by the Angels into Abrahames bosome, &amp;c.</td>
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<td>14.7. &amp; 1.15.2. &amp; 3.25.6 17.3 If thy brother trespass against thee, rebuke him: and if he repeny, forgive him.</td>
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<td>2.5.3 21 When a strong man armed keepeth his place, the things that he possesseth are in peace.</td>
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<td>2.57 11.2 And he said vnto them, when ye pray, say, Our father which art in Heauen, &amp;c.</td>
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<td>2.8.54 36 Which now of these three, thinkest thou, was neigbour to him that fell among the thieves?</td>
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<td>1.19.5 30 And a certaine man went downe from Jerusalem to Jericho, and fell among theesues.</td>
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<td>2.11.8 23 Blessed are the eies, which see that ye see.</td>
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<td>2.9.1 24 For I tell you, that many prophets and kings have desired to see these things, which ye see, &amp; have not seene them, &amp;c.</td>
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<td>2.11.6 25 Master, what shall I doe, to inherit eternall life?</td>
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<td>4.13.13 27 And he answered, and saide, thou shalt love thy Lord God, with all thy heart, and with all thy soule, &amp; with all thy strenge, and with all thy thought, and thy neighbour as thy selfe.</td>
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4 And the Apostles said vnto the Lord, increase our faith.
7 Who is it also of you, that hauing a servant plowing or feeding cattle, woulde sawe vnto hym by and by, when hee were come from the field; 
10 So likewise yee, when ye haue done all these things which are commanded you, say, yee are vnprouitable servant, we haue done that which was our dutie to do.

14 And when hee sawe them, hee faide vnto them, go shewe your selues vnto the Priests.
18.1 And he spake also a parable vnto them to this ende, that they ought alwaies to pray, and not to waxe fauent.
13 But the Publiqueane standing a farre off, woulde not lift vp so much as his eyes to heauen, but smote his breast, saying: O God, be mercifull to me a sinner.
14 I tel you, this man departed to his house justified, rather than the other: for the man which exalthe himself, shall bee brought low, and he that humblyth himselfe shall be exalted.
42 And Iesus faide vnto him receve thy sight, thy faith hath saued thee.
10 17 And he faid vnto him, well, good servant because thou haft bin faithful in a very little thing, take thou authority ouer ten cities.
26 Vnto all them that haue it shall bee giuen, and from him that hath not euenc that he hath shal be taken from him.
20.27. Then came to him certaine of the Sadducess, which deme that there is any resurrection, 
37 And that the dead shal be rised againe, even Moses shewed it besides the Bush, when hee faide, the Lord is the God of Abraham, and the God of Iuuat, and the God of Jacob.
The Table.

my spirite,&c. 1.15.2.& 3.25.6
24.5 They said unto them, why seeke yee him that liueth among the dead? 1.14.6
6 Hee is not heere, but is rifen: remember how he spake vnto you when hee was yet in Galilee. 3.25.3
11 But their words seemed vnto them a fatted thing, neither beleaued they them. 3.24
12 Then arose Peter, and ran vnto the sepulchre, and looked in, and saw the linen clothes laid by themselves: and departed wonderinge in himself at that which was come to passe. 3.24
16 But their eies were holden, that they could not know him. 4.17.29
26 Ought not Chrift to have suffered these things, and to enter into his glory? 2.17.6 & 3.18.7.& 4.17.32
27 And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the scriptures the things that were written of him. 1.9.3.& 3.2.34
31 But hee was taken out of their sight. 4.17.29
39 Behold mine hands and my feete: for it is my selue: handle me and see: for a spirite hath not flesh and bones, as yee see me haue. 2.14.2. & 3.25.3. & 4.17.29
44 All must bee fulfilled which are written of me in the law of Moses, and in the Prophets, and in the Psalms. 3.5.8
45 Then opened hee their vnderstanding, that they might understand the scriptures.

3.2.34
46 Thus it is written, and thus it behooved Chrift to suffer, and to rise againe from the dead the third day. 2.12.4.& 3.3.19
47 And that repentance, and remission of sins should bee preached in his name among all nations, beginning at Jerusalem. 2.12.4. & 3.3.1. & 3.3.19
49 But tarry yee in the citie of Jerusalem, vntill yee be endued with power from on high. 4.3.12
51 And it came to passe, that as hee blessede them, hee departed from them, and was carried vp into heauen. 4.17.27

I O H N.
1.1 In the beginning was the worde, and the worde was with God, and that word was God. 1.13.6. & 1.13.11. & 1.13.22
3. All things were made by it, &c. 1.13.7.& 1.13.17
4. In it was life, and the life was the light of men. 1.13.13. & 1.15.4. & 2.2.19. & 2.6.1. & 4.17.8
5. And the light shineth in the darkenesse, and the darkenesse comprehended it not. 2.12
9 That was the true light which lighteth every man that commeth into the world. 2.12.4
10 He was in the world, and the world was made by him, and the worlde knew him not. 2.12.4
12 But as many as receive him, to them he gau power to be the sons of God, even to them that beleue in his name. 2.13.1.
13. Which are borne not of bloude, nor of the will of the flesh, nor of the will of man, but of God. 2.2.19. & 2.13.2. & 3.1.4
14 And the word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the onely begotten sonne of the father, full of grace and truth. 1.13.11. & 2.13.4. & 2.14.1. & 2.14.8
16 And of this fulnesse have all we received, and grace for grace. 2.1.3. & 2.15.5. & 3.11.9. & 3.20.1
17 For the law was given by Moses, but Grace and truth came by Iesu Chrift. 2.7.16
18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, hee hath declared him. 1.13.17. & 2.2.10. & 2.9.1. & 4.17.30
23 I am the voice of him that crieth in the wilderness, make straight the way of the Lorde, as faide the Prophet Elias. 2.9.5
29 Beholde the Lambe of God which taketh away the sinnes of the world. 2.14.3. & 2.1.6.5. & 2.17.4. & 3.4.26. & 4.15.7
32 So John bare wittnes saying, I saw the spirite come down from heauen like a dove, and it abode vpon him. 2.15.5. & 4.19.20
33 And I knewe him not: but hee that sent me to baptize with water, he faide vnto me
The Table.

2.2 And Jefus was called also, and his} disciples into the marriage. 4.13.

36 Behold the Lamb of God. 2.9.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Jefus, and that followed him. 4.6.

42 And he brought him to Jefus, &c. 6.5.

51 Hereafter shall ye see heauen open, and the angels of God ascending and deceeding vpon the fonne of man. 1.4.12. and 2.9.2.

9 Now when the governour of the feast had tafted of the water that was made wine, &c. 4.2.

15 Then he made a scourge of small cords, and drave them all out of the temple, with the shepee and oxen, and powered out the changers money, and ouerthrew the tables. 4.19.23.

19 Jefus answered and said vnto them, destroy this temple, and in three daies I will raise it vp againe. 2.14.4. & 3.2.

21 But he spake of the Temple of his body. 2.14.4. & 3.25.

23 Now when he was at Jerusalem, at the Paffover in the feast, many beleued in his name, when they sawe his miracles which he did. 4.2.

24 But Jefus did not commit himfelfe vnto them, because he knew them all. 3.2.12.

3.3 Verily, verily, I fay vnto thee, except a man be borne againe, he cannot see the kingdome of God. 2.3.1. & 4.6.

4. Except that a man bee borne of water and of the Spirit, he cannot enter into the kingdome of God. 4.16.

5 That which is borne of the flef; is flesh: and that which is borne of the Spirit, is Spirit. 2.1.6. & 2.3.

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, even the fonne of man which is in heauen. 2.14. & 4.1.3.

14 And as Moses lifte vp the serpent in the wildef, fo muft the fonne of man be lifte vp. 2.14.4. and 4.18.

16 For God loeued the world, that hee gave his only begotten fonne, that who-

souer beleueth in him, should not perish, but have life everlasting. 2.12.4. and 2.16.4. and 2.17.1. and 3.14.17. & 3.24.5. & 3.24.7.

23 And Jofhualfo baptised in Enow besides Salem, &c. 4.15.

27 Man can receive nothing, except it be given him from heauen. 2.2.20.

33 He that hath receiued his testimony, hath feeled that God is true. 3.2.8.

34 For hee whome God hath fent, speaketh the worde of God: for God giveth him not the spirit by meafure. 2.15.1. and 2.15.5.

36 Hee that beleueth in the Sonne, hath everlasting life: and hee that obeith not the Sonne, shall not see life, but the wrath of God abideth on him. 4.16.31.

4.1 Now when the Lord knewe, that the Pharifees had hearde, that Jefus made and baptised more disciples than Jofh. 4.15.

14 But whofeouer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a wel of water, springing out into everlasting life. 3.1.3.

22 Yee worship that which ye knowe not: wee worship that which wee knowe: for salvation is of the Jewes. 1.5.1. & 1.6.

& 2.6.1.

23 But the howre commeth, and now is, when the true worhippers shall worship the Father in Spirit and truth, &c. 3.20.30. & 4.10.14.

24 God is a Spirit, &c. 1.15.24.

25 I knowewell that Messiah shal be which is called Chrif: when he is come, he will tell vs all things. 2.15.1. & 4.8.

7 Behold, I fay vnto you, lift vp your eies, and looke on the regions, for they are white already vnto harueft. 4.16.31.

42 And they fliade vnto the woman, now we beleueth not because of thy faying: for we have heard him oure felves, and know that this is in deed the Chrif: that foulour of the world. 3.2.5.

53 Then the father knewe that it was the fame howre in the which Jefus had fende vnto him, his familie liuen. And he beleued, and all his houshold. 3.2.5.

5.8 Jefus fayd vnto him, take vp thy bed, and.
and walke.

17 My father worketh hitherto, & I worke.

1. 13. 7. & 1. 13. 12. & 1. 16. 4. & 2. 14. 2

38 Therefore the Jews sought the more to kill him: not only because he had broken the Sabbath: but saide also that God was his father, and made himselfe equall with God.

1. 13. 12

21 For like as the father raiseth vp the dead, and quickeneth them, so the sonne quickeneth whom he will.

2. 14. 3

22 For the father judgeth no man, but hath committed all judgement vnto the sonne.

2. 14. 3. & 2.16. 18

23 Because that all men shoulde honour the sonne, as they honour the father: he that honoureth not the sonne, the same honoureth not the father, which hath sent him.

2. 6. 2. & 2.14. 3

34 He that heareth my word, and beleeueth in him that sent me, hath euerlafting life, and shall 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. 6. 26

25 The hour shall come, and nowe is, when the dead shall heare the voice of the sonne of God, and they that heare it, shall live.

2. 5. 19. & 2. 12. 4. & 3. 14. 5

26 For as the father hath life in himselfe, so likewise hath he given to the sonne, to have life in himselfe.

4. 17. 9

28 Maruell not at this: for the hour shall come in the which all that are in the graves, shall heare his voice.

3. 25. 4. and 3. 15. 7

29 And they shall come forth, that have done good vnto the resurrection of life: but they that have done evil, vnto the resurrection of condemnation.

3. 17. 1

32 There is another that beareth witness of me, &c.

1. 13. 17

35 He was a burning, and a shining candle: and ye would for a season have rejoiced in his light.

2. 9. 5

36 For the worke which the father hath given me to finish, the same works that I doe, beare witness of me, that the father sent me.

1. 13. 13

44 How can you belicue, which receiveth honor one of another, and seeketh not the honor that commeth of God alone?

3. 11. 9

46 For had ye beleeueth Moses, ye would have beleeueth me: for he wrote of me.

2. 9. 1

6.27 Labour not for the measse which perisheth, but for the meate that endureth vnto euerlafting life, which the sonne of man shall give vnto you, &c. 3. 18. 1.

& 4. 14. 2

29 This is the worke of God, that ye beleeue in him whom he hath sent. 3. 19. 10

35 I am the bread of life: hee that commeth to me shall not hunger, and he that beleeueth in me shall never thirst.

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 away.

3. 22. 7. & 5. 24. 6

38 For I came downe from heauen, not to doe mine owne will, but his will which sent me.

2. 14. 2

39 And this is the fathers will, which hath sent me: that of all which he hath giuen me, I should loose nothing, but shoulde raise it vp againe at the last day.

3. 22. 7. and 3. 22. 10. & 3. 24. 6. and 3. 24. 7. & 25. 8

40 And this is the will of him that sent me, that euerie man which seeth the sonne, and beleeueth in him should have euerlafting life, &c.

3. 22. 10. & 3. 24. 6

44 No man can come vnto me, except the father which sent me drawe him, and I will raise him vp at the last day.

2. 5. 5. & 3. 23. 4. & 3. 22. 7. & 3. 24. 1

45 It is written in the prophets, and they shall bee all taught of God. Euerie man therefore that hath heard, and hath learned of the father commeth vnto me.

1. 3. 10. & 2. 2. 20. & 2. 3. 7. & 2. 5. 5. & 3. 2

& 3. 24. 1. & 3. 24. 14

46 Not that any man hath seene the father, fane he which is of God, hee hath seene the father. 3. 2. 34. & 3. 22. 10. & 3. 24. 1

47 He that beleeueth in me, hath euerlafting life.

1. 13. 13

48 I am the bread of life. 3. 11. 9. & 4. 17. 4.

& 4. 15. 8

49 Your fathers did eate Manna in the wildencesse, and are dead.

2. 10. 6

50 This is the bread which commeth downe from heauen, that he which eateth of it, should not die.

2. 10. 6. & 4. 17. 34

51
I am the living bread, which came down from heaven: if any man eat of this bread: he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 3.11.8. & 4.17.5. & 4.17.14

Then saith Jesus to them, verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 3.11.9. & 4.17.6

Who so ever eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. 3.11.9. & 4.17.34

For my flesh is meat indeed, and my blood is drink indeed. 2.17.5. & 4.17.8

He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. 4.17.5

As the living father hath sent me, so live I by the father: and he that eateth me, even he shall live by me. 1.17.5

Therefore said I unto you, that no man can come unto me, except it be given unto him of my father. 3.23.13

Hate not I chosen you twelve, and one of you is a devil. 3.22.7. & 3.22.9

My doctrine is not mine, but his that sent me. 2.8.26. & 4.8.4

Now in the last and great day of the feast, Jesus stood and cried saying: If any man thirst, let him come unto me and drink. 1.14.14. & 3.1.2. & 3.1.3. & 4.19.6

For the holy Ghost was not yet given, because that Jesus was not yet glorified. 4.17.2

Then spake Jesus again to them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. 2.14.3. & 3.1.1. & 3.1.12. & 4.19.23

For I am not alone, but I and the Father, &c. 1.1.3.17

But he that receiveth me, receiveth me, and he that receive me receiveth not me, but him that sent me. 3.2.1. & 3.2.5

As he spake these things, many believed in him. 3.2.5

Then saith Jesus to the Jews, which believed on him, If ye continue in my word, ye are my disciples. 3.2.12

Verily, verily I say unto you, that whosoever commiteth sin is the servant of sin. 2.21.27

Yea are of your father the devil, and ye do the will of your father. He speaketh a lie, and his lies, ye hear. 14.15

And can it be that is of God, heareth not his words? Yea, and ye hear not. 1.34.16. & 1.14.18. & 1.14.19

He that is of God, heareth the words of God. 4.2.4

And I seeke not mine own glory, but there is a Father that judgeth me. 14.2

Your father Abraham rejoiced to see my day: and he saw it, and was glad. 2.9.1. & 2.10.4

Neither hath this man sinned, nor his parents, nor himself, that he should die, and that they should perish, not the world. 3.2.1

And saith, Behold, the poore of Sileam (whom the Son of man shall anoint), is come unto me, and saith, There is no room for me. 4.19.18

And saith unto him, Go, wash thy self in the pool of Siloam (which is by interpretation, Sent). And he went his way, and was made whole. 4.19.19

And saith unto him, Go, and sin no more: for thou art a son of God. 2.28.24

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he. 3.20.7. & 3.20.10

To him the porter openeth, and the surety heareth his voice, and he calleth his owne sheape by name, and leadeth them out. 3.24.6

And when he hath foorth his owne sheape, he goeth before them, and the sheape followeth him. 3.22.10. and 4.2.4

And they will not follow a stranger, but they flee from him: for they know not the voice of strangers. 3.22.10

Then saith Jesus unto them again, verily, verily.
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44 Then he that was dead, came forth bound hand and foot with bands, and his face was bound with a napkin. Jesus said vnto them loose him, and let him go. 4.19

47 Then gathered the high priests, and the pharisees a councell, and said: what shall we do? &c. 4-9.7

12.27. Father, save me from this hour: but therefore came I vnto this hour. 2.12.4.

28 Father glorifie thy name, &c. 2.12.4

31 Nowe is the judgement of this worlde: now shall the prince of this world be cast out. 1.14.13

32 And I, if I were lift vp from the earth, wil draw all mine vnto me. 3.25.6

39 Therefore could they not believe because that Esaias faith againe. 3.24.13

41 These things said Esaias, when hee saue his glory and spake of him. 1.13.11.1.

43 For they loued the praiso of men, more than the praiso of God. 3.11.9

49 For I haue not spokeno of my selfe, &c. 4.4.

13.4 He riseth from supper, and lаith aside his upper garment, and tooke a towel, and girded himselfe. 4.19.23

15 For I haue gien you an example, that ye should do, even as I haue done to you. 3.16.2

18 I speake not of you all: I knowe whom I haue chosen, &c. 3.22.7 & 3.24.9

34 A new commandement giue I vnto you, that ye loue one another as I haue loved you, that even so ye loue one another. 3.16.2

14.1 Yee beleue in God, beleue alio also in me. 1.13.13. & 2.6.4

5 Thomas saide vnto him: Lorde we knowe not whither thou goest: howe can wee then knowe the way? 4.17.23

6 I am the way, and the truth, and the life, &c. 1.13.17. & 2.6.1. & 3.20.21. & 4.16.17

8 And Philip saide vnto him: Lorde, shew vs the father, and it sufficeth vs. 4.17.13

10 Beleueft thou not, that I am in the Father, and the Father in me? the worde which I spake vnto you, I spake not of my selfe: but the father that dwelleth in me, he doth the works. 2.14.2. & 4.8.13

11 Beleue
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11. Beleeue me, that I am in the father and the father in me: at the least beleeue me, for the very works sake. 2.13.13
13. And whatsoever yee aske in my name, that will I doe, that the father may be glorified in the sonne. 3.20.17
16. And I will pray the father, and he shall give you another comforter, &c. 1.13.17 & 4.8.11
17. Even the spirit of truth, whom the worlde cannot receive, because it seeth him not, neither knoweth him: but yee know him, for he dwelleth with you, and shall be in you. 3.1.4 & 3.2.39
26. But the comforter, which is the holy Ghost whom the father will sende in my name, hee shall teach you all things, and bring all things to your remembrance, which I have tolde you. 2.2.1 & 3.1.14 & 4.8.8 & 4.8.13
28. For my father is greater than I. 1.13.26
30. Hereafter will I not speake many things vnto you: for the prince of this worlde commeth, and he hath nought in me, 1.14.18
3.1. I am the true vine, and my father is an husbandman: every branch that beareth not fruites in me, he taketh away: and euery one that beareth fruites, he purgeth it, that it may bring forth more. 2.3.9 & 2.14.3 & 4.19.34
3. Nowe are yee cleane through the worde, which I have spoken vnto you. 3.6.3
5. I am the vine, yee are the branches: he that abideth in me, and I in him, the same brinketh forth much fruites: for without me, &c. 2.1.8 & 2.3.9 & 2.5.4 & 4.19.34
10. If yee shall keepe my commandements yee shall abide in my love, eueryone as I have kept my fathers commandements and abide in his love. 1.16.2
11. But I have chosen you, and ordeined you, that yee go and bring forth fruites, and that your fruites remaine, &c. 3.2.23, & 3.22.3, & 4.1.6
19. If yee were of the world, the world would love his owne: but because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you. 3.22.7
26. Even the spirit of truth, which proceeeth of the father, &c. 1.13.17
3. They shall excommunicate you, &c. 4.2.6
7. It is expedient for you, that I go away, &c. 1.13.26 & 2.16.14 & 3.15.3 & 4.17.26
11. Of judgement, because the prince of the world is judged. 1.14.13
12. I haue yet many things to say vnto you, but yee can not bare them away. 3.2.21 & 4.8.14
13. When he is come which is the spirit of truth, he will leade you into all truth: for he shall not speake of himselfe, but whatsoever he shall hewe, that shall he speake, &c. 1.9.1 & 3.2.4 & 4.8.8 & 4.8.13
20. Verily, verily, I say vnto you, that yee shall wepe and lament, and the worlde shall reioice: and yee shall sorrowe, but your sorrowe shall be turned to ioie. 3.8.9
24. Hitherto haue yee asked nothing in my name: aske and yee shall receive, that your ioie may be full. 3.20.17
26. In that day shall yee ask in my name, &c. 3.20.18
28. I am come out from my father, &c came into the worlde: againe, I leave the worlde, and go to my father. 4.17.26
17. And this is liffe eternall, that they know thee to be the onlye very God, and whom thou haft sent Iesus Christ. 1.13.26. & 2.6.1 & 3.2.3
5. And nowe glorifie mee, thou father with thine owne liffe, with the glorie which I had vwith thee, before the worlde was. 1.13.8 & 1.13.22 & 2.14.2
6. I haue declared thy name vnto the men which thou gauest me out of the worlde: then they were, and thou gauest them me. 3.24.1 & 3.24.6
9. I pray for them: I pray not for the world: but for them which thou haft given me, for they are thine. 3.22.7
12. While I was with them in the worlde, I kept them in thy name: those that thou gauest me, I kept, and none of them is lost, but the childes of perdition, that the scripture might be fulfilled. 3.22.7 & 3.24.6 & 7.9
15. I pray not that thou shouldest take them out of the worlde: but that thou keepe them from cull. 2.5.11
19. And
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19 And for their sakes sanctifie I myself, that they also may be sanctified through thy truth. 2.13.14. & 2.15.6. & 2.17.6. and 3.11.12.

21 That they all may be one, as thou Father art in me, & I in thee, even as they may be also one in vs: that the world may believe, that thou hast sent me. 3.2.24.

18 4. Then Jesus knowing all things that should be come vnto him: went foorth, and saide vnto them: whome seek ye? 2.16.5.

36 Jesus answered: my kingdom is not of this worlde, if my kingdom were of this worlde, my servants woulde surely fight, that I should not be deliuered to the Iewes: but nowe is my kingdom not from hence. 2.15.3.

37 Euereie one that is of truth, heareth my voice. 4.2.4.

38 Pilate saide vnto him, what is truth? and when hee had saide that, hee went out againe vnto the Iewes, and saide vnto them, I finde in him no caufe at all. 2.16.5.

19.30 Now when Jesus had receiued of the vineger, hee saide, it is finished, &c. 4.18.3.13.

34 But one of the souldiers, with a spear, pearfed his side, and forthwith came there out bloud and water. 4.14.22.

36 Not a bone of him shall be broken. 1.16.9.

20 8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleuued. 3.2.4.

17 Touch me not, for I am not yet ascended to my father, &c. 2.12.2. & 4.17.29.

19 The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciplics were assembled for feare of the Iewes, came Jesus and stode in the middes, &c. 4.17.29.

22 And when he had saide that, he breathed on them, and saide vnto them: receive the holy Ghost. 4.19.7.29

23 Whosoever sinneth ye remit, they are remitted vnto them: and whosoever sinneth 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, and my God. 13.11.

31 But these things are written, that ye might beleue, that Jesus is Christ the sonne of God, and that in beleuynge, ye might haue life, &c. 3.2.6.

21.15 Simo sonne of Joanna, lonell thou me more than these? he saide vnto him, yea Lord, thou knowest that I love thee: he said vnto him, feede my lambs. 4.6.3.

& 4.11.1. & 4.19.28.

8 When thou wast young, thou girdedst thy selfe, & walkedst whither thou wouldest, but when thou shalt bee old, &c. 3. 8.10.

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13 To whom also he presented himselfe alive after that he had suffered by many infallible tokens being seen of them by the space of fortie daies, and speaking of those things which appertained to the kingdom of God. 2.16.14. & 3.25.3. & 4.17.17.

5 For John in deede baptised with water, but ye shall be baptised with the holy Ghost, within these few daies. 4.15.18.

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me both in Jerusalem, and in all Judaea, and in Samaria, and vnto the uttermost part of the earth. 4.1.2. & 4.19.28.

9 And when hee had spoken these things while they beheld, he was taken vp, for a cloude tooke him out of their sight. 2.16.


10 Beholde two men stode by them in white apparell. 1.14.6.

11 This Jesus which is taken vp from you into heaven, shall so come, as ye haue seene him goe into heaven. 1.14.6. & 2. 16.17. & 4.17.24.27.

15 And in those daies Peter stood vp in the middes of the disciplics, and saide (now the number of names that were in one place, were about an hundred and twentie) 4.3.15.

23 And they presented two, Joseph called Barsabas, whose surname was Justus, and Matthias. 4.3.15. & 4.3.14.

26 Then they gaue foorth their lots: and the


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the lot fell on Matthew, and he was by a common consent counted with the eleven Apostles. 4:3.15

2.3 And there appeared vnto them cloven tongues, like fire, and it sat vpon eac h of them. 4:15.8

4 And they were all filled with the holy Ghost, and beganne to speake with their tongues. 4:19.8

21 Whosoever shall call on the name of the Lord, shall be saved. 1:13.20

23 Him, I lay, have ye taken by the hands of the wicked, being delivered by the determine counsell and foreknowledge of God, and have crucified and slaine. 1:18.23, 3.

24 Whom God hath raised vp, and loosed the sorrowes of death, because it was vnpossible, that he should be holden of it.2.26.11. & 2.16.12

33 Since then he by the right hand of God hath beene exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare 2.16.15

37 Men and brethren, what shall we doe? 3:3.4. & 4.16.23

38 Amend your liues, and be baptizd every one of you in the name of Jesus Christ, for the remission of sinnes: and ye shall receive 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 far off, even as many as the Lord our God shall call. 4:16.15

41 Then they that gladly receiued his word, were baptizd: and the same day, there were added to the Church about three thousand soules. 4:15.7. & 4:17.6

42 And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers. 4:17.5. & 4:17.35. & 4:17.44

3:6 Then saide Peter: Silver and Gold haue I none, but such as I have, that giue I thee: in the name of Jesus Christ of Nazareth, rise vp and walke. 1:13.13. & 4.19.18

15 And ye killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses. 2:17.1

18 But those thinges which God before had shewed by the mouth of all his Prophets, that Christ should suffer, &c.1.18.1

19 Amend your liues therefore, & turne, that your sinnes may be put away, &c.3.20

21 Whom the heauen must containe vntill the time that all thinges be restored, which God hath spoken by the mouth of all his Prophets, since the world began. 2.16.15. & 4.17.29

25 Ye are the children of the Prophets, and of the covenant, which God hath made vnto our Fathers, &c. 2. 10.23. & 4.16.15

26 First, vnto you God hath raised vp his Sonne Jesus, & he liehath sent to bleffe you, in turning every one of you from your iniquitie. 3:3.20

4:12 Neither is there salvation in any other: for among men there is given none other name under heauen, whereby we must be fauned. 2.16.1

23 To doe whatsoeuer thin hand and thin counsell had determined before to bee done. 1:18.1. & 1:18.3

32 And the multitude of them that beleuued, were of one hart and of one soule: &c. 4:1.3

5:4 Thou hast not lied vnto men, but vnto God. 1:13.15

16 There came also a multitude out of the Cities round about about Jerusalem, bringing sick folk, &c. and them which were vexed with unclean spirits, who were all healed. 4:19.18

29 We ought rather to obey God than men. 3:3.19

31 Him hath God lift vp with his right hand, to be a Prince and a Saviour, to gue repentance to IIsrael, and forgiuenes of sinnes. 3:2.19

41 So they departed from the councell, rejoicing that they were counted worthy to suffer rebuke for his name. 3.8.7

6:1 And in those days, as the number of the Disciples grew, there arose a murmuring of the Grecians towards the Hebrews, because that their widows were neglected in the daylie ministring. 3.2.6

2 Then the twelve called the multitude.
of the Disciples together, and said: It is not meete that we should leave the word of God to serue the tables. 3.2.6 & 4.3. & 15. & 4.11.9

3 Wherefore brethren, looke you out among you seuen men of honest report, &c.

6 And they praied, and laid their handes on them.

7 And the word of God increased and the number of the Disciples was multiplied in Jerusalem greatly, &c.

10 But they were not able to refit the wisedome, and the Spirit which he spake.

7.5 And he gave him none inheritance in it, no, not the breadth of a foot: &c. 2. 10, 13

28 Wilt thou kill me, as thou didst the Egyptian yester day? 4.20.10

44 Our fathers had the tabernacle of wittes in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

48 The most high dwelt not in Temples made with hands, &c. 3.20, 30. & 4.15

53 Which have receiued the law by the ordinance of Angels, and have not kept it.

1.14.9

55 But he being full of the holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. 3.25.3. & 4.17. 17. & 4.17.29

56 And said behold I see the heavens open, and the Sonne of Man standing at the right hand of God. 2.16.15. & 4.17.29

59 And they stoned Steuen, who called on God, and said, Lord Jesus receiue, &c. 13.1 & 1.15.2. & 3.25.6

8.13 Then Simon himselfe beleued also, and was baptised, and continued with Philip, and wondered when hee saw the signs, &c.

14 They sent vnto them Peter and John.

6.7. & 4.15.8

15 Which when they were come downe praied for them, that they might receive the holy Ghost. 4.19.6

16 For as yet he was come downe on none of them, but they were baptised onely in the name of the Lord Jesus. 4.15.6 & 19.31

17 Then laid they their handes on them, and they receiued the holy Ghost &c. 4.15.8. & 19.31

18 And when Simon saw, that through laying on of the Apostles handes, the holy Ghost was giuen, he offered them money.

22 Repent therefore of this thy wickednesse, and pray God, that if it be possible, the thought of thine hart may be forgiuen thee.

27 And he arose, and went on, and beheld, a certain Aquila of Ethiopians, Ca
dafes Queene of the Ethiopians chief Governour, who had the rule of all his trea
sure, and came to Jerusalem to worship.

3.2.32

31 And he said how can I, except I had a guide? &c.

37 And Philip said vnto him, if thou beleuest with all thy hart, thou shalt,

4.14.8. & 4.16.23

38 And they went downe both of them into the water, both Philip and the Eu
nucine, and he baptised him. 4.16.22. & 4.16.31.

9.1 And Saul yet breathing out threatenings, and slaughter against the Disciples of the Lord, &c.

3.2.6

3 Now as he journeyed, it came to passe, that as he was come neere to Damascus, sudenly there shined round about him a light from heaven.

4.17.17

4 And he fell to the earth, and heard a voice, laying vnto him Saul, Saul, why perpe
tuitest thou me? 3.25.3. & 4.17.29

6 Arise and goe into the Citie, and it shall be told thee what thou shalt doe. 4.3.3

10 And there was a certaine Disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias, and he said, behold, I am here, Lord.

3.2.6

13 Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Jerusalem.

1.13.13

14 Moreover here he hath autoritie of the high Priestes, to binde all that call upon thy name.

1.13.13

15 He is a chosen vessel vnto me, &c. 4.3.5

17 Then Ananias went his way, and ented
red into the house, and put his handes on him, and said, brother Saul, the Lord hath sent me (even Iesus that appeared vnto thee in the way as thou camest) that thou mightest receive thy sight, &c. 4.

19 So was Saul certaine daies with the Disciples which were at Damascus, 3.2.6
25 Then the Disciples tooke him by night, and put him through the wall, and let him downe in a basket. 3.2.6
36 There was also at Ioppa, a certaine woman, a Disciple named Tabitha, which by interpretation is called Dorcas: she was full of good works and almes which she did. 3.2.6
38 Now forasmuch as Lidda was neere to Ioppa, and the Disciples had heard that Peter was there, they sent vnto him two men, &c. 3.2.6
40 But Peter put them all forth, and kneeléd downe and prayed, &c. 4.19.2
10.2 A devout man, and one that feared God with all his houshold which gave much almes to the people, &c. 3.24.10
3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, &c. 4.3.3
15 And it came to passe as Peter came in, that Cornelius mette him, and fell downe at his feete, and worshipped him. 1.10.3
31 And said, Cornelius thy praier is heard, and thine almes are had in remembrance in the sight of God. 3.2.32
34 Of a truth I perceive, that God is no Accepetor of persons. 3.17.4, & 3.23.10
42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordained of God a Judge of quick and dead. 2.16.17
43 To him also gave all the Prophetes wittneffe, that through his name all that beleue in him shall receive remission of sinnes. 3.4.25, & 3.5.2
44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word. 4.16.17
48 So he commanded them to be baptised in the name of the Lord, &c. 4.15.15
11.3 Thou wentest in to men vn circumcision, and hast eaten with them. 4.6.7
4 Then Peter began, and expounded the thing in order to them. 4.6.7
15 Then I remembered the worde of the Lord, how he said John baptised with water, but you shall be baptised with the holy Ghost. 4.15.18
18 When they heard these things, they held their peace, and glorified God, saying: Then hath God alio to the Gentiles, granted repentance vnto life. 3.2.21
26 Infomuch, that the Disciples were first called Christians in Antioch, 3.2.6, & 4.16.31
29 Then the Disciples every man according to his abilitie, purpoted to send succour, &c. 3.2.6
12.15 Then said they, it is his Angel, 1.14.7
13.2 Separate me Barnabas, & Saul, for the worke wherunto I haue called the. 4.3.14
3 Then fasted they, and prayed, and laid their hands on them, and let them goe. 4.3.15, & 4.12.14, & 4.12.16
36 Howbeit, David after he had issu'd his time, by the counsel of God he slept, and was laid with his Father, and law corruption. 3.20.23
38 Be it knowne vnto you therefore men and brethren, that through this Man is preached vnto you the forgiveness of sinnes. 3.11.3, & 3.11.22
39 And from all things, from which ye could not be iustified by the law of Moses, by him euery one that beleueth, is iustified. 2.17.5, & 3.11.3
43 Which spake to them, and exhorted them to continue in the grace of God. 2.5.8
48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were ordained vnto eternall life beleueth. 3.2.11, & 3.14.2, 13
52 And the Disciples were filled with joy, and with the holy Ghost. 3.2.6
14.16 Who in times past suffered all the Gentiles to walke in their owne ways. 1.5.13, & 2.11.11
20 Howbeit, as the Disciples floode round about him, he arose vp, and came into the Cittie, &c. 3.2.6
22 We must through many afflictions enter into the kingdome of God. 3.8.1, & 3.18.7, & 3.18.8

Q. 19.2
23 And
The Table.

And when they had ordained them elders by election in euerie Church, & praised, and fasted: they commended them to the Lord, in whom they beleued. 4.3.7, 12.15. & 4.12.16

And when there had bene great disputition, Peter rofe vp, and laide vnto them: Ye men and brethren, ye know that a good while agoe, among vs, God chose out me, &c. 4.6.7

And he put no difference betweene vs and them after that by faith hee had purged, &c. 3.14.8. & 4.14.4

Now therefore why tempt ye God, and lay a yoke on the discipiles necks, &c. 3.2.6

But we beleue, through the grace of the Lord Iefus Christ, to be faued, even as they do. 3.5.4

But that we write vnto them, that they abstaine themselves from filthinesse of idols, and fornication, & that that is strangled, &c. 4.10.17.21

That is, that yee abstaine from things offered to idols, &c. 4.10.17

Then came he to Derbe, and to Lystra: and behold, a certaine disciple was there, named Timotheus, a women sonne, which was a Jewesse & beleued, &c. 3.2.6

Therefore Paul would that he should goe forth with him, and hee tooke and circumcised him, because of the Lewes which were in those quarters, &c. 3.19.12

And a certaine woman named Lydia, a feller of purple, of the cite of the Thayrians, which worshipped God, &c. 3.24.13

And when thee was baptised, and her household, &c. 4.16.8

And was baptised with all that belonged vnto him straight way. 4.16.8

Then saide Paul vnto them, after that they have beaten vs openly uncondemned, which are Romans, they have cast vs into prison: and now would they put vs out prudely? Nay verily: but let them come and bring vs out. 4.20.19

That they should seek the Lord, if to be they might haue groped after him, & found him, though double hee be not far from every one of vs. 1.5.3.8.13

For in him we live, and mooue, and haue our being, as also certaine of your owne poets haue said, for wee are also his generation. 1.15.5. & 1.16.14

Forasmuch then as we are the generation of God, we ought not to thinke, that the Godhead is like vnto golde, or siluer, or stone, grauen by art and the invention of man. 1.11.2

And the time of this ignorance God regarded not, but now hee admonishteth all men euery where to repent. 3.3.7

Now when they heard of the resurrection from the dead, some mocked, &c. 3.2.6

After that he had shorne his head in Cenchrea: for he had a vow. 4.19.26

Strengthening all the discipiles, 3.2.6

And found certaine discipiles, and saide vnto them, &c. 3.2.6

Vnto what were yee baptised? and they said vnto Iohnes baptism. 4.15.8, 18

John verily baptised with the baptism of repentance, saying vnto the people, that they should beleue in him which should come after him, &c. 4.15.7

So when they heard it, they were baptised in the name of the Lord Iefus. 4.15.6, 8, 18

And Paul laid his hands vpon them, and the holy Ghost came vpon them, and they spake with tongues, and prophesied. 4.3.15

So that from his body were brought vnto the sicke kerrchises, and handkerrchises, & the diseases departed from them, and the euil spirits went out of them. 4.19.18

Then certaine of the vagabond Lewes, exorcistes, tooke in hande to name over them which had euil spirits, the name of the Lord Iefus, saying: wee adore you by Iefus, whom Paul preacheth. 4.19.24

Now after the tumult was ceased, Paul called the discipiles vnto him, and embraced them, &c. 3.2.6

But Paul went down, and laid himselfe vpon him, & embraced him, saying: trouble not your selues, for his life is in him. 19.19

Wherefore from Miletum he went to Ephesus, and called the elders of the Church 4.3.8

Ye know from the first day that I came to Asia, after what manner I haue bene with you at all seasons. 4.3.7

And
10 And how I kept backe nothing that
was profitable, but haue shewed you, and
taught you openly, and throughout ever
ey house. 4.1.21. & 4.3-6. & 4.12. 2
1 Witting both to the Iewes and to
the Grecians, the Repentance towards
God, and Faith towards our Lord Iesus
Christ. 3.2.1. & 3.3-2. 25
26 Wherefore I take you to recorde this
day, that I am pure from the blood of all
men. 4.4-3. & 4.12. 1
28 Take heed therefore vnto your selues,
and to all the flocke, whereof the holy
Ghost hath made you overseers, to feede
the Church of God which he hath pur-
chased with his owne blood. 2.14.2. & 3.
5.2. & 3.11.8. & 3.13.11. & 4.3.8. & 4.5.8
29 For I know this, that after my depar-
ting, shall grievous wolves enter in a-
mong you not sparing the flocke. 4.9.4
30 Moreover of your owne selues shall
men arise speaking peruerse things to
draw Disciples after them. 4.9.4
31 Therefore watch, and remember that
by the space of three yeres I ceased not
towarne euery one night and day with
tears. 4.3.6
36 And when he had thus spoken, he knee-
ked downe, and prayed with them all. 4.
19.2
21.4 And when we had found Disciples,
we tarried there seven daies. 3.2.6
22.1 Ye men, brethren, and Fathers, heare
my defence now towards you. 3.20.19
16 Arise and be baptised, and waft away
thy finnes, in calling on the name of the
Lord. 4.15 15
18 And I saw him sauing vnto me: make
hast and get thee quickly out of Ierusalem,
for they will not receive thy witnes con-
cerning me. 4.17.17.25
25 And as they bound him with tongues,
Paul said vnto the Centurion that stood
by, is it lawfull for you to scourge one
that is a Romaine, and not condemned?
4.20.19
23.1 And Paul beheld earnestly the coun-
cell, and said: Men and brethren, I haue
in all good conscience setted God vntill
this day. 3.17.14
8 For the Sadduces said, that there is no
Resurrection, neither Angell, nor Spirit,
&c. 1.14.9. & 1.15.2. & 2.10. 23. & 3.25.5
12 And when the day was come, certaine
of the Iewes made an assembly, & bound
them selues with an oath, saying, that they
would neither eate nor drinke, till they
had killed Paul. 4.13.3
24-12 And they neither found me in the
Temple disputing with any man neither
making vp more among the people, neither
in the synagogues, nor in the city. 4.20.19
15 And haue hope towards God, that the
Resurrection of the deade which they
themselves looke for also, shall be both of
Iust and vnust. 3.25.9
16 And herein I endeavoure my selve to
have alway a cleare confidence towards
God, and towards men. 3.19.16. & 4.
10.4
25.10 Then said Paul: I stand at Cefars
judgement seate, where I ought to bee
judged: To the Iewes I haue done no
wrong, as thou very well knowest. 4.20.19
11 For if I haue done wrong, or commit-
ted any thing woorthy of death, I refuse
not to die: but if there be none of these
things whereof they accuse me, no man
can deliuere me vnto them: I appeal vnto
Cefar. 4.20.19
26.17 Deliuering thee from the people,
and from the Gentiles, vnto whom now
I find thee. 3.2.1
18 To open their eyes, that they may tune
from darkenesse to light, and from the
power of Satan vnto God that they may
receive forgiveness of finnes, and inher-
itage among them, which are sanctified
by Faith in me. 3.2.1
20 But shewed first vnto them of Damas-
cus, and at Ierusalem, and throughout all
the cost of Iudea, and then to the Gen-
tiles, that they should repent, and tune
to God, and doe worke worthy amendment
of life. 3.3.5
28.15 And from thence when the bre-
thren heard of vs they came to meete vs.
4.6.17
16 So when we came to Rome, the Cen-
turion deliuered the prifoners to the Ge-
nerall Captaine, &c. 4.6.15
25 Well spake the holy Ghost by Efaias
the Prophet, vnto our Fathers. 1.13.15
Romans.
The Table.

1. For as many as have sinned without the law, shall perish also without the law, & as many as have sinned in the law, shall be judged by the law. 2.2.22

2. For the hearers of the law are not righteous before God: but the doers of the law shall be justified. 3.11.15 & 3.17.13

3. For when the Gentiles which have not the law, doe by nature the things contained in the law, they having not the law, &c. 2.2.22

4. Which shew the effect of the law written in their hearts, their confessions also bearing them witness, and thoughts accruing one another, &c. 3.19.15 & 4.10.3

5. If thou be a transgressor of the law, thy circumcision is made uncircumcision. 4.14.24

6. Yea, let God be true, and every man a liar, &c. 4.15.17

7. What then? are we more excellent? no, in no wise, for we have already praised, that all, both Jews and Gentiles are vnder sinne. 3.4.6

8. As it is written: there is none righteous, no not one. 2.1.9 & 2.3.2 & 2.5.2

9. There is none that doth good, no not one. 2.3.3

10. Their feet are swift to shed blood, &c. 2.3.3

11. Now we know, that whatsoever the law faith, it faith it to the that be vnder the law, that every mouth may be stopped, & all the world be culpable before God. 2.7.8 & 2.10.3 & 3.4.6

12. Therefore by the words of the law shall no flesh be justified in his sight: For by the law came the knowledge of sinne. 2.5.6 & 2.7.7 & 3.11.19

13. But now is the righteousness of God made manifest without the law, having witnesses of the law, and of the Prophets. 2.9.4 & 2.10.3 & 3.11.18.19

14. And are justified freely by his grace through the redemption that is in Christ Jesus. 2.5.3 & 2.16.5 & 2.17.5 & 3.4.30 & 3.11.4.19 & 3.15.6 & 3.20.45

15. Whom God hath set forth to be a reconciliator through Faith in his blood, to declare his righteousness by the forgiveness of the sins that are past, through the patience of God. 4.15.3

To
26 To shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus. 3.11.12. & 3.13.1. & 3.13.2. & 3.14.17

27 Where is then thy rejoicing? It is excluded. By what law of works are you? But by the law of faith. 3.11.13. & 3.11.18

4.2 For if Abraham were justified by works, he had wherein to rejoice, but not with God. 3.11.13. & 3.11.18

3 Abraham beleued God, & it was counted to him for righteousness. 3.17.8.10

4 Now to him that worketh, the wages is not counted by favour, but by debt. 3.11.11

5 But to him that worketh not, but belieueth in him that faitheth the vngodly, his faith is counted for righteousness. 3.11.6

6 Even as David declareth the blessednes of the man, vnto whom God imputeth righteousness without works, saying: 2.17.5. & 3.11.4. & 2.10.22

7 Blessed are they whose iniquities are for-given, and whose fins are covered. 3.11.10

10 How was it then imputed when he was circumsiced, or vncircumsiced? &c. 4.4.16.3

11 After he receiued the signe of circumsic- sion, as the seale of the righteousness of the faith which he had, when hee was vn- circumsiced, &c. 4.14.5. 21.23. & 4.16.20

12 And the father of circumcision, not vnto them onely which are of the circumcision, &c. 4.16.12

13 For the promise that hee should be the heire of the world, was not giuen to Abraham, or to his feeede, through the lawe, but through the righteousness of faith. 3.14.11

14 For if they which are of the lawe, bee heires, faith is made voide, & the promise is made of none effect. 3.11.11. & 3.13.3

15 For the lawe causeth wrath: for where no lawe is there is no trangres- sion. 2.7.7. & 3.11.19

16 As it is written: I haue made thee a father of many nations, even before God whom he beleued, who quickeneth the dead, and calleth those things which bee not as though they were. 2.10.11. & 3.2.15. & 3.14.5

21 And being full certified that what he had promised he was able also to performe. 3.2.5

25 Who was delivered to death for our sins, and is risen againe for our justification. 2.16.5. & 2.16.13. & 2.17.5

5.1 Then being justified by faith, we have peace toward God through our Lord Iesus Christ. 3.16. & 3.13.5

3 Knowing that tribulation bringeth forth patience, &c. 3.8.3

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hart by the holy Ghost, which is givne vnto vs. 3.12.2. & 3.12.12

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. 2.1.4. & 2.16.4. & 3.4.25

9 Much more then, being now justified by his blood, wee shall bee saued from wrath through him. 2.16.5

10 For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shall bee saued by his life. 2.16.2.4.5. & 2.17.3.6. & 3.11.2.1. & 3.14.6

12 As by one man sin entred into the world, and death by sin, & so death entred into all men, forasmuch as all men haue sinned. 2.1.6.8. & 2.13.4

15 But yet the gift is not so as is the offence: for if through the offence of one many be dead, much more the grace of God, & the gifts of grace, which by one man Iesus Christ, &c. 3.5.4

16 Neither is the gift so, as that which entred in by one that sinned: for the faulte came of one offence vnto condemnation, but the gift is of many offences to justification. 2.17.3

19 For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4.9.12.23. & 4.14.21

20 Moreover, the law entred therupon, that that offence should abound: nevertheles, where sin abounded, there grace abounded much more. 2.5.6. & 2.7.7
The Table.

6.3 Know ye not, that all we which have been baptised into Jesus Christ have bin baptised into his death? 4.15.5
4 We are buried then with him in baptism into his death, that like as Christ was raised vp from the dead by the glory of the father, so wee also should walke in newenes of life. 2.16.17.13 & 3.3.5 & 4.16.16.21 & 4.19.3
6 Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that hence forth we should not serve sin. 3.3.9.11
12 Let not sinne therefore reign in your mortall body, that ye should obey it in the lustes thereof. 3.13
14 For sinne shall not have dominion over you: for ye are not vnder the law, but vnder grace. 3.19.6 & 4.15.12
18 Being then made free from sinne, ye are made the seruants of righteousnes. 3.6 & 3.16.2
19 I speak after the manner of men, because of the infirmity of your flesh, for as ye haue given your members seruants to vncleanneffe, and to iniquitie, to commit iniquity, &c. 2.24.16 & 3.25.8
2 For the wages of sinne is death: but the gift of God is eternall life through Jesus Christ our Lord. 2.8.5.9 & 3.4.28.
7.1 Know ye not brethren, for I speake to them that know the law, that the law hath dominion over a man as long as he liueth? 4.15.12
7 What shall we say then? is the law sin? God forbid, Nay I know not sinne by the law; &c. 2.5.6 & 2.7.6
12 Wherefore the law is holy, and the commandement is holy, and just and good, 2.9.4
14 For we know that the law is spiritual, &c. 2.8.6
15 For I allow not that which I doe: for what I would that doe I not, but what I hate, that do I. 2.2.27
18 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, &c. 2.1.9
19 For I doe not the good thing, which I would, but the evil, which I would not, that do I. 2.2.27 & 3.3.11
20 Now if I doe that I would not, it is no more I that do it, but the sinne that dwelleth in me. 2.2.27
23 But I see another law in my members, rebelling against the law of my mind, and leading me captive into the law of sinne, which is in my members. 3.3.14
24 O wretched man that I am, who shall deliver me from the body of this death? 3.9.4 & 3.11.11 & 4.15.12
8.1 Now then there is no condemnation to them that are in Christ Jesus, which walke not after the flesh, but after the spirit. 3.4.8 & 4.15.12
3 For that that was impossible to the law, in as much as it was weake because of the flesh, God sending his owne sonne, in the similitude of sinfull flesh, and for sin, condemned sinne in the flesh. 2.7.5 & 2.14.4 & 4.13.14 & 2.16.6 & 3.2.2 & 3.4.27 & 3.11.23
6 For the wisedome of the flesh is death: but the wisedome of the spirit is life and peace. 2.3.1
7 Because the wisedome of the flesh is enimie against God: for it is not subject to the law of God, neither in deed can be. 1.9 & 3.3.8 & 3.20.24
9 Now ye are not in the flesh but in the spirit, because the spirit of God dwelleth in you: but if any man hath not the spirit of Christ, the same is not his. 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 Jesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you. 1.13.18 & 3.1.2 & 3.2.39 & 3.25.3 & 4.17.12
14 For as many as are lead by the spirit of God, they are the sons of God. 3.2.39
15 For ye haue not receiued the spirit of bondage, to feare againe: but ye haue receiued the spirit of adoption, &c. 2.11.9 & 2.14.5 & 3.1.3 & 3.2.2.11 & 3.13.5 & 3.20.1 & 3.24.1 & 4.19.22
16 The same spiritu beareth witness with our spirit, that we are the children of God.
The Table.

3.2.39 Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or peril, or sword? 3.13.5. & 3.2.28.

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36 For thy sake we killed all the day long, we are counted as shepe for the slaughter. 3.9.6. & 3.25.3. & 3.14.19

38 For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, 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 anie other creature shall bee able to separate vs from the loue of God, which is in Christ Jesus our Lord. 3.2.16. 28.

92 For I would wish my selfe to bee separated from Christ, for my brethren that are my kinckmen according to the flesh, 3.20.

35 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all blessed for euer, Amen.1.13. 11 & 2.13. 1.3. & 2.14.6

6 For all they are not Israelites, which are of Israel 3.22.4 & 4.2.3

7 Neither are they all children, because they are the seed of Abraham: but in Isaac shall thy seed be called. 3.21.7. & 4.16.14

8 That is, they which are the children of the flesh, are not the children of God, but the children of the promise are accounted for the seed. 3.2.17

11 For ere the children were borne, and when they had done neither good nor eueil, that the purpose of God might remaine according to the election, not by workes, but by him that calleth. 3.22.4

12 It was said unto her, the elder shall serve the younger. 3.2.25

13 As it is written, I have loved Leobs, and haue hated Eisim. 3.2.17. & 3.2.11

14 What shall wee say then? is there unrighteousnes with God? God forbid. 3.22.8

15 I will haue mercie on him to whom I will shew mercie: and I will haue compassion on him to whom I will haue compassion. 3.22.6

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth
The Table.

sheweth mercy. 2.5.4.17. & 3.24.1

17 For this same purpose have I shewed thee vp, that I might shew my power in thee, &c. 3.24.14

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth. 1.18.2. & 3.12.11

20 But, O man, who art thou that pleadest against God? &c. 3.23.1,4. & 3.24.16

21 Hath not the potter power of the clay to make of the same lump, &c. 3.17.5

22 What and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath? &c. 1.14.18. & 3.23.1

24 Even vs, whom he hath called, not of the Jewes onely, but also of the Gentiles, 3.24.16

32 For they have stumbled at the stumbling stone.

33 Behold, I lay in Sion, a stumbling stone, and a rocke of offence. 1.10.11. And whosoever believeth on him, shall not be confounded. 1.13.13

10.3 For they being ignorant of the righteousnesse of God, and going about to establish their owne righteousness, &c. 3.11.13

4 For Christ is the ende of the lawe, for righteousness vnto every one that believeth. 1.6.2. & 2.6.4. & 2.7.2. & 3.2.6. & 4.8.13

5 That the man that doth these things shal live thereby. 3.11.14. & 3.17.3

6 But the righteousness of Faith speaketh on this wise: Say not in thy hart, who shall ascend into heauen? &c. 1.17.2

7 Or, who shall descend into the deep? that is, to bring Christ againe from the dead. 1.17.2

8 This is the worde of Faith which wee preach. 2.5.12. & 3.2.29.30. & 4.14.14

9 For if thou that confest with thy mouth the Lord Iesus, and shalt believe in, &c.

3.11.14

10 For with the hart, man beleueth vnto righteousness, and with the mouth man confesseth to salvation. 3.2.2.8

11 Whosoever believeth in him, shall not be ashamed. 1.13.13

14 But how that they call on him, in whom they have not beleued, &c. 3.20.1,11

17 Then Faith is by hearing, and hearing, &c. 3.20.27. & 4.1.5. & 4.6.3. & 4.8.

9. & 4.16.19

11.2 God hath not cast away his people which he knew before, &c. 3.22.6

4 But what faith the anfwere of God to him? I have referred vnto my selfe, seven thousand men, which haue not bowed the knee to Baal. 4.1.2

5 Even so then at this present time, is there a remnant, through the election of grace. 3.21.1

6 And if it be of grace, it is no more of works: or else were grace no more grace, &c. 3.14.5

16 For if the first fruittes be holy, so is the whole lump, and if the roote be holy, so are the branches. 4.16.15

17 And though some of the branches be broken off, and thou being a wilde Olive tree, waft graft in for them, and made partaker of the roote, and fatnesse of the Olive tree. 3.1.1

20 Well, through vnbeliefe they are broken off, and thou standing by Faith, be not high minded, but feare. 2.3.22. & 3.24.6

26 And fo all Israel shall be sueued, as it is written: The duncleru shall come out of Sion, and shall turne away the vngodlines from Iacob. 3.3.21

29 For the gifts and calling of God are without repentance. 4.16.14

32 For God hath shewed all in vnbeliefe, that he might shew mercy on all. 2.7.8. & 3.23.11. & 3.24.16

33 O the deepnes of the riches both of the wisedome and knowledge of God: how vnsearchable are his judgemenetes, & his waies past finding out? 1.17.2. & 3.23.3

34 For who hath knowne the mind of the Lord? or who was his counsellor? &c. 3.1.

2.34. & 4.18.19. & 4.19.2

35 Or who hath given vnto him first, and he shall be recompensed? 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 therefore brethern, by the mercies of God, that ye giue vp your bodies a living sacrifice, holy and acceptable vnto God which is your reasonable seruice of God. 3.7.1. & 3.16.3. & 4.18.16

2 And
And fashion not your felues like vnto this world, but be ye changed by the renewing of your mind, that ye may prooue what is the will of God, good, and acceptable, and perfect. 2.1.9. & 4.16.4

As God hath dealt to euerie man the measure of faith 4.13.3, & 4.16.4, & 4.17.32

For as we haue many members in one body, & all members have not one office. 3.16.2

Whether we haue prophecie, let vs prophesie according to the proportion of our faith. 4.16.4, & 4.17.32

Or an office, let vs waie on the office, or he that teacheth, on teaching. 4.3.8

Or hee that extorteth on exhortation: hee that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that weth mercie, with chearfulnesse. 4.3, 8, 9, & 4.11.1, & 4.20.4

Be afficted to love one another with brotherly loue: in giving honor, goe one before another. 3.7 4

Blesse them that persecute you: blesse I say, and curse not. 4.20.20

Deeily beloved, auenge not your felues, but giue place vnto wrath: for it is written: Vengeance is mine I will repay, faith the Lord. 4.20.19

Be not overcome of cuil, but overcome cuil with goodnes. 4.20.20

Let euerie soule be subject vnto the higher powers: for there is no power but of God: and the powers are ordained of God. 3.19.15, & 4.10.3, 5, & 4.20.7, 23

For hee is the minister of God for thy wealth: but if thou do cuil, scare: for he beareth not the sword for noough, for hee is the minister of God, to take vengeance on him that doth cuil 4.20.10, & 4.20.17, & 4.20.19

Wherefore ye muft see be subiect, not because of wrath onely, but also for conscience sake. 3.19.15, & 4.10.3, & 4.29.22

For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing. 4.10.13

Oue nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the law. 2.8.53

For this, thou shalt not commit adultere-

rie, thou shalt not kill, thou shalt not steal, thou shalt not bære false witnoufe, thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this saying, namely: Thou shalt loue thy neighbour as thy felue. 2.8, 5

But put ye on the Lord Iefus Chrift, and take no thought for the flesh, to fulfill the lustes of it. 3.1.1, & 3.10.3

Him that is weake in the faith, receive vnto you, but not for controversyes of disputations. 3.19.11

This man esteemeth one day above another day, & an other man counteth euerie day alike: let euery man be fully perswaded in his minde. 2.8.33

For we shal al appeare before the judgment seat of Chrift. 1,13.11, & 3.5, 8

For it is written I houe, saie the Lord: And euerie knee shall bow to me, and all tongues shall confess vnto God. 1.13.11, 23. & 3.2.5, 7

Let vs therefore judge one another any more: but vs your judgemenrather in this, that no man put an occasion to fal, or a stumbling blocke his brother. 3.19.11

I know, and am perswaded through the Lord Iefus, that there is nothing vnuean of it selfe: but vnto him that judgeth any thing to be vneclean, to him it is vneclean. 3.19.8

For the kingdom of God is not meate and drinke: but righteousness, and peace, and joy in the holy Ghost. 2.15.4

Hast thou faith? haue it with thy selfe before God: blesse is hee that condemneth not humselfe in that thing which he allowed. 3.19.8

For he that doubteth is condemned if hee este, because he eateth not of faith: & whatsoever is not of faith is sin. 3.5.10, & 3.15 6, & 4.13.17, & 4.15.2

We which are strong, ought to bære the infirmities of the weake and not to please our selues. 3.19.11

Now the God of patience and consolation, graunt that you be like minded one towards another, according to Christ Iefus. 4.2.5

That ye with one minde and with one mouth
mouth may praise God, even the Father of our Lord Jesus Christ. 3:20.29.31
8 Now I say, that Jesus Christ was a Minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers. 3:2.32. & 4:16.15
12 There shall be a roote of Ieffe, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. 1:13.13
19 So that from Jerusalem, and round about Tyre, I have caused to abound the Gospel of Christ. 4:3.4
20 Yea, lo I enforced my selfe to preach the Gospel, not where Christ was named, &c. 4:3.4
25 But now go I to Jerusalem, to minister vnto the Saints. 4:6.14
30 Also brethren, I beseech you for our Lord Ieffus Christes sake, and for the loue of the Spirite that yee would strive with me by prayers to God for me. 3:20.20
16,3 Greet Prisilla and Aquila my fellow helpers in Christ Ieffus, 4:6.14
7 Salute Andronicus and Iunia my Cousins and fellow prisoners which are notable among the Apostles, and were in Christ before me. 4:3.5
20 The God of peace shall tread Satan vnder your feete shortly. 1:14.18. & 3.15.5
25 By the revelation of the mystery, which was kept secret since the world began. 2:9.4
26 But now is opened, and published among all nations by the Scriptures of the Prophetes, &c. 2:9.4

1. CORINTHIANS.

1:1 Paul called to be an Apostle of Ieffus Christ, through the will of God, and our brother Sopham. 4:3.10
3 Grace be with you and peace from God our Father, and from the Lord Ieffus Christ. 1:13.13
9 God is faithful by whom ye are called vnto the fellowship of his Sonne Ieffus Christ, &c. 3:5.5
11 For it hath beene declared vnto me my brethren, of you by them that are of the houle of Cloe, that there are contentions among you. 4:1.14
12 Now this I say, that every one of you sayeth, I am Paul, &c. 4:13.14
13 Is Christ deadened? was Paul crucified for you? Either were ye baptised into the name of Paul? 3:5.2. & 4:15.13
20 Where is the wise? where is the scribe? where is the disputer of this world? &c. 2:20.20
21 For seeing the worldyling with wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to save them that beleeue. 2:6.1
23 But we preach Christ crucified vnto the Iewes, even a stumbling blocke and vnto the Grecians, foolishnes. 3:24.14
26 For brethren, you see your calling how that not many wise men after the flesh, not many mighty, not many noble are called. 3:23.10
30 But ye are of him in Christ Ieffus who of God is made vnto vs wisedome and righteousnes, and sanctification, &c. 2.15.2. & 2.16.19. & 3.3.19. & 3.4.30. & 3.11.6.12. & 3.14.27. & 3.15.5. & 3.16.1
2.2 For I esteemed not to know any thing among you, save Ieffus Christ, and him crucified. 1:13.15. & 2:12.45. & 2:15.2. & 3.2.1
4 Neither stood my word and my preaching in the ensign speech of mans wisedome, but in plaine evidence of the Spirite. 1:8.1. & 4:1.6. & 4.14.11
5 That your Faith should not be in the wisedome of men, but in the power of God. 3:2.25
8 Which none of the Princes of this world hath known, for had they known, &c. 1:5.12. & 2.14.2. & 4.17.30
10 But God hath revealed them vnto by the Spirite: for the Spirite searcheth all things, yea the deepe things of God. 1:13.14. & 3.2.34
11 For what man knoweth the things of a man, faue the spirite of a man which is in him, even so the things of God knoweth no man, but the Spirite of God. 3:2.34
12 Now we have receiued not the Spirite of the world, but the Spirite which is of God, that we might know the things that are given to vs of God. 3:2.39. & 4.8.11

13 Comparing
Comparing 3. 4, 1

3.2 I give you milk to drink, and not meat: for ye were not able to bear it: neither yet now are ye able. 3.19.13

For who hath known the minde of the Lorde, that hee might instruct him? but we have the minde of Christ. 1.13.14. & 3.13.4

For when one faitheth, I am Paulus, another, I am Appollos, are ye not carnall? 4.4.3. & 13.14

6 And every man shall receive his wages according to his labour. 3.16.3. & 3.18.1

9 For we 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, than that which is laide, which is Jesus Christ. 3.15.5. & 4.6.6

12 And if any man build on this foundation, gold, silver, precious stones, timber, hay, or stubble. 3.5.9

13 Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by the fire, &c. 3.5.9

14 If any man's work that he hath built upon, abide, he shall receive wages. 3.5.9

15 If any man's work burne, he shall lose, but he shall be saved himselfe: yet as it were by the fire, 3.5.9

16 Knowe yee not that ye are the temple of God, and that the spirit of God dwelleth in you? 1.3.15. & 3.6.3. & 3.16.2. and 2.5.7. & 4.3.1

19 For the wisdome of this world is foolishness with God: for it is written, Hee catcheth the wife in their owne craftiness. 2.5.7. & 2.2.20

21 Therefore let no man rejoice in men: for all things are yours. 4.19.1

4.16 Let a man ffo thinke of vs, as of the ministers of Christ, and disposers of the secrets of God. 4.3.6. & 4.8.1

For I knowe nothing by my selfe, yet am I not thereby iudged: but he that iudgeth me, is the Lord. 3.12.2. & 3.17.14

5 Therefore judge nothing before the time, vntil the Lord come, who will lighth ten things that are hid in darkness, and make the counsels of the hart manifest, &c. 3.2.4

7 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why receiues thou, as though thou hadst not received it? 2.5.2 & 3.7.4. & 3.24.12

1.5 For in Christ Jesus I haue begotten you through the Gospel. 4.1.6

5.1 It is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, &c. 4.1.14

2 And ye are puffed vp, and haue not rather sorrowed, that hee which hath done this deed, might bee put from among you. 4.1.15

4 When ye are gathered together, and my spirtu, in the name of our Lorde Iesus Christ, that, such a one I say, by the power of our Lorde Iesus Christ. 4.11.

7 Be deliuered vnto Satan, for the destruction of the flesh, that the spirit may be sauid in the day of the Lord Iesus. 4.12.5.6

6 Knowe ye not that a little leaue hath leane neth the whole lump? 4.1.2.5

7 For Christ our pasccouer is sacrificed for vs. 4.11.13. & 4.18.3

11 If any that is called a brother, bee a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioneer, with such a one eate not. 4.1.15 & 4.1.2.5

12 For what haue I to doe, to judge them also, which are without? doe ye not judge them that are within? 4.1.15

6.6 But a brother goeth to law with a brother, and that vnder the infidels. 4.20.21

7 Now
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7 Now therefore there is utterly a fault among you, because ye go to lawe, one with another. 4.1.14
9 Know ye not that the vnrighteous shall not inherit the kingdom of God? &c. 3.4. 21. & 3.4. 10
10 Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggeryers, nor theues, nor contumacious, nor drunkards, nor rakers, nor extortioners shall inherit the kingdom of God. 3.4. 21.
12 Meates are ordained for the belly, and the belly for the meates: but God shall destroy both it, and them, &c. 3. 25. 8. & 4. 13. 9. & 4. 19. 7
15 Know ye not, that your bodies are members of Christ? &c. 3. 6. 3. & 3. 25. 8. & 4. 17. 9
19 Know ye not, that your body is the temple of the holy Ghost which is in you, whom ye have of God? &c. 1. 13. 1. 5. & 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, & in your spirit: for they are Gods. 2. 17. 5. & 3. 25. 7
2. 7. 2. Neuerthelesse, to adioide fornication, let euery man have his wife, and let euery woman have her owne husband. 2. 8.
3 Let the husband be giue vnto the wife due beneuolence, and likewise also the wife vnto the husband. 4. 3
5 Deceit not one another, except it bee with consent for a time, that ye may giue your selues to fasting, and prayer: and againe come together that Satan tempt you not for your incontinencie. 4. 12. 16
7 I would that all men were euens 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 cannot abstaine, let them marie: for it is better to marie than to burne. 2. 8. 43. & 4. 13. 17
14 For the vnbeleauing husband is sanctified by the wife, and the vnbeleauing wife is sanctified by the husband, else were your children vnbeauine: but now are they holy. 2. 1. 7. & 4. 1. 6. 6. & 4. 16. 15. & 4. 16. 31
19 Circumcision is nothing: and vncircumcision is nothing: but the keeping of the commandments of God. 4. 14. 24
21 Art thou called being a sterue? care not for it: but if yet thou maist be free, vse it rather. 4. 20. 1
23 Ye are bought with price: bee not steruants of men. 4. 20. 32
31 And they that vse this world, as though they vscd it not: for the fashion of this world goeth away. 3. 10. 1. 4. & 4. 19. 7
34 The vnmaried woman carethe for the things of the Lord, that the may be holy both in body and in spirit, &c. 3. 10. 1. 4. & 4. 19. 7
35 And this I speake, for your owne commodities, not to tangle you in a snare. 4.
8. 1. And as touching things sacrified vnto idols, we know, that we have knowledge, &c. 4. 10. 22
4 For though there be that are called gods, whether in heaven, or in earth, &c. 1. 11
6 Yet vnto vs there is but one God, which is the father, of whom are all things, and we in him: and one Lorde Jesus Christ, &c. 1. 13. 1. 1. & 2. 3. 6. & 2. 14. 3. and 2.
1. 15. 5
9 But take heed lest by any means this power of yours be an occasion of falling to them that are weake. 3. 19. 11. and 4. 10.
2 For ye are the seal of my Apostleship in the Lord. 4. 1. 6
5 Or haue we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas? 4. 12. 25
12 Neuerthelesse, we have not vsed this power but suffer all things, that wee should not hinder the gospel of Christ. 3. 4. 1. 5
16 And woe is vnto me, If I preach not the gospel. 4. 5. 6
19 For though I bee free from all men, yet haue
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haue I made my self servant vnto all men, that I might win the more. 
20 And vnto the Iewes I became as a lew, that I might win the Iewes, &c. 
22 To the weake I became as weake, that I may win the weake: I am made all things to all men, that I might by all meanes saue some. 
10.1 Moreover, brethren I would not that ye should be ignorant, that all our fathers were vnder the cloude, and all passe through the sea. 
2 And were all baptised vnto Moses in the cloud, and in the sea. 
3 And did all eate the fame spiritual meat 
4 And did all drinke the same spiritual drinke, for they dranke of the spiritual rocke that followed them: and the rocke was Christ. 
5 But with many of them God was not pleased: for they were ouerthrown in the wildernes. 
11 And all these thinges came vnto them for enamples, and were written to admonish vs vpon whom the ends of the world are come. 
12 Wherefore let him that thinketh hee standeth take heed least he fall. 
13 There hath no tentation taken you but such as appeareth to man, &c. 
16 The cup of blessing which we blessed, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the body of Christ? 
17 For we are many, are one bread and one bodie, because we all are partakers of one bread. 
21 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.
25 Whatsoever is solde in the shambles, eate ye, and ask no question for conscience sake. 
28 But if any man say vnto you, this is sacrificed vnto idols, eate it not because of him that shewed it, and for thy conscience &c. 
29 And the conscience I say not thine but of that other, &c. 
31 Whether therefore ye eate or drinke, or what sooeuer ye do, do all to the glory of God. 
32 Gieue none offence, neither to the Iewes nor to the Grecians, nor to the Church of God, 
11.4 Euerie man praying or prophecyng having any thing on his head dishonoureth his head. 
7 For a man ought not to couer his head: forasmuch as he is the image and glorie of God: but the woman is the glorie of the man. 
16 But if any man lust to be contentious, we have no such custome, neither the Churches of God. 
20 When ye come together therefore into one place, this is not to eate the Lordes supper. 
22 Haue ye not houses to eate and drinke in? despite yee the Church of God? &c. 
23 For I haue receiued of the Lord that which I also deliuered vnto you, &c. 
24 And when hee had given thanks hee brake it, & said, takke, eate, this is my body, which is broken for you: this doe you in remembrance of me. 
25 After the same manner also hee tooke the cup, when he hadFliped, saying this is the new Testament in my blood, &c. 
26 For as often as ye shall eate this bread & drinke this cup, ye shewe the Lordes death untill he come. 
28 Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup. 
29 For he that eatheth & drinketh unworthily, eatheth and drinketh his owne damnation, becaus hee doeth not the Lords body. 
31 For if we would judge our selues we should not be judged.
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32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world. 3.4.

33 & 3.8.6

12.3 Wherefore, I declare unto you, that no man speaking by the spirit of God calleth Jesus execrable, &c. 2.2.20

6 And there are diversities of operations, but God is the same, which worketh all in all. 2.3.6.9

8 For to one is given by the spirit, the word of wisdom; and to another the word of knowledge, by the same spirit. 4.3.11

10 And to another diversities of tongues, and to another the interpretation of tongues. 1.13.14 & 3.2.9

11 And all these things worketh even the selfe same spirit, distributing to every man severally as hee will. 1.13.14. and 4.1.3.3

12 For as the body is one, and hath many members, and all the members of the body which is one, though they be many yet are but one body: even so is Christ. 1.1.3.16 & 3.7.5 & 3.16.2 & 4.17.2.2

13 For by one spirit are we all baptiz'd into one body, whether we be Jews or Grecians, &c. 4.2.4.7. and 4.11.15. and 4.16.12

15 Least there should bee any division in the body: but that the members should have the same care one for another. 3.2.20.20

18 And God hath ordained some in the Church, as first Apostles, secondly prophets,thirdly teachers, then them that do miracles: after that the gifts of healing, helpers, &c. 4.3.8 & 4.11.1 & 4.20.4

31 But desire you the best gifts, and I will yet shew you a more excellent way. 3.2.9

13.1 Though I speake with the toonges of men and Angells, and have not loue, I am as sounding brass, or a tinkling Cymball. 2.5.4

2 If I had al faith, so that I could remooe mountaines, and had not loue, I were nothing. 3.1.8.8

3 And though I feede the poor with all my goodes, and though I give my body that I bee burned, and have not loue, it profitteth me nothing. 4.13.13

4 Loue suffereth long: it is bountifull: loue envieth not: loue doth not boast it selfe: it is not puffed vp. 3.7.5.6

9 For we knowe in part, and we prophesie in part. 3.2.10

10 But when that which is perfect is come, then that which is in part, shall bee aboli-ished. 3.2.13

12 For now we see through a glasse darkly: but then shall we fee face to face, &c. 3.11.11 & 4.18.20

13 And now abideth faith, hope and loue, euen these three: but the chiefeft of these is loue. 3.18.8

14.15 What is it then? I will pray with the spirit, but I will pray with the understanding also, &c. 3.20.5 & 3.20.32

16 Else, when thou sleepest with the spirit, how shall he that occupieth the roome of the vnlearned, say Amen at thy giving of thanks, &c. 3.20.33

29 Let the Prophets speake two or three, and let the other judge. 4.8.9 & 4.9.3

30 And if any thing be revealed to another that sitteth by, let the first hold his peace. 4.1.12

34 Let your women keepe silence in the Churches, for it is not permitted vnto them to speake, &c. 4.10.29

40 Let all things bee done honestly and by order. 2.8.3 & 3.20.29 & 4.3.10. and 4.10.27.30

15.6 After that he was seene of more than five hundred brethren at once, &c. 2.1.25.3

10 But I laboured more abundantly than they all, yet not I, but the grace of God which is in me. 2.3.11 & 4.1.6

12 Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? 3.25.7 & 4.1.14

13 For if there bee no resurrection of the dead, then is Christ not risen. 3.25.3

14 And if Christ be not risen, then is our preaching in vaine, and your faith is also in vaine. 3.25.3

16 For if the dead bee 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 only wee have hope in Christ, we are of all men the most miserable,
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20 But now is Christ risen from the dead, and was made the first fruits of them that slept. 2.16.13
21 For his death by man came death, by man came also the Resurrection of the dead. 2.1.6
22 For, as in Adam all men die, even so in Christ shall all be made alive. 4.16.17
23 For he must reign till he hath put all his enemies under his feet. 2.16.16
28 And when all things shall be subdued unto him, then shall the Sonne also himselfe be subject unto him, &c. 1.13.26 & 2.8.30. & 2.14.3. & 2.15.5. & 3.20.42. & 3.25.12
36 Thou fool, that which thou sowest is not quickned, except it die. 3.25.4
39 All flesh, is not the same flesh, but there is one flesh of men, &c. 3.25.8
41 There is another glory of the Sunne, another glory of the Moone, another glory of the Stars: for one Starre differeth from another Starre in glory. 4.19.34
45 The first Man Adam was made a living Soule: and the last Adam was made a quickning Spirit. 1.15.4, & 3.1.2
46 Howbeit that was not first made which is spiritual, but that which is natural, and afterward that which is spiritual. 4.16.31
47 The first man is of the earth, earthly: the second man is the Lord from heaven. 2.1.12.7. & 2.13.2. & 2.13.4. & 4.17.25
50 Flesh and blood cannot inherit the kingdom of God, &c. 4.16.17
51 Beholde I shew you a secret thing, we shall not all sleepe, but we shall all bee changed. 2.16.17. & 3.25.8
52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall blow, and the dead shall be raised vp incorruptible, and we shall be changed. 2.16.17
53 For this corruption must put on incorruption, &c. 3.25.7
54 So when this corruptible hath put on incorruptible, and this mortal hath put on immortallie, &c. 3.25.10
16.2 Every first day of the week, let every one of you put a side by himselfe, and lay vp as God hath prospered him, &c. 2. 8.33
7 For I wil not see you now in my passage: but I trust to abide a while with you, if the Lord permit. 1.17.11

2. CORINTHIANS.
1.2 G Race be with you, and peace from God our Father, and from the Lord Jesus Christ. 1.13.13
3. The Father of mercy, and the God of all comfort. 3.20.37
6 And whether we be afflicted, it is for your consolation and salvation which is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is your consolation and salvation. 3.5.4
12 For our rejoicing in this, the testimony of our confidence, that in simplicite and godly pureness, and not in fleshlie wiseconc, &c. 3.2.41. & 3.17.14
19 For the Sonne of God Jesus Christ who was preached among you by vs, &c. 4. 17.30
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 Who hath also sealed vs, and hath given the earnest of the spirit in our harts. 1.7.4. & 3.1.3. & 3.2.36. & 3.24.1
23 Now I call God for a record vnto you, Soule, that to spare you, I came not as yet to Corinthes. 2.8.24. & 2.8.27
24 Not that we have dominion over your Faith, but that we are helpers of your joy, &c. 4.8.9
2.6 It is sufficient vnto the same man that he was rebuked of many. 3.4.13
7 So that now contrariewise, yee ought rather to forgive him, and comfort him, lest the same should be swallowed vp with overmuch heauines. 4.1.29. & 4.12.8
8 Wherefore, I pray you, that you would confirme your loue towards him. 4.12.9
16 To the one we 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, ministered by vs, and written not with ynke, &c. 2.8.57
5 Not that we are sufficient of our selues, to thinke any thing, as of our selues, &c. 2.2.15.27. & 2.3.6

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6 Who
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6 Who also hath made vs able Minis ters of the new Testaments, not of the letter, but of the Spirit : for the letter killeth, but the Spirit giueth life. 1.9.3. & 2.7.2. & 3.1.4. & 4.1.6. & 4.14.11
7 If then the ministration of death writ ten with letters and engraven on stones was glorious, so that the children of Israel could not behold the face, &c. 2.7.7
8 How shall not the ministration of the Spirit be more glorious? 1.9.3
9 For if the ministrations of condemnation was glorious, much more doth the ministration of righteousness exceed in glorie. 4.3.3
10 Therefore their minides are hardened: for vntil this day remaineth the same covering vntaken away in the reading of the olde Testament, which vail in Christ is put away. 2.10.23
11 But even vnto this day, when Moses is read, the vail is laid over their harts. 2.10.23
12 Now the Lord is the Spirit, & where the Spirit of the Lord is, there is liberty. 2.2.8
13 But we all behold as in a mirror, the glory of the Lord, with open face, and are changed into the same Image, &c. 1.15.4. & 1.15.5. & 2.2.20. & 3.3.9
14 In whom the God of this world hath blinded the minds, that is, of the Infi dels, that the light of the glorious Gospel of Christ, which is the Image of God, &c. 1.14.13. & 1.14.18. & 1.18.3. & 2.4.1
15 For God that commanded the light to shine out of the darkness, is he which hath shined in our harts, &c. 2.9.1. & 3.2.1. & 4.1.5. & 4.3.3
16 But we have this treasure in earthen vessels, that the excellency of that power might be of God, & not of vs. 4.1.5. & 4.3.1
17 We are afflicted on every side, yet are we not in distress; in poverty, but not overcome of poverty. 3.3.9. & 3.15.8
18 We are persecuted, but not forsaken: cast down, but we perish not. 3.15.8
19 Every where we beare about in our body, the dying of the Lord Jesus, that the life of Jesus also might be made manifest in our mortall flesh. 3.15.5. & 3.15.8. & 3.18.7. & 3.25.3. & 3.25.7
20 And because we have the same Spirit of Faith, according as it is written, I beleueth, and therefore have I spoken, &c. 3.2.3.5
21 For we know that if our earthly house of this tabernacle be destroyed, we have a building giuen of God, &c. 3.25.6
22 For therefore we feigh, desiring to be clothed with our house, which is from heaven. 3.9.5
23 Because we would not be vnloathed, but would be clothed vpon, that immortalitie might be swallowed vp of life. 1.15.
2.10.23 & 3.9.5.
24 Who also hath giuen vnto vs the earnest of the Spirit. 2.9.3. & 3.2.36.
25 Therefore we are alwaies bold, though we know that whiles we are at home in this body, we are absent from the Lord. 1.15.2 & 3.9.4. and 3.25.1.
26 & 3.25.6
27 For we walke by Faith and not by sight. 3.2.14.
28 Neuertheless, we are bold, and love rather to remoue out of the body, and to dwell with the Lord. 1.15.2
29 For we must all appeare before the judgement seat of Christ, &c. 1.13.11. & 1.15.2. & 3.18.1. & 3.25.7
30 And all things are of God, which hath reconciled vs vnto himselfe by Jesus Christ, &c. 3.2.29. & 3.5.5. & 3.11.4. & 4.6.3
31 For God was in Christ, and reconciled the world to himselfe, not imputing their finnes vnto them, &c. 2.1.2. & 2.1.7.2. and 3.2.32. and 3.4.25. & 3.11.
32. & 3.14.11. & 4.1.2.
33 Now therefore are we Ambassadors for Christ: as though God did beseech you through vs, &c. 3.4.27. & 4.1.22. & 4.3.1
34 For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him, 2.16.5. & 2.16.6. & 2.17.2. & 3.5.2. & 3.11. & 3.11.2. & 3.12.23
6 By honor and dishonor, by euill report and good report, &c. 3.8.8.
36 For ye are the Temple of the living God, &c. 1.13.15. & 3.6.3. & 4.1.6.
37 Seeing then that we have these promises, dearly beloved, let vs cleanse our selves from all filthines of the flesh and
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and the spirit, &c. 1.15.2. & 2.5.11. & 2.9.3. & 3.16.2. & 3.25.7
10 For godly sorrow causeth repentance
unto salvation, not to be repented of; but
the worldly sorrow causeth death. 3.3.7
&3.4.2
11 For behold, this thing that ye have
beene godly for, what great care it hath
wrought in you, &c. 3.3.15
8.11 Now therefore performe to doe it
also, that as there was a readiness to will,
even so ye may performe it of that which
ye haue.
16 And thankes be vnto God, which hath
put in the heart of Tbus the same care for
you. 2.5.8
17 Because we accepted the exhortation,
&c. 2.5.8
9.6 That he which soweth sparingly shall
reape also sparingly, and he that soweth
liberally, shall reape also liberally. 3.18.6
7 As every man witheth in his hart, so
leth him giue, not grudgingly, or of necce-
sitie: for God loueth a chearefull giuer.
3.16.3
12 For the ministration of this service,
not onely suppieth the necessitie of the
Saintes, &c. 3.7.5
10.4 For the weapons of our warfare are
not carnall, butmighty through God, to
cast, &c. 4.8.9. & 4.11.5. & 4.11.10
6 And having readie the vengeance a-
gainst all disobedience, when your obe-
dience is fulfilled. 4.6.3
8 For though I should boast somewhat
more of our authority, which the Lord
hath giuen vs for edification, &c. 4.8.1
11.14 And no manuell: for Satan himselfe
is transformed into an Angell of light.
9.2. & 4.12.12
12.2 I know a man in Christ aboue four-
teene yeeres agone (whether he were in
the body, I cannot tell, God knoweth)
which was taken vp into the third hea-
uen. 1.9.1. & 1.14.4. & 4.3.3
4 How that he was taken vp into Para-
dise, and heard words which cannot be
spoken, which are not possible for man to
utter. 1.14.4
7 And lest I should be exalted out of mea-
sure, through the abundance of revelations,
there was giuen vnto me a pricke in
the flesh, the messenger of Satan, &c. 1.
14.18. and 3.3.14. and 4.17. 3.4
8 For this thing I behought the Lorde
thrice, that it might depart from me. 1.
13.20
9 And he said vnto me, my grace is suffi-
cient for thee? &c. that the power of
Christ may dwell in me. 1. 3. 13. & 1.13.
20. and 3.3.14
21 I feare lest when I come againe, my
God debate me among you, and I shall
bewaile many, &c. 3.3.18. and 4.1.27
13.4 For though he was crucified con-
cerning his infinitie, yet lucth he through
the power of God. And we no doubt, are
weake in him, &c. 2.13.2. and 2.14.6. and
2.16.13
5 Prove your selues whether ye are in the
Faith: examine your selues: know ye not
your owne selues, how that Iesus Christ
is in you, except ye be reprobates? 3.2.39
10 According to the power which the
Lord hath giuen me, to edification, and
not to destruction,
4.8.1
13 The grace of our Lord Iesus Christ,
and the loue of God, and the communi-
on of the holy Ghost, &c. 3.1.2

Galatians.

1.1 Paul an Apostle not of men, nei-
der by man, but of Iesus Christ,
&c. 4.3.13. and 4.3.14
2 And all the brethren that are with me,
unto the Churches of Galatia. 4.1.14
3 Grace bee with you, and peace from
God the Father, and from the Lord Iesus
Christ. 4.1.13
6 I makethat ye are to soone remo-
ued away vnto an other Gospel, from him
that hath called you in the grace of
Christ. 4.1.27
8 But though that we, or an Angell from
heaven preach vnto you otherwise than
that which we have preached vnto you,
let him be accursed. 4.9.12
16 To reveale his Sonne in me, that I
should preach him among the Gentiles,
&c. 3.22.7
13 Then after three yeeres, I came againe
to Jerusalem to viste Peter, & abade with
him fifeteene daies. 4.6.7. and 4.6.14
Rrr 2 2.1 Then
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| 2.1 | Then fourteen yeeres after, I went vp againe to Jerusalem with Barnabas, and tooke with me Titus also. | 4.6.14 |
| 3.2.3 | But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised. | 3.19.12 |
| 1. | And when James, and Cephas, and John knew of the grace that was gien vnto me, &c. | 4.6.13 |
| 8 | For he that was mightie by Peter in the Apostleship over the circumcision, was also mightie by me towards the Gentiles, | 4.1.6 & 4.6.7 |
| 9 | Know that a man is not justified by the works of the law, but by the Faith of Jesus Christ, &c. | 3.17.2 |
| 16 | For I through the Law am dead to the Law, and that I might live vnto God, &c. | 2.16.7 |
| 20 | Thus I liue yet, not I now, but Christ liueth in me, &c. | 4.19.35 |
| 3.1 | O foolish Galatians, who hath bewitched you, that ye should not obey the truth, &c. | 1.11.7 & 4.1.27 & 4.18.11 |
| 2 | Recieued ye the Spirit by the works of the law, or by the hearing of the Faith preached? | 3.2.3 & 4.1.6 |
| 6 | Yea rather as Abraham beleuued God, and it was imputed to him for righteousness. | 3.17.8 |
| 8 | For the Scriptures foreseeing, that God would justify the Gentiles through faith, preached before the Gospell vnto Abraham, &c. | 2.1.13 |
| 10 | For as many as are of the works of the Law, are vnder the curse: for it is written, cursed is every man that continueth not in all things, &c. | 2.7.5 & 2.7.17 & 2.16 & 3.11.19 |
| 12 | And the Law is not of Faith: but the Man that shall doe those things shal live in them, | 3.11.18 & 3.11.19 |
| 13 | Christ hath redeemed vs from the curse 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 | Now to Abraham and to his seed were the promisses made, &c. | 2.6.2 & 2.13.3 & 4.14.21 |
| 17 | And this I say, that the Law which was soute hundreth and thirtie yeares after, cannot disanull the covenant that was confirmed afore of God in respect of Christ, that it should make the promisses of no effect. | 3.11.20 |
| 18 | For if the inheritance be of the Law, it is no more by the promisse, but God gaue it vnto Abraham by promisse. | 3.11.17 |
| 19 | Wherefore then serueth the Law? it was added because of the tranfgression, &c. | 1.14.9 & 2.5.6 & 2.7.2 |
| 21 | Is the Law than against the promisses of God? God forbid, &c. | 3.11.19 & 3.4.6 |
| 22 | But the Scripture hath concluded all vnder sinne, that the promisse by the Faith of Jesus Christ should be gien to them that beleue. | 3.4.6 |
| 24 | Wherefore the Law was a Schoole matter to bring vs to Christ, that we might be made righteoues by Faith. | 2.7.1 & 2.7.11 & 2.11.5 |
| 27 | For all ye that are baptised into Christ, haue put on Christ. | 2.1.3 & 3.1.3 & 4.14 |
| 7. & 4.15.6 & 4.16.2 & 4.19.8 |
| 23 | There is neither Jewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus. | 2.11.1 & 4.20.1 |
| 4.1 | Then this I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all. | 2.11.2 & 2.11.5 & 2.11.13 |
| 2. | But is vnder Tutors and Governours, vntill the time appointed of the Father. | 4.10.14 |
| 3 | Even so we, when we were children, were in bondage vnder the rudimentes of the world. | 4.10.14 |
| 4 | But when the fulnes of time was come, God sent forth his Son, born of a woma, &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 hee might redeeme them which were vnder the Law, that we might receiue
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ceiue the adoption, &c. 2.7.15. & 3.19.2
And because ye are the Sonnes, God hath sent forth the Spighte of his Sonne into your harts, which crieth, Abba, that is, Father. 2.14.5. and 3.1.3. and 3.2.11 and 3.13.5. and 3.20.37
But euene then, when ye knew not God, ye did ferue vnto them which by nature are not Gods. 1.4.3. and 1.12.3
But now, seeing ye know God, ye are rather knowne of God, &c. 4.1.27. and 4.10.10. and 4.19.7
Ye obstinate daies, and monethes, and times, and yeeres. 2.8.33
I am in feare of you, least I haue bestowed on you labor in vaine. 2.8.33
For it is written that Abraham had two Sonnes, one by a seruant, another by a freewoman. 2.11.9. & 4.2.3
By the which thinges, another thing is meant: for these Mothers, are the two Testamentes, &c. 2.11.9
For Agar or Sina is a Mountain in Arabia, and it answereth to Ierusalem that now is, &c. 3.2.6
But Ierusalem, which is aboe, is free: and is the Mother of vs all. 4.1.1
We are after the manner of Isaac, children of the promiſe. 4.16.12
Put out the Seruant and her Sonne, &c. 3.18.2
Stand fast in the libertie therefore wherewith Christ hath made vs free, &c. 3.19.14. & 4.10.8. & 4.19.9. and 4.20.1
Who so euer are iustified by the Law, ye are fallen from grace. 3.19.14
For we through the Spirtie, waite for the hope of righeteousnesse through faith. 3.2.43
In Christ Iesus neither circumcision aquaileth any thing, nor vn circumcision, &c. 3.11.20
For brethren, ye have beene called vnto libertie: onely vs not your libertie, &c. 3.19.11
For all the Law is fulfilled in one word, which is, Thou shalt love thy neighbour as thy selfe. 2.8.53
For the flesh lusteth against the Spiritie, and the Spirtie against the flesh, &c. 2.7.5 and 2.22.27
Moreover the workes of the flesh are manifest, which are adulterie, fornication, vnclennesse, wantonnesse. 2.1.8 &c. 3.14.1. and 4.15.10
While we haue therefore time, let vs do good vnto men, &c. 3.7.6. & 3.20.38
But God forbid that I should reioyce, but in the croffe of our Lord Iesus Christ, whereby the world is crucifiſed vnto me; and I vnto the world. 2.16.7
For in Christ Iesus, neither circumcision aquaileth any thing, nor vn circumcision, &c. 4.14.24
From henceforth let no man put me to businesse, for I beare in my body the marks, &c. 3.18.7. and 3.25.8

EPHESIANS.

1.2 Race be with you, & peace from God our Father, and from the Lord Iesus Christ. 1.13.15
3 Which hath blessed vs with all spiritual blessing in heavenlie thinges in Christ. 3.22.10
4 As he hath chosen vs in him before the fondation of the world, that we should be holy, &c. 2.3.8. and 2.8.53. and 2.12.5. and 2.16.4. and 3.15.5. and 3.17.15. and 3.19.2. and 3.12.1. and 3.23.12. and 3.24.3. and 3.24.5
Who hath predeffinate vs to be adop ted through Iesus Christ vnto himselfe, 2.12.5. and 3.11.4. and 3.18.2
To the praise of the glory of his grace, wherewith he hath made vs accepted in his beloved. 2.17.2. & 3.2.32. & 3.11.4
By whom we haue redemption through his blood, &c. 3.4.30
And hath opened vs to the mysticke of his will, according to his good pleasure, &c. 4.14.2. and 4.19.36
That in the dispersion of the fulnes of the times, he might gather together in one all things, both which are in heaven, and which are in earth, even in Christ. 2.12.5. and 3.20.21
In whom also ye haue trusted, after that ye heard the word of truth, even the Gospell of our salvation, &c. 1.7.4. and 2.9.3. and 2.10.3. and 3.14.1. and 3.2.36. and 3.24.1. and 3.24.8
Which is the earnest of our inheritance, vntill the redemption, &c. 3.24.8

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17 That the God of our Lord Jesus Christ, the Father of glory, might give vnto you the Spirite of wisdome, &c. 2.2.21
18 That ye may know, what the hope of his calling, and what the riches of his glorious inheritance is in the Sainetes. 3.2.16 & 4.8.11
10 Which he wrought in Christ, when he raised him from the dead, &c. 2.16.15
21 Farre aboue all principalitie and power, and might, and domination, and every name that is named, &c. 1.14.5. & 2.15.5. & 2.16.15
22 And he hath appointed him out all things to be the head to the Church. 2.15.5. & 4.6.9
23 Which is his body, euene the fulnesse of him that filleth all in all things. 2.13.5. & 3.20.3. & 4.1.10. & 4.17.9
2.1 That were dead in trespasses, and sins, &c. 3.24.10
2 Wherein in time past yee walked, according to the course of this world, and after the Prince that ruleth in the ayre, &c. 1.14.13. & 1.14.18. & 2.4.1. & 3.24.10
3 Among whom we also had our conversation in time past, in the lustes of our flesh, in fulfiling the will of the fleth, and of the minde, &c. 2.11.6. & 2.1.11. & 4.16.17
4 But God which is rich in loue, through his great loue, wherewith hee loued vs. 3.14.5
5 Euen when we were dead by sinnes he quickned vs, &c. 3.5.13
6 And hath raised vs vp together, and made vs to sit together in the heavenly places in Christ Jesus. 2.16.16. & 3.15.6. & 3.25.1
8 For by grace are ye saved through faith, and that not of your owne: it is the gift of God. 3.13.2. & 3.14.11
9 Not of works, least any man should boast himselfe. 3.13.2. & 3.14.11
10 For we are his workemen, ship created in Christ Jesus vnto good works, &c. 2.3.6. & 3.5.21. & 3.14.5. & 3.15.7. & 3.23.13
11 Wherefore remember that ye being in time past Gentiles in the fleth, and called vncircumcision, &c. 4.14.12. & 4.16.15
12 That ye were, I say, at that time without Christ, and were alienates from the common wealth of Israel, &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, which hath made of both one, &c. 2.7.17. & 2.11.11. & 3.2.2. & 3.13.4. & 4.16.13
16 And that he might reconcile both vnto God in one body by the Cross, &c. 3.17.2
19 Now therefore, ye are no more strangers and foreiners: but Citizens, &c. 3.25.1
20 And are build vpon the foundation of the Apostles and Propheters, &c. 1.7.2. & 4.2.1. & 4.2.4. & 4.6.5
21 In whom all the building coupled together, growth vnto an holy Temple in the Lord. 3.15.5. & 3.16.2
3.2 If ye have heard of the dispensation of the grace of God, which is giuen me to youward. 4.14.2
7 Whereof I am made a minister by the gift of the grace of God, &c. 3.2.7
10 To the intent, that now vnto principalities, and powers in heavenlie places, &c. 1.1.3. & 2.11.12. & 3.24.16
12 By whom we have boldnesse and entrance by confidence, &c. 3.2.15. & 3.13.5. & 3.20.12
14 For this cause, I bowe my knees vnto the Father of our Lord Jesus Christ. 3.2.15
1.1 Of whom is named the whole family in heaven and in earth. 2.14.7
16 That he might grant you according to the riches of his glory, that ye may be strengthened, &c. 2.12.5
17 That Christ may dwell in your harteis by faith, &c. 2.9.3. & 2.12.5. & 4.17.5
18 That ye being rooted and grounded in loue, may be able to comprehend with all Sainetes, &c. 2.12.5. & 3.2.14. & 3.14.19
19 And to know the loue of Christ, which passeth knowledge, &c. 2.12.5
4.2 With long suffering supporting one another through loue. 4.12.11. & 4.12.13
3 Indeuoring to keepe the vnitie of the Spirite in the bond of peace. 4.12.11. & 4.12.13
4 There is one body, and one Spirite, &c. 4.1.3.
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<td>For ye were once darkness, but are now light in the Lord, &amp;c. 3.16. 2. &amp; 3. 24.10</td>
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<td>Awake thou that sleepest, and stand vp from the dead, and Christ shall give thee light. 2.5.19</td>
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<td>That he might sanctifie it, and cleanse, &amp;c. 3.16. &amp; 4.1.13. &amp; 4.1.5. 4.16.22</td>
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<td>That he might make it vnto himselfe a glorious Church, not having, &amp;c. 3.3.11. &amp; 4.1.10</td>
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<td>So ought men to loue their wives as their owne bodies, &amp;c. 4.19.35</td>
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<td>For no man euer yet hated his owne flesh, but nourisht h, and cherisht h, euen as the Lord doth the Church. 4.19.35</td>
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<td>For we are members of his bodie, of his flesh, &amp;c. 2.12.2. &amp; 2.12.7. &amp; 3.1.3. &amp; 4.17.9</td>
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<td>This is a great mysterie, but I speake concerning Christ, and concerning the Church. 4.12.24</td>
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<td>Children obey your Parents in the Lord: &amp;c. 2.8.36. &amp; 2.8.38. &amp; 4.20.29</td>
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<td>And ye Fathers, prouoke not your children to wrath, &amp;c. 4.20.29</td>
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<td>Neither is there respect of persons with him. 3.23.10</td>
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<td>Finally my brethren be strong in the Lord, &amp;c. 2.5.8</td>
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<td>For we wrestle not against flesh and blood, &amp;c. 1.14.13. &amp; 1.17.3</td>
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<td>For this cause, take vnto you the whole armour of God, &amp;c. 1.14.13. &amp; 2.5.11</td>
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<td>And pray alway with all manner of prayer and supplication in the Spirit, &amp;c. 3.20.5. &amp; 3.20.7. &amp; 3.20.12</td>
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<td>And for me, that utterance may be giuen vnto me: that I may open my mouth boldly, &amp;c. 3.20.20</td>
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PHILIPPIANS.

1.1 Paul and Timothe the servants of Jesus Christ, &c. 4.3.7. & 4.3.8
4 Always in all my prayers for all you, &c.
2.2.25
6 I am persuaded of this same thing, that he hath begun this same good work in you, &c.
2.3.6. & 3.18.1. & 3.24.6
20 As I heartily looke for, and hope that in nothing I shall be ashamed, but that with all confidence, &c.
3.2.43
23 For I am greatly in doubt on both sides, desiring to be looked to, &c, with Christ, &c.
3.9.4
29 For unto you it is given for Christ, that not onely ye should beleue in him, &c.
2.17.5
21 Fulfill my joy, that ye be like minded, having the same loue, &c.
4.2.5
3 That nothing be done through contention, &c. That in meeknes, &c.
3.7.4
5 Let the same mind be in you, that was euin in Christ Jesus.
4.2.5
6 Who being in the forme of God, thought it no robbery, &c. 1.13.11. and 1.13.24
7 But he made him selfe of no reputation, and took on him the forme of a seruant, and was made like vnto men, &c. 1.13.24
and 2.13.2. and 2.16.5. and 4.17.25
8 He humbled him selfe, and became obedient vnto the death, &c. 2.13.2. and 2.14
3.15.8. and 4.14.12
9 Wherefore God hath also highly exalted him, and given him a name, &c. 2.11.
12. and 2.13.2. and 2.15.5. and 2.16.15. and 2.17.6
10 That at the name of Jesus should euerie knee bow, &c. 1.13.4. and 2.11.12. and 2.
14.3. and 3.5.8
12 Wherefore my beloved, as you have always obeyed, not as in my presence, &c.
2.5.11. and 3.2.23. and 3.18.1
13 For it is God that worketh in you both the will, and the decree, &c. 2.2.27. and 2.
3.6. and 2.5.11. and 2.5.11. and 3.2.23. and 3.11.12
15 That ye may be blameless, and pure, and the sons of God without rebuke, &c. 3.
17.15
17 Ye and though I be offered vp upon the sacrifices, & service of your faith, I am glad and rejoiceth with you all.
3.2.6
20 For I have no man like minded, who will faithfully care for your matters.
4.6.
21 For all seeketh their owne, and not that which is Jesus Christ.
4.6.15
35 An Ebrewes of the Ebrewes, by the law a Pharisee.
3.24.10
6 Concerning zeale, I perfeccted the Church, &c.
3.24.10
8 Yes doubtles I thinke al things but losse, for the excellent knowledge fake of Christ.
Iesus my Lord, &c. 3.11.15. and 3.25.2
10 That I may know him, and the vertue of his resurrection, &c. 2.16.13. and 3.8.2.
and 3.15.8. and 3.25.2.
12 Not as though I had alreadie attained to it, either were alreadie perfect, but, &c.
4.8.11
13 But one thing I do: I forget that which is behind, &c. 3.14.1. and 3.2.5.1
15 Let vs therefore as many as be perfect, be thus minded: and if yee be otherwise minded, &c.
3.2.4. and 4.1.12
20 But our conerasation is in heaven, from whence al wo looke for the famin, &c. 3.25.2. and 4.17.27. and 4.17.29
21 Who shall change our vile body, &c.
2.5.4. and 3.25.8. and 4.17.29
4.3 Yes, and I befeech thee, faithful fellow, helpe those whom that laboured with me in the Gospel, &c.
3.24.9
6 Be nothing carefull, but in all things let your requests be showed to God in prayere and supplication, &c. 3.20.28. & 3.20.40
12 And I can be absolved: and I can absolve euere where in all things I am instructed,
&c. 3.10.5. and 3.19.9
18 I was euene filled, after that I had received of Epiphrades, &c.
4.16.16

COLOSSIANS.

1.4 Since we heard of your faith in Christ Jesus, and of your loue toward all saints.
2.10.3. and 3.18.3
5 For the hopes fake, which is laide vp for you in heaven, &c.
3.18.3. and 3.25.1
9 For this cause we also, since the day we heard
heard of it, cease not to pray for you, &c. 2.2.25
10 And increasing in the knowledge of God. 2.2.25
12 Giving thanks unto the Father which hath made vs, &c. 3.2.21
13 Who hath delivered vs from the power of darkness, &c. 3.15.6
14 In whom we have redemption through his blood, &c. 2.17.5 & 3.4.30, & 3.1.5
15 Who is the image of the invisible God, the first born of every creature, 2.2.20. and 2.6.4. and 2.12.4, and 2.11.7. and 2., 14.2. and 2.14.5
16 For by him were all things created, which are in heaven, and which are on earth, things visible and invisible, &c. 1.14.10. and 2.12.7.
18 And he is the head of the bodie of the Church, &c. 2.12.7. and 4.6.9
20 And by him to reconcile all things unto himselfe, &c. 1.14.10, and 2.17.2. and 3.4.27. and 3.15.5
21 And you which were in times past strangers and enemies, because your misdes, &c. 2.16.2. and 3.14.6
22 Hath he now also reconciled, in the body of his flesh, &c. 2.16.2.
24 Now rejoyce in my sufferings for you, &c. 3.5.2. and 3.5.4. and 4.12 5
26 Which is the mysterie hid since the world began : and from all ages, but now is made manifest unto his saints. 2.7.17. and 2.11.12. & 3.2.14. & 4.14.2
22 That their hearts might bee comforted, and they knit together in loue, &c. 3.2.14
3 In whom are hid all the treasures of wisdom and knowledge. 2.12.4. & 2.15.2. & 3.2.15. & 2.11.5. & 3.11.12. & 4.8.7. & 4.10.8. & 4.18.20
8 Beware lest there be any man that spoile you through philosophy, &c 14.10.8. & 4.10.24
9 For in him dwelleth all the fulnes of the Godhead bodily. 1.13.13. & 3.11.5
10 And ye are complete in him, which is the head of all principaliue, and power. 14.5. and 4.6.9
11 In whom also ye are circumciised with circumcision made without hands, &c. 4.14.24. and 4.16.11
12 In that ye are buried with him in baptism, &c. 3.25.8. & 4.15.5. & 4.16.21
13 And ye which were dead in sinnes, and in the vn circumcision of your flesh, &c. 2.7.17
14 And putting out the hand writing of ordinances that was against vs, &c. 2.7.17. and 2.17.5. and 3.4.25
15 And hath spoiled the principaliues and powers, and hath made a shew of them openly, &c. 2.16.6
16 Let no man therefore condemne you of meate and drinke or in respect of an holy day, &c. 2.8.33
17 Which are but a shadowe of things to come: but the body is in Christ. 2.7.16. and 2.8.31. & 4.14.22. and 4.14.25
19 And heldeth not the head, whereof all the body is furnished, and knit together by joints, &c. 2.15.1
20 Wherefore if you be dead with Christ from the ordinances of the world, &c. 4.10.9. and 4.10.13. and 4.19.7
21 Touch not, nor taste not, &c. 4.10.13.
23 Which things have in deed a shewe of wisdome, in voluntary religion, &c. 4.10.9. and 4.10.34. and 4.13.2
3.1 If then yee bee rised with Christ as hee those things which are above, &c. 3.6.3. and 4.17.36
2 Set your affections on things which are above & not on things which are on the earth. 4.17.36
3 For ye are dead, and your life is hid with Christ in God. 2.16.7. & 2.16.13. & 3.25.1
5 Mortifie therefore your members which are on the earth, fornication, & circumcision, &c. 2.16.1. & 3.3.
6 For the which things sake the wrath of God commeth on the children of disobedience. 3.2.57
9 Lie not one to another seeing that yee have put off the old man, &c. 3.3.8
10 And have put on the new, which is renewed, &c. 1.15.4. & 2.12.9. & 3.3.9
11 Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, &c. 4.20.1
14 And above all these things, put on love &c. 2.8.53. and 3.18.8. and 4.13.13
16 Teaching, and admonishing your owne foules, in psalms, and hymnes, &c. 3.20.32.
20 Children:
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<td>Knowing that of the Lord, ye shall receive the reward of the inheritances, &amp;c.</td>
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<td>Neither is there no respect of persons.</td>
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<td>Praying also for vs, that God may open vnto vs the door of utterance, &amp;c.</td>
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<td>And say to Archippus, take heed to the ministry, that thou hast received, &amp;c.</td>
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I. THESSALONIANS.

2.18. Therefore we would have come vnto you, (I Paul) &c. 1.17.11
19. For what is our hope, or joy, or crowne of reioicing?
3.5. Even for this cause, when I could no longer forbear, I sent him that I might know of your faith, &c. 3.20.46. & 4.1.6
12. And the Lord increase you, and make you abound in love one toward another, &c. 2.5.6
13. To make your hearts stable, and unblamable in holiness before God, &c. 3.17.15
4.3. For this is the will of God, even your sanctification, &c. 3.16.2
7. For God hath not called vs vnto vn-cleanness, but vnto holines. 3.16.2. & 3.19. 2. & 3.23.13
15. For this say we vnto you by the worde of the Lord, that we which live, and are remaining in the comming of the Lorde, shall not preuent those which sleepe. 3.25.18.
16. For the Lord himselfe shall descende from heauen with a shou't, and with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall first rise. 1.14. 8. & 2.16.17
17. Then shall we which live and remaine, be caught vp with them also in the clouds, to meet the Lord in the aire: and so shall we be euer with the Lord. 2.16.17
5.2. For you your felues knowe perfectly, that the day of the Lord shall come, even as a thieves in the night. 4.19.34
9. For God hath not appointed vs vnto wrath, but to obtaine salvation by the means of our Lord Iefus Christ. 3.16.2

II. THESSALONIANS.

1.4 So that we our felues reioice of you in the Churches of God, because of your patience and faith in all your perfections and tribulations that ye suffer.
3.2.11 Which is a token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer. 3.2.11 & 3.18.7
6. For it is a righteous thing with God, to recompence tribulation to them that trouble you. 3.9.6. & 3.18.7 & 3.25.4
7. And to you which are troubled, rest with vs when the Lord Iefus shall shew himself from heauen with his mightie Angels. 3.18.7
9. Which shall bee punished with everlasting perdition, from the presence of the Lord, and from the glorie of his power. 3.2.12
10. When he shall come to be glorified in his fants, and to bee made maruellous in all them that beleue (because our testimonie toward you was beleued) in that day. 3.2.10
11. Wherefore, wee also pray alwaies for you, that our God may make you worthy of his calling, and fulfill al the good pleasure of his goodnes, and the worke of faith with power. 2.5.8 & 3.2.35
2.3. Let no man deceive you by any means, for that day shall not come except there come a departing first, and that man offinne be disclosed, eu'n the son of perdition. 4.9.7
4. And exalteth himselfe against all that is called God, or that is worshipped,
The Table.

so that he doth sit as God in the temple of God, &c. 4.2.12, & 4.1.25, & 4.1.29, & 4.1.25, & 4.1.29, & 4.1.25.

9 Euen him whose comming is by the working of Satan with all power & signes, and lying wonders. 1.1.4.17

11 And therefore God shall send them strong delusion, that they should beleue lies. 1.1.4.17, & 1.1.18.2, & 2.4.5

12 That all they might be damned, which beleue not the truth, but had pleasure in vnrighteousnes. 1.1.8.2, & 2.4.5

13 But we ought alwaies to give thankes to God for you, brethren beloved of the Lord, because hee hath chosen you from the beginning to salvation, through sanctification of the spirit, and beleef of the truth. 3.1.2

14 Whereunto he called you by our gospell, to the obtaining of the glorie of our Lord Iefus Christ. 2.10.3

3.6 We do command you brethren, in the name of our Lorde Iefus Christ that yee withdraw your selues from enemie brother that walketh inordinately, &c. 4.1.26

10 For even when we were with you this we warned you of, that if there were any that would not worke, that he should not eate. 4.16.29

12 Those that be such manner of persons, we command, and befeech for our Lord Iefus Christ, that they worke with quietnes, and eate their owne bread. 3.2.1

14 And if there bee any that follow not our counsell, note by a letter, and have no company with 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

I. TIMOTHIE.

1.5 The end of the law, is loute out of a pure heart, & good conscience, and of faith unfeamed. 2.1.6, & 2.1.8, & 1.1.5, & 3.2.1.2, & 3.1.9.1, & 4.1.10.4

9 Knowing that the law is not put for iuft men, but for the lawles and disobedient, & for those that will not be ruled, for the wicked, &c. 2.7.10

13 I Say which was first a blasphemer, and a percuter, and a doer of wrong: but he had mercy of me, for I did it ignorantly, not beleuing. 3.3.12

15 Christ Iefus came into the world to save sinners, of the which I am chiefest. 2.12.5

17 To the king eternall,immortal, invisible, the only wise God, be honour and glory, &c. 1.1.13.11, 24

19 Having faith and a good conscience the which being put away, some have made shipwreck of faith. 3.2.12

2.1 I exhort therefore, that first of all prayer, supplications, intercessions, and giving of thankes be made for all men. 3.20.19, & 4.20.23

2 For kings and for all that are in authority, that we may lead a quiet and peaceable life in all holinesse and honesty. 4.20.5, &

3 Who would have all men to bee saued, and come to the knowledge of the truth. 3.24.15

5 One God and one Mediator betweene God and man, the man Christ Iefus. 2.1.12, & 2.2.17.5, & 3.20.17.20, & 4.1.12.25

6 Who gave himself a ransom for all men, I Say Christ that testimonie ordained in due time. 2.17.5, & 3.1.4.30

8 I will therefore that the men pray every where lifting vp pure handes without wrath or doubting. 3.20.29, & 3.25.7, & 4.1.19.2

2.2 A Bishop ought to bee vnblameable, the husband of one wife, watchful, sober, ftedfast,harborsous, apt to teach. 4.3.1.2, & 4.4.7.10, & 4.5.2, & 4.2.23.24

9 Holding the mysterie of the faith with a pure conscience. 3.2.13, & 4.19.36

15 Which is the church of the living God, the piler and ground of all truth. 4.1.10, & 4.2.1.10, & 4.8.21

16 And without controversie great is the mysterie of godlines, God was made manifest in flesh. 1.1.13.11, & 4.1.4.48

4.1 The Spirites speake thinctly, that in the latter times some shall depart from the faith, and shall gue becide to spirites of error, and to doctrine of diuels. 4.1.4.48

2 Teaching lies through hypocrife, whose conscience
conscience is marked with a hot iron.

3 Forbidding marriage, and commanding to abstaine from it, which God hath created to be receiv'd with thanksgiving of the faithfull and of them that have known the truth. 4.9.14 & 4.12.23

4 For whatsoever God hath created is good, nor nothing is to be refus'd if it be taken with thanksgiving. 3.19.8

5 For it is sanctified by the word of God and prayer. 3.19.8 and 3.20.28

6 Being nourish'd in the worde of Faith, and in good doctrine, which thou hast continually followed. 3.2.13

7 But godlineffe is profitable which hath promise of this life, and of the life to come. 2.9.3. 3.2.28. & 3.10.44

10 Therefore we labor and are reproach'd, because we hope in the living God, which is the Saviour of all men, but most chiefly of the Faithfull. 3.8.8

13 Attend vnto reading, exhortation and doctrine untill I come. 1.9.1

14 Neglect not the gift that is in thee which was given thee to prophesie with laying on of the hands of the Elders. 4.3.16 and 4.19.28

5.9 Let not a widow be taken into the number that is younger than 60. years old; that hath been the wife of one husband.

12 Therefore to be condemned, because they have forsaken their first faith. 4.13.18

17 The Elders that rule well, are worthy of double honor, but most chiefly those that doe labor in the wordes and doctrine. 2.8.35. and 4.11.1

20 Those that offend, reprooue openly, that the rest may fear. 4.12.3

21 I charge thee before God & our Lord Jesus Christ, and the elect Angels, that thou keepe these things without preferring one before another, and do nothing partiallie. 1.14.9.16, and 3.23.4

22 Lay hands sodenly vpon no man, neither be partaker of other mens sinnes. 4.3.12.15

6.4 He is puff'd vp and knoweth nothing, but dotch about questiones and strifes of words, of which there rife thence strife, railings, and euill surmisings. 1.13.3

10 For the roote of all euill is the loue of money, the which whilst some lust thereof after, they have erred from the Faith, and pearced themselves through with many forrowes. 3.2.13

16 Who only hath immortalitie, dwelling in the light that none can attaine vnto, whom never man saw, neither yet can see, vnto whom be honor and power everlafting. Amen. 1.6.3. & 1.13.3. & 3.2.1

17 Charge those that be rich in this world, that they be not high minded, and that they put not trust in uncertain riches, but in the living God, who giueth all things abundantly to enjoy. 3.18.4

10 Of Timothee, keepe that that is committed vnto thee, and auido prophane and vaine babblings, and oppositions of science falsely so called. 1.16.8

II. TIMOTHEE.

1.1 Paul the Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus. 2.9.3

6 I do put thee in remembrance that thou stir vp the gift of God which is in thee, by the laying on of my hands. 4.3.16

9 Who hath fouled you and hath called you with an holy calling, not according to our works, but according to his owne purpose and grace, &c. 2.12.5. and 3.14. and 3.22.3. and 4.1.26

10 But now is made manifest by the appearing of our Lord Jesus Christ, who hath abolisht death, and hath brought life and immortalitie to light through the Gospel. 2.9.2. and 3.25.1

12 For which cause also I suffer these things, neither am I ashamed: I know whom I haue beleued, and I am perswaded, he is able to keepe that I haue committed vnto him against that day. 3.2.3.1. and 3.25.4

14 That worthy thing that was committed vnto thee, keepe through the holy Ghost which is in vs. 3.2.33

18 The Lord grant him that he may finde mercie with the Lord in that day. 3.25.10

2.10 Therefore I suffer all things for the elect sake, that they might also obtaine

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the salutation that is in Christ Jesus, with eternall glorie. 3.5.4
11 If we be dead with him, we shall also live with him: and if we suffer, we shall also reign with him. 3.15.8
13 If we beleeue not, yet abideth he faithfull, he cannot deny himselfe. 1.4 2.3.
20 Stay prophane babling about vaie things, for they will proceed to more vn-godlines. 3.2.13
19 The foundation of God standeth sure, having this scale, The Lorde knoweth who be his, &c. 3.22.6 & 4.1.2.8
20 In a great house there be not only golden & siluer vessels, but also of wood and of earth, and some of them be to honour, and some to dishonor. 3.15.8
25 Instruct them with mekenesse that are contrarie minded, if that God will give them at any time repentance that they may know the truth. 1.14.18. & 3.3.21. & 3.24.15
26 And that they which bee taken in the snare of the devil, in the which they be held captive, may, &c. 1.14.18. & 3.3.21
3.6 Ever learning, but they can neuer come to the knowledge of the truth. 3.2.5
8 And as James and Jnmbres withfoode Moses, so they withstand the truth, men corrupt in minde, and reproue touching the faith. 3.2.13
16 The whole Scripture is given by inspiration of God, and is profitable to teach, to reprove, & to rectifie, &c. 1.9.1. & 2.7.14
17 That the man of God may be perfect, being perfectly instructed to every good worke. 1.9.1
4.1 I charge thee therefore before God, and before the Lorde Jesus Christ, who shall judge the quicke and the dead at his glorious comming in his kingdom. 2.1.16.17
8 It remaineth, that there is a crowne laid vp for me, which the Lord that righteous judge shall give unto me in that day. 3.18.
5. & 3.25.4
16 At my first answering no man affifted me, but all forsooke me. 4.6.15

T I T V S.

1.1 Paul a servant of God, and an Apostle of Jesus Christ according to the faith of the elect of God, and knowledge of the truth, which is according to holines. 3.2.12. & 3.2.2.10
6 For this cause I left thee in Crete, that thou shou'dest goe forwa'des to amend these things that remaine, and that thou shou'dest appoint every where Elders, as I have commaunded thee. 4.3.7.8.15
6 If any be blameleffe, let it be the husband one wife, hauing children that be faithfull, &c. 4.3.1.2. & 4.1.2.23
7 A bishop must be blameleffe, as the ftreward of God, &c. not greediie of silthie lucre. 4.5.19
9 A holder of that faithfull worde which serveth to teach, that he may exhort by found doctrine, and confute them that speake there against. 4.3.6
13 This wittnes is true : wherefore reprooue them earnestly, that they may be found in faith. 3.2.13
15 All things is pure to the pure: but to the defiled and faithles, nothing is pure, &c. 3.19.9 & 4.1.3.9. & 4.1.7.40
2.2 That old men be sober, shewing themselves worthy to be reverenced, and temperate, found 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, wee should live soberly, righteously, and holily, in this present life. 3.16.2. & 3.25.1
13 Looking for that blessed hope, and for that glorious comming of the glorie of that great God and Saviour even Christ Jesus. 3.9.5. & 3.26.2
32 Put them in mind that they be subject to principalities, and obey powers, that they be prepared to cudge good worke. 4.20.23
4 But when the bountifulnes and loue of God our Saviour towards man appeared, 2.5.17. & 3.14.5. & 4.1.26
5 Not by the works of righteousness that we had done, but according to his mercy he saued vs, by the washing of regeneration, &c. 1.13.14. & 2.5.17. & 3.4.25. & 4.15.2.5. & 4.16.26. & 4.17.22.
7 That being justified by his grace, wee should.
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Should be made heires according to the hope of eternall life. 3.15.6
9 But keepe foolish questions and genealogies, and contentions, and brawlings about the law, for they are vnprofitable and vaine. 2.12.5

HEBREWS.

1.1 God many times and duresly spake to the fathers by the prophets. 2.
9.1 & 2.15.1 & 4.8.7
2 In these latter daies he spake to vs by his sonne. 1.13.7 & 4.8.7 & 4.18.20
3 Who being the brightnes of his glorious, and the the engraued forme of his person, and beareth vp all things by his mightie word, hath by himselfe purged our sinnes, &c. 1.13.2.12. & 1.16.4. & 2.2.20. & 2.14.3
4 Beeing made so much more excellent than Angels, by how much hee hath obtained a more excellent name. 1.14.9
6 Let the Angels of God worship him. 1.
10 And thou O Lorde, in the beginning haft laid the foundations of the earth: and the heauen be the works of thy hands. 1.
1.13.11.13.23
14. Be they not all ministring spirites sent forth to minister for their fakes, that shall be heires of salvation. 1.14.9. and 3.20.23
2.5 He hath not put in subjection to the Angels, the world to come, of which we speake. 1.14.9
9 But we see Jesus crowned with glory and honor, which was made a little while inferior to Angels, by reason of suffering death, that by Gods grace he might taste of death for all men. 1.13.26. and 2.16.7
11 For he that sanctifieth, and those that are sanctified, are all of one: wherefore he is not ashamed to call them brethren. 2.13.2
14 That he might destroy through death, him that had the empire and power of death, that is the devill, &c. 1.14.18. & 2.13.12. & 3.11.12
15 And that hee might deliver all them, which for feare of death were at their life time subject to bondage. 2.16.7
16 For in no wise he tooke the Angels, but he tooke the seed of Abraham. 1.14.9. and 2.13.1.2
17 In all things it became him to be made like to his brethern, that he might be mercifull, and a faithfull high priest in things concerning God. 2.13.1. & 2.16.2.19
3.14 We bee made partakers of Christ, if we keep sure vnto the end that beginning wherewith we are vpholden. 3.2.16
4.9 There remaineth therefore a rest to the people of God. 2.8.29
14 Having therefore a great high priest, that hath entred into heauen, euem Jesus the sonne of God, let vs hold this profession. 2.7.2.4. 4.2.1
15 We have not a high priest that cannot be touched with the infirmite of our flesh, but was in all things tempted in like fort, yet without sin. 2.12.17. & 2.14.1. and 2.
16.12.17. and 3.17.24
16 Let vs approche therefore with boldnes vnto the throne of grace, that we may receiue mercie, and finde grace to helpe at time of need. 3.20.12.17
5.1 Every high priest is taken from amongst men, and is ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4
4 Neither doth any man take this honour to himselfe, but he that is called of God, as was Aaron. 4.3.10. and 4.15.22. and 4.18.9.14.
5 And so Christ tooke not to himselfe this honor, to be made high priest, &c. 4.14.2. & 4.18.2
6 Thou art a priest for ever, after the order of Melchisedec. 4.19.28
7 Which in the daies of his flesh did offer vp prayers and supplications with strong crying and teares unto him, that was able to save him from death, & was also heard in that which he feared. 2.16.11
8 Although he were the Son, notwithstanding he learned obedience by those things that he suffered. 3.8.1
10 And called of God an high priest, after the order of Melchisedec. 4.18.2
6.4 For it cannot be that those which were once lightened, and have tasted of the heauenly gifts, and were made partakers of
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of the holy Ghost. 3.2.11. and 3.3.21, 23
6 If they fall, that they should be renewed againe by repentance, &c. 3.3.21
10 For God is not unfaithful, that he shoule forget your workes and labour of love, which ye shewed toward his name, &c. 3.18.7
13 For when God made the promisse to Abraham, when as he could swear by none greater, he sweare by himselfe. 2.8.
16 For men verily sweare by him that is greater than themselves, and an oath for confirmation is an end of strife amongst them. 2.8.27
7 Without father, without mother, without kinred, and having neither beginning of his days, nor end of his life, but is like
7 To the sonne of God, and continueth a priest for euer. 4.19.28
7 But without all controversy, that which is the least is blessed of him that is greater 4.18.2
11 If there had beene a full perfection by the Leuiticall priesthood, &c. 2.11.4
12 The priesthood therefore being changed, it must needs bee, that there be a change of the law. 3.4.4 & 4.6.2
17 Thou art a priest for euer after the order of Melchisedec. 4.18.2
19 The lawe sanctified nothing, but the bringing in of a better hope did it by the which we come neere to God. 2.7.17.
19 And 2.11.4
21 But this, he is made with an oath by that said unto him, The Lord hath sworne and will not repent, thou art a priest for euer, &c. 4.18.2
22 Iesus is made so much greater surnome of a better teament 4.18.2
24 And he becausede for euer, hath an everlastinge priesthood. 2.15.6
25 Whereby he is able to save those which come unto God by him. 2.16.16
8.1 But this is the summe of that which we have spoken: that we have such an high priest, that sitteth on the right hand of the throne of majestie in heaven. 2.16.15
5 See, quoth he that thou make all things according to the patern that was shewed thee in the mountaine. 2.7.1
6 But now our high priest hath obtained a more excellent office, in as much as he is the Mediator of a better teament, &c. 2.16.12
9.1 The first Testament had also ordinances of religion, and a worldly sanctuary. 4.14.21
7 But into the second went the high priest alone once euer, not without blood which he offered for himselfe and for the people. 2.7.17. and 2.15.6
8 Whereby the holy Ghost this signified, that the way into the holiest of all, was not yet opened, whilst as yet the first tabernacle was standing. 2.7.17. and 2.15.6
9 Wherein were offered gifts and sacrifices that could not make holy, concerning the conscience of him that did serue. 2.
11 But Christ being come a high priest of good things to come. 2.16.16. & 4.14.21.
12 Neither by the blood of goats & calves, but by his owne blood entered he once into the holy place. 2.17.4. and 4.18.3
13 For if the blood of buls & goats, & the ashes of an heifer sprinkling them that are unleane, sanctifeth as touching the puriﬁcation of the flesh. 2.17.4
14 How much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, &c. 2.16.6. & 3.16.2. & 4.14.1
15 And for this cause he is the Mediator of a new Testament, that through death, &c. 2. 7.17. & 4.17.4
16 For where a testament is, there must be the death of him that made the testament 4.18.5
22 And all things almost according to the law, was puriﬁed by blood, and without shedding of blood there was no remission 2.15.6. & 2.17.4
26 But now once in the ende of the world hath he appeared to put away sinne by the sacrifice of himselfe. 4.18.3
27 And as it is ordained for men that they shall once die, and after that commeth the judgement. 2.16.17. & 3.25.8
28 So Christ was once offered to take away the sinnes of many, and vnto them that looke for him, that he appeare the se-
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10.1 For the law having the shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer yecere, sanctifie the commiers thereto. 2.7.16, 17. &c. 11.4. & 4.14.23

2 For would they not then have ceased to hate beene offred because that the offerers once purged, should have had no more confidence of sinne. 3.19.15. & 4.10.3. & 4.14.25

4 For the blood of bulls and goats cannot take away sin.

7 Then I said, I come (in the beginning of the booke it is written of mee) that I should do, O God, thy will. 2.16.5

8 About, when he said, sacrifice, and offerings, and burnt offerings, and sinne offerings, thou wouldst not haue, neither hast thou pleasure therein which are offered by the law, &c.

10 By the which will we are sanctified, even by the offering of the bodie of Christ once made.

14 For with once offering hee hath consecrated for euer, those that are sanctified.

19 Wherefore brethren, seeing we haue libertie to enter the holy place through the blood of Iesus.

26 If we sinne willingly after that we haue received the knowledge of the truth, there remaineth no more sacrifice for sin.

27 But a fearful, looking for of judgment, and violent fire which shall devour the aduersaries.

29 Of how much more forer punishment thinke ye, shall he ye worthy, which treadeth vnder foote the son of God, & counteth the blood of the testament as an unholy thing, wherewith he was sanctified, and doth despise the spirit of grace.

36 Ye haue need of patience, that after ye haue done the will of God, ye might receive the promisses.

11.1 Now faith is the grounde of things that are hoped for, and the evidence of things that are not seen.

By faith we understand, that the worde was made by the worde of God, in such sort, that the things that we see, were not made of things that did appear. 1.5.13.

6 Without faith it is vnpossible to please him, for hee that commeth to God must beleue that God is, and that he doth reward them that seek him. 3.11.15. & 3.14.4 & 3.20.40

7 By faith we being warned of God of the things which were as yet not seen.

9 By faith he abode in the land of promise as a stranger, &c.

17 By faith Abraham offered vp Iaac when he was tried, and he that had receiued the promisses, offered his only begotten son.

21 He worshipped God leaning vpon his staffe.

12.3 Consider him therefore that indued such speaking against of sinners leaff yee should be wearied & faint in your minds.

5 And you have forgotten the exhortation, which speaketh vnto you as vnto children: My sonne, despise not the chastening of the Lord, neither faint in thy mind when thou art reprooved of him.

8 For if you be without correction, whereof all are partakers, then are ye barren, and not sions.

9 Moreover, wee haue had the fathers of our bodies, which corrected vs, and we gave them recuerence, should we not much rather be in subjection vnto the father of spirits, that we might live?

17 For ye know how that afterward when he would haue inherited the blessing, hee was rejected, for hee found no place to repent, although he sought the blessing with tears.

18 For ye came not to the mount that might be touched, nor vnto burning fire, nor to blakenesse, and darkenesse, &c.

22 But
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22 But yee came to the mount Sion, and to the Citie of the living God, the celestiall Jerusalem, and to the companie of innumerable angels. 1.14.9
23 To the congregation of the first borne which are written in heaven, and to God the judge of all, 3.25.6
13.4 Marriage is honourable amongst all men, and the bed undefiled: but whoremongers and adulterers God will judge. 4.9.14.& 4.12.25. & 4.13.3
8 Iesus Christ the same yesterday, and to day, and also for ever. 2.10.4
15 By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the fruit of the lips, which confesseth his name. 3.20.8. & 4.18.16.17
16 To doe good, and to distribute forget not: for with such sacrifices God is pleased. 3.4.36. and 3.7.5. and 3.15.4. and 4.18.17
17 Obey your guides and be ruled by them, for they watch for the health of your soules, as much that shall give account therefore. 1.15.2

I A M E S.

1.2 My brethren, count it for an exceeding joy, so often as you fall into divers temptations. 3.20.46
12 Blessed is the man that suffereth temptation, for when he shall be tried, he shall receive the crowne of life. 3.17.10
13 Let no man when hee is tempted fay, that he is tempted of God, for God cannot be tempted with euils, neither doth he tempt any man. 3.20.46
14 But eche one is tempted when he is drawn away by his owne concupiscence, and is enticed. 3.20.46
15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death. 3.3.13
17 Every good gift and every perfect gift cometh from above from the father of lights, with whom there is no variablenesse, neither shadow by turning. 1.13.8. & 2.2. 21. & 4.14.10
21 Wherefore lay apart all malicoussenesse and superfluities of maliciousnesse, and receiue with meneenesse the worde that is ingrafted in you, which is able to save your soules. 4.17.25
25 Hath not God chosen the poore of this world, that they should be rich in faith, and heirs of the kingdome which hee promised to those of whom hee is beloued. 3.23.10
10 For whosoever shall keepe the whole lawe, and yet faileth in one point, hee is guilty of all. 3.14.10. & 3.18.10
4 What auaulet he it him my brethren, though a man say he hath faith, when hee hath no workes, can the faith save him? 3.2.9.12
19 Thou beleuuest there is one God, thou dost well, and the devils beleue & tremble. 3.2.10
21 Was not Abraham our father justified thorow worikes, when he offered vp Iaac his sonne upon the altar? 3.17.11
4.3 You ask and you receiue not, because you ask amiss: if ye might confume it on your lustes. 3.20.7
6 But the Scripture offereth more grace, and therefore faith, God refisiteth the proud, and giueth grace to the humble. 2.1.10. & 3.12.5

8 Drawe nigh to God, and hee will drawe nigh to you: cleene your handes yee sinners, and purge your harts yee wauering minded. 3.3.16
11 Hee that speakeith euill of his brother, speakeith against the lawe, and condemneth it, but if thou condemne the lawe, &c. 4.10.7
12 There is one lawe giuer that is able to save and to destroy. 4.10.7
14 Who can not tell what shall be the next day, for what is your life? it is even a vapour, &c. 3.20.28
15 For that yee ought to saie, if the Lorde will, and if we hewe, we will do this or that. 3.20.28
5.12 Before all things, my brethren shewe not, neither by heauen, neither by earth, neither any other oath, but let your yea be yea, and your nay nay, &c. 2.8.26
13 Is any man afflicted amongst you let him pray: is any man merie let him sing Psalmes. 3.20.7
14 Is any sick amongst you let him sende for the Elders of the Church, and let them pray for him, &c. 4.19.18.21

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15 And
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15 And the prayer for faith shall save the sickle, and the Lord shall raise him up, and if he have committed sin, it shall be forgiven him.

16 Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man availeth much if it be fervent.

17 Elias was a man subject to those things that we be, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months.

I Peter.

1.2 To the elect according to the foreknowledge of God the father unto sanctification of the spirit through obedience and sprinkling of the blood of Jesus Christ, grace and peace be multiplied unto you. 3.1.1 & 3.14.6 & 3.

22.6 & 4.15.2

3 Blessed be God the father of our Lord Jesus Christ, who of his great mercy hath begot us again into a lively hope, by the resurrection of Christ from death.

2.16.13

5 Who are kept by the power of God through faith to salvation, which is prepared to be declared in the last day. 3.2.

42 & 3.18.3

7 That the trial of your faith, being much more plentiful then the trial of gold which perished although it be tried by fire. 3.8.4

9 Receiving the end of your faith, even the salvation of your souls. 1.15.2 & 3.

18.3 & 3.25.1

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the suffering that should come unto Christ, &c. 1.13.

1.8 & 2.9.1

12 Unto whom it was revealed, that they should not minister unto themselves, but unto us the things which are now revealed unto you by them.

15 But as he which hath called you is holy, so be ye holy in all manner of conversation.

16 Be ye holy, for I am holy. 3.6.2

18 Knowing that ye were not redeemed with corruptible things, as silver and gold from your vain conversation, received by the traditions of the fathers.

19 But with the precious blood of Christ, as of a lamb unspotted and without spot.

2.17.5 & 3.6.3

20 Which was ordained before the foundation of the world, but was declared in the last times for your sakes. 3.22.6 & 4.

18.20

21 Which by his means do beleue in God that raised him vp from the dead & gave him glory, that your faith & hope might be in God. 2.16.13 & 3.2.143

22 Seeing your soules are purified by obeying the truth through the spirit with brotherly loue without flattering. 1.15.2 & 2.

5.11

23 Being borne againe, not of mortall seed, but of immortall, by the word of the living God, who liueth and endureth for ever. 1.18.3.1

10.7 & 4.1 6.4 & 16.18.31

25 And yee as lustie stones, be made a spirituall house, &c. 4.6.5 & 4.18.16

9 But yee are a chosen generation, a kingly priesthood, a holy nation, a people that God hath challenged to himselfe, that you should be weare the vesture of his grace which hath called you from darkness into his wonderfull light. 2.7.1 & 3.13.2 & 4.18.17 & 4.19.25

11 Beholde, I pray you as pilgrimes and strangers that you abstaine from the lusts of the flesh, which striue against the soule.

1.15.2

13 Bee you subie& vnto euery ordinance of man for the Lorde sake, whether it be to the King, as to the superiour.

4.20.23

17 Honor all men, love brotherlines, feare God, honor the king. 4.20.7

21 Christ hath suffred for vs, leauing vs an example that we should follow his steps.

3.16.2

24 Who bore our sinnes upon his bodie on, the croffe, that wee being dead to sinnes might live to righteousness: by whose stripes ye are healed. 2.16.6 & 21.7 & 3.4.26 & 3.4.27 & 3.4.30 & 4.1.4.11

25 You