THE SVMME OF CHRISTIAN *RELIGION:*

Deliuered by ZACHARIAS VRSINVS in his *Lectures vpon the Catechisme autorised* by the noble Prince FREDERICK, throughout his dominions:

Wherein are debated and resolued the Questions of whatsoeuer *points of moment, which haue beene* or are controuersed in Diuinitie.

Translated into English by HENRIE PARRIE, *out of the last & best Latin Editions, together with some supplie of wats out of his Discourses of Diuinitie, and with correction of sundrie faults & imperfections, which are as yet remaining in the best corrected Latine.*

AT OXFORD,
Printed by IOSEPH BARNES, & are to be sold in Pauls Churchyard *at the signe of the Tygres head*, 1587.

Ex dono John Gibson James

Jo: Gibson

TO THE RIGHT HONORABLE, HENRIE EARLE OF PENBROOKE, LORD HARBERT OF CARDIFF, MARMION, AND S. QVINTINE, KNIGHT OF THE MOST NOBLE ORDER OF THE Garter, and Lord President of WALES, *Grace and peace*, with encreaſe of Honor.

IF in this time of trouble, and diſorderlie age of the world, it may not ſeeme, right Honorable, ouer-great boldnes in mee to preſſe your Honour with theſe my labours, who are already ouer-preſſed with your owne, which with continual and vnceſſant care & watchfulnes you vndertake for the quiet & repoſe of this our Church & Countrie: I ſhal humbly craue of your Honor to lend a fauourable eie vnto this litle work, & to reach your hand of approbation vnto it, that ſo beeing fenced with your honourable protection & countenance, it may the more ſecurely & freely put it ſelf in the view, & beare the face & countenance of others. The reaſons & cauſes which haue induced mee to preſume thus farre, are ſuch as I make no doubt, but vpon declara-

claration of them to obtaine and finde your Honour most ready and easie in yeelding your assent. For, were it that your auncient fauour and good will manifoldly extended to my father, who long since departed this mortality, had not at all stretched to mee his sonne, but had with him alone both liued & died: Yet might not I, without some skar of impiety, commit that euer the memory of that should die in mee, the profit & pleasure whereof I knew in him so long to liue. But seeing it hath further also, as I lately was giuen to vnderstand, so pleased your Honour, that this happy course of your fauor should not begin & end in one, but should continue & lineally run on; & that the force & vertue thereof, should passe continuately from the root vnto the brāches: much more blameable verily would be my silent forgetfulnesse, & double would the fault be, where dutie doublie is required. In which considerations, if I should haue made any distrust of your good acceptatiō, or should any way haue with-drawen this small present, by misdoubting the welcome it should receiue at your Honours handes: I might haue beene most iustly arraigned & condemned of an vndutiful & vngrateful cogitation, being without al either colour of excuse, or shadowe of pretence to free & acquite mee from it. And that especially, seeing the Author, whom I interprete, & the matter which hee conteineth, are both of that qualitie, as, if I stoode to waite & expect a fit time & a worthy person for them, no time might seeme fitter than this for which I should reserue them, no person worthier than your selfe to whom I might present them.

For

For this beeing the time, & these the euill daies, wherein Satan & the powers of darckenesse haue broken loose vpon the chosen of God, & the broode of Antichrist, hatched long agoe, but neuer flush vntill now, haue, by the cōmission of their Dam, taken their flight out of their nests, in which they roosted for a season, & are flowen in flocks abroade into all coasts & countries christian, to charm with sweet, but false notes of hereticall melodie the hearts of silly people, & the wits euen of the Gallants of this worlde: what greater opportunity & more fit occasion, in respect of these & the like occurrences, could haue offered it selfe vnto me, or I haue wished, for the bestowing of either my paines on this Booke, or this Booke on my deare Country? Which as it giueth place to no Realme nor Region of the earth in the constant loue & fast embracing of the booke of bookes the Volume of the highest, & the blessed trueth of God almighty: so is it not behind them in beeing assaulted & shaken euerie way, what by the casts & complots of forrainers, what by Diuelish practises, conspiracies, & proditions of Domesticals, that some-way at least it might be thrown down, clogged with a yoke of seruitude, & enthralled to the slauery of the man of sin.

For the better effectuating of which their purposes, & more cunning & currant bringing them to passe, how of late yeares, yea & daies, many fugitiue persons of this our Country, ordained & sacred by their Superiours to this good end, haue made their returne in swarmes vnto vs with outlandish minds & Doctrine, to inspire the people with heresie & rebellion: none so farre in any course of life remooued &

estrainged from publicke action, whose teares haue not beene mooued, & his verie heart wounded with these tidings. No time or season which they haue omitted, no place, no creeke, no corner in this land which they haue not sought out, no person from almost the highest potentate to the lowest woorme, whom they haue not felt, &, except hee hath beene too sound, sounded & wagged & lifted at too, that they might plant & supplant, set & vnset, roote in & roote vp, & all, as one of their old whining Prophets soothly & solemnly with *teares* full often telleth the *Christian world*, to bring vs home vnto the lap of our mother, *holie Church*, of which their Lorde the Pope is holy father. Well may hee be her father, but then such a father doubtlesse hath he beene vnto her, as is recounted by ancient Historie Aruntius a Romane to haue bin vnto his virgin daughter Medullina, with whom in the darke, rapt with a pang of drunkennes, he committed incest. But were the Church of that remorse of conscience & resolute courage in reuenging herselfe for this spiritual villanie, as was that virgin for suffering that corporall force & rauishment: Shee would burne within her inflamed with a fiery zeale of holie indignation, & drawing out this incestuous Romane, who hath defiled her in the darknes of Idolatrie, himselfe drunken with the cup of fornication, would bring him vnto the altar, euen that altar of the Lord, which hee hath made a witnesse of so many his hateful pollutions & incests, & there slay him before God, for the appeasing of his ire & wrath towards her, & for the washing away of this so grieuous a blot & high reproch of her Virginity.

D. Allen, in his Apologie of their two Seminaries; and in other his treatises of like tragedie.

Plutar. in Parallel.

The which that the poore seduced people of our land, may bee the better enabled, & more throughlie animated to take in hande & put in execution, who nowe as shaken & shattered reedes are carried and blowen awaie with euery puffe & blast, euery breath & winde of Iesuiticall mouthes: I haue, in charitable regard & commiseration of their cases most miserable, taken into my handes this learned Abridgement comprising in no great roome the very full bodie & course of all Diuinity & Christianity, & opened the hidden treasures thereof vnto them in their mother-speech, that nowe no longer, (after they are once brought to the light & knowledge of their whole duty, what to God, what to their Soueraigne, what to euerie man & their natiue Country they must performe) they suffer themselues to be flocked away, by wily merchants, from Christ their Master; neither stand in a mammering, as men rent in sunder, a part here, & a part there, a part with Belial, & a part with Christ, a part with Spaine, & a part with England, a part with the Pope, & a part with Queen Elizabeth: but all may in an vnanimity of cõsent striue one way, folowe one Christ, liue loïally in their own Country, vnder their owne blessed Liege & Lady, with all prosperity.

Whose person then, in a woorke of so great moment and so good importance, might I haue preferred before, or matched in equall ballance with your Honor, to whose fauour & patronage I should commend it: of whose zeale, wisedome & industry most constantlie shewed in this cause of God, her Maiesty, the Church & publike weale of this kingdome, thou-

sands of those, who are nowe liuing in those Prouinces, ouer which you are placed, cannot but yeelde their testimonie to that, the fruit & benefit whereof they liue & ioy in, and which deserueth not onelie a present remembrance, but a perpetuall regi∫tring & recommendation to all ∫ucceeding ages.

In which moſt worthy and noble endeuours, as it hath pleaſed God to make and appoint you a chiefe and principall inſtrument for the continuance of his Goſpel, and for the eterniſing of his name & glorie here amongeſt vs: So beſeech I him, that it will pleaſe him ſo to make and appoint you ſtill, & with an enlarged bountie & liberalitie ſo to encreaſe the riches of his graces & gifts in you, that you may with ſtrength go forward, continue, and neuer giue ouer in this holie & honourable race of your life, & in the glorious quarell of Chriſt & his ſpouſe; vntill when in the end without end you may reigne with him in glorie.

Your Honors moſt
humble at commaund,

HENRY PARRIE.

TO THE CHRISTIAN READERS HENRY PARRIE WISHETH *GRACE AND PEACE THROVGH* IESV CHRIST OVR LORD.

WHereas but a ſmal and ſhort remnaunt of daies is alotted vnto euerie of vs to trie the hazard and aduenture of this world in Chriſtes holy Merchandize, (yet forty yeares, and the yongeſt may, the oldeſt muſt depart) I beeing ſubiect to this common caſe, and moſt certaine vncertainty of our life; neither knowing, if perhaps at this preſent my ſtaffe ſtandeth next the doore: haue beene and am deſirous and earneſt in this behalfe, ſo to beſtow all my poſſible endeuours and labours in this my Lord and Maſters traſique, as that neither I may returne vnto him with a Talent in a napkin, and withall may leaue behind mee ſome poore token and teſtimony of my loue and duty towards him and his bleſſed Spouſe, with future poſterity.

Which my deſire and earneſt deliberation ſtruggling and ſtriuing ſo long within me, vntil it had gotten the conqueſt of ſuch ſhamefaſt and fearful motions, wherewith men are well acquainted, who are at al acquainted with their owne infirmities: I was thereby at length drawen to this bold and hardy reſolution, as to commit ſomething to the preſſe, and ſo to the eues of them, whoſe great and ſharp cenſures, I haue euer with trembling thought of heretofore, and euen now would flie them with al willingnes.

Where-

Wherefore also in respect hereof, & of the greennes of my age, so hath the flame and heat of my desire been slaked and cooled with the water as it were of fear, wherewith I shake in mine owne conceit: as I haue not presumed to draw anie shaft out of mine owne quiuer, or to present the world with an vntimely fruite of so yong a tree: but rather haue made choise of a shaft out of the Lordes armory, framed by the hand and skill of the Lords work-man, fit to make the man blessed who hath his quiuer full of them.

If yet in this I haue been presumptuous, if bolde, if vndiscreete, if foolish: my brethren, for your sakes haue I bin so: for your sakes haue I bin presumpteous, bold, vndiscreete, & foolish, euen for you and for your children. The greater is my hope and trust, that these what soeuer my paines and labours shall find fauor and grace in your sights, and receiue good entertainment at your hands; bicause for you they haue bin vndertaken, and the gains and commodity, that shal arise therof, if by the blessed wil of God any shal arise) shal redound vnto you and yours for euer.

It is a case Lamentable, deserning the bowels of al Christian pitty and compassion, and able to cause the teares of sorrow to gush out and streame downe the face of a man, who is not frosen too hard in security and in an vncharitable carelesnes: when he shall but lift vp his eies, and see the waste and desolation of so many distressed soules, who in so many places of this our land & country haue bin & are daily either pined away and consumed to the bone for lack of Gods sustenance, the bread of life, the word of God, the only preseruatiue of the soule; or, through the deceitful poison of that old Sorceres and Witches Children, infected and baned vnrecouerably. Alas poore soules, fain would they haue somewhat to keep life within them: and therefore as famished and starued creatures, which

which haue beene for a space pounded vp and pin-folded in a ground of barrennes, debarred of al succor & releefe, when euer they may light of any thing that may go down the throat, be it as bitter as gall, and as deadly as poison, they swallowe bitternes as sugar, and luck vp death as sweet honny. And yet, (I rue to speak it) such is the hard-hartednes and brutish vnnaturalnes of manie mercules men, if yet men, who haue so flinted their foreheads seared, and sealed vp their minds and consciences in al impieties: as that they haue entred as it were into a league & bond with themselues to forget Christ, neuer to knowe the man more, neuer to speake in the name of Iesus, neuer to feed the flock of Iesus, whose soules are euen as great and dear to him, as the price they cost him. For, had not these men sworn like sons of the earth to possesse the earth for euer, and to leaue heauen and the heirs of heauen, euen the chosen of God, to God himself to look to: it were vncredible, naie, vnpossible were it, that after so many threats & warnings from heauen, from earth, from God, from men, from their foes abroad, and their frinds at home, they should not yet once, not once descend into a distil full consideration of this their heauy tresspasse, and so with a speedy industrie and assiduitie reenter and recouer those their forsaken charges, which a long while haue langusted and worne awaie for want of pasture, and ly now (the deer lambs of Christ Iesus) stretched on the ground for faintnes, fetching their groanes deepe, and their pantes thicke, as readie to giue ouer and to yeelde vp the Ghost. O Lord, are not thine eies vpon the truth? thou hast striken these men, but they haue not sorrowed; thou hast consumed them, but they haue refused to receiue correctiō: they haue made their faces harder thā a stone, & haue refused to return. Not the losses and vnsupportable calamities of Christs people, not the miserable apostasie & grieuous

* Of Valerius the Cardinals religion, who (graceless man) abiur his ecclesiasticall vocation, to be lifted vp to temporall Dukedome Sabellic. Enead. 10. lib.

Ierem. 5. 3

grieuous falling awaie (woe to vs therefore) of multitudes of the ignorant and vnlettered men from the Apostolicke faith and the Church of Christ, not the certaine daungers and hazards of their owne persons, Wiues, Children, and Kinsfolkes (with all which rods of his fatherly chastisement God hath lately, in his iustice tempered with surpassing mercy, visited them) can awake or rouze them out of that dead and deadlie slumber, wherby they haue as much as in them lieth betraied to the powers and forces of Satan Gods sacred enheritance, and laid open the precious flock of Christ to the mouthes and teeth of Woolues.

But would God the burden of this sin rested onelie on the neckes of these reckelesse persons, whose extreme barbarisie yet in letting, through their profane absence, their harmelesse sheepe to drop awaie by famine of the word, hath raised a lowder cried and clamour against them in the eares of God, than any we are able to make by our most iust cõplaint in the eares of men. Another swarme of Caterpillers there are, the very tresso and riffraffe of our nation: who deeming it a more easie life to say seruice in the church, than do seruice in the house, and to stand at the altar of God, than to follow the plough of their Master, haue, like men of idle & dissolute quality, onely moued thereto in a lazie speculation, lade their wicked & sacrilegious hands on the Lords Arke, vnreuerently entred, with shooes and all, into his Temple, taken his vndefiled Testimonies in their defiled mouthes, disgraced, defaced, and diffamed the glorie & maiesty of diuine rites and mysteries, through their beggarly entring into, & base demeaning themselues in so high an office. Gape not these men, trow you, for new miracles to rain out of heauen? As if Christ must needs for their sakes lay the foundation of his Church again, & cal again from the net, & the receit of custom, and other trades of

of this world such as hee would dispatch abroad for this holy Messuage, that so these artizans might be inuested with Apostleships, Doctorships, and the rooms of Prophets, as ready men after a night's sleepe, or an hours trance to turn the book of God, & menage the keies of Heauen. But my friend, be not deceiued: awake out of sleep, & dream no more. Thou art no Prophet; thou art an husbandman, & taught to be an heardman from thy youth vp. Get away therefore with speed from the Lords house, if thou be a cleaner, to thy wedge and ax, if a hind, to thy Masters plough: but meddle not with Gods affaires, least he break out vpon thee and destroy thee. Zach. 13. 5

But in vain spend I words to brasse and Iron: who, though the Lord hath held in his hand for a long time the full viol of his wrath, and is now wearie with holding it any longer, and about to poure it out vpon them for this their horrible transgression; yet staggar they not a whit at it, but run on like hungry copanions with an eie only to the flesh pots, and so sel both themselues & their people for a morsel of bread, & a messe of pottage to the diuel. Shal I not visit for these things, saith the Lord? Or shal not my soule be auenged on such a nation as this? Yes doubtlesse, hee, who is able to muster the cloudes and winds, and to fight with heauenly powers against vs, shal and wil, if wee leaue not off to make such hauok of his children, be auenged on vs; he shal raise vp the standard, and make the trumpet blow, neither shal suffer the sight of the one to passe our eies, nor the sound of the other to forsake our ears, vntil destruction come vpon destruction, death vpon death, plague vpon famine, and sword vpon both, to the vtter ouerthrow both of our selues & Country perpetually. Nay rather, O God, if there bee any place for mercy (and why should wee doubt of mercy with thee the God of mercy?) looke not vpon this drosse and filth wherewith thy holy house hath bin polluted, Ierem. 9. 9

ted, but sweep them out; but looke, O Lorde, with thy tender eie of compassion vppon thy silly people (for what haue they donne?) and stirre them vp dayely for Pastors and Prophetes wise and skilfull men, whose lips may keepe knowledge, and whose hands may breake vnto them the bread of life.

Now, that this may haue a more mature & happy successe, I am humbly to beseech and solicite (if so this my simple worke come vnto their hands) the Reuerend Fathers of this Land, to whom I acknowledge al duty & submission in the Lord, & whom with al reuerence I solicit in this the Lords cause, that if their authority be not able to stretch so far as to the throwing out of these dum, deafe, and blind watch-men out of Gods tabernacle, into which they haue been shuffled (against manie of their Honors wils) by those accursed Simoniacal Patrons, who haue sodred & simoned the wals of their houses with the verie blond of soules: yet it may please their wisedomes to constraine and compell these, where soeuer they shal find them in any of their Dioceses, to the reading and diligent studying of those bookes which their owne country-men, moued with mere pittie towardes them and their flocks, haue painfully deliuered vnto them in a tongue familiar and common to them all.

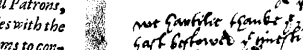
And if it shal seeme so good and expedient to their Honours, to adioine these my labours vnto the paines and trauels of manny the seruants of God who haue with great praise endeuored in the like matter on the like respects heretofore: I make no doubt, but that out of this short, yet ful Summe of Christian Religion, God adding his blessing thereunto, they may in short time receiue such furniture and instruction, as they shal saue both themselues and others, who both else are in case to perish euerlastingly. But if their feete wil walke on in the way of blindnes, and themselues refuse to come out of the darknes of ignorance into the bright light of Gods know-

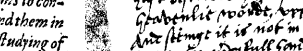
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ledge: yet wil I not faint in hope for Israel but wil looke when yet once againe God himselfe shal smite on rockes, and water shal flowe out of them, that his people in this time of drought maie drinke.

Euen so, O God, for thy promise sake, and for thy troth of ould plighted in thy beloued Sonne vnto thy chosen, open the rock of stone againe, let againe the waters, the liuing waters of thy word flow out, and let the fauing rueres of thy Gospell runne, and stop not, through al drie places of our Land, that men and Angels may see the felicity of thy Chosen, and reioice in the gladnes of thy people, and giue thanks, and praise, and glory, and honour, with thine inheritance, vnto thy blessed name for euer.

A prayer after diuers sermons





A CATECHISM OF CHRISTIAN RELIGION.

1 *What is thy onely comfort in life and death?*

THat both in soule, & body [a], whether I liue or die [b], I am not mine own, but belong [c] wholy vnto my most faithful Lord & Sauiour Iesus Christ: who by his precious blood most fullie satisfying [d] for all my sinnes hath deliue-red [e] mee from all the power of the diuell, and so preserueth [f] me, that without the will of my heauenly Father, not so much as a haire may fall [g] from my head: yea all thinges must [h] serue for my safety. Wherefore by his Spirit also he assureth [i] mee of euerlasting life, and maketh [k] me ready, and prepared, that henceforth I may liue to him.

[a] 1. Cor. 6. 19.
[b] 1. Thes. 5. 10. Rom. 14. 8.
[c] 1. Cor. 3. 23.
[d] 1. Pet. 1. 18. 1 Ioha. 1. 7. & 2. 2.
[e] 1. Ioha. 3. 8. Heb. 2. 14. 15.
[f] Ioh. 6. 39.
[g] Mar. 10. 30. Luke. 21. 18.
[h] Rom. 8. 28.
[i] 2 Cor. 1. 22. & 5. 5. Eph. 1. 14.
[k] Rom. 8. 14.

2 *How many thinges are necessarie for thee to know, that thou enioying this comfort must liue & die happilie?*

l Luk. 24.47. 1.Cor.6.11. Rom.3.16. Tit 3.3-5. 6.7 8.
m John 9.41. Rom.3.

Three l. The first, what is the greatnes m of my sin, & misery. The second, how I am deliuered n from all sinne and miserie. The third, what thankes I owe o vnto God for this deliuerie.

n Ioha.17.3. o Ephes 5.10.1.Pet.2.9. &3.10.11.12. Rom.6.11.12.13. Mat 5.16. 2.Tim.2.15.

There is a three-fold order, or there are three partes of the studie of diuinitie.

THE first is a *Catecheticall institution*, or briefe summe of Christian doctrine, which is called a Catechisme, and is a briefe explication of the generall pointes of the same doctrine. This part is necessarie. For both the learned and vnlearned ought to know the foundation of religion.

The second, *a handling of common places*, or cómon places, which contein a larger explication of euery point, and of hard quæstions, together with their subdiuisions, reasons, and argumentes.

The third, *a diligent meditation of the scripture*, or holy writte. This is the highest degree, for which we learne all the rest: to wit, that we may come furnished to the reading, vnderstanding, and propounding of the holy Scripture. Those former partes are taken out of the Scripture: and againe common places do lead vs vnto the Scripture, which is as it were a rule, by which they are directed.

What a Catechisme is.



CATECHISME is a briefe doctrine, framed for youth & the ruder sort, conteining in it the summe of the doctrine of the Law & Gospel, or of Christian religion, which being deliuered, is required againe at the handes of the auditors. It is so called of a Greek woord, κατηχέω, which signifieth to resound, or to returne a voice back again Eccho-like: because that children did by mouth make rehearsall of those thinges which were asked them, and which

which they had hard. *Catechumeni* in the primitiue church, were those who learned the Catechisme: that is to say, such as were now of the Church, and were instructed in christian Doctrine. *Neophyti*, or Nouices, were those who were but new come vnto the Church, so called from twoo Greeke woordes, νέος and φυτὸν, which signify a new plant. Of the *Catechumenes* there were twoo sortes. 1 Those who first being of some yeares, whether of the Iewes or of the Gentils, afterward came vnto Christ, but were not as yet baptised. These were first instructed in the Catechisme, and afterwards baptised, and admitted to the Lords supper. 2. Those *who were borne in the Church*. That is, the Children of Christians. These eftsoones after their birth, as being members of the Church, were baptised, and after they were growen a little elder, they were instructed, and confirmed by laying on of handes, and so dimissed out of the companie of the Catechumenes, so that it was lawfull for them thence-forward to draw neer vnto the Lordes Supper.

This *Catechising* doctrine hath euer been in the Church. For in the olde Testament God himselfe in briefe-wise deliuered the doctrine of the Lawe & Gospell, the Decalog & the promises, as when hee saith, *Walke before me, and be thou perfect*. Likewise, *In thy seed shal al nations of the earth be blessed*. Now these things God would that Abraham and his posteritie should teach their Children, and their whole familie: and therefore this doctrine was framed fit for the capacity of Children, and the ruder sort. In the old Testament furthermore there were also sacrifices, praiers, & other things, in which the youth were instructed. In the new Testament, in the Apostles time, there was likewise a Catechising doctrine: as the author of the Epistle to the Hebrewes reporteth. *Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance: that is the beginning of Christian doctrine, which comprehendeth repentance and faith*. These *first beginnings or principles of Christian doctrine* are called in the same place *the doctrine of baptismes*, because they that were of some yeares before they came to christ, were first instructed, before they were baptised. It is called also *the doctrin of laying on of handes*, because the *Catechisme* was required at their handes (that they

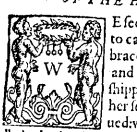
Gen.17.1. Gen.22.18. Heb.6.1.

they should be able to answere in it) on whom hands were laid, that is to say, of the children of Christians, who were baptised in their infancy. The parts of these rudimentes of Christian doctrine, which they cal *Catechisme*, are *the Lawe and the Gospel*, or (as it is said in the place afore named vnto the Hebrews) *repentance and faith in Christ*. Semblably the fathers also write *Briefe summes of doctrine:* certain remnants of which we see as yet in Popery.

Now it behoueth that the youth be by and by instructed in this doctrine, and doe knowe the foundation. 1. Because of the commandement of God, *Thou shalt tell them vnto thy children.* Deut. 6.7. 2. Because we are so corrupted, that, except we be timely informed of the wil of God, hardly, or neuer we learne to do things acceptable vnto God, and scarsely suffer our selues with much adoe to be withdrawen from those errors which happily we drunk in, in our childhood. 3. Because we are to hold the foundation, vpon which we may build, and vnto which we may referre those thinges which wee reade.

4. Because God receaueth not into fauour those, who by their iudgement can not discerne betweene things honest and dishonest, (this is to be vnderstood touching those, who are able to receaue instruction) neither doth saluation befal to those who haue vnderstanding, without agnising and profession of the truth, or without faith & repentance. John 17. 3. Rom. 10. 17. *This is life eternall, that they know thee to be the only verie God.* And, *faith commeth by hearing.* Now no man beleeueth in him of whom he hath neuer heard. There must therefore in the Church be deliuered such a summe of doctrine, of which the ruder and yonger sort also may bee capable. 5. Because of order and seemlines. For as the Children of the Iewes after Circumcision were instructed in the Lawe: so it beseemeth vs also after Baptisme to instruct our little ones in the first principles of Religion. 6 It is necessary also for the rude and yonger sort that they bee seuered and discerned from the Heathen. *Obiection.* But we may haue an implicit or confused faith. Therefore no neede of instruction. *Answere.* No faith is without knowledge: therfore there is need of instructiō. *How shal they beleeue in him of whom they haue not heard?* Rom. 10. 14. Iohn 3. 36. *He that beleeueth not in the Sonne, the wrath of God abideth on him.*

OF THE HOLY SCRIPTVRE.



EE see all men, who at leastwise striue not to cast off all sense of humanitie, to imbrace and profesſe some opinion of God and his wil, as also some manner of worshipping him, partly drawen from nature her selfe, and partly by persuasion receaued: which is it that they cal *Religiō*. Now albeit al wil easily grant that to be the true Religion, which hath beene deliuered by God himselfe, neither will they seem to haue come vnto that degree of impudency, as not to yeeld their assent vnto God when he speaketh of himselfe and of his owne wil: yet notwithstanding, which mate be that Religion deliuered from aboue, wil neuer be agreed vpon amongest men, vntil our Lord Iesus Christ returning to iudge the quick and dead, doe decide the controuersie. There are two opinions of Religion. *The one* deemeth that in euery Religion, which doth leade a man towardes God, saluation is to be found. *The iust man shal liue by his faith*, that is, euery man (as these men interpret it) shall liue by his faith, what maner so euer it be. But this opinion is not true: because there is but one true Religion: others are false, lying at variance with the true, according as it is said: *He that beleeueth not in the Sonne, the wrath of God abideth on him.* *The other opinion* thinketh (and that rightly) that that is the true Religion, in which God is truely worshipped, and that to be but one, & that in it onely men shal be saued. But the Church of God doth certainly know, and though all the Diuels and wicked ones stamp at it, doth professe that this is the alone true and wholesome doctrine of God and his worship, which God himselfe euen from the creation of man deliuered by his owne voice to our first fathers, and afterwards would haue to be contained in the scriptures by the Prophets and Apostles. Since then whatsoeuer we may affirme of God and the saluation of men, doth depend on the written word, we wil first consider these foure things as touching the Scripture, before wee come to make recitall what our selues affirme.

1 *What the holie Scripture teacheth: or, how Christian doctrine is diuided.*

2 *What Religion, deliuered in the Scriptures, differeth from other religions: or how we ought to discerne the true Church, and to discerne her from other sects.*

3 *From whence it appeareth, this Religion alone to be true and diuine: and al others to be forged.*

4 *For what cause no doctrine besides the holy Scripture is to bee receaued into the Church.*

Of The First Question.

What the holy Scripture teacheth.

THE argument and summe of the whole sacred Scripture cannot be more rightly, nor more simply, nor with more perspicuous breuitie comprised, thē the holy Ghost hath comprised it in the ten commandements, & Creed, in which the Articles of our Faith are rehearsed: which will be manifest inough if we remēber that the whole Scripture consisteth of twoo partes, the Law and the Gospell. The Catechisme of Heidelberg maketh mention of three, of which yet the first & the third appertaine vnto the Law. Others make fiue parts: The Decalog or tenne commandements, the Law, the Creed, the Sacraments, and praier. But the *Decalog* is the summe of the Law: and therefore is it to be referred vnto the Law, which is the former part. *The Creede* conteineth the summe of the Gospel: and therefore must it be referred vnto the Gospell, which is the secōd part. *The Sacraments* are as appurtenāces adioined vnto the doctrine of the Gospel: therfore also they are referred vnto the second part. *Praier* is a part of the worship of God, and therefore to be referred vnto the Law. There are also who say, this doctrine of the Church is diuided. 1. Into the doctrine as touching God, 2. into the doctrin concerning his wil, 3. into the doctrine concerning his works. But these three parts are handled both in the Lawe, and in the Gospel. 1. For al the doctrine concerning God is either of the nature, or of the will, or of the workes of God.

1 An argument from the diuision.

Wherefore what the nature of God is, is taught in the Law and Gospel. His wil is seene either in his commandements, or in his threatnings, or in his promises. Now his works either are his benefites, or the iudgementes of his will, which are to be beheld in the creation, after the fal, & in the restoring of man. Besides these, the sinnes also of men and diuels are described. And of all these wee are taught, either in the Law, or in the Gospel, or in both. Wherefore the Law & the Gospel are the chiefe generall heads which comprehend al the doctrine of the Scripture.

2 Christ himselfe hath made this diuision, saying: *Sait is written, and so it behoued Christ to suffer, and to rise from the dead the third day, and that in his name should be preached repentance, and remission of sinnes.* Now all this is conteined in the Law and the Gospell. 2 Testimonies.

3 Because the Law and the Gospel doe comprehend the same, which are comprehended in the writings of the Prophets and Apostles, and in the doctrine of the Church, in which is comprehended, what God hath done vnto vs, and what of vs hee requireth. Therefore haue we well diuided the Doctrine of the Church into the Law and the Gospel. 3

4 We doe gather also the self-same argument of the holy scripture by this, that the bookes of the Prophets and apostles are called *the old and new Testament*. For it is wel known that here by the name of *Testament* is meant the couenant. If then the couenant which is between God and the faithfull bee described in these bookes, it must needes bee that in them is declared what God promiseth and what hee doth vnto vs, to wit, his fauour, remission of sinnes, his holy spirit, righteousnes, and life euerlasting, and preseruation of his Church in this life, by and for his sonne our mediatour: as also what he requireth of vs, that is to say, faith, by the which we receaue his benefits: and a life framed according to his commandementes, by which wee declare our thankfulnes. And these are the thinges which are taught in the Law and Gospell. 4 From the definition of the subiect, to wit, the couenant.

5 Neither is the meaning of the holy Ghost otherwise, when in a woorde he sayeth, that Christ is taught in the whole Scripture, and that hee alone is to be sought there. For Paul truely, as also the rest of the Apostles, did not 5 From the Subiect correlatiue of the couenāt.

proposse a maimed, but a whole doctrine vnto the churches, euen as himselfe witnesseth, Act. 20. *That hee kept nothing backe, but shewed all the counsell of God concerning the Ephesians.* And yet the selfe-same Apostle 1 Cor. 2. saith: *That hee knew nothing but Iesus Christ, and him crucified.* And Cap. 3. *That the foundation of the doctrine of the Church is Christ alone:* And that this foundation is common to the Prophets together with the Apostles. Wherefore the Doctrine concerning Christ, is the summe and scope of the Scripture, and the foundation laid by the Prophets and Apostles, on which whosoeuer rely not, they are not stones of the Temple of God, that is, members of Christes Church.

Of The Second Question.

Wherefore true religion is to be discerned from others.

SInce that we do vnderstand, what is the Doctrine of the Church, cõteined in the bookes of the Prophets and Apostles, to wit, the sound and vncorrupt voice of the Law of God and the Gospell concerning Christ: easie it is & necessarie for vs to discerne it from al other religions. 1 Because of the commandement of God, which ought to suffice vs whether we know the cause, or no. *Flie Idols, Depart from her, my people. Be not yoked with Infidels. Be yee holy. Touch no vncleane thing, yee that beare the vessels of the Lord. Hee that bringeth not this doctrine, bid him not, God speede.*

1 Cause. The commandement of God. 2. Iohn 5. 39. 1. Cor. 10. 2. Cor. 6. 17. Apoc. 18. 4. Esay 52. 11. 1. Iohn 4. 10. 2. Iohn. The glory of God. 2. Cor. 6. 15.

2 For the glorie of God: who as hee will not haue him-self coupled with idols and diuels: So also hee will haue his truth seuered from lies, and his houshold to bee separated from the enemies of the Church, that is, from the children of Satan. It were contumelious so to thinke of God, as that he would haue such Children, as persecute him. *There is no agreement betweene Christ and Belial.*

2. Our saluation.

3 For our owne saluation, and that in two respects. 1. That the Church may be known, that is, may be beheld, vnto the which the faithful may ioyne them-selues. Whereas if thou canst not discern the true Church from the false, thou shalt

not know vnto which to ioyne thy selfe, and what maner of worship thou oughtest to follow. For God will, that all which are to be saued be gathered vnto the Church, according as it is said, Out of the Church there is no saluation. 2. In regard of our comfort: that euery one may know of what kingdome they are, and whether they be of those vnto whom God promiseth saluation. This canst thou not know, except thou canst discerne the true Church from false churches.

4. The confirmation.

4 The doctrine of other sectes, and the difference is necessarie to be knowen, that our faith and comfort may bee the surer, when as we see that to be in our Church, which is wanting in others: likewise when as wee perceiue what is the cause, why they who make profession of our doctrine be saued, but all other sectes together with their sectaries be damned.

5. The eschuing of danger. Act. 4 Iohn. 10.

5 Least wee being deceaued should embrace the doctrine of some other sect, for true Religion. *For there is no saluation in any other: neither among men is there giuen any other name vnder heauen, whereby wee must bee saued.* Therefore is it said, *He that is the sheepheard of the sheepe, him doe the sheep follow: because they know his voice: and they will not follow a stranger, but they flee from him, for they know not the voice of strangers.* It is necessarie therefore that the sheep know how to discerne the voice of the sheepherd from the voice of wolues, according vnto the rule 1. Iohn. 4. *Beleeue not euerie spirit.* For Sathan is wont to transforme himselfe into an Angel of light, and the most part of Heretikes doe imitate the woords of true teachers, whereas their opinions are most different. And wee oftentimes see that the ruder sort, when as they perceaue some similitude in some either rites or opinions, are easily lead to beleeue, that the aduersaries of the Church do professe either the same religion with vs, or not so bad as wee make it: or since that they haue some thing common with vs, that it is not much material whether they let passe some thinges, or ad some others. Wherefore least some shewe of likenes may beguile any man, it is profitable that the manifest and vniuersal differences of the true and false religions may be laid open to the sight.

6. Punishment.

6 Least we be partakers of the punishments which are to come

Apoc. 18.4. come on such men. *Goe out of her, that ye be not partakers in her sinnes, and that ye receaue not of her plagues.*

7 That the wicked may bee left vnexcuseable.

7 That the wicked may bee left vnexcuseable. For albeit an acknowledging of God is neither sufficient to saluation, nor true without the doctrine of the Church: yet so much of God is manifested vnto al men, as is sufficient to take away al excuse from them for their impiety. For neither vnto these very things, which may truely bee gathered concerning God by the light of nature and frame of the world, do they giue their assent, neither go they forward to seeke a more full knowledge of God, vnto the which those things are as it were spurs to pricke them forward: but either they doe quite and clean reiect them, or they draw them vnto an other meaning, and stitch their own inuentions vnto them, besides and against the testimonie of the whole nature of things and their owne consciences. So that they are ignorant indeed of God, but that of stubbornes and of purpose.

And this is the very cause why at length they are oppressed with desperation, because they are conuicted by the force of the trueth to haue stubbornely sought after error and blindnes.

The difference of this true doctrine from others.

1 This doctrine was deliuered from God: other Sectes are sprung from men, and haue beene inuented by Diuels.

2 True Religion hath firme testimonies, diuine, such as quiet consciences, and conuince al other Sects of error.

The Law by nature known, yet darckened.

3 In the doctrine of the Prophets and Apostles is deliuered the whole Lawe of God, rightly vnderstood and vncorrupt: and both the Tables of the Law are perfectly kept. As for other Sects, they cast away the principal parts of Gods Law, that is to say, the doctrine concerning the true knowledge and worshippe of God, which is contained in the former Table of the Decalogue: also they do reiect the inward and spirituall obedience of the second Table. That little good and true which they haue is a part of the commandement concerning the discipline conteined in the second Table, or concerning the outwarde and ciuile duties towardes men.

The Gospel by nature not known.

4 The whole Gospel of Christ, & that rightly vnderstood, is in the true church alone taught, and in this true doctrine alone

alone is it contained. Other sects either are clean ignorant of it, as the Ethnickes, Philosophers, Iewes, Turkes, who also are as very enemies of the Church: or they doe patch some lide part of it out of the doctrine of the Apostles vnto their owne errors, of which part yet they neither know nor perceiue the vse, as the Arrians, Papists, Anabaptists, and al other Heretikes, of whom some concerning the person, others concerning the office of our mediator, maintaine errors. Al these, though they arrogate vnto themselues the title of the Church, and professe the name of Christ: yet (since that they depart from that onely foundation of the Church which is Christ, that is, since they do not acknowledge Christ either to be true God, or true man, neither do seek for righteousnes and saluation wholy in him) they are not the members of the true Church not so much as in outward profession, as it is said, 1. Iohn. 4. *Every spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: and this is the spirit of Antichrist.*

The difference of this true Doctrine from Philosophie.

It is true that wee studie Philosophie, and not the Doctrine of other sectes: but yet there is a very great difference between these twoo Doctrines. 1. Philosophie is whollie naturall: but the principall part of this doctrine (that is, the Gospel) is reuealed from aboue euen from God. 2. Only this doctrine declareth the Gospel: Philosophie is quite ignorant of it. 3. The Doctrine of the Church sheweth the originals of our miseries: Philosophie doth not so. 4 That doctrine whereas it doth assure vs of eternal life, it doth minister comfort vnto our consciences, and sheweth vs the way how to wade out of dangers: Philosophie teacheth vs not so much as this. 5. Of this we are taught the whole Law: Philosophie letteth passe the chiefest partes. Indeede Philosophie conteineth two partes profitable for mans life, as Logick, Mathematikes & others which God would not deliuer in this doctrine: But as concerning this doctrine, Philosophie hath but a little part of the Law, & that obscurely, and that taken out but of a few preceptes of the Law. It hath certain common comforts: those that are not common it hath not, as being proper vnto the Church. *Commō*

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comfortes are these. 1 The prouidence of God, or the neceſſitie of obaying him. 2. A good conſcience. 3. The woorthines of vertue. 4. The final cauſes or the endes which vertue propoſeth. 5. The examples of others. 6. Hope of reward. 7. A comparing of euentes: becauſe a leſſe euil is compared vnto a greater. Thoſe comforts which are *not common* but proper vnto the Church, are, 1. Remiſſion of ſinnes. 2. The preſence of God in miſeries themſelues. 3. Our finall deliuerie.

Certaine notes or markes, by which the Church is diſtinguiſhed from others.

The marks, which diſtinguiſh the Church, or the profeſſors of true doctrine from others, are theſe. 1. Puritie of doctrine. 2. The right vſe of the Sacramentes. 3. Obedience towards God and his doctrine, both in life and maners. Many times truly great vices do grow in the Church, but they are not maintained, as falleth out in other Sectes. For the true Church is the firſt her ſelfe that doth comprehend and condemne them, before any other. As long as this remaineth, ſo long remaineth the Church.

Of The Third Queſtion.

Whence it may appeare that this Religion alone was deliuered of God which is conteined in the Scripture.

GOD in the very creation of the woorld put this bridle in the mouth of all reaſonable creatures, that no man without extreme and manifeſt impudentcie, ſuch as was the Diuels in paradiſe, durſt ſaie that anie thing, if it were once apparantly knowen to haue beene ſpoken or commaunded by God, might be called into queſtion, or that any man might refuſe to obey it. Here-hence are thoſe things ſo often inculcated in the Prophets, *Hearken O heauens, & hearken O earth, For the Lord hath ſpoken. Thus ſaith the Lord. The woorde of the Lord came to Eſaias, Ieremias, &c.* Since therefore it appeareth that the bookes of the olde and new Teſtament are the wordes of God, there is no place left of doubting whether

ther that bee the true Religion and doctrine which is conteined in them. But whether theſe bookes were written by diuine inſtinct, and by what prooфes and Teſtimonies we are certaine of ſo great a matter, this is a queſtion not to be let paſſe of vs. For except this aboue all other things remain ſtedfaſt and immoueable, that whatſoeuer we read in the bookes of the Prophets and Apoſtles, doth as truely declare the wil of God vnto vs, as if wee did heare God openly ſpeaking to vs from heauen: it cannot chuſe but that the very foundation and whole certainty of Chriſtian Religion muſt bee weakned. Wherefore it is a conſideration worthy thoſe who are deſirous of the Glory of God, and do ſeeke for ſure comfort, to enquire whence it may appeare vnto vs that the holy Scripture is the word of God. To this queſtion now long ſince anſwere hath bin made by the Papiſts, that forſooth it is not otherwiſe certain, then becauſe the Church doth confirme it by her Teſtimonie. But we, as we neither reiect nor contemne the Teſtimony of the true Church, ſo we doubt not but their opinion is peſtilent and deteſtable, who often ſaie that the holie Scriptures haue not their authoritie elſe-where then from the woorde of the Church.

Wherefore this queſtion is neceſſary.

The firſt part. The autority of the Scripture doth not depēd of the Church.

For firſt, wicked is it and blaſphemous to ſay, that the autority of Gods woord dependeth of the teſtimonie of man. And if it be ſo, that the chiefeſt cauſe, why wee beleeue that the ſcriptures were deliuered from heauen, be the witnes of the church, who ſeeth not that heerby the autoritie of mans voice is made greater, then of the voice of God? For he that yeeldeth his teſtimonie vnto an other, ſo that he is the onely or the chiefe cauſe, why credence is giuen vnto the other, out of all doubt greater credite is giuen vnto him, then vnto the other who receiueth his teſtimonie. Wherefore it is a ſpeech moſt vnwoorthy the maieſtie of God, that the voice of God ſpeaking in his holie booke is not acknowledged, except it bee confirmed by the witneſſe of men.

1. Reaſon. The reproch of God.

Secondarily: whereas the doctrine of the Prophets & Apoſtles doth preach of ſo great matters, as the certaine knowledge of thē is ſo greatly deſired of all, who are well diſpoſed, and the conflictes of doubtfulnes in all mens mindes are

2. Reaſon. Our comfort. Faith is groūded on approoued witnes, therfore not on mans.

are so great: what full assurance of our faith can there bee, what sure consolation against the assaultes of remptations, if that that voice, on which our confidence relieth, bee no otherwise knowen vnto vs to bee indeed the voice of God, but because men say so, in whom wee see so much ignorance, error, and vanitie to bee, that no man scarcely, especially in matters of some weight, doth attribute much vnto their woordes, except other reasons concurre with it.

3 Reason. The confirmation of our enemies.

Thirdly, the truth of God and christian religion is plainly exposed vnto the mockes and scoffes of the wicked, if we going about to stop their mouthes do therefore onely desire that we should be credited, that our Religion is from God, because our selues say so. For if they bee by no other confutation repressed, they will with no lesse shew of truth deny it, than wee affirme it.

4 Reason. Witnesses.

Last of all, the scripture it selfe in many places is against this opinion, & doth chalenge a far higher authoritie vnto it selfe, the which hangeth vpon mens woords. For so sayth Christ himselfe, Iohn 5. *I receiue not the record of man*: signifieng thereby, that his doctrine stood not, no not on Iohn Baptists testimonie, although yet he did alleadge it, but as of lesse account, that he might omit nothing, by which men might be moued to beleeue. Therefore he addeth, *But I seie these thinges that you may beleeue, I haue a greater witnes then the witnes of Iohn*. And if Christ nowe beeing humbled said these thinges of himselfe, then surely shall they be no lesse true of him being in glory, and sitting in his throne: And 1. Corinth. 2. Paul saith: *My word and my preaching stood not in the enticing speech of mans wisedome, but in plaine euidence of the spirit, and of power, that your faith should not be in the wisedome of men, but in the power of God*. If so bee then our faith must not rest no not vpon reasons wisely framed by men, much lesse shal it depend on the bare word of men. Eph. 2. the Church herselfe is said to bee builded vpon the foundation of the Prophets and Apostles. If then the confidence and confession of the Church stateth on the doctrine of the Prophets and Apostles, as on the foundation: the certainty of the Scripture cannot hang on the Churches witnes. For so should not the Church be vpheld by the testimonie of the Prophets and Apostles, but by her owne. And 1. Iohn. 5. it is said

said; *If we receiue the witnes of men, the witnes of God is greater*. If it be greater, then the authoritie of it hangeth not on the record of man: But wee are to giue more credence vnto God witnessing the Prophets and Apostles writings to bee indeede his voice, then vnto the Church affirming the same.

Now that it is said of the contrary, *That by the Churches record alone it doth appeare vnto vs, that the sacred bookes, which we haue, were written by the Prophets and Apostles, whose names they beare in their forhead, and that euen vnto vs they are come vncorrupt*: this we grant not. For God farre more certainly testifyeth both in the Scripture and in the hartes of his Saints, that no fained or forged thing is in these books, the it can be by the Church, and all the creatures of the world confirmed. They therefore who stand vpon the Churches testimonie alone in this point, shew that themselues haue not as yet felt or vnderstood the chiefest testimonies.

1 Obiection. That they are true, the Church alone doth witnesse.

Answere. The minor is false.

Furthermore they say, *that the bookes authentike, or* as they terme them, *Canonical of both Testamentes are discerned from the Apocryphall by the Churches iudgement: and therefore that the autority of holy canon doth depend on the churches wisedome*. But that this difference of the bookes is not determined by the churches iudgement, but being imprinted into the bookes themselues by the Spirite of God is onely acknowledged and approoued by the Church: this is easily to be vnderstood, if the causes of this difference be considered. For either in these which are called Apocryphall the force and maiesty of the heauenly spirit doth lesse euidently appeare in the weight and vehemency of woordes and matter, then in others, of which it is clear that they are the heauenly oracles therefore set downe in writing by diuine instinct, that they might be the rule of our faith: or it cannot be determined, neither out of these books themselues, nor out of others, which are canonicall, that they were written either by the Prophets, or Apostles: because either they were not penned by those, whom God by certaine testimonies hath warranted vnto vs to be endued with a prophetical spirit: or themselues do not shew any certaine authors of them: or by their forme of speech or other reasons it may be gathered, that they were not left of them, whose names they

2 Obiection The discerning of bookes.

Answere. The Minor is false.

1 The working of the holy Ghost.

2 The certainty of apostles.

they beare. Now as touching either this euidence of the spirit, or certainty of the authors, we builde not our iudgement on the testimonie of the Church, but of the bookes themselues. And therefore not for the Churches iudgement onely do we iudge some bookes to be canonicall, and the foundation and rule of our faith, and do therefore accept of the doctrine of other some, because they agree with the canonicall: but rather for the verie causes of this difference which we finde in the bookes them-selues.

3. Obiection. The Church is more ancient than the Scripture.

1. Answere. The minor is false.

As for that, which some men say, that the Church is ancienter then the Scriptures, and therefore of greater autoritie, it is too trifling. For the word of God is the euerlasting wisedome in God him-selfe. Neither was the knowledge of it then first manifested vnto the Church, when it was committed to writing, but the manifesting of it began together with the creation of mankind, and the first beginnings of the Church in paradice: yea, *the word* is that *immortall seede* of which the Church was borne.

The Scripture is first in nature as the cause.

The Church therefore could not bee, except the word were first deliuered. Now when wee name the holy Scripture, wee meane not so much the characters of the letters and the volumes, but rather the sentences which are conteined in them, which they shal neuer be able to prooue to be of lesse antiquitie then the Church. For albeit they were repeated and declared often after the beginning of the gathering of the Church: yet the summe of the Law & Gospell was the same for euer.

2. Answere. The Maior is false. A yonger workmā may be more skilful than an elder.

To conclude, neither is that which they assume, alwaies true, *That the autority of the ancienter witnes is greater than of the yōger*. For such may be the conditiō & quality of the yonger witnes, that he may deserue greater credit then the ancienter. Christ being man, bare witnes of himselfe: Moses also and the Prophets had long time before borne witnes of him: neither yet is the autoritie therefore greater, no not of all the other witnesses, then of Christ alone: In like sort the Church witnesseth that the holy Scripture, which wee haue, is the word of God: The Scripture it selfe also doth witnes of it selfe the same, but with that kinde of witnes, that is more certaine and sure than all the othes of Angels and men.

There

There is alleadged also to this purpose a place. 1. to Timot. 3. Where *the Church is called the pillar and ground of the truth*. But since the Scripture doth teach otherwhere, and that not once, that the foundation of the Church is Christ and his word: it is manifest inough that the Church is the pillar of the truth, not a foundamentall or vpholding piller, but a ministeriall, that is, a keeper and spreader of it abroad, and as it were a mansion place or sure seat, which might carrie the truth left with her, and committed vnto her, in the open face of all mankinde: euen as the holy Apostle Paul was called an elect vessell to beare the name of God before the gentiles and kinges: neither yet did Paul get credit vnto the Gospell, but the Gospell vnto Paul. So likewise are the Apostles termed pillars, Galat. 2. not that the Church rested on their persons, but that they were the chiefe teachers of the gospell, and as it were the chiefetaines and maisters of doctrine. For a man is not bound to beleeue those that teach, on their bare woord, but for the proofes which they bring of their doctrine.

4 Obiection. The pillar of truth.

Acts. 9. Gal. 2. 1 Thes. 2. 1 Thes. 1. Tit. 1.

Furthermore, they alleage a sentence of Austin out of his booke entituled against the Epistle of the foundation, chap. 5. *I (saith Augustine) would not beleeue the Gospell, except the authoritie of the catholicke Church did moone mee thereunto*. But first, if it were true that either Austin or some others did giue credence vnto the Gospell onely for the Churches autoritie: yet might there not bee fashioned a rule hence of that, which all men either did or ought to doe.

5 Obiection.

A place of Augustine.

1 Answere. An example maketh no rule.

But that this is not the meaning of Austine, which these men wold haue, they do easily perceaue, who weigh both the whole course of this place, & the phrase of speech which is vsual vnto Austen. For Austen going about to shew, that the Manichees were destitute of al proof of their doctrine, first sufficiently he opposeth one, who as yet beleeueth not the gospel, and condemneth that such a one is able any way to be conuicted by the Manichæans: for he were to be conuicted either by argumentes drawn out of the doctrine it selfe, of which the Manichæans haue none; or by the consent of the catholike Church, from which themselues were departed: for example sake, he proposeth himselfe, who should not haue had

2 Answere. He speaketh of himselfe as yet not couer tected, or not conuicted.

beleeued the Gospel, except the authoritie of the catholik Church had moued him thereunto. Austen therefore speaketh this not of himselfe, as hee was then, when hee writ these things against the Manichæans, but of himselfe, before hee was yet conuerted, or not sufficiently confirmed. And that hee speaketh not of the present, but of the time past, the words that follow do manifestly declare: *whom then I beleeued, when they said: Beleeue the Gospel: why should I not beleeue them when they say: Beleeue not a Manichean?* For hence it appeareth, that when he saith he was moued especially by the authority of the Church, he meaneth it of that time, at which he obeied the Churches voice, that is, departed from the Manichæans vnto the true Church. But after that once he was conuerted, and had perceaued the truth of doctrine; that his faith was not now any more builded on the authoritie of the Church, but on a far other foundation, himselfe is a most sufficient witnes for vs, whereas in the selfesame book, cap. 14. he saith on this wise: *Thou hast purposed nothing els but to commend that thy selfe beleeuest, and to laugh as that which I beleeue. And when as I of the other side shal commend that which my selfe beleeue, thy laugh at that which thou beleeuest: what dost thou thinke we must determine, or do, but euen to shake handes with them, who bid vs to know certaine things, and afterward will vs to beleeue things that are vncertain: and let vs follow them, who bid vs first to beleeue that, which as yet we are not able to perceaue, that being more enhabled by faith it self, we may discerne to vnderstand that which we do beleeue, not men now, but God himselfe inwardly strengthning and illightning our mind.* Wherefore they do manifestly iniury vnto Austen, who draw that which himselfe confesseth of himselfe, when hee was not yet conuerted, or was but weake, vnto that time, when he affirmeth far otherwise not of himselfe only, but of al the godly.

Therefore he did beleeue the Church especially, before he was able to perceiue it.

For so reuerent a regard ought we to haue of the words of God, and such also is the force and efficacy of the holie spirit in confirming the harts of beleeuers, that we beleeue God, yea without any creatures Testimony: euen as Elias forsooke not god, no not when he thought *that himselfe only was left alliue of the true worshippers of God.* If therefore either Austen, or whosoeuer els being not as yet conuerted vnto religiō, nor as yet hauing experiēce of the certainty of it, in his

1. Reg. 19. The application of the answere.

his hart, was moued rather by humane thē diuine Testimonies to imbrace it: it cānot therof be gathered that the certainty of the holy scripture depēdeth on no other Testimonies, or that by no other wee are assured of it: because that, that some are moued especially by humane voices to reuerēce it, commeth not therof to passe, for that the Scripture is not maintained by any other authority: but it chaunceth through the fault and weaknes of them, who sticking vpon humane records, do not feel as yet, or vnderstād diuine. An image and example of these degrees of faith is in the storie of the *Samaritan* woman, Iohn. 4. *For many of the Samaritans are said to haue beleeued in Christ, because of the speech of the woman who testified, that he had told her whatsoeuer shee had done.* But after that they had had Christ with thē for two daies, many more beleeued because of his owne speech: and they said vnto the woman: *Now we beleeue not because of thy saying: for we haue heard him our selues, and know that this is indeed the Christ the Sauiour of the world.* Al men come not by the same occasions, nor haue not the same beginninges vnto faith. Rom. 11. *Paul saith, that saluation was come vnto the Gentiles, and that he did magnifie his ministerie, that the Iewes might bee prouoked to follow the Gentiles.* In the first of Peter, cap. 3. *wiues* are willed to be *subiect vnto their husbandes, that euē they which obey not the word, may without the word be wonne by the conuersation of the wiues, while they behold their pure cōuersation which is with feare.* Euen then as the Samaritans were moued, first by the speech of the woman to beleeue in Christ, but after they had seen Christ and heard him, they were so confirmed, that they said they would now beleeue though the woman hold her peace: so also may it bee, that they which are not as yet conuerted, or are but weaklings, may be moued especiallie by the Churches testimonie, as which runneth more into their eies, to giue credence vnto the Scripture: who yet neuertheleste after they are once illuminated with a more plentifull light of faith, do find by experience, that they are confirmed by a far superior and more certain testimonie, that the Scripture is the woord of God, and do know by the force and euidence of it, that they must keepe their faith, were all the Angels and men perswaders to the contrary: as it is said by the Apostle: *Though we or an*

Tha. followeth not which they would.

1 Because there is more in the Consequent, than in the Antecedent.

2 Because there is a falsacy of the Accident. A declaration of the like example.

1 The Samaritan.

2 The Emulation of the Iewes.

3 The honestie of wiues.

Gal. 1. The conclusion of the first part.

Angel from heauen preach vnto you otherwise thē that which we haue preached vnto you, let him bee accursed. By these thinges therefore it may bee vnderstood, that the voice and consent of the catholicke Church may and ought amongest other testimonies to serue for our confirmation: and yet the autoritie of the holy Scripture not to hang vpon it: but that out of the Scripture it selfe rather wee must learn, by what argumentes wee may bee brought to know that it was deliuered from God. Because that God himselfe doth witnes it: and also such is the force and quality of that heauenly doctrine, that although all men should gainsay it, yet it would not be any otherwise more manifestly & certainly knowen to bee the voice of God, then by it selfe.

The 2. part. Arguments shewing the certainetie of the scripture.

But least any man may thinke, that by any argumentes, which eue reason by a naturall light indgeth to bee sound, without the singular grace of the spirite this may bee wrought in the mindes of the wicked, as either to obey the truth, or to leaue off to reproch it: first hee must remember that the arguments or testimonies are of two sortes, which shew the certainty of Christian religion, and maintaine the autority of the Scripture. For there is but one onely testimonie, which is appropriated vnto them alone who are regenerated by the Spirit of Christ, and vnto them alone is it knowen, the force of which testimonie is so great, that it doth not onely abundantlie testify and seale in our mindes the truth of the doctrine of the Prophets and Apostles, but it also forcibly inclineth and moueth our hartes to the embracing and following of it. Other testimonies whatsoeuer may bee brought, they are vnderstood indeed both of the godly and the wicked, and do compell their consciences to confes, that this religion rather than others is pleasing vnto God, & that it came from him: but vnlesse that one other come also, which is knowē of the godly alone, these testimonies wil neuer bring to pas that mē shal embrace the truth, although it be knowen vnto them. The arguments therfore which shew the truth & certainty of the scripture are these.

1 The puritie of doctrine.

1 Puritie and perfectnes of doctrine. For wee haue the pure & perfect doctrine as of the Gospel, so also of the Law. Now other sectes haue not both the tables of the Law perfect: the first many haue in part: the second but in some part also

also, and that stained with many lies.

2 The Gospel it selfe. Because it yeeldeth sure consolatiō vnto mens consciences, shewing the onely way of escaping sin & death. The nature of man was not created to destruction. Wherfore that doctrine, which sheweth deliuerie, without violating the iustice of God, is vndoubtedly true & certain.

2 The Gospel shewing our deliuerance.

3 The antiquity of this doctrine: because it is found to be most auncient, partly by conference: For if wee confer this with other doctrines, wee shall find it to be pure and most true, as deliuered from God, from which men afterwardes fell away. Other sectes haue sprung vp at other times, and again haue perished: this hath continued, though it hath bin mightily oppugned by her enimies.

3 Antiquity.

4 Miracles proper vnto the Church, which tend to the same end, that they may declare & confirme this doctrine. For albeit mention is made also of some miracles of the heathen, & it is said of Antichrist and false prophets, *that they shall worke signes and great wonders, so that the verie elect themselues, if it were possible, should be seduced:* yet these neither in number, nor in greatnes are equall vnto the miracles of the Church; and by the ende, for which they are done, it may easily be discerned, that they are not wrought by any diuine power. Wherefore there is a double difference especially by which true miracles are seuered from false.

4 Miracles.

1 Obiection. Others also haue miracles. Answere. It is not true.

For first those miracles which are vaunted of by the enemies of the church are such, as without changing the course and order of nature may bee done by the sleightes & iuglings of men or diuels: & seeme therefore to others to be miracles, because they perceiue not the causes of them, and the meanes whereby they are wrought. Furthermore they haue this as their chefe end, that they may confirme idols, superstitions, manifest errors & mischiefs. But the miracles with which god hath set foorth his church, are works either besides or contrarie vnto the course of nature and second causes, and therefore not wrought but by the power of God. The which that it might be the more manifest, god hath wrought many miracles for the confirming of his truth, whose verie shew the diuel is neuer able to imitate or resemble: as are the raising of the dead, to stay or call backe the course of the Sunne, to make fruitles and barrain

They differ. 1 In the substance.

2 In the ende

women fruitful. But especially the miracles of God are distinguished by their endes from the diuelish and fained. For they confirme nothing but which is agreeing with those thinges which afore time were reuealed by God, and that in respect of the glorie of the true God, of godlines, and holines, and the saluation of men,

And therefore is it said of the miracles of Antichrist, 2. Thessal 2. *That his comming shal bee by the working of Sathan, with al power and signes, and lying wonders, and in al deceiueablenes of vnrighteousnes, among them that perish. &c.* Now if any be so bold as to cal in question, whether or no the miracles which are reported in the Scriptures were done so indeed, he is out of al question of ouer great impudency. For he may after the same maner giue the lie to al both sacred and prophane histories. But let vs first vnderstand, that as other parts of the holy story, so especially the miracles are recited, as things not wrought in a corner, but done in the publik face of the Church and mankind. In vaine should the Prophets and Apostles haue had endeuored to get credit vnto their doctrine by miracles, which men had neuer seen. Furthermore, the doctrine which they brought, was strange vnto the iudegement of reason, and contrarie to the affections of men: and therefore their miracles, except they had bin most manifest, woulde neuer haue found credite. Also it clearly appeareth, both in the miracles themselues, and in the doctrine which is confirmed by them, that they who writte them, sought not their owne glory or other commodities of this life, but only the glory of God, & mens saluation. To these arguments agreeth not only the Testimonie of the Church, but the confession also of the verie enemies of Christ, who surely, if by any meanes they could, woulde haue denied and suppressed euen those thinges that were true and knowen, much lesse would they haue confirmed by their Testimony ought that had beene forged or obscure.

2 Obiection. They are doubtful. Answere. The Antecedent is false.

5 Oracles. Obiection The Heathens also haue Prophecies. Answere.

5 The prophecies which were fulfilled in their due time doe veelde their testimony vnto this doctrine: in like manner the foretellings of thinges to come, and the correspondence of euentes, which could not bee foretold but by God reuealing them. And albeit the heathens also, and others boast of their prophecies, and oracles: yet great and manifold

fold is the difference betweene them & the sacred Prophecies, which sheweth euidentlie enough, that these were vttered by diuine instinct; but those to haue beene Leigerdemains of the Diuell going about by a fained imitation to darcken the trueth and glorie of God. For they squared from the truth and iustice of God before time reuealed: they countenanced wickednesse and idolatry: they were poured out by Prophets who were stirred with a furious and diuelish pang: they were darke, or doubtful: and whereas they were vncertaine, oftentimes by a false hope they allured those who listened vnto them into hurt and destruction: at leastwise they were vttered of such things, whose euents the Diuel through his subtiltie maie after a sort coniecture by tokens going before, or else because he did know that by the permission and commaundement of God hee should bring them to passe. Wherefore neither do they confirme and make good the Religions of those men amongst whom they florished; neither doe they diminish the authoritie of the holy Scripture, in whose oracles we maie see al things contrary vnto that which hath bin now spoken of these.

6 The confession of the enemies.

6 The confession of the enemies them-selues, because whatsoeuer is true & good in other Sects, that also Christian Religion hath, and that more clearly and better: neither can those natural principles be refelled. And if other sectes haue anie thing which agreeth not with our doctrine, that may easily be refuted: but if they haue any thing which cannot be refuted, they haue stollen that from vs, which is the Diuels woont. Yea our verie enemies themselues are constrained to confesse that our doctrine is true: yea the Diuel himselfe too: *Thou art the Sonne of God.* For of that force and nature is the woord of God, that it doth so much the more grieuously strike and wound the consciences euen of those who are not conuerted, how much the more stubburnelie they kicke against the pricke. Euen as it is said, Heb. 4. *The word of God is liuely and mightie in operation, and sharper then any two edged sword, and entereth through euen vnto the diuiding asunder of the soule and the spirit, and of the iointes and the marrow, and is a discerner of the thoughts and intents of the hart.* And Luke. 21. *I wil giue you a mouth and wisedom, wher-against al your* Luke. 4. 42.

aduersaries shal not be able to speak or resist.

7 The hatred and oppugning of the diuel & the wicked. Ioh.8.44.

7 The hatred and oppugning of this doctrine by the diuel and the wicked, which is a testimonie that it is true: *For the truth breedeth hatred: The diuel was a lier from the beginning:* He endeauoureth therefore to oppresse the Law and the Gospell, that faith and honestie may bee destroied. He doth therefore together with his complices persecute the truth: because it doth more sharply accuse him than other sectes, *The world hateth me, saith Christ, because I testify of it, that the workes thereof are ill.*

John 7.7

8 The marualous preseruation.

8 The marualous preseruation of this doctrine against the furies of Satan, and enemies of the Church. None is so much assailed; none also continueth so sure. Others are not assailed, and yet they perish speedily.

9 The punishments of the enemies. 1 Obiection. The enemies of the church doe florish. Answere. For a short time.

9 The punishmentes of the enemies, as of Arius, Iulian, and others. Albeit in the world for the most part the wicked florish, and the Church is oppressed: yet that it falleth not so out by chaunce, neither because God is pleased with them, the euents witnes, and the Scripture very often doth iterate it. For the Church is alwaies preserued, euen amidst her persecutions, when as the short felicity of Tyrants & wicked imps hath a most dolefull and æternall destruction following it. But God suffereth them for a while to haue their swinge, and to florish, that by the scandal of the crosse the faith and patience of the godly may be more exercised and tried: & vnto the wicked there may be left a time of repentance, and when they abuse the long-suffering of God, that then at length so much the iuster and heauier plague may light on them. And therefore the holy Scripture in so many places, as in the Psalmes, 37.52.57.58. & often elsewhere comforteth the godly against this kind of tentation, foretelling, vnto them, defence and deliuery, but destruction vnto their enemies. Neither is thereby the force of this proofe weakned, because that all the persecutours of the Church are not in Tragicall manner taken out of this life. For whiles God doth take vengeance on most of them in this life, he doth sufficiently shew what he would haue to be thought of the rest, verily, that they are his enemies, whom without they repent, he will plunge into æternal plagues, the beginning and feeling of the which is desperation, in which all

2 Obiection. Not all.

all the enemies of Christian Religion end their daies, yea they who are not oppressed with any other calamities of this life. To conclude, that it may be manifest, that they are not onely for other transgressions so punished of God, God doth so often denounce in his worde, that such shal bee the ends of his enemies, and that for this very cause, because they go about to extinguish the people and true worship of God. Yea furthermore they are not a few, frō whom, while they lie in torments, their cōscience wresteth out this confession, that they haue drawen these miseries vpon themselues by persecuting the godly: as from Antiochus Epiphanes, & Iulian the Apostata. And since that al the aduersaries of the Church in their calamites and death are destitute of comfort, it is manifest that they suffer as the enemies of God, and therefore are far from true Religion.

3 Obiection. Not for this cause. Answere. Yea, for this cause.

Now that which the wicked alone doe, there is no doubt but that is in the number of their Sinnes, for which they suffer punishment. Wherefore the ouerthrowes of the enemies of the Church are no obscure Testimony of the wrath of God against them, euen as God himself saith of Pharao, *To this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

Exod.9. Rom.9.

10 The consent of true doctrine, and the iarring of others, euen about the chiefe pointes.

10 The consent of the parts of doctrine.

11 The testimonies and confessions of Martyrs, who sealing with their blood this Doctrine, doe shewe euen in the middest of death that they indeede doe so thinke, as they taught, and that they drawe that comfort out of it, which they did preach vnto others. And hence also it appeareth that the certainty of this holy doctrine dependeth not on mens record, though the constancy of Martyrs and other godly men giue comfort vnto vs. For albeit the Testimony of the Saintes too doth concur, as a lesse principal proofe, vnto our confirmation: yet in their examples is seene a far other, euē the testimony of God himself, who strengtheth and comforteth them, so that they are ready to sustaine any thing for his name sake. Neither ought that to moue vs a whit if other sectes also tel vs of their Martyrs. For first they are far behind that number of Martyrs, which the Church

11 The confession and constancy of Martyrs. 1 Obiection. Doth the certainnie of doctrine depēd of men?

2 Obiection. Others are Martyrs also.

Answere. They differ.

Church hath. Againe there is not that alacritie and cheerfulnes found in them, in suffering punishmentes, which is in most of the martyrs of Christ, so that it may easily appeare that they neuer feele that security of conscience, and ioie of hart in God, which the Godly feele. And thirdly, which is chiefely to bee considered, the defenders of wicked doctrine suffer, as being conuicted of their errors. But the godly, no falshood being shewed in their confession, are Tyrannically by their persecutors drawen vnto punishment, whereas the persecutors themselues are conuicted of their impiety and iniurie, euen as the Lord promiseth. *I wil giue you a mouth and wisedome where-against al your aduersaries shal not bee able to speak or resist.* Wherefore albeit sometimes some men suffer for their doctrine, the certainty whereof they are not able to confirme neither to themselues, nor to others: yet doe they it not fenced by any diuine strength and comfort, but being blinded by their owne stubburnes or pride, and the illusions of the Diuel they run headlong to destruction: contrariwise, it is saied of the godlies Martyrdome: Philip. 1. *It is giuẽ vnto you for Christ, not onely to beleeue in him, but to suffer for his sake.*

12 The godlines and holines of those, of whom the sacred Scriptures haue been written, and who truely embrace this doctrine.

13 Their plaine dealing in detesting of vices.

13 Their ingenuitie and plaine dealing in opening faults committed either by them or theirs, whom the holy ghost hath vsed in committing this doctrine to writing.

14 The Testimonie of the holy Ghost.

14 The testimonie of the holy Ghost which crieth in the hartes of the godly, Abba father. This testimonie doth not onely prooue (which all the former also do) but it perswadeth too. For faith is nothing els, then a firme assent, by which wee agree vnto all the woord of God deliuered vnto vs, and a confidence, by which euery one of vs do know & resolue, that God, according vnto the tenor of this Scripture, is mercifull & good vnto vs. Which confidence there followeth ioyfulnes resting in God, and calling on him, with an assured hope of obtaining those good things, which according to the preseript of his woord wee begge of him. Nowe that both of these, that is, both this assent or assurance of our doctrine, and the liuely consolation which thence

thence springeth, neither do rest vpon the testimony of mẽ nor of any creature, but is inflamed and strengthned by no other doctrine then of the Prophets and Apostles, read, heard and meditated of by them: this euery one of the godly through a liuely and certain feeling of their hearts haue experience of. This spirit therefore God adioyneth as a witnes vnto his woord. Esai. 19. *This is my couenant with them, saith the Lord, my spirite that is vpon thee, and my woordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out out of the mouth of thy seed, saith the Lord, from henceforth euen for euer.*

This spirite also Christ promiseth as the chiefe witnesse of his doctrine vnto his Disciples: Iohn. cap. 15. *When the comforter shall come, hee shall beare witnes of mee.* And cap. 16. *When he is come which is the spirit of truth, hee will lead you into all truth: for hee shall not speake of himselfe, but whatsoeuer hee shal heare shal hee speake, and hee wil shew you the things to come. Hee shall glorify mee: for hee shall receiue of mine, and shall shew it vnto you.* To this witnes do the Apostles appeal, as beeing the chiefe, and alone sufficient. The Apostle Paul 2. Cor. 1. *And it is God which stablisheth vs with you in Christ: who hath also sealed vs, and hath giuen the earnest of the spirit in our hartes.* And 1. Thes. 1. *For our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance.* And 1. Iohn. 2. *But yee haue an ointment from him that is holie, and yee haue knowen al thinges.* Wherefore wee must euer remember this, that by the alone witnes of the holy spirite wee are mooued forcibly in our harts, to beleeue the Scripture, and to submit our selues vnto it as vnto the voice of God: and that by al the other before alleadged Testimonies al men indeed are conuicted, and the godlie also profitably confirmed, but no man is turned vnto God thereby, without the spirit witnessing within him.

For whenas he once breedeth this most assured persuasion in our mindes, that the doctrine which is conteined in the holy Bible is of a truth the wil of God, & worketh that comfort and change of our minds and harts, which is promised and taught in this booke: by our experience and feeling it is so confirmed, that while this remaineth within vs, though al Angels & men should say contrarie, yet we would

beleeue

Obiection. The scripture beareth witnes of the spirit: therefore the spirit not of it.

beleeue this to be the voice of God: but if that remaine not or be not in vs, though al should say it, yet we would not beleeue it. Neither doth not the spirit therefore establish the autoritie of the Scripture, because we are to examine what the spirit speaketh within vs by the rule of the Scripture; for before that this is done of vs, the spirite himselfe declareth vnto vs, that the Scripture is the word of God and inspired by him, & that he wil teach vs nothing in our hartes, which is not agreeable vnto that Testimonie before set downe of him in the Scripture. And if this be not first most certainlie persuaded vs of the spirit himselfe: we will neuer recal our opinions of God & his worship to the Scripture, as the onelie rule to trie them by. Now then after it is declared vnto vs by diuine inspiration, that the Scripture is a sufficient witnes of that diuine Reuelation in our harts, then at length do we find our selues to be confirmed by the mutual Testimonie of the same spirite in the Scripture and in our harts, and we beleeue the Scripture affirming of it selfe, that *it was deliuered by diuine inspiration to the holie men of God* as it said, 2 Tim. 3. and 2. Pet. 1.

Answere.

Of The Fovrth qvestion.

For what cause no doctrine beside the holy Scripture is to be receaued in the Church. The scripture is of God; therefore the rule of faith.

WHEREAS it appeareth vnto vs that it is the woorde of God, which the Prophets and Apostles haue left in writing: there is no man which doth not see, that the Scripture must bee the rule and squire, by which all thinges which are taught and done in the church, must be tried. Now all thinges, of which there vseth to arise questions in the Christian Church, doe appertaine either vnto doctrine, or vnto discipline and ceremonies. That the word of God ought to be the rule vnto both sorts, it is out of doubt. But in this place wee speake of the doctrine of the church, which consisteth in the sentences and decrees, which wee are bound by the commandement of God to beleeue or obey: and therefore they can not bee chaunged, by the autoritie of any creature: & they are

are become obnoxious vnto the wrath of God, whosoeuer submit not themselues in faith and obedience vnto them. To these decrees and preceptes the Papists addemany sentences, which not onely are no where deliuered in the Scripture, but are repugnant vnto it; and they contend, that the Church or the Bishops haue autoritie of decreeing: yea contrarie and besides the Scripture, what the Church must beleeue or doe: and that mens consciences are bound by those decrees no lesse than by the woordes of the holy Scripture to beleeue or obey. Contrariwise wee beleeue and confesse, that no doctrine is to bee proposed vnto the Church, not onely if it bee repugnant vnto the holie Scripture, but if it bee not conteined in it.

The difference of the Scripture, & of other mens opinios

And whatsoeuer either is not by the expresse testimony of the holie Scripture deliuered, or doth not consequently follow out of the woordes of the Scripture rightly vnderstood, that wee hold may bee without any hurt or conscience beleeued, or not beleeued, chaunged, abrogated, and omitted. For wee must euer hold a necessarie difference betweene the bookes of the Prophets and Apostles, and the writinges and doctrine of others in the Church: first, that the Scripture onely neither hath, nor can haue anie error in anie matter; other teachers both maie erre, and oftentimes also doe er, when they depart from the written woord of God. Againe, that the Scriptures are beleeued on their own word, because we know that God speaketh with vs in them: others haue credit, not because themselues say so, but because the scripture witnesseth so, neither a whit more than they can proue by the Scripture. Wherefore we doe not reiect others doctrine and labors in the Church: but onely setting them in their owne place, we submit them vnto the rule of Gods word. This doctrine first is deliuered of God himselfe, and that not in one place onely of the Scripture: as Deut. 4. *Yon shal not ad vnto the word which I speak vnto you, neither shal you take away frō it.* And in the last Chapter of the Apocalyps: *I protest vnto euerie man, that heareth the words of the Prophesie of this book, if any man shal ad vnto these things, God shal adde vnto him the plagues that are written in this book. And if anie man shal diminish of the words &c.* Neither onely by these wordes is forbidden, that

1 The Scripture only is of it selfe to be beleeued, and the rule of faith.

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no false things & openly repugnant to the written woord be added to the doctrine of the church, but also that no vncertaine things, or things not appertaining vnto it be mingled therewith. For it is not in the power of any creature to pronounce what we are to thinke of God and his will: but this is onely to bee learned out of that which is disclosed in his woord. And therefore the men of Berœa are commended, Act. 17. *Who searched the Scriptures daily whether those things were so.*

2 Faith is grounded only of the word.

Secondly, faith, which is spoken of in the Church, is a part of diuine worship, that is, the sure assent, by which wee embrace euery word of God deliuered vnto vs, because it is impossible for vs to be deceiued by it if we vnderstand it aright. Further also, that it may breed in vs a true woorshipping of God and comfort of our soules, it must stand sure and immoueable against temptations. But there is no certain doctrine cõcerning God & religion besides that which is knowen to be reuealed in his woord. We may not therefore giue the honor which is due vnto God, vnto men: neither may wee go from certain thinges vnto vncertaine, but cleaue onely to the woord of God in the doctrine concerning religion: and therefore humane decrees must not bee accounted amongst those preceptes which wee are to embrace by faith. *Faith commeth by hearing, hearing by the word of God, &c.*

3 Things necessary to be beleeued or done are part of diuine worship: But things not prescribed are not part of diuine worship. Therefore they are not necessarie.

Thirdly, for so much as the woorship of God is a woorke commaunded of God, perfourmed by faith, to this ende principallie, that God may bee honored: it is manifest that to beleeue and doe those things, which can not bee denied or omitted without offending of God, is the woorship of God: and contrariwise that God can not bee woorshipped, but by the prescript of his will, both the consciences of al men, and God himselfe in his holy woord doth testify: as Esai. 29. and Matt. 15. *In vain do they woorship mee who teach the doctrines and commaundementes of men.* It is as wicked therfore to number those things which are not expressed in the woord of God, amongest those which are necessarie to bee beleeued and done in matters of religion: as it is vnlawful for any creature to thrust vpon God that woorship, which himselfe neuer required.

Fourthly

4 The Scripture is sufficient.

Fourthlie, there cannot be anie thing added of men vnto his doctrine without great iniurie and contumelie done vnto the holy Scripture. For if other thinges besides these which are written, are necessarie to the perfection of true Religion; then doth not the Scripture shew the perfect maner of worshipping God, & of attaining to Saluation, which fighteth with the plaine words of Scripture, which affirme that God hath opened vnto vs in his word as much as hee would haue vs know in this life, concerning his wil towards vs, as Christ saith Iohn. 15. *All thinges which I haue hard of my father I haue made knowen vnto you.* And Paul Act. 20. *I haue kept nothing back, but haue shewed you al the counsaile of God.* And 2. Tim. 3. *Knowing that thou hast knowē the holie Scriptures from a Childe which are able to make thee wise vnto Saluation through the faith which is in Christ Iesus. For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct & to instruct in righteousnes.*

5 Other Doctors may erre in the Prophets and Apostles cannot; therefore they are tied to these.

Fiftly, we are to consider the degrees of them who teach in the Church. For therefore is the authoritie of the Prophets and Apostles far higher, then of other Ministers of the Church: because God called thē immediatly, to declare his will vnto other men, and adorned them with Testimonies of miracles and other thinges, by which hee witnessed that he did so lighten and guide their minds with his spirit, that he suffered them to erre in no one point of doctrine: other ministers are called by men, and may erre, and doe erre, when they depart from the doctrine of the Prophets and Apostles. Wherefore the Apostle Paul, Ephe. 2. saieth: *That the Church is builded vpon the foundation of the Prophets and Apostles.* And 1. Cor. 3. *That hee had laied the foundation, and other then that could no man lay: others build vpon it gold, siluer, precious stones, wood, hay, stubble.* Now it is manifest that they, who may err, ought to be tied vnto their doctrine, who are warranted by the testimonies of God that they can not erre. Wherefore all other teachers in the Church must not bring any new point of doctrine, but onely propound and expound those thinges vnto the Church, which are deliuered by the Prophets and Apostles.

For these causes therefore doth the whole auncient Church with great consent submit it selfe vnto the rule of

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the sacred Scriptures: whose autoritie yet ought of right to bee somewhat greater than theese men, who both in woords and deedes fight against this opinion. Basil in his Sermon of the confession of faith, saieth: *that it is a falling from the faith, and a fault of pride, either not to admit those thinges which are writte in the holie Scriptures, or to add any thing to them.* And August. in his third Epistle: *For neither ought wee to account of euery ones discourses, though they bee catholick and worthy men, as of the canonical scriptures, that it may not bee lawfull for vs, without impairing the reuerence, which wee owe to those men, to dislike and refuse any thing in their writinges, if peraduenture we shall find that they haue thought otherwise the the Scripture hath, as it is by God disposed vnderstood either of others, or of our selues.* And Epist. 112. *If ought be confirmed by the plain autoritie of the diuine Scriptures, of those, which are called in the Church canonical, wee must without any doubting beleeue it: as for other testimonies, by which any thing is moued to bee beleeued, thou maist chuse whether thou wilt beleeue the or no.* But against these testimonies of the Scriptures & the auncient church the aduersaries of the truth contend, that besides the doctrine, which is comprised in the holy Bible, other decrees also, made by the autoritie of the Church, are no lesse vnchangeable, and necessarie to saluation, then the oracles Propheticall and Apostolick. And that they may not without some shew and pretence take vpon them this autority of decreeing what they list, besides and contrary vnto the Scripture: they alleage places of Scripture, in which some writinges of the Prophets and Apostles are mentioned: which are not come to our handes: as Num. 21. is named *the Book of the warres of the Lord.* Ios. 10. *The Booke of the iust.* And often in the books of Kings, *The Booke of the Chronicles of the Kings of Iuda.* In the Epistle catholicke of Iude, are alleaged, *the prophecie of Enoch, and the storie of the bodie of Moses:* And lastly the Apostle Paul, 1. Cor. 5. and Eph. 3. *maketh mention of his Epistles, which now the Church hath not.* Hence therefore these men will conclude, that the doctrine of the sacred Scripture is maimed, and that therefore the defect hereof must be supplied by the Church. But first of all concerning the holie Scripture we are to know, that so much thereof hath beene preserued of God for vs, as was necessarie and profitable for

Obiections of the Papistes.

1 Obiection. The scripture doth not remaine perfect.

for the doctrine and comfort of the Church: euen as Iohn witnesseth: *that Iesus did many thinges before his disciples, which are not written in the storie of the Gospel. And that these thinges, which are extant, were written, that wee might beleeue that Iesus is the Christ the Sonne of God, and that beleeuing wee might haue life euerlasting in his name.* Furthermore, concerning doctrine and precepts, albeit some thinges written by the Apostles be not extant, what soeuer yet of necessarie doctrine was in them, it is certaine that it is contained in those, which we haue: both because that Paul in both places doth repeate that which hee hath written in those Epistles: and also because it hath bin before shewed that God hath deliuered the whole doctrine of our saluation, in the Scripture, which is extant, and wil preserue it vnto the ende of the world.

1 As much of the history as is sufficient, doth remain. Iohn. 21.

2 The holy Scriptures is perfect in sense, though not in words.

They bring other places also, by which they indeuour to gather, that Christ & his Apostles did deliuer some things vnto the Churches by mouth, which are not comprised in the writings of the Apostles. As Mat. 28. where Christ sendeth his Apostles to preach: Iohn. 16. *I haue yet many things to say vnto you, but you cannot beare them now.* Act. 16. *Paul and Timothy deliuered vnto the Churches the decrees to keepe, ordained by the Apostles, and elders, which were at Ierusalem.* 1. Cor. 11. *I wil order other things when I come.* 2. Thes. 2. *Keepe the instructions, which you haue beene taught either by word, or by our Epistle.* And cap. 3. *Withdrawe your selues from euerie brother which walketh not after the instruction, which he receaued of vs.* And in the 2. and 3. Epistles of Iohn. *I haue many things to write vnto you: but I would not by paper and incke, but I trust to come vnto you and speake mouth to mouth.* And Paul chargeth Timothie to keep that *which was committed vnto him, and to commit those things, which he had heard of him, to men fit to teach.* Lastly they saie, *That before the bookes either of the olde or new Testament were written, the doctrine was deliuered vnto the Church by mouth.* But neither the Prophets, nor Christ, nor the Apostles haue deliuered any other precepts by mouth, then those which are written: And if they ordained any ceremonial thinges in the Churches, which they committed not to writing, neither were they contrarie to these which are written, neither ouermany, or vnprofitable, neither put on them with an opinion of

2 Obiection. Some thinges were spoken by word of mouth.

1 Tim. 6. Tit. 1. and 3.

on of neceſſitie. For neither was there any other Goſpel, from the beginning, neither did Chriſt command anie other to be preached, then that which we haue written. Neither were thoſe things any other which the Apoſtles then could not beare through infirmitie, then the ſelfeſame which the Lord had taught them before, which the ſpirite ſhould cal into their minds and expound vnto them, which themſelues afterwards did deliuer in writing to the church; neither were they otherwiſe then ſutable to thoſe things, which they had before receaued of the Lord, neither olde wiues tois, ſuch as a great part of the Popiſh traditions are: but the moſt authenticke doctrine of the Goſpel, either vnknowen, or repugnant vnto the reaſon and wit of man. But what Paul in the Acts *is ſaid to haue deliuered vnto the churches* is there expreſſed, *euen the decree of the counſel of Ieruſalem, concerning blood, ſtrangled, and things offered to idols*. Vnto the Corinthians *hee promiſeth that he will take order for matters of ceremonies euen ſuch as appertained to the miniſtring of the Lords Supper. Now by the inſtructions which he ſpeaketh of to the Theſſalonians, he vnderſtandeth, not anie Lawes concerning ceremonies, but the whole doctrine of the Goſpel, which he had taught euen the ſelfeſame both by word and writing: which hee had committed to Timothie: and by the declaring of which mouth to mouth, Iohn promiſeth to bring true ioie vnto his auditours.* But bee it that Paul ſpake neuer ſo much *of keeping traditions, or ordinances which were not written*, as 1. Cor. 11. when hee ſaith, *Now brethren, I command you, that you keepe the ordinances, as I deliuered them vnto you:* yet ſhould not the aduerſaries therefore obtaine, *that their traditions either are to be kept, or are Apoſtolicke*, whereas moſt of them are ſingularly repugnant to the Apoſtles doctrine; neither yet that there were more ordinances then in the Church, then are written, ſince that the Apoſtles did ordaine no rites, by which the conſciences of men ſhould be bound.

3 Obiection. That the Apoſtles haue decreed againſt and beſides the Scripture. Tit. 1.

They alleadge farther the practiſe and *examples of the Apoſtles*, as if they did make anie ordinances or Lawes either beſides or againſt the Scripture: as when Paul ordaineth manie things *of chooſing Biſhops and Deacons, of widowes, of women to be couered and to conteine themſelues in ſilence, of not deuorcing the husband, if he bee an infidel, of controuerſies betweene Chriſtians*

Chriſtians. But theſe men remember not that their authority is not equal vnto the Apoſtles authoritie: neither conſider they that there is nothing in all theſe thinges appointed of Paul, which is not agreeable to the reſt of the word of God contained in writing, and that manie of thoſe things which they alleadge is comprehended in the commandements of the Decalog. More triſling is it, that they faie *the forme of Baptiſme appointed by Chriſt was changed by the Apoſtles, becauſe it is reade in the Acts. 2. 8. and 19. that they Baptiſed in the name of Ieſus Chriſt*. For in thoſe places not *the forme of Baptiſm*, but the vſe is declared, that is, *that men were baptiſed, for to teſtifie* that they did belong to Chriſt. Neither yet *by the example of the Apoſtles, who interdicted the Churches thinges offered to idols, blood, and that which was ſtrangled, is it lawful for Councels and Biſhops to make decrees and Lawes to tie mens conſciences*. For firſt, here againe there muſt needs be reteined a difference betweene the Apoſtles by whom God opened his wil vnto men (whereupon they alſo ſaie, *It ſeemed good to the holie Ghoſt and to vs*) and other miniſters of the Church, who are tied vnto the Apoſtles doctrine. Further, as cōcerning this decree of the Apoſtles, they decreed nothing elſe, then what the rule of charitie commaundeth, which at all times would haue; *that in things indifferent men ſhould deale without offence*.

1 Tim. 3.
1 Cor. 11.
1 Cor. 14.
1 Cor. 7.
1 Cor. 6.

1 Anſwere.

Now if they vrge, *that theſe ordinances are called neceſſary*: againe it doth not thereupon follow, that the traditions of Biſhops are neceſſarie, eſpecially ſuch as are the Biſhops of Rome. Then, that neceſſity, whereof the Apoſtles ſpeak, was neither to laſt continually, neither did it binde conſciences for feare of the wrath of God, if theſe things were not obſerued: but it dured but for a time, for their infirmity who were conuerted, from Iudaiſme to Chriſt, or were to be conuerted, as Paul doth at large teach, 1. Cor. 10.

4 Obiection. Preſent examples. I

To theſe they ad *the examples of the Church, whom they ſay euen from the Apoſtles to theſe verie times to haue beleeued and obſerued ſome thinges, not onelie not deliuered in the Scripture, but contrarie to the Scripture. They bring forth the ſelfeſame decree of Ieruſalem, concerning things offered to idols, and blood: which being made of the Apoſtles, and expreſly ſet downe in the Scripture, was yet aboliſhed by the Church*. But it hath bin al-

ready said, that that constitution was made, not that it should last for euer, but for a time, for a certaine cause, cuẽ for the infirmitie of the Church, which was gathered from among the Iewes: and after that cause ceased, that ordinance taketh place no longer. Neither yet did it at that time fetter mens consciences, as if the worshipping or offending of God did lie in it: wherefore the abrogating of it is not contrarie, but doth verie well agree with it. To these
2 also they recken *the obseruing of the Lords Daie*. We tiulie as we doe beleeue this to be *an Apostolick tradition*, & perceaue it to be profitable, and a farre other maner of one, then for the most part they are, which they would faine thrust vpon vs vnder the Apostles name: so we doe not put anie worship of God to consist in this thing, but know it to be left arbitrarie vnto the Church. Euen as Colosse. 2. it is said, *Let no man*
3 *condemne you in respect of a holie daie*. But they affirme also that *some things not written are beleeued, which yet to call in question, we our selues confesse to be vnlawful: as, That infantes are to be baptised: That Christ descended into Hel: That the Sonne of God is cõsubstantial vnto the eternal father*. But they are too impudent, if they take vnto themselues a licence of hatching newe opinions, because the Church, for to expound the meaning of the Scripture, vseth some where wordes, which are not extãt in the Scripture. But impious are they & blasphemous, if they saie the doctrine it self, which the Church professeth in these wordes, is not extant in the Scriptures.

¶ Obiection. The holie Ghost is to teach the Church, therfore not the Scripture

They say also, *that the holy Ghost is promised the Church, that it may teach those things, which ar not deliuered in the Scriptures:* as Iohn. 14. *But the cõforter, which is the holy Ghost, whõ the father shal send in my name, he shal teach you al things*. And cap. 16. *whẽ the spirit of truth shal come, he shal lead you into al truth*. But here they maliciously omit that which is added: *And shal bring all*
1 *things to your remembrance, which I haue told you*. Again, *He shal beare witnes of me*. Again, *He wil reproue the world of sin, of righteousnes & of iudgement*. Again, *He shal glorify me, for he shal re-*
2 *ceiue of mine, & shall shew it vnto you*. For out of these it is manifest that the holy Ghost should speake nothing, but that which was writtẽ in the Gospel, & Christ himself had before time taught his disciples: so far is it that he should bring any thing contrary to thẽ. For neither can he dissent frõ Christ,

nor

nor frõ himself. So also, when they alleadge that of Ier. 31. *I will put my Lawe in their inward partes, and in their harts will I write it*. And 2. Cor. 3. *Ye are the Epistle of Christ written not with inke, but with the spirit of the liuing God: not in tables of stone, but in fleshie tables of the hart*: they doe not marke, that the spirite cannot speake in mens hearts contrarie vnto these things, which he reuealed in the Scripture: neither would God write anie other Law, in mens harts, but that which is alreadie reuealed and written: and that therefore the Apostle Paul opposeth not the matter written, but the manner of writing in tables and hearts, one against another: for because that the same was written in both, but there with ink, and here with the spirit of God. It hath lesse colour, which they goe about to builde out of that place to the Philippians, cap. 3. *If you be otherwise minded, God shall reueile euen the same vnto you*: If therefore, saie they, the Church think anie thing different from the written woorde, that proceedeth from the holie Ghost. For the Apostle comforteth and cõfirmeth the godly, that albeit they did not vnderstãd somewhat of that which there hee had written, or were of another iudgement in it: yet that hereafter they should bee taught it of God, and should know those things to bee true, which he had written. Whenas therefore it is denied that the holy Ghost reuealeth any thing diuers from that which is written: the rule & maistership of the spirit in the Church is not taken awaie, but the same spirit is matched with him selfe, that is with the rule of Scripture, least those thinges should be thrust vpon vs vnder his name, which are not his. 3

Further they make their boast that the Church cannot
¶ Obiection. The Church doth not erre
erre: and that therefore the decrees of the Church are of equall autoritie with the holie Scripture: because the Church is ruled by the same spirite, by which the Scripture is inspired: euen as it is promised, Matth. 18. *If two of you shall agree in earth vpon any thing, whatsoeuer they shal desire, it shal be giuen them of my Father which is in heauen. For where two or three are gathered in my name, there am I in the middest of them*. And cap. 28. *I am with you alway vnto the end of the world*. So, 1. Ioh. 2. *Ye haue anointment from him that is holy, and yee know all thinges*: Likewise, *The anointing which yee receaued of him, dwelleth in you: and yee needе not that any man teach you: But as*

the same annointing teacheth you of all thinges, and it is true, and is not lying, and as it taught you, yee shall abide in him. But first of all wee know that it is the true Church onely, which erreth not, and is ruled by the holy spirite, which is gathered in the name of Christ, that is, which heareth and followeth the voice of the Sonne of God: And therefore these things doe nothing appertain to a wicked multitude, which openlie maintaineth doctrine contrary to the Gospel, though it neuer so much vaunt of the Churches name, yea and beareth sway and rule in the Church: according to that which is said, *To him that hath shal bee giuen: But from him that hath not, euen that which hee seemeth to haue, shall bee taken away. So did the Pharisees, and Sadduces amongst the Israelits erre, not knowing the scriptures:* neither were they the true Church, though they seated vpon the name and place of it. Secondly: the true Church indeede erreth not vniuersallie. For alwaies the light of the truth, especially concerning the foundation of doctrine, is preserued in some mens minds: wherupon the Church is called *the pillar and ground of truth.* But yet neuertheles some also of the godly oftentimes fall into errors through ignorance and infirmitie: yet so, that they hold the foundation, neither doe they defend their erronious opinions contrarie to their conscience, and at length they forsake them, euen as it is said: *If anie man builde vpon this foundation gold, siluer, &c.* And Philip.3. *If yee bee otherwise minded, God shal reueile euen the same vnto you.* Last of al, *there is giuen vnto euery man grace according vnto the measure of the gift of Christ.* And *the spirit distributeth to euerie man seuerallie as he will.* The Apostles before they had receiued the holie Ghost at Whitsontide, were the liuely members of the Church: yet erred they concerning the kingdom & office of the Messias.

1 Answere. The true Church. Mat.13. Mar.4. Luk.8.

2 Answere. Vniuersallie.

1 Cor.3. Ephes.4. 1 Cor.12

There were of the Chiliasts opinion great men in the Church, as Papias, Irenæus, Apollinarius, Tertullian, Victorinus, Lactantius, Methodius, Martyr. And therefore, although the Church er not vniuersallie: yet oftentimes some of her members erre, when as they swarue from the woord: which God suffereth not seldome to happen vnto them, for to keepe vs, beeing warned of our weakenes and blindnes, in modestie, and his true feare, and in daily inuocating of him; and withal to teach vs, that the truth of doctrine is not to bee

be measured by the title of the church, but by the woord deliuered of him by the handes of the Prophets and Apostles: as it is said: *Thy woord, O Lord, is a lanterne vnto my feet, and a light vnto my pathes.* Likewise 1 Tim.6. *Keepe that which is committed vnto thee, and auoid profane and vaine bablinges.* Psalm. 119.

This ground beeing once laied, that so far foorth the Church erreth not, as it doth not swarue from the written woord of God, it is easy to answere to that which they make shew of to the contrarie; that the Church is ruled by Bishops, and therefore must obey them: as it is saied, Act. cap.20. *Take heede vnto all the flocke whereof the holy Ghost hath made you ouerseers, to gouerne the Church of God.* And Mat.18. *If hee refuse to heare the Church, let him bee vnto thee as an heathen man, and a Publicane.* Luc. 10. *Hee that heareth you, heareth mee: and hee that despiseth you, despiseth mee.* And to the Hebrewes 13. *Obey those who beare rule ouer you.* For both they must rule, and the Church must obey them, according vnto the prescript of Gods woord: as it is said, *If any man preach any other doctrine, let him bee accursed.* Whatsoeuer therfore the ministers propound out of the woord of God vnto the Church, wee must of necessitie obey it; that which the Lord teacheth Matt. 23. 2. when hee saieth, *The Scribes & the Pharisees sit in Moyses chaire. All therefore whatsoeuer they bid you obserue, that obserue and doe.* For they sit in Moses chaire, who teach Moses doctrine in the Church. If also they ordaine any thinges indifferent and of a middle sort, which are profitable, these also are to be obserued for maintaining of order, and auoiding of offence. But if they require vs to beleeue or obserue thinges repugnant to the woord of God, or thinges that are in their owne nature indifferent, with putting an opinion of necessitie in them, and of woorshipping of God, they sit no longer in Moses chaire, but in the chaire of scorners: and of them it is said, *The sheepe heard them not.* Likewise 1.Tim.4. *In the latter times some shall depart from the faith, and shal giue heed vnto the spirites of error.* And that the decrees of the Bishops also are not to bee receaued among the precepts and decrees of the Church, is confirmed by the example of the ciuill magistrate, whose iust & good Lawes binde the cõsciences of the subiects. For the dull multitude of the examples consisteth in that, that

7 Obiection. The Church ought to obey Bishops by the commandement of God.

Aunswere. Necessarilie in those things which belong to the ministery: frebids traditions. Gal.1.

Iohn.10.

1 Inst.

God himselfe by expresse woorde hath decreed a necessitie of obedience to the Lawes and commandements of the ciuil magistrate, which are not repugnant vnto his Law: but hath giuen a liberty of conscience in traditions of the Church: so that he pronounceth himselfe to be angrie with him, who obeieth not ciuil magistrats, as long as they command nothing repugnant to his Lawes: but not with them, which without offence do contrarie to the constitutions of Bishops. For of the magistrate it is said, Rom. 13. *We must obey him for conscience sake*. But of thinges indifferent in the Church, Coloss. 2. *Let no man condemne you in meat or drink, or in respect of a holy daie*. Likewise, Gal. 5. *Stand fast in the liberty, wherewith Christ hath made vs free*. Now if againe they reply, *that the office of Bishops is aboue the ciuil power, and therefore hath greater force, then that, to bind men to obey*: first, we graunt, that more obedience is due vnto the superior power then to the inferior, as long as it commaundeth nothing contrarie to Gods woorde. As long therefore as the ministers propound the word of God vnto the Church, and for auoiding of offence, commaund such thinges to be obserued as appertaine to decencie and order, they do not now offend against them, but against God, whosoeuer obey them not. But if they require their lawes concerning thinges indifferent to be obserued with putting an opinion of necessitie in them and of the worship of God, and do make them necessarie, when there is no danger of offence to ensue; Because this charge is contrarie to the word of God, no obedience is due vnto it. Further, *we confesse that greater obedience is due vnto the superiour power in those things*, in which it is superiour, that is, in which God would haue other powers to obey it. But the ministerial power is superiour vnto the ciuil in those things, which belong properly vnto the ministerie, that is, which are of God deliuered, commaunded, and committed vnto the ministers, that by them they may bee declared vnto the Church. But of matters indifferent, concerning which nothing is either commanded or forbidden of God, the ciuil power is superiour, by reason of the authoritie, which God in these matters hath giuen vnto the ciuil magistrate, and not to the ministers of the Church.

But against this they returne againe: *That wee also doe alledge*

1 Instance. The magistrate doth bind the consciences ther fore Bishops.

2 Instance. The higher power doth more bind.

2 Answere.

2

8 Obiection.

ledge the Testimonies of councels & fathers in confirming the doctrine of the Church: which were but in vaine for vs to doe, if their sentences had not the force and authoritie of Ecclesiastical doctrine.

Fathers and councels alledged.

But we neither bring nor receiue the Testimonies of the ancient Church with that mind, as if without the authority of the holie Scripture, they were sufficient for confirmation of anie point of doctrine. Neither yet is the regard had of them in vaine. For both they which are rightlie minded, after they are instructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a Testimonie of lower degree: and they which attribute more authoritie vnto them then they should, or abuse their sayings against the trueth, are very wel refuted by the testimonie of them, whom they haue made their iudges.

9 Obiection. Traditions are order. 1 Cor. 14.

Also they say: *That order & decencie in the Church is necessary by the commandement of God, according as it is said, Let all thinges be done comelie and in order. For God is not the author of confusion. Now the order and discipline of the Church doth a great part consist in traditions Ecclesiasticall, wherefore they conclude that by the violating of these, mens consciences are wounded, and God offended.*

Answere. Of mere particulars there is no concluding.

But as God commaundeth some order to be appointed and kept in the Church, so hath he giuen a double libertie in it vnto his Church: first that it be arbitrarie for the Church to appoint as may bee most commodious for it, what order shal be in euerie place and at euery time obserued. Then, that also after any thing is certainelie ordained, it may be kept or not kept without hurt of conscience both of the whole Church, and of euerie one of the godly, if there bee no danger of offence. For it is necessarie that euer a difference be put betwixt the commaundements of God, by the obseruing whereof God is worshipped, and offended by the breaking of them; and those things, which God hath left to men to appoint, neither is worshipped or offended, as himselfe pronounceth, either by the altering or omitting of them, so long as there is no cause or danger of offence. And the same Apostle, who *commandeth all things to be done comelie and in order, willeth vs to stand fast in the liberty wherewith Christ hath made vs free, and that we should bee condemned of no man in meate or drink, or in respect of an holy day.*

Gal. 5.

Wherefore not they, who without contempt of diuine thinges

things, or wantonnes, or danger of offence, doe something otherwise in these things then is appointed, but they rather offend against the commaundement of God, concerning keeping order, who either woulde haue no order in the Church, or trouble that which is wel appointed.

10 Obiectiō. Obscure things do not suffice without interpretation. Aunswere. The minor is false, if they respect the ground.

These men find fault also with the obscuritie of the holy Scriptures, which they proue both by exāples of hard places of Scripture, & also out of the second epistle of Peter cap. 3. where it is said: *That there are some thinges hard to be vnderstood in the epistles of Paul. And therefore, since that thinges darckly spoken, without they bee expounded, can not suffice to perfect and wholesome doctrine, they vrge that the interpretation of the Church also is necessarily to bee receaued with the Scripture.*

But here aboue all thinges they iniurie the holie Ghost, ascribing darkenes & obscuritie vnto him, who of purpose endeauoured to applie himselfe in simplicitie of speech to the capacitie of the common people, and the rudest. For those thinges which appertaine to the ground of doctrine, which is necessarie to be knowen of all, as are the articles of our beleefe, the tenne commaundementes: they are so plainly recited, so often repeated, so plentifully expounded in the Scriptures, that they are open and easie to any, but to him who will not learne: euen as the 119. Psalm teacheth, *Where the worde of the Lord is called a Lanterne to our feete, and a light to our pathes.* Againe, *The enterance into thy wordes sheweth light, and giueth vnderstanding to the simple.* And 2. Peter 1. *The worde of the Prophets is called a light shining in a darke place. To which yee doe well*, saith hee, *that yee take heede as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hartes.* And Salomon in the first of the Prouerbes, affirmeth, *that hee writeth to giue the simple sharpnesse of witte, and to the child knowledge and discretion*: Again, *that wisedome crieth without, & vttereth her voice in the streetes.* Paul also 1. Cor. 1. saith, *that Christ sent him to preach the Gospell not with wisedome of wordes, least the crosse of Christ should be made of none effect.* The ground therefore and summe of doctrine is not obscure, except it bee vnto the reprobates, who contemne the truth, or stubburnlie reiect it: as the Apostle saith, 2. Cor. 4. *If our Gospell bee hid, it is hid to them that are lost: in whom the God of this*

1 Instance. The ground of doctrine is vnknown to manie.

this world hath blinded their mindes, that is, of the infidels, that the light of the glorious Gospell of Christ should not shine vnto thē. And the prophet Esai. 65. and the Apostle, Rom. 10. *All the day long haue I stretched foorth my handes to a disobedient and gainsaying people.* And Psalm. 36. *The wordes of his mouth are iniquitie and deceite: he hath left off to vnderstand and to doe good.* And Mat. 11. *I giue thee thankes, o Father, Lord of Heauen and Earth, because thou hast hidde these thinges from the wise men, and men of vnderstanding, and hast opened them vnto babes.*

Now if they replie againe: *that diuine matters are hard and obscure to all men*, as it is said, 1. Cor. 2. *The naturall man perceiueth not the thinges of the spirit of God: for they are foolishnesse vnto him: neither can he know thē because they are spiritually discerned*: they should first haue called to mind, that this ignorance and hardnes riseth not of the obscuritie of the scripture, but of the blindnes of mans mind: and furthermore, that this obscuritie, since in verie deed it is not in the Scripture, but seemeth to bee the fault of our nature, doth not alwaies remaine in those who are regenerate, but is remoued from them by the illumination of the holie Spirite, according to those sayinges, Luc. 8. *It is giuen vnto you to know the secrets of the kingdome of God, but to others in parables, that when they see, they should not see: & when they heare, they should not vnderstand.* And 2. Cor. 3. *Vntil this day when Moses is read, the vaile is laid ouer their hartes. Neuertheless when their hart shall be turned vnto the Lord, the vaile shalbe taken away.* From this verie place may we easily refute that which they obiect: *That wee our selues, in that that we say the Scripture hath not bin vnderstood for these many ages in the Popish Church, do confesse the obscuritie of it.* For the ignorance, which hath bin from the beginning of the world, and shall bee to the end, in the aduersaries of the truth, is not to bee imputed to the obscuritie of the Scriptures, but to their owne peruersnesse, who haue not a desire to know and embrace the truth. As the Apostle saith, 2 Thes. 2. *Because they receiued not the loue of the truth, that they might bee saued, therefore God shall send them strong delusions, that they should beleeue lies.*

2 Instance. Diuine matters are obscure vnto all men.

3 Instance. The Scripture a long time not knowen.

Whereas therefore it appeareth that the ground and summe of doctrine is not obscure: yet wee confesse that there are some places of Scripture, which haue lesse light and

4 Instance. Manie places obscure.

& more difficulty, then others. But first, they are such, that although they were not vnderstood, yet the ground may both stand and be vnderstood. Furthermore the interpretation of these places dependeth not of the autority of m: but the exposition of the is to be sought, by the conference of other places of Scripture, which are more cleare: or if we can not finde it: yet least wee should affirme any vncertaine thing concerning diuine matters, our conscience not satisfying vs in it: wee must suspend our iudgement, vntill God shal open vnto vs some certaine meaning: and in the mean season, wee are to hold those with thankfull mindes, in which God hath left no place of doubting for vs. But when wee answere thus vnto our aduersaries, they rise againe vpon vs out of those thinges which wee grant them. *For because we confesse that some places of Scripture are harder to be vnderstood then others: and that by occasion of the dulnes and slownes of mans minde in learning diuine matters, neither those things which are most cleare, are vnderstood of the people, as the Eunuch of Queene Candaces doth complain: How can I,* saith he, *except I had a guide? And: that the ministerie it selfe was therefore ordained of God in the Church, for that it seemed good vnto the holy ghost to ad for our instruction an exposition of the Scripture, which is done by the voice of the Church.*

To be short, because our selues in writing and teaching doe expound the Scriptures, and do exhort al men to the reading and hearing the exposition thereof: Out of these they conclude, that besides the reading of the Scripture, the interpretation of the Church is necessarie: and that therefore what the Church doth pronounce of the meaning of the Scripture, that is without controuersie to be receaued. But we first confesse *that the interpretation of the scripture is necessarie in the Church*, not for that without this to come vnto the knowledge of heauenly doctrine is simplie impossible, whereas both God is able, when it pleaseth him, to instruct his euen without the Scripture it selfe, much more then without the exposition of his ministers: and the godly learne many thinges out of the Scriptures without interpreters: and of the contrary side except the eies of our mindes be opened by the grace of the holie spirit, heauenly doctrine seemeth alwaies alike obscure vnto vs, whether it be expounded by the word of the Scripture, or of the church: but

1 Instance. Of the necessity of interpretation. Act. 20.

but for that it pleased God to appoint this ordinarie way of instructing vs, and himselfe hath commanded the maintenance and vse of his ministery in the Church, that it should be an instrument, which the holy Ghost might most freelie vse for our saluation. Againe, although *interpretation of scripture* be necessarie, yet this is so far from graunting anie licence vnto the ministers to bring new ordinances into the Church, that nothing doth more tie them to this doctrine alone, which is comprehended in the Scriptures, then this verie function of expounding the Scriptures. For to interpret another mans woordes, is not to faine at our pleasure a meaning either diuers from them or repugnant vnto them: but to render the same meaning and Sentence either in more words, or in more plaine words, or, at least, in such, as may be more fit for their capacitie, whom wee teach: and withal, when there is need, to shew, that this is the mind of the autor, which we affirme to be. Now such an interpretation of Scripture is made by these meanes: that first the phrase be considered, and the proper sense of the woordes found out: then, that the order and coherence of the members or parts of the doctrine, which is conteined in the text of Scripture, be declared: Thirdly, that the doctrine be applied to the vse of the Church, which it hath in confirming true opinions, or refuting errors, in knowing of God and our selues, in exhorting, in comforting, and in directing of our life: as Paul commaundeth, 2. Tim. 2. *Studie to diuide the word of truth eright.* And to. Titus. cap. 1. *A Bishop must holde fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that saie against it.* And wiselie did Epiphanius aduise: *Not al woords of Scripture haue neede to bee allegorized or construed according to a strange sense, but they must be vnderstood as they are: and further they require meditation and sense for the vnderstanding of the drift and purpose of euerie argument.* That is, Al places of scripture are not to be transformed into allegories: but we must seeke out the proper sense of the words, by meditation and sense, that is, vsing the rules of art, and hauing a regard of the propriety of tongues and our own experience, by which we know the nature of those things which are signified by words commonly vsed in the Church.

Interpreting must not be a deprauing of the Scriptures.

Three points to be obserued in interpreting.

Lib. 2. cont. hæreses.

But

6. Inst. Concerning the deciding of a controuersie about the text and meaning thereof.

But here is cast in another difficultie, for that *in controuersies concerning the text and the meaning thereof, such a iudge is required, whose authoritie and testimonie may suffice for determining of the meaning of the text. For when both parties, saith they, who striue about the meaning, plead ech of them that his interpretation is true, except iudgement bee giuen of such a iudge, from whom it may not be lawful to make anie appeale, the contention will neuer bee decided, and we shall still remaine doubtful of the sense of the Scripture. Furthermore this iudgement must needs belong vnto the Church: for in the Church alone we are to seeke for an examining and determining of controuersies concerning Religion. What the Church therefore doth pronounce in these matters, we must of necessitie rest vpon that as the assured meaning of the Scriptures. And hereof they saie it is manifest, that the decrees of the Church are of no lesse authoritie then the expresse sentence of the Scripture.* But we, as we willingly grant, *that the controuersies of the Church must bee at length determined, and that according to the Sentence of that iudge, of whom wee may bee certainlie assured that we can not be deceaued:* So wee acknowledge this iudge to be not *the Church*, but *the holy Ghost himself* speaking vnto vs in the Scripture, and declaring his owne woords. For he is the supreme iudge, whose iudgement the Church onely demandeth, declareth, and signifieth: he can not be deceaued, whereas all men are subiect vnto the daunger of error: in a word, he being the author of the Scripture, is the best and sureſt interpreter of his owne words. And therefore the Scripture it selfe in al doubtes recalleth vs and bindeth vs vnto it selfe: as 2. Pet. 1. *We haue a most sure word of the Prophets, to the which yee doe wel that yee take heede, as vnto a light that shineth in a dark place.* Iohn. 5. *Search the Scriptures.* Esay. 8. *To the Lawe, and to the Testimonie: if they speake not according to this word, it is because there is no light in them.* For although *the holie Ghost speaketh also by the Church:* yet because shee doth not alwaies speak the words of the holy Ghost, *shee can not be the supreme & chiefe iudge of controuersies in Religion.* For this iudge must be such a one, whose sentence may by no meanes bee called in question. But wee haue none such, besides the word of God registred in the Scriptures. *Neither doe we at all take away the deciding of controuersies, when wee make Scripture iudge of the meaning of the Scripture.* For although contentious

Aun. Not the Church, but the holie ghost is iudge in the word.

The Church doth not alwaies speake the words of the holie Ghost.

Deciding of controuersies is not taken away.

persons alwaies seeke sophismes, by which they may delude and shift off the testimonies of Scripture; yet doe they this against their conscience: and the louers of the truth require no other interpreter of the Scripture, but the Scripture: and doe acknowledge and confesse themselues to be plentifully satisfied by it.

For whereas vnto men also it is graunted, to bee themselues the best interpreters of their own wordes: how much more ought this honor to bee yeelded vnto the holy Scripture? Wherefore if controuersie be mooued concerning the meaning of some place in the Scripture, we ought much more to doe that here, which we would doe in other writinges. *First of all, to consider and respect the analogie of faith, that is, to receiue no exposition which is against the ground of doctrine, that is against any article of faith, or commaundement of the Decalog, or against any plaine testimonie of Scripture: euen as Paul admonisheth, forbidding to build wood, hey, stubble vpon the foundation.* Secondly, *to weigh the thinges that goe before, and follow after that place, which is in question: that so not onely nothing contrary to these may be faigned on it: but also that that may bee set for the meaning of it, which these require.* For these either not beeing obserued, or beeing dissembled, the meaning of the Scripture is not seldom e depraued. *So those words of the Psalme, Hee shall giue his Angels charge ouer thee, that they shall beare thee in their handes, that thou hurte not thy foote against a stone. The Diuell tempting Christ, interpreteth them as if they serued to maintaine ouer-rash and curious attempts: when yet that which is added [In all thy waies] doth shew that they are to bee vnderstood of men doing those thinges that are proper vnto their calling.* Thirdly, *wee ought to search euery where in the Scripture whether there bee extant any place, where it stands for confessed, or is manifest, or may bee shewed, that the same doctrine in other woordes is deliuered touching the same matter which is conteined in that place, which is in controuersie. For if the meaning of the cleaver and vndoubted place be manifest vnto vs, wee shall also be assured of the place which is doubted of, because in both places the same is taught: as when* Rom. 3. *it is saide: We conclude that a man is iustified by faith without the workes of the Lawe: That in this place, to be iustified by faith is not to please God for the worthines of faith, but for the merit of Christ apprehended*

The way how to decide doubtful places.
1 The Analogy of faith.

1 Cor. 3.
2 Examining of Antecedents & Consequents.

Psalm. 91.

3 Resorting to places which teach the same more clearly

hended by faith: and that the woorkes of the Law signifie not the ceremonies onely, but the whole obedience of the Law, chiefly the morall, other places doe teach vs, which in mee and cleerer woordes deliuer the same doctrine concerning the iustification of man before God: as in the same chapter, By the woorkes of the Law shall no flesh bee iustified in his sight: for by the Law commeth the knowledge of sinne: But now is the righteousnes of God made manifest without the Law, hauing witnes of the Law and of the Prophets. The righteousnes of God by the faith of Iesus Christ vnto all and vpon all that beleeue: for there is no difference: For all haue sinned, and are depriued of the glorie of God: and are iustified freelie by his grace through the redemption that is in Christ Iesus. Fourthly,

4 Conferring like places togither.

wee must conferre places of Scripture, where though the same woords bee not spoken of the same thing, yet the like woordes and formes of speaking are vsed of the like thinges. For if the interpretation of the like place bee certaine, and there bee the same causes for the like interpretation to bee giuen in the place that is in controuersie, which are in the other, then of like places wee must giue one and the same iudgement. The Lord willeth, Mat. 5. to put out our eie, to cut off our hand, if it be a cause of offence vnto vs. Now whereas the Law forbiddeth vs to maime our bodie, Thou shalt not kill: that therefore by this figure of speech the Lord would haue vs that wee should rather forsake thinges most deere vnto vs, then that by the lust and motion of the wee should suffer our selues to be withdrawen from God: the like forme of speech otherwhere vsed, to signifie things most deer and precious, doth shew, as Ierem. 22. *If Iechoniah were the signet of my right hand, yet would I pluoke thee thence.* And Deut 32. *Hee kept him as the apple of his eie.*

5 The catholike Church.

When once according to these rules the controuersie concerning the text & meaning thereof is iudged, we may lawfully also descend *to the consent of the Church*, yet putting great space betwixt, & not without great aduisement. For least by the name of the Church we be beguiled: first of all *no sentence or meaning is to bee receiued, which these rules of examining and iudging, which haue bin now declared, doe not suffer.* Then *must wee consider, what times, and whose writinges are oureset: what pointes of doctrine haue bin, and in what ages either rightlie expounded or depraued with errors: lastly whose interpretation either is of the autor, or may bee of vs confirmed by the testimonie of the Scripture.* And to this deciding of all controuersies about the meaning of the Scripture, drawen out of the Scripture it selfe, do all the godlie and louers of the truth agree, euen as it is said, *Hee that is of God heareth the woordes of God:* now *the testimonie of the auncient and catholike Church,* so farre as they see it to accord with the Scripture, they doe with glad and thankful minds embrace, and are so much the more assured of the known truth. But if any quarrelling men doe not yeelde vnto the Testimonies of the Scripture, we must not seek, because of them, a iudge higher then the word of God, but must leaue them vnto our iudgement of God, as the Apostle counselleth vs to Titus. 3. *Reiect him that is an heretik after once or twise admonition, knowing that hee that is such, is peruerted, and sinneth being diuined of his own selfe.* And 1. Cor. 14. *If anie man be ignorant, let him be ignorant.* And in the last of the Apocalyps: *Hee that is filthie, let him bee more filthie.* Neither verelie doth hee, whom the woord of God doth not satisfy, rest on the autoritie of men, as the truth it selfe doth shew. But as these things are sufficient to shutte the mouthes of them who gainsay the truth, or at least-wise to manifest their impudencie: so is there further required for the fencing of the consciences of all the godlie in debate of religion, besides a care of learning the doctrine of the woord of God, an ardent and daily inuocating of God, by which wee may desire that wee may be taught and guided by his holy spirite: This if we shal doe hee will not suffer vs to make stay in error, which may pul vs from him: but will open vnto vs the true and certaine meaning of his woord concerning all thinges necessarie to our saluation, that our faith may depend not on humane, but diuine autoritie, euen as it is promised in the seuenth Chapter of Matthew, *Aske, and it shall bee giuen you: seeke, and ye shall finde: knocke, and it shall bee opened vnto you. For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shall bee opened.* And in the eleuenth of Luke, *How much more shall your heauenlie Father giue the holie Ghost to them that desire him?* Also in the first of Iames, *If anie of you doe lacke wisedome, let him aske of God, which giueth to all men liberallie, and reproacheth no man, and it shall bee giuen him: but let him aske in faith, and waiuer not.*

Iohn. 8. 47.

6. Prayers.

Mat. 11. 28. Luke. 15. 15.

To their former arguments our aduersaries adde, *that it is a shame that the holie Ghost speaking in the Church should bee subiect to the examinatiõ and iudgement of another: and therfore we must not examine him by the rule of the Scripture.* But seeing that the same spirite speaketh in the Church and in the Scripture: when wee doe examine the voice of the Church by the Scripture, we doe not subiect the holy Ghost to another: but we compare him with himselfe. And by this means first we giue vnto him the praise of trueth and constancie, while we doe acknowledge and testifie that hee is alwaies like himselfe, and doth neuer square from himselfe: then also we confesse that the supreme authoritie of pronouncing the wil of God belongeth vnto him, while we doe not seeke, whether those things be true and certaine which hee hath spoken, but whether those be his words, which men ascribe vnto him: and this we doe euen after the selfesame manner which he hath prescribed vs: and after that we finde out by the rule of the written word, that any thing hath proceeded from him, to that without making any controuersie we submit our minds & wils. Contrariwise it is easie to see that our aduersaries themselues are guiltie *of that contumelie against the holie Ghost, of which they accuse vs. For while they wil haue the authoritie of giuing iudgement, concerning the meaning of the Scripture, and of deciding controuersies, not to belong vnto the Scriptures but vnto themselues:* by this verie thing both they imagine that the holy Ghost may dissent from himselfe, and do make themselues iudges higher then the holy ghost and the word of God.

Obiect. 11. It is vnmeet that the holy Ghost should be subiect vnto another

Lastly, whereas Paul saith, 2. Cor. 3. *That he is the minister of the newe Testament, not of the letter, but of the spirit: for the letter doth kil, the spirit doth quicken:* some men do thence gather, *that wee are to heare, not what the written word of God soundeth, but what the spirite speaketh by the Church or in our hearts.* Yea there hath growen an opinion heretofore, *that the grãmatical and litteral meaning of the Scripture is pernicious, except all be transformed into allegories.* But a manifold paralogisme in this argument doth easily appeare if it bee considered what the letter, and the spirit signifieth in Paul. For that all the doctrine and knowledge touching God, as also the outwarde obseruation of the Lawe in those that are not regenerate

Obiect. 12. The letter killeth, the spirit quickneth.

nerate, is called *the letter*, by the Apostle: and *the spirit*, first the holy Ghost himselfe: Secondly, *the true doctrine concerning God, when the holie Ghost is of force and efficacy by it:* Thirdly, *faith and conuersion, and motions pleasing God being kindled of the holy Ghost through the word:* it appeareth by the words going before. For, for that which here he saith, *that he was made of God a minister, not of the letter, but of the spirit:* he said before, *that the Epistle of christ was ministred by him, and written not with incke, but with the spirit of the liuing God, in tables of the hart:* that is, that his preaching was not in vaine, but of force and efficacy in the harts of men, the holy Ghost working by it. And in like manner, Rom. cap. 2. hee calleth the ceremonie without conuersion, *circumcision in the letter:* but conuersion it selfe, *circumcision of the hart in the spirit.* And Rom 7. *He willeth vs to walke in newnesse of spirit, and not in the oldnes of the letter:* that is, in true holines, such as is begun by the spirit in the regenerate: not in the sinne and hypocrisie of them who know verilie the wil of God, and make practise also of outward discipline and behauiour, but remaine without faith and conuersion.

Wherefore first, as the doctrine by the fault of men, and not of it, remaineth only *the letter:* so also not of it owne nature, but because of the corruption of men it killeth, that is, it terrifieth mens mindes with the iudgement of God, and doth stir vp a murmuring and hatred against God, as wee are plainly taught by the Apostle, Rom. cap. 7. *The Law is holie, and the commaundement is holy, and iust, and good. Was that then which is good, made death vnto me? God forbid. But sinne that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commaundement. For we know that the Law is spirituall, but I am carnal, sold vnder sinne.* But the proper effect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, and to mooue them to the loue of God. As it is said 2. Cor. 2. *We are vnto God the sweete sauour of Christ in them that are saued, and in them which perish &c.*

1 The letter killeth not of it selfe, but by an accident.

Secondly albeit the letter, that is, the doctrine without that spiritual motion, killeth: yet the operation of the holy ghost accompaning it, when now it is not the letter, but the spirite, and power of God to saluation, vnto euery one that

2 It killeth as it is without the Spirit.

beleeueth, it doth not kil, but quicken, as it is said, Psal. 119. *Thy word quickneth me.* Wherefore that the letter kil vs not, we must not cast awaie the Scripture, but the stubburnes of our harts: and desire of God that he would let his doctrine bee in vs and others, not the *letter*, but *the spirit*: that is, that he would forcibly moue our harts by it, & turn them to him.

The spirit quickneth, agreeing with the word.

Thirdly, that it is added, *that the spirit quickneth*: that calleth vs not awaie from the Scripture to other opinions or reuelations. For that spirit quickneth, which dissenteth not from the Scripture: but teacheth and mindeth the same, which he hath vttered in the scripture. But that *spirit* which leadeth men awaie from the Scripture, it quickneth not, but may bee said much more truely to kill then the letter, that is, not by an accident or external cause, but of it owne nature. For the spirit of Antichrist is a liar and a murderer, and therefore be it accursed vnto vs.

4 The Apostle misconstrued by them.

Fourthlie, they who by *the letter* vnderstand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegorically and figuratiuely spoken: and by *the spirite*, the interpretation of those speeches: it is manifest that they swarue farre from the minde of Paul, both by those thinges which haue beene spoken concerning the meaning of Paul, and also because not onely euerie sentence of Scripture, whether it be proper, or figuratiue, but also euerie interpretation of it, is and remaineth the *killing letter*, except the quickning force of the holie Ghost come vnto it.

Wherefore since that neither for interpretation, nor reuelation, nor authoritie, nor any other pretence it is lawful, leauing the Scripture of the Prophets and Apostles, to depart: to whatsoeuer decrees of religion which are not confirmed by the Testimonie of the Scripture, let vs hear it as an oracle sounding from heauen, bringing to the reading thereof, not minds forestalled, neither with opinions, conceiued either of our owne brains or elswhere, neither with affections, neither with preiudices: but the loue of God, & a desire of knowing the truth. So shall it come to passe, that both wee shall know the true meaning of the Scripture, and by it godlines and fire and sound comfort shall bee kindled in vs and get increase.

Of

OF THE TRVE COMFORT of the Godlie.

THE scope and ende of this doctrine is, that wee may haue sure comfort both in our life & at our death. And that wee may haue this, wee are especiallie to learne the doctrine of Christianitie. Now the summe of this comfort doth consist in this, that *wee are the members of Christ*: that is, that we are engrafted into Christ by faith, that he is carefull of vs: and that by him wee are loued of God, reconciled to God, and coniojned with him. This comfort the diuel goeth about to take from vs after this maner. 1. *Thou art a sinner: therefore thou art not acceptable in the sight of God. Answere.* But Christ hath made satisfaction for me with his precious blood. 2. *But thou must die the death. Answere.* But Christ hath deliuered me from the power of death, and I know that by Christ I shall escape out of the hands of death. 3. *But how if thou leese the grace of Christ? For thou mayst fall and perish; because it is a long way to heauen. Answere.* Christ hath not onely merited his benefites for mee, but also bestowth them on me, and preserueth them in mee, and giueth mee perseuerance, that I may not fall from grace. 4. *But whereof if these thinges appertaine not vnto thee? and how knowest thou that thou art Christes? Answere.* 1. Because I haue the testimonie of the holie Ghost within me. 2. Because the generall promise appertaineth to all the faithful. If I haue faith therefore, that promise appertaineth vnto me. But I know I haue faith by the effectes of faith. 1. Because I haue a will to obey and beleeue God, albeit I am but weake. 2. Because I haue good woorkes, which are signes of true faith. Therefore I haue true faith, and by a consequent, Christ and his benefites appertaine vnto mee.

This comfort is necessarie. 1. *For our saluation: that we despaire not.* 2. *For the worshipping of God.* For that wee may worship God, wee must come out of sinne and death: not rush into desperation, but bee setstoned with a sure comfort vnto the ende. This comfort, though other sectes promise, yet can they not make performance thereof, because their conscience and experience oftentimes goeth against them. The doctrine of the Church alone maketh performance of it, so

that mens consciences are at rest, because this alone sheweth the fountaine of all miseries, vnto which mankind is subiect: and this also alone prescribeth the waie of escaping them.

The pointes of this comfort are, 1. Our reconcilement to God by Christ, to which Christ alone we belong: and therefore wee are not at our own libertie, so that wee may freelie sin, neither lieth our saluation in our handes or power. For if it were so, we should leese it euery moment. 2. The maner of our reconcilement, euen by the blood of Christ. 3. Our deliuerie from miseries. 4. The preseruation and maintenance of our reconcilement and deliuerie: so that not so much as an haire may fal from our head, without the will of our heauenly father. *Obiection.* But the godly are daily slaine. *Answere.* These things do not hurt, but helpe forward our saluation. *All things worke together for the best vnto them that loue God.* 5. The testimonie of the holie Ghost working true comfort in our hartes and true confession vnto God. By this testimonie of the holie Ghost wee know that wee are Gods, after wee are once deliuered from these miseries. For the holy ghost, which is the sureft pledge of this thing, doth witnes in our hartes that they truelie belong vnto vs. For hee maketh *vs to serue God without feare*. And this *Spirit of Christ, which God hath sent foorth into our hartes, crieth Abba Father.* 6. *Our certaintie of euerlasting life.* This part differeth from the fifth: because that is the certaintie of the thinges themselues: but this is our certaintie, by which wee know these thinges to be certaine. And this is the beginning of faith.

Mat. 10. 30.

Rom. 8. 28.

Luk. 1. 74. Gal. 4. 6.

That we may attaine vnto this comfort, three thinges are to bee considered of vs. 1. *The knowledge of our miserie*, that we may desire deliuerance, and be thankful to God. 2. *Our deliuerance:* without which we haue not comfort. 3. *Our thankfulnes*, without which wee are not deliuered. Herein is conteined the summe and purpose of the whole sacred Scripture. And these doe plainly accord *with the diuision of the Scripture, or Catholicke doctrine, into the Law and Gospel*, and with the differences of these parts. For vnto those three members are *the Law* and *the Gospel* referred: to the first and third appertaineth *the Decalog* or tenne commandementes, because there

Three things to bee obserued for the attaining vnto this comfort.
1 The knowledge of our miserie.
2 Our deliuerie.
3 Our thankfulnes.

is a double vse of the Law, the knowledge of our sinne, and the rule of our life. To the second member appertaineth *the Creede*, because this speaketh of our deliuerie, and is the sum of the Gospel: The Sacramentes likewise are to be referred vnto the second part, because they seal that which is taught in the Gospel. They are those appurtenances as it were adioyned to the promise of grace, and the seals of iustification by faith. *Prayer* belongeth vnto the third part, that is, to thankfulnes: because praier is the chiefest part of thankfulnesse.

From these arise foure questions.

Out of these arise foure questions. 1. *For what cause these three are necessarie for our obtaining of comfort.* 2. *Whence we may knowe these three: euen out of the Lawe and the Gospel.* 3. *How.* 4. *Wherefore.*

1 Question. Why these three are necessarie for the obtaining of our comfort.

The knowledge of our miserie is necessarie for our obtaining of comfort. 1. Because if we knew not our miserie, and euen the greatnes of it, we should not know the greatnes of our happines, neither should we desire deliuerie out of euils. If wee desire not deliuerie out of euils, wee doe not seeke it: if wee seeke it not, we obtaine it not *because God giueth deliuerie only to those who seeke it: it is opened onlie to him that knocketh*: and so hath God his ende in them, euen his worship. *Blessed are they who thirst after righteousnes. Come vnto me all ye that labor. I shal refresh you.* 2 *In a contrite spirit.* That which wee haue now said, is confirmed also by this syllogism, or form of argument. That which is necessarie for to stir vp in vs a desire of deliuerance, that is necessarie for our comfort: But the knowledge of our miserie is necessarie for the desire of saluation, or deliuerance: Therefore the knowledge of our miserie is necessarie for the obtaining of our comfort: yet not for the comforting of vs: for we are terrified by this knowledge of our miserie. But this terror is good for vs, because, except we know our miserie, we desire not deliuerie. And they that desire not deliuerie, receiue it not.

Why the knowledge of our misery is necessarie. Mat. 11. 28. Iaie. 57. 15.

2 The knowledge of our miserie is necessarie for the obtaining of our comfort: because we should be vngratefull if we were ignorant out of how great miseries wee were deliuered and drawen: For how much the more wee feele the greatnes of our euil, so much the more desire wee and wish for a remedie, and so much the more thankfull are wee to-

wards God, because he gaue vs a remedie against sin. 3. Because by the preaching of the Lawe, is made a preparation to the preaching of grace: otherwise there followeth carnall securitie, and our comfort is made vnstable. Whereof it appeareth, that we drawe the knowledge of our miserie chiefly out of the Law, & that therfore we must begin first the preaching of the Law, as the Prophets and Apostles haue done, and that to the end that mens consciences and hearts may be cast downe before God, and prepared to repentance, and to the receiuing of the gospel. Except this be done, men will become more careles and stubburne, and pearles shalbe throwen to swine to be trodden vnder feet.

Why the knowledge of our deliuerie is necessarie.

The knowledge of our deliuerie is necessarie for our comfort. 1. Because a good thing, not knowen, is not desired: according to that, *There is no couueting after an vnknowen thing.* When wee haue found it also, if wee knowe not what it is, wee desire it not, and therefore doe not obtaine it. Yea that verie meanes, by which wee attaine vnto our deliuerie, requireth the knowledge of our deliuerie. For thou shalt erre in the desire of thy deliuery, except thou know what, and of what qualitie it is, and after what manner it is receiued. Furthermore, wee are made by faith partakers of this deliuerie. But faith is not without knowledge. Wherefore the knowledge of our deliuerie is necessarie, both that we may obtaine it & also because the mean & instrument it selfe, by which we do obtaine it, cannot bee without the knowledge of our deliuerie. 2. A good thing not knowen doth not comfort: that therefore it may comfort thee, thou must knowe how great and what maner a good thing it is. 3. The knowledge of our deliuerie is necessarie, that we may be thankefull: because for a thing not knowen to be good wee vse not to giue thankes, for that we make light account of it: and if we will be indeed grateful, al the circumstances of that good thing are knowen and desired of vs. We know our deliuerie, out of the gospel. 1. By hearing it. 2. By learning it. 3. By assenting vnto it, and that out of the gospel: because the Gospel alone doth promise deliuerie vnto those that beleeue in Christ. Now wee must diligently also obserue the maner of our deliuerie, that wee doe not our selues imagine, or receiue imagined by others any maner of deliuerie to the reproch

Ignoti nulla cupido.

proch of Gods name, and hazard of our owne seluation.

Why the knowledge of our thankfulnes is necessarie.

The knowledge of our thankfulnes is necessarie for our comfort. 1. Because no man can doe anie thing gratefully vnto God, except he first know what is grateful vnto him: for he will be worshipped, and haue vs gratefull vnto him, not after that maner which wee will, but which himselfe hath prescribed. Except therefore thou knowe, what is gratefull vnto him, thou shalt reape thence no comfort. 2. Because there is first of all true consolation, where there is thankfulnes: for except thou be thankful, thou canst not applie vnto thy selfe the merit of the Sonne of God. For it is offered and applied onely to vs being thankful: now thou canst not shewe thankfulnesse, except thou knowe after what maner the Lord bestoweth on vs his benefites. 3. The knowledge of our thankfulnesse is required necessarily, because it is the chiefe ende and scope of our deliuery: *for it is purpose appeareth the Sonne of God, that he might dissolue the workes of the deuil.* 4. That we may know that those things which we doe are no merit, but onely a declaring of our thankfulnes. And what thou giuest thankes for, that thou knowest that thou hast not deserued. 5. By this thankfulnes our faith & comfort is confirmed in vs. *Obiection.* That which of it selfe followeth, is not necessarie to be taught. But thankfulnes must needes follow of it selfe: Therefore it is not necessarie to be taught. *Answere.* Thankfulnes followeth deliuerie. But not the maner of thankfulnes likewise: for of this we are to bee instructed out of the word of God. Furthermore that proposition is not vniuersally true: for a thing may be taught, which of it selfe doth greatlie followe, for greater and fuller knowledge and confirmation. Now thankfulnes it selfe we know, 1. Out of the Gospel; because it promiseth deliuerie, with a condition of repentance. 2. Out of the Law, because the Law in speciall doth declare and determine the kindes of obedience. Seeing that then the true, sure and onely comfort of the faithful is the scope of the whole doctrine of christianity: & seeing that to that comfort these three are necessarily required, that is, The consideration of mans miserie, of his deliuerie, and of his thankfulnes: it appeareth that these three are the chiefe partes of Christian doctrin. And therfore we will intreat of thē hereafter in order.

1 Iohn 3.8.

THE

THE FIRST PART.

OF THE MISERIE OF MAN.

Whence knowest thou thy miserie?

[a]Rom.3.10. VT of the law of God[a].

What doth the Law of God require of vs?

That doth Christ summarily teach vs, Mat. 22. *Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy minde, & with all thy strength*[b]. *This is the first and the great commaundement, and the second is like to this, Thou shalt loue thy neighbour as thy selfe. On these two commaundements hangeth the whole Law, and the Prophets.*

[b]Luk.10.27.

Art thou able to keepe all these thinges perfectlie?

[c]Rom.3.10. & 23. [d]1 Iohn. 1.8 [e]Rom 8.7. Ephe.2.3. Tit.3.3.

No truely[c]: For by nature I am prone to the hatred of God and of my neighbour[d].

Did God then make man so wicked and peruerse?

[f]Gen.1.26. & 27.

Not so[e]: But rather hee made him good, and to his owne image[f], that is, endewed with true righteousnes and holines, that hee might rightly know God, his creator, and hartily loue him, & liue with him blessed for euer, and that to lawde and magnify him[g].

[g]2 Cor.3.18. Col.3.10. Eph.4.24.

Whence then ariseth this wickednes of mans nature?

[h]Gen.5. Rom.5.12. 18.19.

From the fall and disobedience of our first parentes, Adam and Eue[h]: Hence is our nature so cor-

corrupt, that wee are all conceaued and borne in sinne[i].

[i]Psal.51.5. Gen.5.3.

Are wee so corrupt, that wee are not at all apt to doe well, and are prone to all vice?

Indeede wee are: except we be regenerated by the holie Ghost[k].

[k]Iohn.3.5. Gen.6.5. Iob.10.4.& 15.14.16.&38 Esaie 53.6. 1 Iohn.3.5. Eph.4.24.

Doth not God then iniurie to man, who in the Law requireth that of him, which he is not able to performe?

Noe[l]. For God had made man such a one, as he might performe it: But man, by the impulsion of the diuel[m], and his owne stubburnesse, bereaued himselfe and all his posteritie of those diuine graces.

[l]Iohn.15.14.16.&38 Esaie 53.6. 1 Iohn.3.5. Eph.4.24. [m]Luk.10.30.

Doth God leaue this stubburnesse and falling-away of man vnpunished?

Noe: But is angrie in most dreadfull maner[n], as well for the sinnes wherein we are borne, as also for those which our selues commit, and in most iust iudgement punisheth them with present and euerlasting punishmentes, as himselfe pronounceth: *Cursed bee hee that confirmeth not all the words of this Law to doe them*[o].

[n]Rom.5.12. Hieb.9.27. [o]Deut.27.26 Gal.3.10.

Is not God therefore mercifull?

Yea verilie, hee is mercifull[p]: but so, that hee is also iust[q]. Wherefore his iustice requireth, that the same which is committed against the diuine Maiesty of God, should also be recōpenced with extreme, that is, euerlasting punishmentes both of bodie and soule.

[p]Exod.34.6. [q]Exod.20.5 Psal.5.5. 2 Cor.6.14

IN THIS first part concerning the Miserie of man, there are three places handled.

1 *Of sinne.*
2 *Of the creation of man*, which maketh to the vnderstan-

derstanding of the former place concerning sin.

3 *Of free will.*

How we come to the knowledge of our miserie and sinne. By the Lawe.

We know our *miserie*, and that we haue sinned, out of the Lawe of God, which exacteth and requireth of vs the contrarie to that which is in vs. For we are prone to hate God and our neighbour, which is very sinne it selfe: but the Lawe requireth of vs the loue of God. Nowe the name of *miseria* stretcheth farther then the name of *Sinne*. By the name of *miseria*, we vnderstand, *the euil of woe, or offence*, that is, al sin: and *the euil of punishment*, which comprehendeth al the destructions of our reasonable nature, as griefes, torments, calamities. To be short, *the euil of punishment* comprehendeth al miseries and sinnes that follow after, wherewith sinnes that goe before are punished. So the numbring of the people, committed by Dauid, is both a punishment and a sinne. That our miserie is learned out of the Law, it appeareth sufficiently by this syllogisme or reason, whose Maior or first proposition the Law it selfe mentioneth: *Accursed be euerie one who abideth not in the perfect loue of God and his neighbour.* Now *this loue of God, Christ* calleth *the first & greatest commandement.* Likewise our conscience addeth the Minor or second proposition: I haue not abidde in al: of these two propositions ariseth the conclusion, which is the approbation or allowing of the sentence of the Lawe: therefore I am accursed. So then *out of the Law commeth our knowledge of sinne.*

*That is proued by a syllogisme, Whose maior being set by the Law, Deut. 27.16. Gal. 3.10. Mat. 22.38.

*And Minor added by our conscience. The conclusion must necessarily follow, as an approbation of the sentence of the Law. Mat. 22.37.

The part of the maior explicated.

1 Why In perfect loue, and what that is.

Neuertheles the Maior, or first proposition, is to be declared more at large. First it is said, *whosoeuer abideth not in perfect loue*, that is, as Christ expoundeth it, *hee that loueth not God with al his hart, with al his soule, with al his vogitation, and with al his strength. With al his hart*] by which are vnderstood al the affections, inclinations & appetits, or desires. For God wil haue himselfe alone to bee acknowledged the chiefest, and himselfe to be loued aboue al things: and that men may relie on him, hee wil haue the whole hart to be yeelded vp to himselfe, not part to him, and part to another: and to this is opposed, *not to walke before God with a perfect hart. Obiection.* If we ought to loue God with al our hart, then ought we not to loue our Parentes. *Answere.* It is lawful for to loue other things also besides God, but nothing aboue God. We ought to loue our Parents, but not chiefly. For we ought to loue

loue al other things for God. It followeth, *with al thy soule*] by which he comprehendeth that part which is willing to anie thing, or the motions of the will: then therefore hee meaneth, with thy whole will and purpose. Thirdly, *with al thy cogitations*] by which he vnderstandeth the vnderstanding and mind: so much as we know of God, so much also doe we loue him: therefore *when we shal know him perfectlie, that which is in part shal be abolished.* And therefore our loue of God which now is but in part, shall then bee perfect. Lastlie, *with al thy strength*] in which al inward actions agreeable to the Lawe of God are contained. Secondlie, it is said, *In the Loue of God:* as vnto whom, being once manifested and doing good vnto him, man is bound: whereupon the Lord calleth himselfe our God. Now *to loue God*, isto acknowledge him to bee the chiefest good, and to bee the chiefest good to vs: and so to loue him, that thou wilt rather forgoe all things then thou wilt depart from him, or not bee ioined with him: for that which *is* best, that thou dost most desire, and dost couet most of al to be ioined with it.

1 Cor. 13. 10.

2 Why In the loue of God, and what that is.

Thirdly it is said, *In the loue of thy neighbour.* To loue thy neighbour, is for the loue that thou owest vnto God to wish well and doe well vnto thy neighbour, and to doe all things to him which thou wouldest in æquitie and, according to the Law to be done to thee.

3 What is, In the loue of thy neighbor

The Loue of God is the summe of the Law, because it is taken for our whole obedience, as beeing the cause of our obedience. *The loue of God is called the first Commeundewert*, because it is the spring and fountaine of the rest. *It is the fountaine of the rest.* 1. because it is the efficient and impulsiue cause. 2. because it is the final cause or ende which the rest propose, which is, for to declare our loue towardes God. In like maner it is called *the greatest commandement.* 1. because it is the end of al the rest of the cõmaundements, & of our whole obedience: for therfore thou oughtest to do well vnto thy neighbour, because thou louest God: & again, that thou maist shew thy obedience to him. 2. because that is the principall woorthippe for which the ceremoniall lawes were ordained, and so is opposed vnto the ceremoniall woorthip, which was appointed for this morall lawe.

Why the loue of God is the summe of the Law.

Why it is called the first commandement.

Obiection. *The second commaundement is like vnto the first,*

therefore

therefore the first is not the greatest. Answere. *The loue of our neighbour is like vnto the loue of God.* 1. Because that commandement of louing our neighbour is opposed vnto the ceremonies. 2. Because the obedience of the first table is the cause of the second. Thirdlie, because the breach of the second table doth as well deserue eternall punishmentes, as the breach of the first. 4. Because it appertaineth to the morall woorship, which is described in the first and second table. 5. It is like, because of the coherence of both, for that neither can be obserued without the other. 6. Because one is auror of both. 7. Because both of the contain our whole obedience. Hēce now appeareth the answer to this obiection. *Therefore our neighbour is to bee set equall with God, and to bee equally worshipped.* For it hath beene said before, *Thou shalt loue God alone with al thy hart.* Now *the loue of our neighbour is like vnto the loue* which wee owe vnto God, in respect of the kind of worship, but vnlike in respect of the degree. And it is also vnlike first in respect of the obiectes, or things loued. For God and man who are to be loued are diuers obiectes. 2. For that the loue of our neighbour riseth from the loue of God: but it falleth not so out of the contrarie. 3. As it was said, it is vnlike in respect of the degree of our loue to God. *Obiection. If the loue of God bee the chiefest commaundement, then the loue of God is greater then faith. Answere.* Loue is heere taken for our whole obedience which wee owe vnto God: vnder which faith is comprehended, which is the cause of all the rest of our actions. For in that wee are commaunded to loue God, wee are also forbidden to offend him: for no man offendeth him whom he loueth.

Why the loue of our neighbour is called the second commandement.

The loue of our neighbour is called the second commaundement. 1. because it containeth the summe of the second table: for if *thou loue thy neighbor as thy self*, thou wilt not murther him, thou wilt not hurt him. 2. because the loue of our neighbour must rise out of the first table, euen from the loue of God: and so is that also explicated, which is added of Christ: *That on these two commaundements hangeth the whole Law & the Prophets*, that is, that al the other legall obedience which is cōtained in Moses & the Prophets doth spring from our loue of God and our neighbour. *Obiection. In the Prophets also is the promise or doctrine of the Gospell: therefore Christ seemeth not to speake aright in this place. Answere.* He speaketh of the doctrine of the Law, not of the promises of the Gospel, which appeareth by the question of the Pharisie demanding, *which was the chiefe commaundement*, not which was the chiefe promise: and therefore Christ answereth him vnto the purpose. Hitherto reacheth the declaration of the Maior or first proposition concerning the abyding in the perfect loue of God and our neighbour.

Now remaineth the Minor Proposition, which is, *But I haue not abidden in el*, that is, I haue neither loued god nor my neighbour as I ought: whence the conclusion ariseth: *Therefore I am accursed:* and so it appeareth that indeed the knowledge of our miserie and of our punishment, which is contained vnder the name of miserie, is drawen out of the Law. That, which also is proued by another argument, *The Lawe sheweth our punishment, because it bindeth vs either to yeeld obedience, or to suffer punishment: But no man performeth that obedience: Therefore it bindeth vs to suffer punishment.* Furthermore, *the Law* sheweth *that al euils happen vnto vs because of our sins.* Againe, it sheweth the iustice of God, the greatnes and heauines of the wrath of God against sinne. Hence ariseth a question, *whence sinne commeth*, especiallie since that the Lord made man good, and to his owne image. To this question appertaineth the common place *concerning sinne, the creation of man, and free wil:* which three places we wil discourse of in order.

THE COMMON PLACE
Of Sinne.

THE questions here to bee obserued, are these.

1. *Whether sin be, or whence it appeareth to bee in vs.*
2. *What sinne is.*
3. *How manie kindes of sinne there are.*
4. *What bee the causes of sin.*
5. *What bee the effectes of sinne.*

That sinne is not onely in the world, but in vs also, wee know, 1. *Out of the Law of God*, that is, by comparing our deedes and the Law together, in considering what the Law requireth, We know that sinne is in vs. 1 Out of the Law of God.

requireth, in I what we haue performed. The Law requireth whole and perfect obedience, both inward & outward. But this we find not in our selues. *Obiect. That which teacheth vs to seeke for righteousnes elsewhere then in our selues, & doth shew vs to be guilty of sin by the whole knowledge of our sin: But the Gospel doth teach vs to seeke for righteousnesse elsewhere. Therefore by the Gospel we haue knowledge of our sinne.* Ob. We know it by the Gospel also. Ans. Not principally.

Answere. I grant that we haue after some sort knowledge of our sinne by the Gospel, but not principally. For this is the principal vse of the Law. But the Gospel presupposeth that which the Law hath proued, that is, that we are sinners, before it sendeth vs to Christ. So also sciences, which are in order directlie one vnder another, take their principles or chiefe grounds from the sciences next aboue them, and proceed according to them, not prouing them, but taking them as graunted. Againe, the Gospel doth onelie in generall accuse vs of sinne: but doth not in speciall declare what and which be our sinnes. But this is the principall and proper function of the Law: therefore doe wee not put the Law as excluding the Gospel, as if by the Law alone we had knowledge of our sinne chiefly and properly. 2. We knowe that we haue sinne in vs, by the Lawe of nature, or by that iudgement of conscience, which is in al men. 3. By the testimonies of Scripture. 4. By the punishments and miseries which follow sinne. 5. By the sermons which treat of repentance. 2 By the Law of nature. 3 By testimonies of Scripture. 4 By punishments ensuing. 5 By sermons which treat of repentance.

Now this question is setre downe, 1. against the Libertines. 2. for the exercise of repentance. And here the question is not, whether sinne be in some thing, or in some men, but whether it bee in all men. And becausse that without the knowledge of those things neither dew honour can bee giuen to God, nor saluation befall to vs: God will haue the nature and causes of sinne and the punishmentes thereof to be knowen and searched out of vs.

But euen as of the beginning of mankinde, so also of his corruption and reforming, none know the certaintie besides the Church, which is instructed by the voice of God concerning these so weightie matters. And therefore the Philosophers doe erre about the verie definition and declaring the nature of sinne, while they iudge either outward actions

actions onely, or purposes and desires which agree not with honest discipline to bee sinnes: but not corrupt inclinations and affections, ignorance, errors, and doubtings of God and his will: and in a word, whereas they doe not vnderstand wholly the law of God, it cannot be but they must make account of manie most hainous sinnes as of no sinnes. They erre also about the cause of sinne, for because whereas they are ignorant of the falling away of the diuels from God, & of the seducement and corruption of mens natures in our first parentes, they imagin that sinne was not borne together with vs, but that all as they grow in yeares, so by their owne will they doe fall into it. Last of all, they erre about the effect of sinne, because both they are ignorant of the euerlasting punishments, neither are they able sufficientlie to conceaue of the horrible wrath of God against sinnes, no not though they were taught it out of the word of God. The Apostle, Rom. 7. *I had not knowen lust, except the Law had said, Thou shalt not lust.* Iohn. 16. *The holie Ghost shall reproue the world of sinne, because they beleeue not in mee.* Psal. 90. *Who knoweth the power of thy wrath? For according to thy feare is thine anger.*

WHAT SINNE IS.

IT is agreed on of all men, that sinne is a thing displeasing God, contrarie to righteousnes, & deserving punishment, as it is said, Psalm. 5. *Thou art not a God that loueth wickednes.* As therefore the rule of righteousnes is the wil of god: so of the cotrary, we are not otherwhere to know what sinne is, then by the same rule of mans life & actions. Therefore the definition of sin in the 1. Epist. of Iohn. cap. 3. is the truest and plainest: *Sinne is a transgression of the Law: or, whatsoeuer is repugnant to the Law.* But becausse here mens mindes seeke further, what those euils are, which are forbidden and condemned by the law of God: we must adde an explication of this definition out of the Sermons and declarations of the Law scattered throughout the whole Scripture: to wit, *That sinne is a defect, or an inclination, or action repugnant to the law of God, offending God, & making him that sinneth togither with all his posterity, guiltie of temporal & eternall punishmentes, except remission bee graunted for the Sonne of God our Mediatour.* The nature of sinne.

* The Logicians call it Genus, which is the more common nature of a thing, or the matter of it.

The general nature of sinne is a defect. Likewise, *an inclination, or action.* Now there are called *defectes in the minde, ignorance, and doubtfulnes of God and his will: in the hart, a priuation of the loue of God and our neighbour, of ioy in god, and of an earnest desire and endeuor to obey God according to all his commandements, and an omitting of inward and outward actions, which are commanded by the Law of God.* Or, *This defect* is an absence, 1. *Of good inclinations in our minde.* 2. *Of the knowledge of God.* 3. *Of motions to obay the Law of God.* 4. *Of inward actions, which are required in the Law.* 5. *Of outward actions, which follow the inward.*

Now corrupt inclinations are said to bee, *stubbornes of the hart and will against the Law of God, or against the iudgement of the minde, as touching honest and dishonest actions: or a pronesse & willingnesse of nature to doe these things which God forbiddeth, which euill they call concupiscence.* Or, *A corrupt inclination is a qualitie of the minde, which hath an action following it, euen so that albeit wee are not willing as yet actuallie to doe those things which the Law forbiddeth, yet are wee willing by inclination of mind. That sinne is a defect, shall be proued in the question of originall sinne. That sinne deserueth eternall punishments, shall be proued in the question of the effectes of sinne.*

The difference of sin.

Now the difference of sinne, which maketh it to differ from all other defectes, is, that it is repugnant vnto the Law of God.

The proper quality of sin.

The propertie of it is, that it maketh a creature guiltie of the eternall wrath of God. For as the speciall and peculiar difference of sinne is repugnancie with the law of God: So a propr ietie necessarilie adioined vnto it, is the guilt of the person sinning, that is, a binding of him to temporall and eternall punishmentes, which is done according to the order of Gods iustice and will. And this is that which they commonlie say, *that there is a double formalitie or difference of sinne: repugnancie with the Law and guiltie: or that there are two respectes, of which one is a comparison or a dissimilitude with the Law: the other as it is ordained to punishment.* For sinne is considered with this respect in the Church, that wee may haue the whole description of it, not onely as an euill habit of the will which is called vice of the Philosophers. But that guilt in men doth not onely enwrappe the sinners themselues, but also their posteritie in the iudgement of God: as it is said, Exod. 20. *Visiting the iniquitie of the*

fathers vpon the children vnto the third and fourth generation of them that hate mee. And Deut. 28. *Cursed shall be the fruit of thy bodie.*

* An accidēt is that which so belongeth vnto a thing, as it is not of the nature thereof but so belongeth vnto it, as it may also not belong.

Last of all *an accident of sin* is conteined in these woords: *Except remission be made for the satisfaction of the Sonne of god:* which is therefore added, least this might seeme to be laid in the definition of sinne, That all, whosoeuer haue sinned, perish, without all recall, together with their posteritie. For although there follow the nature of sinne, which is *to bee repugnant to the Law of god*, the condemnation of the sinner and his posteritie: yet both are exempted from it, if they apply vnto themselues the merit of Christ by faith, and bee conuerted.

3. *How manie kindes of sinne there are.*

There are fiue principall diuisions of sinne.

The first diuision is this: There is one sinne *Originall*, & another *Actuall*.

OF ORIGINAL SINNE.

Original sin in al men.

THat there is *Original sinne in al men*, is proued and maintained against the Pelagians, and the Anabaptists, 1. By the *Testimonies of Scriptures*: As, *who can bring a cleane thing out of filthines?* [b] *In sinne hath my mother conceaued me.* [c] *Which are borne not of bloode, nor of the will of the flesh, nor of the will of man, but of God.* [d] *He that beleeueth not the Sonne, the wrath of God abideth on him.* [e] *The fruits came of one offence vnto condemnation.* [f] *We were by nature the children of wrath.* 2. *Because infants also are subiect to sinne: because they die.* But they haue not sinne by imitation: therefore by propagation. Which is also confirmed by Testimonies of Scripture. [g] *All the imaginations of mans heart are onely euill, and that continually.* [h] *I called thee a transgresser from thy wombe.* [i] *I see another Law in my members rebelling against the Law of my mind.*

[b] Iob.14.4.
[c] Psa.51.5.
[d] Ioh.1.1.13.
[e] Ioh.3.36.
[f] Rom.5.16.
[g] Gen.6.5.
[h] Isaie.48.8.
[i] Rom.7.23.

Against this doctrine of *Original sinne*, in times past did the Pelagians striue, as at this daie doe the Anabaptists, denying *that there is any Original sin: For because that neither the posteritie are guiltie by reason of the first Parents fall, neither is sin deriued into them from their auncestors by propagation: but euerie one sinneth, and becommeth faultie by imitation onely of the first*

The Pelagians and Anabaptists against Originall sinne.

Parentes. Others grant, *that all became faultie by reason of the first sinne, but not that withal such corruption was bredde in vs, as might deserue condemnation and the wrath of God: for that the defectes, as they think, with which we are borne, are no sinne.*

What we are to oppose against them.

But that we may altogither fortifie our selues against Pelagians & Anabaptists, and others of the same litter, these foure thinges are proposed diligently to be considered.

1 *That all mankind is held guiltie for the disobedience of our first Parentes, except by the benefit of the Mediator they bee exempted from it.*

2 *That there are in vs, besides this guilt, defectes & inclinations repugnant to the Lawe of God, euen from the howre of our birth.*

3 *That these defectes and inclinations are sinnes, and deserue the eternal wrath of God, except wee bee deliuered by his Sonne.* For Christ freeth vs, not onelie from the guilt, but also from the corruption. For as a double euil befell vs from Adam, euen our guilt for the sin committed in him, and the corruption of our nature propagated from him vnto vs: So by Christ, the other Adam, a double grace hath befallen vs: euen Imputation of righteousnes, and Regeneration. These two are

k Rom.3.23. proued togither in the scripture. As, k *All men haue sinned, and are depriued of the glorie of God, and are iustified freely by his grace*

l Gal.3.22. *through the redemptiō that is in Christ Iesus.* l *The Scripture hath concluded al vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleeue, God shal circumcise thy heart, and the heart of thy seede.*

4 *That these euils are derived not by imitation; but by propagation of a corrupt nature from our first Parents vnto al their posteritie, Christ onely excepted.* So then we know, that there is Original sinne: let vs now see what it is.

What Original sinne is.

Original sinne is the guilt of al mankind, by reason of the fal of our first Parentes, and a priuation of the knowledge of God, and his will in our minde, and of all inclination to obey God with our will and heart: and of the contrarie, in these there remaineth a wicked inclination to disobey the Lawe of God, ensuing vpon the fal of our first Parentes, as deriued from them vnto al their posterity, and so corrupting their whole nature, so that al by reason of this corruption are become guiltie of the curse ful wrath of God, neither can they doe any thing pleasig and acceptable to God, except remission be graunted for the Sonne of God the Mediatour, and are renewing

newing of their nature by the holy Ghost. A more briefe definition of the nature of Original sinne is this, *Original sinne is a wanting of that original righteousnes which ought to be in vs. Now original righteousnes, is a conformitie and perfect obedience, as wel inward as outward, according to the whole Law of God: because man at first pleased God by that conformitie.*

The formal cause of sin.

The formal cause of sinne, as it hath respect to punishment, *is the guilt.* Now *the guilt is, to be obnoxious to punishment, and to be ordained to euerlasting torments: and to bee worthie of these, because of the offending of God. That the cause of this guilt was the fall of Adam,* is proued, 1. By testimonies of Scripture. *As by one man sinne entred into the world, and death by sinne, and so death went ouer al men. By one mans disobedience many were made sinners.* Rom.5.12. 2. It appeareth also by this antithesis, or contrarietie. As deliuerie from sinne is, not to bee guiltie, because of the satisfaction of Christ: so of the contrarie, Originall sinne is the guilt which for the fal of our first Parents was deriued vnto al their posteritie.

The priuation of the knowledge of God is sinne.

That the priuation or want of the knowledge of God is sinne, is proued by this argument. *Whatsoeuer is contrarie to the Law is sinne. The priuation of the knowledge of God is contrary to the Law. Therefore it is sinne.* Now that priuation of the knowledge of God is contrarie to the Law, the reason for it is, 1. Because the Law of God requireth in men gifts and faculties opposite to these defectes and inclinations. For, *Accursed be euery one that abideth not in al. But there is commanded in the Law, the true knowledge of God, & a correspondence of al the powers in mans nature with the wil of God,* when he saith: *I am the Lord thy God: Thou shalt haue none other Gods before me.* Likewise: *Thou shalt loue the Lord thy God with al thy heart. Whosoeuer therfore do yeue and swarue in opinions concerning God, not acknowledging him accordingly as he is manifested in the Scriptures, and they whose hearts do not so turn with the loue of god, that nothing may withdraw them from him, these, as much as lieth in them, are fallen from eternal life, and are subiect vnto the curse.* 2. To this belongeth all the sayinges of the Scripture, which tax our ignorance of God. *Ye erre, not knowing the Scriptures. The gospell is said to bee hid to those which perish.* Ignorance of the Gospel is sinne.

A corrupt inclination is sinne.

That a corrupt inclination to disobey the Lawe of God is sinne, is proued

proud. 1 By the tenth and last commandement: Thou shalt not
couet. For the Law requireth inward & outward obedience,
and that we haue an inclination to loue God. That corrupt
inclination therefore is a defect & sin. *Sin is the transgression*
of the Law. 2. By other testimonies of Scripture. *The frame*
Gen.8.21. *or imaginatiō of mans heart is euil, euen from his youth. We were by*
nature the children of wrath. 3. By death & other punishment
which followed. *The wages of sin is death.* Inclinations there-
fore to wil or doe ill are sinne.

1 Obiection. *That which is not voluntarie, neither can be auoi-*
ded, is not sinne: Inclinations are not voluntarie. Therefore they are
not sinne. Answere. It is true in ciuil matters, that that which
is not voluntarie is not sinne, but not in spirituall matters.
For the Scripture teacheth both *that the wisedome of the flesh*
cannot be subiect to the Law of God: and, *that all who are not subiect*
vnto the Law, are subiect to the wrath of God. Where fore the iu-
stice of God requireth that euerie creature who is endewed
with reason be condemned and punished of God, whensoe-
uer he is disobedient vnto his Lawe, whether willing or vn-
willing, whether he bee corrupted by his owne fault, or by
the fault of his auncestors. For so great and so inuiolable is
the maiestie of God, so great euil is there in sinne, that the
defection of one man from God is sufficient to prouoke the
anger of God toward al his posteritie.

2 Obiection. *Punishments are not sinnes. These inclinations*
and defects are punishments of the first fal: therefore they are not
sinnes. Answere. It is true that *punishmentes are not sinnes*, if
we respect the course of ciuil iustice: but not so, if we respect
Gods iustice. For God oftentimes punisheth sinnes with
sinnes. Which is specialliie shewed, Rom.1. and 2. Thessa.2.
For God hath power of depriuing his creatures of his spi-
rit: which power his creatures haue not.

3 Obiection. *Tribulation is sinne. God inflicteth it, creating in vs*
a soule not adorned with those giftes, which he would haue had be-
stowed vpon vs, if Adam had not transgressed. Therefore God is the
author of sinne. Answere. It is a fallacie of the Accident,
That is, priua- tion being an accident, and hauing a di- uers nature according to the diuers respect as it is of God inflicted, and as it is by vs receiued; in the obiection deceitfully this diuersity is dissembled.
For as God inflicteth it, it is Gods iustice: but as it is drawen
on vs by the fault of our Parents, and our selues also do wil-
lingly receiue it, it is sin. Replie. *But God should not haue puni-*

shed this fault with such a punishment, seeing hee did know that so
great euil would ensue. Answere. Let God execute his iustice,
and let the world perish. Therefore he should doe it, because
it was iust.

4 Obiection. *The desires of things that are obiect vnto them are*
naturall: therefore they are not sinnes. Answere. True ordinate
desires of their proper obiects, which God hath ordained for
them: but not inordinate, and such as are against the Lawe.
For *to desire, of it selfe, is not sinne: But the desire is of a selfe good.*
But *a desire* against the Law is sinne.

5 Obiection. *Nature is good. Therefore there is no Originall sin.*
Answere. 1. True it is that *Nature is good*, if you consider it
before the corruption. *All thinges were verie good which God*
made. 2. Euen now also *Nature is good*, in respect of the sub-
stance and being of it, and as it was made of God: but not in
respect of the qualitie of it, and as it is corrupted.

That these euils are not onelie drawen by imitation, but also are
borne with vs, whiles our corrupt nature is propagated from our first
*Parents vnto al their posteritie*s, these testimonies doe mani-
festlie shew. Iob.14. *Who can bring a cleane thing out of filthines?*
Iohn.1. *Which are borne not of blood, nor of the wil of the flesh, nor*
of the wil of man, but of God. Rom.5. *By one man sinne entered into*
the world, and death by sinne, and so death went ouer all men, for as
much as al haue sinned. & cap.7. *We know that the law is spi-*
ritual: but I am carnal, sold vnder sinne. Eph.2. *We were by nature*
the children of wrath, as well as others. Last of al, seeing infantes
also are subiect to sinne, whereupon also they die, and are to
be baptised, as before time they were circumcised: and
they cannot as yet sinne by imitation: it must needs be that
sinne is bred in them, as it is said, Genes. 8. *The cogitation of*
mans heart is euill euen from his youth. And Isaie.48. *I called thee*
transgresser euen from thy womb.

Obiect. Of the deri- uation of the soule from the soul of the parents.

Against this doctrine it is obiected: first, *If sinne bee propa-*
gated from the Parents vnto their posterity, either the soul stained
with originall sinne, is deriued by deduction out of the soule of the
Parents, or is created by God of nothing infected with sinne, and is
infused into the bodie: or els being created pure by God it draweth
corruption and naughtines of the body, vnto which it is vnited. But
since that a spiritual substance may not be cut into peces, soules are
not propagated by deduction out of the soule of the Parentes, nei-

ther are they created corrupt of God, because God by this meanes should be made autor of sinne, contrarie to that which hath beene saide: God saw al which he had made, & they were verie good: neither are the soules depraued by the bodies: partly for that it would be against both the end, vnto which man was created, euen to life euerlasting, and also against the goodnes of god, for a pure and innocent soul to be ioined with a bodie of which it should be depraued: & partlie for that sinne can not be propagated by the bodie, which is senseles, neither exerciseth any action on the soule, but by the soul. Wherefore the children are not borne corrupt of corrupt parentes.

1 Answere. The soules are corrupted by the bodies.

To this the answeare is double. First they can not proue that, which in the third place in their Minor they affirme: *That the soules can not drew naughtines & corruptio from the bodies.* For our first Parentes allo were created to eternall life, and yet were depraued falling from god. Wherefore as the creation of our first parentes, and their triall by temptation, and in temptation their falling away (which being put, their corruption was certainly to followe:) so also the vniting of the soules with their bodies, in which certainlie they shall be corrupted, is not contrarie to the goodnes of God: partly because God is so good, as also he will shew froorth his anger against sinne, and his iustice togither with his mercie in his woorkes: partly because he hath appointed a remedie in his sonne, vnto the which who shie are deliuered from this hereditarie and necessarie corruption, and from the danger of damnation: neither is it disagreeing from his goodnes, rather to saue men freed from sinne and death, by the death of his onele begotten Son, then if they had neuer fallen into these miseries. Neither is it absurd, *that the nature or temperature of the bodie, though it bee senseles, yet should be prone to euill, and no fit instrument for the good actions of the soule:* and that the soule not being established in that puritie, in which it was made, should follow the inclinations and corrupt temperature of the bodie, and should fal from that integritie in which it was, as soone as it is vnited vnto the bodie: and seeing that the bodie proceeding from sinful and guiltie parentes, is one part of a man, that God should be offended with the whole man, for that part of his which is guiltie, and should withdraw the grace of his spirite, that the other part also, that is, the soule being depriued

depriued of spiritual giftes, may fall into wickednes and maledictiō.

2 Answere. The souls are togither created and vnited to their bodies.

But be it that they were able to prooue that Minor proposition, yet there is another sufficient answere to the Maior: so that wee haue no neede to enter into any doubtfull dispute, about the deducting of the soule from the soule of the parentes by generation, neither of the maner how Originall sinne is propagated. *For although wee graunt that the soules of all men, as soone as they begin to liue, are created of god:* yet it is not to be imagined, that the soules haue a beeing some time, before they are vnited to the bodies.

The soule of man is at the same time both created and vnited to the bodie.

For at one and the same time they are both created and vnited to their bodies: as it is said, *Hee breathed in his face breath of life.* But as the substance also of bodies, though it be taken out of the substance of the parentes, yet is rightly said to be created of God, that is, framed by him: and the substances both of men and diuels, who both are sinfull, are preserued of God, neither is yet God the autor or maintainer of their sinne or malice: so also the substance of the soules and their naturall faculties, God togither both createth, and bereaueth of his giftes: which giftes hee gaue of that condition to Adam, that hee would also giue them to his posteritie, if himselfe did keepe them: but would not giue them, if hee by his vnthankfulnes should cast them away. Now the soule being destitute of the spirite and spirituall light, although it bee inclined to desires and operations, yet is it blinde, not inclined to such desires and actions, as the law of God requireth. And by this meanes the inclinations, being despoiled of their rightnes, are become of their owne accord euill, and are repugnant to the lawe of God. And those defectes, in the minde and will, and heart of our first parentes, are the iust punishmentes of sin committed by our first parentes, and by their seed in them, as they are inflicted by God: but the inclinations corrupted by these defectes, and the defectes themselues, because they are a cause that man neither is, nor can bee conformable to the law of God, they are sinnes, as they are drawen, by men sinning, vpon themselues and their seede, and as they haue from them and their seede their being.

2 Obiection. *That which the Parents themselues haue not, they can*

cannot derive vnto their posteritie. *Original sin is taken awaie from the godlie. Therefore as the sea liuse these doe not derive it to their posteritie.* Aunswere. *Original sinne is taken away from the godlie and saintes of god*, as concerning the guilt of it, that is, so as it is remitted them for Christs sake. But as it is a sinne repugnant to the Lawe, so it abideth in them. For although they be withal regenerated by the holie ghost, vnto whomsoeuer their sinne is forgiuen: yet that renewing is not perfected in this life. Wherefore the godlie also doe derive such a nature to their posteritie, as themselues haue, that is, a corrupt one, subiect to defects, and euil inclinations. *If they replie that therefore the guilt stretcheth not to the posteritie, because the Parents are freed from it*, the Aunswere is, that that is not derived from the Parents to their posteritie, which the Parents by nature haue not: and that they are freed from the guilt not by nature, but by the grace and benefit of Christ. Wherefore they derive vnto their posteritie, not righteousnes, which is freely imputed, but vnrighteousnes, and damnation, vnto which themselues by nature are subiect.

Vnrighteousnes and damnation from parentes, but righteousnes by the grace of Christ.

And the cause why they derive their guilt vnto them, & not their righteousnes, is this: because their posteritie are not borne of them according to grace, but according to nature: neither is grace and iustification tied to carnall propagation, but to the most free election of God. As it is said, Iohn.1. *Which are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of the wil of god.*

Why the Parents righteousnes is not deriued vnto their childrē.

3 *Obiection.* It is said by the Apostle, Rom.11. *If the roote be holie, so shal be the branches also.* Aunswere. This hindereth nothing at al. For hee vnderstandeth not here by holines, remission of sinnes, and regeneration: but this worthines of Abrahams posteritie, for that God, for his league made with Abraham, had appointed alwaies to conuert some of his posteritie, and to indow them with true and inward holines.

Rom.9.

4 *Obiection.* It is said vnto holie Parentes: *Your children are holie.* Aunswere. The Apostle in that place sheweth, that neither al the children of holie men obtaine remission of their sinnes, or are regenerated by the holy ghost, neither the holines of the children proceedeth from carnal propagation. For *of Iacob and Esau it was said, when they had neither done good nor*

nor euil, I haue loued Iacob, and haue hated Esau. The meaning therefore of Paul is, that the children of godly Parentes, although one of the Parentes be an infidel, yet they are holy, in respect of the external fellowship of the Church: that is, that they are to be counted for members, or citizens of the Christian Church, and so also for the chosen, and inwardlie sanctified of God, except themselues declare themselues to be others by their vnbeliefe and impiety. But neither is outward, nor inward sanctitie of the nature of the parents, seeing neither is found in it, but both befal, as wel to the children as to the Parents, of the free mercy, and couenant, or promise of God.

5 Obiection. *They are more miserable vnto whom their sinnes of al their ancestors are deriued, then they vnto whom haue stretched but the sinnes of some of their ancestors. But if sinne passe from the Parents, vnto the children, then vnto the latest of their posteritie come the sinnes of al the ancestors, vnto the former onely their sins who liued before them. So then are the latter more miserable then al the rest, which would be absurd, and not agreeable to the iustice of God. The first aunswere to this is: that it would be neither absurd nor vniust, although god should punish more heauily, and more forsake the latter of the posteritie, then the former.* For how manie more sinnes are committed, and heaped vp by mankinde, so much the more vehemently is his wrath kindled, and the punishment is more aggrauated. Whereupon are those sayinges, Genes. 15. *The wickednesse of the Amorites is not yet ful.* Matt. 23. *That vpon you may come all the righteous blood.* 2. God therefore suffereth the sinne of our first Parents to passe vnto al their posteritie, as concerning the corruption of nature and guilt: that hee might satisfie his owne iustice, and that himselfe might haue occasion of exercising his mercy in his sonne. Rom. 5. and 11. *But of the actual sinnes of euerie man he saith, that he visiteth the iniquitie of the father on the children vnto the third and fourth generation:* that is, according to his iustice hee punisheth the sinnes of the parents in their posteritie, and yet of his mercy doth set bounds and limits for sinne, that the posteritie may not alwaies pay for the sinnes of their ancestors, or inuitate them, and that it may not be of necessitie that the children of euil Parents should be euil, or worse, or more miserable then their

their Parentes: euen as also *he exerciseth his mercie vnto the thousand generation of them that loue him*, and yet retaineth the liberty of his election, so that not alwaies good Parents haue their posteritie good also. The reason of this difference betweene Original and Actual sinne is, because that righteousnes and life euerlasting was not lost first by the posteritie, but by our first Parents.

Obiection. *But God will not punish the posteritie for the Parents sinn.* Answere. I. True, except they persist in them. 2. If the Parents had not receaued this conformity with God both for themselues and their posterity, so that if they did retaine it, their posteritie also retaine it: and if they did leese it, they did leese it also from their posteritie. Hereof it may bee vnderstood, that god for two causes doth iustlie punish in the posterity both their owne sinnes and their aunecestors: first, because the whole nature of the Parents sinning is guiltie: and the childrē are as it were a part of the Parents, because they proceede out of their substance or masse. Wherefore that cannot bee but guiltie as wel after, as before the propagation from the Parents, vnlesse by some singular benefit remission of that fault befal vnto it, which now before in the Parents themselues it did commit. Againe, because the Parents haue receaued the giftes of God to be imparted also vnto their posteritie, of that condition, if the Parents them selues did retaine them: and if they did cast them away and leese them, that their posteritie also should be depriued of them. Wherefore after the Parents did bereaue themselues of righteousnes and the grace of God, they cannot, being themselues vncleane, bring foorth cleane, but corrupt children, and like to themselues, and therefore guilty as well of their owne as of their Parents sinne, because they partake of it being deriued vnto them, consenting vnto it either in act, as to vs who are come to some yeares, or by inclination, as infantes, except by the singular mercie of God this their in-bred corruption be corrected.

a Causes, for which God doth iustly punish in the posteritie both their own sins and their parents.

There was added, in the definition of Originall sin, that *this corruption of nature ensewed vpon the fal, in our first parentes.* For of man not yet fallen it is said, *that he was made to the image of God: and all thinges which God had made, were verie good*: but of man fallen and his posteritie, *All the imaginations*

Why after the fall came this general corruption.

ginations of the heart of man are onelie euill continuallie. Wherewithall wee are taught, that the whole nature of man, that is, his mind, wil, and hart, and all his faculties are so depraued, that without renewing, they can bring foorth none, but vitious actions, and such as displease God, according to those sayinges, Rom. 7. *For wee know that the law is spirituall: but I am carnal, sold vnder sinne.* Again, *For I know that in me, that is, in my flesh, dwelleth no good thing.* And Rom. 8. *So then they that are in the flesh can not please God.* Matt. 7. *A corrupt tree cannot bring forth good fruit.* And truly the reason, why it must needs be so, is not obscure. For whatsoeuer is not exactlie agreeable to the rule of the Lawe, that cannot please God, but deserueth malediction & the wrath of God euerlasting, as it is said: *Accursed be euery one that abideth not in all which are written in the book of the Law.* And S. Iam. ca. 2. *Whosoeuer shall keep the whole Law, & yet faileth in one point, he is guiltie of al.* But no action of men since the fal hath beene wholy agreeable vnto the Lawe: wherefore no action of theirs can please God. The minor is hereof manifest: because the Law, in euerie action, requireth the knowledge of the true God, agreeing with his wil reuealed in the Scripture: & this end, as principal, that the true God, by that obedicce of the reasonable creature, may be honored: and furthermore requireth such a desire of obeying god, & such a loue of god, as for a man rather to leese al, then to depart euen in the least matter, from the wil of god: and that there be none, no not the least affection, or desire, or inclination, that may cal him from that exceeding and most ardent loue of god, and from obedience towards his Law. 1. Cor. 10. *Doe al things to the glorie of God.* Deut 6. *Thou shalt love the Lord thy God with al thy hart, and with al thy minde, and with al thy strength.* But they who are not regenerat, in all their actions, they doe not so much as acknowledge the true god, much lesse doe they refer al to his honor, or loue him aboue al things, but are turned away from him, and are his enemies. Rom. 5. *When wee were enemies, wee were reconciled to god.* And cap. 8. *The wisedome of the flesh is enmitie against god.* Wherefore no action of theirs, whatsoeuer it appeareth to the shewe, agreeth with the rule of the Law of God. As it is said, Rom. 14. *Whatsoeuer is not of faith, is sinne.*

This

The doctrine of Original sin, profitable to be held in the Church.

This doctrine concerning Original sinne is to bee held in the Church. 1. *That the knowledge of sinne be perfect.* 2. *Because god will haue our corruption to bee knowen to bee so great, as we can not so much as begin our obedience by our selues without his grace, and his holie spirit.* 3. *That wee may know what sinnes are in the godlie, and what be the differences of the sinnes which are in the regenerate and in the reprobate.*

What Actual sinne is.

Actuall sinne *is euery inward and outward Action, which is repugnant to the Law of god, as well in the minde, as in outward Actions: and the omitting of those thinges which the Law commandeth, as to will, to thinke, to follow, to doe euil: not to will, to flie, to omitte to doe good. Likewise motions and passions contrarie to the Law. Hither belongeth thus diuision into sinnes of fact, and sinne of omission.*

The second diuision of Sinne.

Raigning sin.

THere is *Raigning sinne*, and *sinne Not-raigning*. This diuision is taken out of the Apostle, Rom. 6. *Let not sinne raigne in your mortall bodie. Sinne Raigning is all sinne which is not repented of, and which is not resisted by the grace of the holie Spirit, and for which not onely according to the order of gods iustice, but also for the thing is selfe hee is guiltie of eternall punishmentes, who hath it.* And it is called *Raigning*, 1. *Because it is pampered*: 2. *Because it hath rule ouer a man, and maketh him guiltie of eternal damnation.* Such are all sinnes in the wicked, who beleeue not the Sonne, and are without faith and repentance. That is also in the elect before their conuersion, although it be remitted according to the secret purpose of God: yet they do not as yet know it. But after they are conuerted, they striue against it, that it may not beare rule ouer them.

All sins in the wicked are raigning sins.

In the elect also, before their conuersion.

It is called also *Mortal*, to which who perseuereth, & dieth in it, perisheth. *He that committeth sin*, that is, he that of purpose & with delite sinneth, *is of the diuel.* Where he speaketh of *Raigning sin. Sin raigning* is all sin in the regenerate, before their conuersion: & the not regenerat, continually: whether they be defectes, or inclinations, or errors, or Actuall sinne.

1 Iohn. 3. 8.

Sinne not Raigning.

Sinne not Raigning, is that which is repented of, & which is resisted by the grace of the holy Spirit, and whereof we obtaine remission: And this sin is in the godly. *If wee say we haue no sin, we deceaue our selues, and there is no truth in vs.* This saith Iohn, *Of sinne*

Rom. 7.

sinne Not-raigning. It is no more I that doe it, but the sinne that dwelleth in mee.

Why not raigning sin is called venial.

Sinne Not-raigning is called also Veniall, not for that it deserueth remission, or that it is not worthie of punishment, but because remission followeth such sinne. Neuertheless I had rather vse the names of *Raigning* and *Not-raigning sinne*, 3. *Because the names of Mortall and Veniall sinne are obscure, and doubtful. For all sinnes are mortal.* And Iohn also calleth *Mortal sinne*, or *sin to death, the sinne against the holie ghost.* 2. *Because of the errors of the Papists, who saie that they are called venial sinnes, which are light, and deserue not eternal paines:* whereas yet it is said, *Accursed be euery one who abideth not in all.* 3. *Because the Scripture vseth not these termes, especially the name of Venial sinne.*

1 Obiection. *But the elect fal not from grace.* Answere. Finally they doe not. But they who sinne mortallie, and doe not repent, perish. This falleth not to the elect, that they should fal finally: but before the end, they fall easily and often.

2 Obiection. *The will of God is vnchangeable. But he will the saluation of the elect, and remission of their sinnes.* Answere. I grant that it is true, concerning the purpose and counsaile of God, but not concerning our affiance, which we haue of the remission of sinnes. For our comfort standeth not together with errors, which are contrarie to the foundation, and with sinnes committed against our consciences. For *then are we said to haue remission of our sins*, when we apply these benefits to our selues. Eph. 2. 13. *Now in Christ Iesus yee which once were farre off are made neere by the blood of Christ.* And Ose. 2. 23. *I will saie to them which were not my people, thou art my people. And they shal say, thou art my God.*

The elect may sinne against their conscience, yet not to death.

3 Obiection. *He that is borne of God sinneth not. Therefore the regenerat sin not.* Answere. 1. *He sinneth not to death.* For the elect doe not wholy forsake God, albeit they sinne against their conscience: but they retain still some beginnings of true godlines, by which as by sparcles they are stirred againe to repentance, as Dauid, Peter, Manasses. 2. He sinneth not, as hee is regenerated: but hee sinneth as long as hee abideth in this life, sinne not raigning in him, and yet some times raigning too: as he is not regenerated by the spirit of God, but is as yet carnall. For regeneration, or the renuing of vs to the image of God is not perfected in an instant, but is begun

Regeneration but begun in this life.

1.Ep.c.1

gun onely in this life, and in the life to come is at length finished. For so doth Iohn himselfe pronounce of himselfe, and all the Saintes in this life. *If wee say that wee haue no sin, wee deceaue our selues, and truth is not in vs. If wee acknowledge our sinnes, hee is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.* This is therefore the meaning of Iohn, that the regenerate indeed do sinne: but yet not so, that they make much of their sinne, or doe so at any time yeeld and assent to euil desires, that they cast away all loue of godlines, and repent not. For alwaies in the regenerat there remaineth some remnant of a regenerat nature, which causeth either a striue against sinne, or else true repentance: that is, it suffereth them not to sinne to death or euerlasting destruction, or wholly to forsake God. And this consolatio so long they enioy, as they know themselues to be regenerated, that is, as they keepe faith, and a good conscience.

4 Obiection. It is said, 1.Iohn.cap.3. *His seed remaineth in him, neither can hee sin, because he is borne of God.* And 1.Pet.1. *Being borne anew not of mortall seede, but of immortall, by the word of God who liueth and endureth for euer. If therefore the seede of Gods woord neuer dieth in them that are borne anewe, they euer remaine regenerate, & euer retaine grace, neither euer fal into Reigning sinne.* Answere. The regenerat may leese, and doe often leese grace and the holy spirit, as concerning some giftes, somtimes more, somtimes fewer: although they leese it not, if we respect al the gifts. For there abideth in the some beginning or prin: of true faith & conuersiō, which although, when they yeeld to euil inclinations or desires, it is so oppressed, & darkned, that it neither can be known of others, neither confirme them of the grace of God and their owne saluation, for the present: yet it suffereth them not wholy to forsake God and the knowen truth, and to cast awaie their purpose of embracing by faith the merit of the Son of God. So Dauid praieth Psa.51. *Create in me a cleane hart O God, and renew a right spirit within me.* Againe, *Restore to me the ioie of thy saluation.* He had lost therefore cleannes of hart, rightnes, and newnes of spirite, and the ioy of saluation, which he beggeth of God to be restored vnto him: and yet did he not wholy want them: for otherwise hee would not haue asked

The regenerate in this life may, and doe oftentimes leese the grace of God, in part, but not in whole.

ked, neither would hee haue looked for from God this renewing and restoring. The seed of God, that is, the woord of God working true faith and conuersion in the elect, abideth & dieth not in the regenerate, as concerning their conuersion and finall perseuerance, how-euer they fall often grieuously before their end, 1.Ioh.2.19. *If they had beene of vs, they would haue continued with vs.*

5 Obiection. *A good tree cannot bring forth euill fruite.* Aunswer. It cannot, as it is good. For if it be simply good, all the fruit thereof is good: which shall so come to passe in the life to come. But if it be partly good, and partly euil, such is the fruite also, which we haue triall and experience of in this life.

Man in this life is not simply good, and therefore his woorks are not alwaies good.

Heretofore it hath beene said, *That all sinnes are in their owne nature mortall.* Against this sentence, some oppose that which is said, *Psal.32.5. I will confesse my wickednesse vnto the Lorde, and thou forgauest the punishment of my sinnes.* And Prouer. 24.16. *A iust man falleth seuen times, & riseth againe.* Whence they gather that there are some sinnes, the committers whereof continue still iust, and therefore deserue not eternall death. But they reason amisse from that which befalleth to sinne but by an accident, to that which is by it selfe in sinne. *For it is true indeede that there are many sinnes, for which the Saints doe not leese holinesse and righteousnes, neither become obnoxious to the wrath of God.* But this commeth to passe, not by the smalnesse, or nature of the sinne, whatsoeuer it be, but by the grace of God, who doth not impute, neither will punish with eternall death those sinnes, which yet in their owne nature deserued it. This doth the Prophet most euidently shewe, in the same Psal. when he saith, *Blessed is he whose wickednesse is forgiuen.* And Psal.143. *Enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustified.*

All sinnes mortal in their own nature, but pardonable by the grace of God.

2 Obiection, It is said Matth.5.22. *Whosoeuer is angrie with his brother vnaduisedlie, shalbe culpable of iudgement. And whosoeuer saith vnto his brother, Racha, shall be woorthie to be punished by the Counsell. And whosoeuer shall saie, Foole, shall be woorthie to be punished with hell-fire.* Whence they conclude, seeing Christ himselfe maketh degrees of punishments and sinnes, so that of these former, he threatneth hel-fire, but vnto

the third onlie, therefore there are some sinnes smaller, than those who deserue eternall punishment. But the Aunswere vnto this is manifest out of the woordes themselues: which is, that Christ doth not speake of ciuill iudgementes and punishments, when he mentioneth *Iudgement*, and a *Counsel*. For he doth not here speake of the ciuill order, but disputeth against the corruptions of the Pharisies, concerning the true meaning of Gods Lawe, and concerning the iudgement of God against both inward & outward sinnes.

For neither can, nor ought to be punished, by the magistrate with corporal punishmēt, either such gestures as signify some bitternesse or contempt, or bad affections if they haue not accompanieng them, an endeuor to do any man iniury. Now whereas in the third place he nameth *hel-fire*, he doth not exempt the other two kinds of sin from eternall punishments, but signifieth that the third shal receiue a sharper punishment at Gods hand than the other.

3 Obiection. It is said, *Mat.12. Euerie sinne and blasphemie shalbe forgiuen vnto men, but the blasphemie against the holy Ghost shal not be for-giuen to men, neither in this worlde, nor in the world to come.* Hence they will gather, *That some sinnes are for-giuen in this woorlde, some in the worlde to come, that is, in purgatory, and some are neuer for-giuen, of which these be mortall, but the others veniall in their owne nature.* But first, *neither heere, neither else-where, doth Christ teach that some sinnes are forgiuen in the worlde to come.* For that all other sins are forgiuen not in the woorld to come, but in this woorlde, both Christ signifieth in this place, and the Scripture elsewhere teacheth: because it is certaine that sinnes are not remitted, but only to those who repent.

Sins are remitted in this world onely.

No sinne, which may not be remitted; except the sin against the holy Ghost.

But he denieth that the sinne against the holy Ghost is remitted either in this world, or in the worlde to come, that hee might more significantly expresse the deniall of pardon to it. Secondly, *Whether they say for-giuenesse to bee in this woorld, or in the woorlde to come*, yet this standeth immoueable, that it commeth not of the nature or corruption of the sinne, but of free mercy for Christs sake. And if euery sinne be so grieuous, that it could not be purged but by the blood of the Sonne of God; then doubtles they do great despite & contumelie vnto that blood, who so extenuate

nuate any sin, as to deny that it deserueth eternall punishment, vnto which the death of the Sonne of God is equivalent. Farther, euen by their owne confession, *There are manie mortal sins, which notwithstanding are forgiuen in this life.* Wherefore either they must make all these to be euen in their own nature venial, or they wil neuer proue out of this place, that the smalnes of the sin, is the cause of forgiuenes.

4 Obiection. It is said, *Rom.1. The wrath of God is reuealed from heauen against al vngodlinesse.* And, *1.Cor.6. Know yee not, that the vnrighteous shall not inherit the kingdome of God?* Out of these and the like places they gather, that *seeing they are mortal sinnes which shut men out of the kingdome of God: and all sinnes do not so: therefore there are some sinnes which in their own nature are not mortall.* But they conclude more than followeth by force of reason. For that some sinnes are venial, there is no doubt, but that commeth by grace remitting those sinnes, which without remission, would shut men doubtlesse from the kingdome of God.

All sinnes shut men out of the kingdom of gods were they not remitted by the grace of God.

5 Obiection. It is said, *1.Cor.3. If anie mans worke burn, he shal loose: but he shall be safe himselfe, neuertheless yet as is were by fire.* Therefore, say they, *some sinnes cast men into fire, that is, into some punishments, but not eternall.* This also we grant, not in respect of the nature of sin, but in respect of pardō, which befalleth to those who hold the foundatiō, which is christ. For to build on the foundation wood & stubble, that is, to patch the word of god, with vnnecessary questiōs, humane opinions & traditions, which oftē are occasions of schisms in the Church, & often of Idolatry and errours; it is not so light a sinne as they deeme it, who do it; but deserueth eternall malediction, except remission be made for the Sonne of God, as it is declared in the Reuelation Chapt.22.

6 Obiection. It is said, *Heb.5. A high priest taken frō among men is bound to offer for sins, as wel for his own part, as for the people.* This place sheweth that the sinnes of the priest are not venial by themselues, or of their own nature, but for the sacrifice of Christ, which was signified by the typicall sacrifices: & therfore it quite & clean ouerthroweth the opinion of our aduersaries. For if al sins euen of a righteous Priest, are in the sight of God so great, that they cā not be purged but by the death of the Son of God: it necessarily followeth

that they of their own nature deserued euerlasting death.

7 Obiection. It is said, *Iam.1. When lust hath conceiued it bringeth forth sin; & sin when it is finished bringeth forth death. Here*, say they, *Iames saith that there is one sin finished, when as the will vpon deliberation consenteth to euil lust: another not finished, when a man sinneth without deliberation: & so sin finished he ascribeth, that it bringeth forth death.* We answere that the consequence of this is not of force, because that a property which belongeth to diuerse kindes, when it is ascribed to one kind, it followeth not thereof that it is to be remooued frō the other. For S. Iames distinguisheth the kindes or degrees of sins, Original, & Actual: & saith that death followeth after Actual; not as it death did not follow after Original; but because that Actual is a middle between Originall sin & death, as a cause of this, & an effect of that, and doth aggrauate death or punishmēt, which already was purchased by originall sinne. Neither doth he chiefly speak of the degrees of punishmentes, but of the cause and originall of them to be sought in the corrupcion of our own nature.

Actual sinne is an effect of Originall sinne, & a cause of death; which though purchased by Originall, yet is aggrauated by Actuall.

8 Obiect. It is said, *Iam.3. In manie things we sin al.* Hence our aduersaries wil proue, *that the sins of the iust are venial, because they fal either into few sins, or into no mortall sin.* To this, as also to most of that which hath gone before, we answer, that the sins of the iust, who by faith retein or receiue righteousnes, are venial, not of their own nature, but by grace.

God's iustice is not at variance with his mercie, though it iudge the least sinne worthy of eternall death.

9 Obiection. *God is not cruell, but mercifull; neither light in his loue, but constant. Wherefore he doth not for euerie light sin iudge a man worthie of eternall punishments.* But they imagine that the iudgement of God concerning sin is at variance with his mercy: which are not at variance, but do very well agree. For God is in such wise mercifull, as he is also iust. Now the iustice of God requireth, that he iudge all euen the least offence and contempt of his maiesty, worthy of eternall damnation. This iudgement against euery sin, the mercy & constancy of Gods loue doth not take away: but for the shewing and declaring thereof it is sufficient, that he reioiceth not at the destruction of them that perish, & that for testimony thereof he inuiteth all to repentance, & forgiueth them who repent their sinnes, which by themselues were worthy of euerlasting death; that is, he punisheth

nisheth them & causeth satisfaction for them not in the sinners, *but in his own sonne sent to take flesh*, by punishment answering & satisfieng his iustice.

10 Obiection. It is said, *Mat.5. Whosoeuer shal breake one of these least commandements, and teach men so, he shal be called the least in the kingdome of heauen.* This they interpret after this sort. *That he, who both by sinning & teaching doth against the law, ie fallen from the kingdome of god, & not he who in teaching subscribeth to the law, although sometimes he doth a litle contrary to that he teacheth.* But first the opposition or contrariety which Christ addeth, *But whosoeuer shal obserue & teach them, the same shalbe called great in the kingdome of God*, doth shew that Christ in the former part of the speach doth vnderstand those who breake, that is, violate the lawe which they teach; so that the meaning is: although one teach wel, & yet violate one of these cōmandements, which the Pharisies term the least, that is, of the commandements of the Decalog: he shal find these cōmandements so not to be the least, but the greatest, as himselfe shal thereby become the least, that is, in no place, in the kingdome of God. Secondly albeit it be granted vnto thē, that in the words of christ, *to teach so*, is the same, that to teach contrary to the law: yet can it not at al be gathered thence, that they alone shal be the least in the kingdome of God, who by teaching & sinning breake the law, & not they also, who by sinning onely, & not by teaching transgres it. The first reason is in the very words of Christ: because he calleth those commaundements the least, by a figure of speech called imitatiō, which are the greatest, & the breach whereof, whether it be committed in deed, or in doctrine, or in both, god iudgeth worthy the shutting out of his kingdome, euen by our aduersaries confession; that is, the whole Decalog, which the Pharisies did set behind their traditiōs. The other reason is in those wordes which Christ addeth, *For I saie vnto you, except your righteousnesse exceed the righteousnes of the Scribes & Pharisies, ye shal not enter into the kingdome of heauen.* In these words Christ sheweth that a farre other righteousnesse is required by the Lawe of God, than the Pharisies thought of: & that those sinnes also are so great, that they shut men out of the kingdome of heauen, which the Pharisies accounted

Christ calleth them the least, not as in his own iudgement, but as in the iudgemēt of the Pharisies. And so he imitateth them in thus speaking.

counted either for light, or no sins, as *To be angrie with thy Brother vnaduisedlie, To saie vnto him Racha, or Foole:* To be troubled with an euill affection, or desire of reuenge. For euen these things also he saith are to be auoided, if we wil auoid Hell fire, & be the children of our heauenlie father. Therefore he saith: *Whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his hart.* And 1.Iohn 3. *Whosoeuer hateth his Brother, is a man-slaier: & yee knowe that no man-slaier hath eternal life abiding in him.* And therefore not they only which cõmit the greater sins, but they also who commit the lesser cãnot escape euerlasting death, but by the satisfaction of christ imputed to them.

Sinnes made venial vnto the repentant, by grace for the intercession and satisfaction of Christ.

But as our aduersaries accuse this sentence of too much rigor; *That all sinnes are by themselues of their owne nature mortal, that is, deserue eternal death:* so also the other sentence, *That sinnes are made venial to those who repent, which of their owne nature are mortal, they reprehend as too gentle and repugnant to Gods iustice: because to call that for veniall, which is mortal, is contrarie to truth and iustice.* But the answere is readie, That God, if we respect the nature of sinne, adiudgeth all sinne woorthy of euerlasting death: & giueth pardon to none but of free grace for the intercession and satisfaction of his sonne our Mediatour.

The third Diuision of Sinne.

What sinne is against the conscience.

THere is sinne *against the conscience*, and sinne *not against the conscience*. *Sinne against the conscience is committed of those who wittingly and willinglie sinne*. So Dauid wittinglie and willinglie committed adulterie and murder. *Sinne not against the conscience is that, which wee either not witting, or not willing commit, or which is committed of those who knowe the wil of God, acknowledge and bewaile their sinne, but are not able to auoid it:* as are Original sinnes, sinnes of omission, ignorance, infirmitie, euen in the regenerate and Saintes. They omit manie good thinges, which they would not omit; or commit euil things, which they would not cõmit, being sudainly ouertaken and ouercome by infirmities: & therefore are most grieuously angrie with themselues for their sinnes committed, so that they are not more grieued at any thing, than for that they offend God daily by their sinne

sinne; and therefore desire and grone after nothing more than the grace of the holy spirite, whereby to resist sinne. Such sinnes are not imputed to the regenerat, neither doe they cast off grace, the holie spirit, and faith. *Such a sinne of ignorance* Saint Paul saith *his blasphemie was, which hee committed, before he was conuerted, against God, as also his persequuting and violence against the Church, & therefore God had mercie of him,* 1. Tim. 1. 13. Another kinde of those sinnes not against the conscience, to witte *infirmitie*, the same Apostle describeth, *Rom.* 7. 19. *I doe not that good which I would, the euil which I would not that do I. Yet not I doe it, but sinne that dwelleth in me.* Hither also is to be referred *the sin of Peter*, who wittinglie denied Christ, but not willinglie, for he had not the power to doe otherwise. It was not raigning sinne: because he acknowledgeth and bewaileth it, and holdeth fast his faith, *Luk.* 22. 32. *I haue praied for thee that thy faith faile not.* Much lesse was it the sinne against the holy Ghost: because he loued christ no lesse, when he denied him, than when he bewailed his offence, though that affection did not at that time for fear of imminent danger shew it selfe. Moreouer this third diuision of sinne and the definition of both sinnes Christ hath expreslie deliuered *Luk.* 12. 47. *The seruant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes: But he that knew it not, and yet did commit things worthie of stripes, shal be beaten with few stripes.*

The fourth Diuision of sinne.

All sinne repented of is pardonable.

THere is sinne *pardonable*, and sinne *vnpardonable*. All sin is *pardonable*, whereof men repent and obtain pardon. *Vnpardonable* is a purposed deniall and oppugning of the knowen truth of God and his wil and workes, of which the conscience is conuicted, whereof no man obtaineth pardon: because it is punished of God with a perpetual forsaking, and blindnes, so that they who so sinne neuer returne to God by true repentance. Now they who are excluded from repentance are also necessarily excluded from remission of sinne. Christ *Mat.* 12. calleth this kind of sinne, The sin or blasphemy against the holy Ghost, when he saith: *Wherefore I saie vnto you, euerie sinne and blasphemie shall bee for-*

They are shut from pardon, who are shut from repentance.

They are shut from repentance who sinne against the holie Ghost.

Why it is called in special a sinne against the holie Ghost.

forgiuen vnto men: but the blasphemie against the holie Ghost shal not be forgiuen vnto men. But it is not therefore called the sinne against the holie Ghost, as if the holy Ghost might be offended by any man, and not the father also & the Son: but because the reuealing of the heauenly truth is the work of the diuinity, which is immediatly wrought by the holy ghost. And therefore they who witting & willing resist this, are blasphemous indeede against al the persons of the Godhead, but in a more singular and special maner, against the holy ghost, that is against his proper & immediate operatiō & working in their minds. That this kind of sin is signified by this name, it hereby appeareth, for that none can after a peculiar maner sin against the holy ghost, but they on whom he hath bestowed a peculiar & proper benefit, that is, a benefit immediatly giuē by himself, & appertaining to his sanctifieng or office, which he exerciseth in the Church, which is the very light of truth kindled in their minds. The same appeareth by the speech of Christ: & *Marke.3.* plainly declareth (whē he saith, *For they said he had an vncleane spirite*) that Christ did attribute this sinne vnto them, who being conuicted as cōcerning the doctrin of Christ, and his diuine works, yet notwithstanding did against their conscience ascribe these thinges to the diuel. The same is shewed by other places, where this sin is described. As *Heb.6. For it is impossible that they which were once lightned, and haue tasted of the heauenlie gift: and were made partakers of the holie Ghost &c. if they fall awaie, should be renued againe by repentaunce.* And 2. Pet.2. *If they, after they haue escaped the filthinesse of the woorlde, thorough the knowledge of the Lorde, and of the Saniour Iesus Christ, are yet tangled againe therein, & ouercome, the latter end is worse with them than the beginning.* Out of which sayings first we

Who sinne against the holie Ghost.

vnderstand, *that not al the reprobate, who perish, not obtaining remission of their sinnes, doe sinne against the holie Ghost: but that this sinne falleth only on them, who are lightned by the holy Ghost with certaine knowledge of the truth:* that which hapneth not to al the reprobate, although so much neuertheless is reuealed to al of them concerning God, as may suffice for the iust condemning of them and their posterity. For the holy ghost is not giuen but to them, who are endued with the

the knowledge of the heauenly doctrine, as it is said, *Iohn 14. whom the world cannot receiue, because it seeth him not, neither knoweth him.* Likewise, *Luk.12. The seruaunt that knoweth the will of his master.* Wherefore some perish, vnto whom the holy Ghost hath not giuen this light of truth, and therefore they doe not commit this peculiar sinne against the holy Ghost.

If it be obiected, *That euerie vnpardonable sinne is a sinne against the holie ghost, because Christ saith that the sinne against the holie ghost is vnpardonable: But final perseuerance in whatsoeuer sinne without repentance, is remitted to no man. And therefore it is a sinne against the holie ghost: and by a consequent, all that perish, sinne against the holie ghost.* The ambiguity of vnpardonable sinne maketh four termes in this Syllogisme. For in the Maior it signifieth that kind of sinne, which is neuer remitted to any: because whosoeuer commit it, whether at the end, or before the end of their life, they perseuere in it euen to the end without repentance: But in the Minor it signifieth not a certaine kind of sinne but al their sinnes who repent not: which indeede are not remitted to them, because they perseuere in them to the end without repentance, and they are vnpardonable not before the end, but in the very end of their life: yet are they remitted to others who perseuere not in them, but repent. For *perseuerance in sinnes* is nothing else, than the sinnes themselues, which are continued vnto the end, & therfore this is the meaning of the Minor: Sinnes, in which men perseuere without repentaunce vnto the end, are not pardoned them who perseuere in them. But now all men doe not perseuere in them, as they perseuere in the sin against the holy Ghost, euen whosoeuer once fal into it. And christ in this speech sheweth not, for what sins men are punished with euerlasting death. For it is certaine that it befalleth for all sins, of which men repent not: but he sheweth, what sins are such, as whosoeuer doe commit them, they do neuer repent. This he affirmeth of no kind of sin, but only of blasphemy against the holy Ghost.

The difference between other sinnes not pardoned, and this sin against the holie Ghost.

Secondly, out of the testimony alleadged we gather *that the sinne against the holy Ghost, is not euery Raigning-sinne, whether committed against the conscience, or against the knowen*

The peculiar nature of the sin

truth

against the holy Ghost making it differ from al other Raigning sinne.

truth: but a sinne against the whole first table of the Law, and not one onely part of it, but a defection from al religion, or godlinesse: and such a denying, or oppugning, or contumelious handling of the true doctrine of God and his will, as proceedeth not of weaknes or terrour, or fear, or torment, but of a purposed and stubborn malicious nes. For the obedience of the first table is, after a man hath once tasted of the word of God, reuerentlie to obey and subscribe vnto it. Neither depart they from a part of doctrine, but from all religion, who so fall, that they crucifie againe to themselues the sonne of God, and treade him vnder foote, & count the bloode of the testament as a profane thing, and despite the spirit of grace. Neither doe the Iewes sin of weaknes, in ascribing the works of Christ to the diuel, or heretical men, after they are once conuicted of their errours by certaine and manifest testimonies of the woord of God: neither they, who vnder the name and shew of Christ remaine stil dogs & swine returning at length to their vomit & wallowing in the mire, from which for a while in outward profession and hypocrisie they abstained. And hereby may be esteemed and iudged in some sort the grieuousnes of this sin, whereas it commeth neareſt to the sin of the diuels, who knowing the truth, yet stood not in it, but doe despite it with hatred and horrible fury, and endeuour vtterly to oppresse it.

The elect can neuer fal into this sin against the holy Ghost.

Thirdly, hereof also it followeth that the elect and those who are truly conuerted can neuer fal into this sinne against the holy ghost: & that they who commit it were neuer possessed of true faith and repentance. For al those who are chosen of God to euerlasting life, are conuerted in this life: and al they who are truly conuerted ought certainely to think that they are in the number of the elect, and therefore shall neuer so sin, as with al to perish: according to those sayings, *Iohn* 10. *My sheepe shal neuer perish, neither shall any plucke them out of my hande.* Luke 22. *I haue praied for thee that thy faith faile not.* 2. Timoth. 2. *The foundation of God standeth sure, & hath this Seale, The Lord knoweth who are his.*

How many of the reprobate are said in scripture to be lightned & sanctified.

That many of the reprobate are saide to bee lightened and to bee made partakers of the holy Ghost, to haue tasted of the heauenly gift, the good word of God, and of the powers of the world to come, and last of al to haue bin sanctified with the blood of the Testament: likewise in Peter, to haue escaped from the filthines of

of the world: the Apostles themselues shew that this is to be vnderstood of the knowledge of the truth, and the foregoing and detestation of errors and vices for a season, and lastly of the sufficiency of Christ merits euen for the wiping away of their sins also, and the offer thereof made vnto them by his word and Sacraments: which they shew, when they interpret that *lightning & tast to be the knowlege of the truth & righteousnes, & cal the dogs & swine, not made so again, but returning to their vomit and wallowing in the mire, and further compare them to the earth drinking in the raine, but bringing forth insted of good herbs thornes and briars.* For these things agree not to true faith and conuersion. 2. Pet 2. Heb. 6. 7.

We are not rashlie to pronounce anie man a sinner against the holie Ghost, vntil wee see him giue vp the Ghost in Apostacie and blasphemy.

Fourthly, by these things which haue bin said, it appeareth *that we are not rashly to pronounce who they bee that sin against the holy ghost: and that we may not iudge of this sin vntill the end*, that is, vntil we know them, who once had the truth & confessed themselues to be conuicted and perswaded of it, with hatred thereof to persecute & reproch it, or to end their life in hatred & despite against it. The reason hereof is manifest, *because we are not the beholders of mens harts.*

If it be obiected, that, 1. *Iohn* 5. it is said, *There is a sin vnto death: I saie not that thou shouldest praie for it: If hee wil not that we shal praie for those who sinne to death: it must needes bee that wee maie discerne them from others.* Wee answere, that Iohn doth not vniuersally forbidde, *that wee praie for anie so sinning*; but at such time, as that is manifest vnto vs either by some diuine testimony, or by manifest arguments and the sinners owne profession. But before this is certain & manifest vnto vs, we ought to desire of god the conuersion of al men, & as much as in vs lieth, to endeuor it, as it is said, 1. *Tim.* 2. *I exhort that first of al supplications, praiers, intercessions and giuing of thanks be made for al men.* And 2. Tim. 2. *The seruant of the Lord must not striue, but must be gentle toward al men, apt to teach, suffering the euil men patiently, instructing them with meekne s, that are contrarie minded, proouing if God at any time wil giue them repentance that they may know the truth, and that beeing deliuered out of the snare of the diuell, of whome they are taken, they maie come to amendment and perfourme his will.* And Matth. 5. *Praie for them which hurt you, and persecute you.* And Actes 7. *Lorde, laie not this sinne to their charge*

Our praier for the aduersaries of the trueth, must be conditionall, with submission to Gods will.

charge. If it be replied, *that so it will come to passe that our praier shall be contrarie to the will of God, if not knowing of it we praie for them who sin against the holie Ghost*: the aunswere is ready: That praier is made for them, with a condition, by which we submit our wil & desires to the counsail of God, that he will conuert and saue the aduersaries of the truth, if they maie be recouered: but that he will represse them and punish them, if he haue not appointed to recouer them.

Our praier for them being but conditional, it argueth not but that their sinne maie be notwithstanding vnpardonable.

By the same answere is this argument dissolued, *Their sinne is not vnpardonable, for whom wee must praie: But wee must praie for all men: Therefore no mans sinne is vnpardonable.* First wee denie the Minor: because if it appeareth by anie diuine testimonie, or by manifest argumentes and their owne profession that they are castawaies, whether they sinne against the holy Ghost, or otherwise do not repent; we must not pray for them. Secondly neither is the Maior true. For if we know not, whether they sin against the holy Ghost, or are reiected of God or no, we must pray for them, but with that condition, if they may bee recouered.

Out of these thinges also which haue been spoken, answere is made to this obiection. *He that must fear lest he hath anie vnpardonable sinne, can neuer bee assured of remission of his sins and of life euerlasting: But if there be anie sin vnpardonable, which is committed before the ende of a mans life, no man can be assured, that he hath not, or shall not haue such sinne: Therefore either there is no such sinne, or no man can bee assured of the grace of God, and his owne saluation.* For the Minor of this reason is false, cõcerning those who beleeue. For they must certainely think, that they neither had, nor haue the sinne against the holy Ghost; *because there is no condemnation to them, who are in Christ:* neither that they shall haue this sinne, *because no man can plucke the sheepe of Christ out of his hand.*

The fear of vnpardonable sin belongeth to the wicked, not to the faithful.

Adam and Peter sinned not against the holie Ghost.

1 Obiection. *Adam and Peter obtained remission of sin: Adam and Peter sinned against the holy Ghost, because they denied the manifest and known truth of God: Therefore some men sinning against the holy Ghost obtaine remission of sins.* Aunswere. The proofe of the minor is a false definition: For not

not euery deniall or reiection of the truth is sinne against the holy Ghost, but that onely, which hath accompanying it an inwarde hatred of the trueth, and which of a purposed intent and with horrible furie endeuoureth to oppresse it: which hatred of trueth was not in Adam or Peter. Augustine therefore saith: *Faith failed not Peter in his heart, when confession failed him in his mouth.*

God sparing Cains life doth not therby shew his pardoning of his sinne, but a further reuenging of it.

2 Obiection. *The sin of Cain was not vnpardonable. Because God would not haue him killed: therefore he pardoned him his sin. But Cains sinne was committed against the holy ghost: Therefore some sinne against the holie Ghost is not vnpardonable.* Aunswere. In the proofe of the Maior is a fallacie, putting that which is no cause as if it were a cause. For the cause why God wouldе not haue him killed, was not, for that hee had pardoned Cain his sinne, not repenting himselfe of it, but that the murderer might be the longer tormented with the furies of his conscience, that in so long time not repenting, he might bee made inexcusable; and furder also, that murders might not waxe rife among men.

Euerie sinne of the vnregenerate vnpardonable, because not repented of, which to others through repentance are pardoned.

3 Obiection. *They who are altogether ignorant of Christ, sinne not against the holy Ghost. But al that know not Christ haue vnpardonable sinne: because it is neuer pardoned them. Therefore some vnpardonable sin, is not against the holy Ghost.* Aunswere. We grant the whole reason, if in the Minor and conclusion thereof bee vnderstoode, by vnpardonable sinne, those sinnes of the vnregenerate, which are not indeed remitted vnto them, for that they persist in those sinnes to the end without repentance: yet to others they are remitted, who persist not in them, but repent of them in this life. For not al who commit them, persist in them. But if that kind of sinne be vnderstoode, it is neuer remitted to any man, because al they who commit it persist in it to the end of their life without repentance: then is the Minor false. And so is there no consequence in this reason.

The sin against the holie Ghost, and sin against the conscience differ, as a general frõ a particular. *Sin against the conscience*, is the general. For a man may also through infirmity & ignorance denie the trueth, not through a hatred of it: as

Peter

Peter and Paul did. So that then the sinne against the holy Ghost is a sinne against the conscience: but eterie sinne against the conscience is not a sinne against the holie Ghost. And therefore this is more general, the other more particular.

The difference betweene the sinne against the holy Ghost, and sinne against the conscience.

The sinne against the holy Ghost, is said to be vnpardonable, not that it exceedeth, or surmounteth the greatnes of the merit of Christ; but because hee is punished with a finall blindnesse, who committeth it, neither is it at any time granted him, to repent. Because it is a speciall and singular kinde of sinne, therefore hath it a singular punishment, that such sinners should not at all repent. And without repentaunce there is graunted no remission of sinnes.

The fifth Diuision of sinne.

What is sinne of it selfe, and what sinne only by an accident.

THere is some sinne, which is *of it selfe* sinne, and some which commeth to be sinne by *an accident*.

Sinnes *of themselues*, are al those things which are forbidden of God in the Law, or whatsoeuer things the Lawe condemneth: as are inclinations disagreeing from the Law of God, & some actions also, which are sins in respect of vs: but in respect of God are punishments.

Sinnes *by an accident*, are things either commanded of God, or neither commaunded, nor prohibited, that is indifferēt things, which are not done after the same maner, neither to the same ende, vnto which God woulde haue them to be don, that is, without repentance, or with great defect. Things commanded, in the vnregenerate are sins, because although the actions & doings of those things are commanded, yet the person, from whō those actions proceed, pleaseth not God, neither is reconciled vnto God. Further, that which the vnregenerate doe, they doe it not to that end, whereunto they ought, that is, to the glorie of God, neither is their action grounded of faith. For they know not whether or no they haue God fauorable to thē, or whether that be pleasing vnto him which they doe. But these conditions and circumstances are necessarily required to a good work: for it sufficeth not to do good works after a ciuill maner. *Those ciuil works indeed are good,* as they proceed from God: but as they are in vnregenerate men, they

they are euil: euen as it is sin, when a wicked man giueth almes: because it proceedeth not from the loue of God & therfore not frō faith, neither is referred vnto gods glory.

But yet *those things which men doe beeing forbidden in the Law of God are of thēselues & properly sins,* because the nature or definition of sin doth properly agree vnto them: which is, that they are don against the expresse commandement of God. And therefore in the Scripture thinges which are so done of men, are euer called euill, but neuer good. But those things which are commaunded of God, when they are done by the vnregenerat, or in hypocrisie, they are so discommended, as yet neuertheleſſe they are counted and praised for good: and that not only in respect of God, who is the efficient of those things in men, in respect of whom al the actions of the wicked are iust: but also in respect of the men themselues by whom they are done, so that they also are said to haue done wel, as 1. *Kings* 21. *Seest thou howe Ahab is humbled before me? Because he submitteth himselfe before me, I wil not bring that euil in his daies.* And 2. Kin. 10. *The Lord said vnto Iehu: Beholde, because thou hast diligentlie executed that which was right in my eies &c.*

How inclinations and actions are in themselues both good and bad.

Neither is there cause why anie man shoulde heere say, that *inclinations and actions are of themselues good, because they are things in nature made and raised of God.* For they are of themselues good, as they proceed from God: but as they are in men corrupted, or as they are don by men, they are of themselues euil and vitious, because they are committed against the Law of God.

Why the works of the vnregenerate cannot please God.

But neither of the contrary followeth it, *that the works of the vnregenerate, whether they be ciuillie or morallie good, are not therefore sinnes, and displeasing God, because they are commanded of him.* For that the woork be good and pleasing to God, *not only that which is commanded must be done, but it must be done after that maner also which is commanded, or, which is all one, it must agree not onely in part but in whole with the Lawe of God.* And since the woorks of the vnregenerate are not so done, though not wholy yet for a great part they swarue from the Law of God, and are destitute of that perfection and rightnes, without which they cannot please God.

If any man vrge, *That the works euen of the regenerate also are*

Why the works of the regenerate doe please God.

are not perfect, neither yet for al that are they counted sins: and that therefore wee must not so seuerelie giue sentence against others: the answere is at hand: *that faith shineth on the works of the godlie, but not on the works of the wicked.* And therefore they please God, & their imperfection is couered through the satisfaction and intercession of Christ, which falleth not so out with the works of the wicked. And lastly in those is begunne the true and inward obedience of the wil and hart: but in these not so: and therefore these are hypocrisy, which is seuerely condemned by God himselfe.

So also *if they be saide to bee recompensed with reward, and therefore not to be sins:* First we answer, *that to be approued and rewarded in them which is good:* but that euil which cōcurreth is not only condēned & punished, but the good also, which the wicked do, is depriued of the honor & name, and so of that eternal reward of those works which are indeed good & please God. Secondly we answere, *that these are sometimes recompensed with temporall rewards, but neuer with eternall.* Thirdly, *that they are recompensed of God with these rewardes,* not as that he simply liketh of them, or so acknowledgeth thē for good, that he doth not withal repute them for euil: but that he might inuite by these rewards others aswel vnbeleeuers as beleeuers to keepe and obserue externall discipline and honestie: Because he wil that in mankind there bee kept some order necessarie for the preseruation of the society of man, yea euen amongst the wicked & hypocrits. Fourthly, *those rewardes are rather a diminishing and mitigation of their punishmentes than any rewardes: because they make nought for their saluation to whom they befall.* And God will according to the order of his iustice, punish greater sins with greater punishmentes, and lesser with lesser, both in this life and in the life to come.

The morall actions of the vnregenerate are not therefore to be omitted of vs because in them they are sinnes: but we must auoide the sinne and performe the action.

Moreouer this is a fallacie of the accident, *If any collect and gather that wee must not doe the morall workes of the vnregenerate, because they are sinnes.* For those workes which are of themselues sinnes, that is, are forbidden of God, wee ought of necessitie to auoide: but those which are sinnes but by an accident, ought not to be omitted of vs, but corrected by vs, and so done, that they may bee performed without any sinne concurring or intermingled with them.

For

For they are not condemned for themselues, but for the sinnes which are adioyning to them. Now it followeth not, that that good which remaineth, shoulde be reiected or abolished, because of the imperfections and defects: but rather it should be nourished, and increased, & cleansed from those euils wherewith it was stained.

Wherefore externall and ciuill discipline is necessary in the vnregenerate.

Discipline therfore is necessary, euē in the vnregenerat, in respect of the commandement of God; for auoiding the grieuousnes of punishmēts, which ensueth vpō the breach of Discipline: for the preseruation of the peace and society of mankinde: for a way & entrance to conuersion which is stopped by perseuering & persisting in manifest offences.

The good action of hypocrites is not to be omitted, but their hypocrisy therein onely to be eschewed.

If instance be giuen: *Hypocrisie is sinne of it selfe and is to be auoided,* as Math. 6. it is saide, *Be not as Hypocrites: But the Discipline or outward behauiour of the wicked is Hypocrisie. Therefore it is sinne of it selfe, and they should omit it.* We aunswere to the Maior by distinguishing the diuersitie of Hypocrisie. There is a double hypocrisie: one is in workes not commaunded of God, done for ostentation sake or to deceiue, as those which Christ mentioneth, *Math. 6. To make a trumpet be blowen before him, when he giues almes, to pray standing in the Synagogues and in the corners of the streets, to looke sowrely, and disfigure his face in fasting,* and all other superstitious and humane traditions which appertaine not to the edifiyng of the Church. That these thinges are to bee omitted and left vndone, there is no doubt; as it is saide, *In vaine doe they worshippe me, teaching doctrines the commaundements of men.* And therefore they are here expreslie condemned & forbidden of Christ. There is another hypocrisie in workes commanded of God, but not done after that manner, which God requireth. These are not to bee left vndone, but to be corrected, & to be done without hypocrisie, that is with true faith & godlines: as in the same place Christ teacheth of *almes, prayer, fasting, not to be omitted of the godly, but to be otherwise performed, than they were of hypocrites.*

The vse of the difference betweene sinnes which are of themselues sinne, and those which

By this which hath beene spoken it is manifest, *for what cause this difference of sinnes, which are of themselues sinnes, and by an accident sinnes, is necessarie: least that a false persuasion of their owne righteousnes or merites should rest in mens mindes, and least with sinnes which are of themselues sinnes shoulde bee cast a-*

are made so by an accident.

way also good thinges which come to be sinnes but by an accident, and so shoulde bee encreased and heaped vp the sinnes and punishments of mankind.

The workes of the regenerate and vnregenerate differ seuen maner of waies.

IN this place is to bee obserued *the difference betweene the workes of the regenerate, and vnregenerate.* They differ seuen waies. *For one and the same worke commaunded of God, is good in the regenerat, and sinne in the vnregenerat.* 1. *Because the regenerate are reconciled to God. The vnregenerate are not.* 2. *The regenerat doe it to the glory of God: The vnregenerat no way so.*

Why one and the same worke is good in the regenerate and sinne in the vnregenerate.

3. *In both of them that good worke is imperfect*, but that of the godly is couered by the satisfaction and intercession of Christ: that of the vngodly not so. 4. *The worke of the godly is ioined with a beginning obedience: that of the vngodly with sinne raigning.* 5. *The good worke which is in the wicked, is made euill. But the good which is in the godly, though it be contaminated with sinne; yet because it is hidden by the satisfaction of Christ, it is not punished; neither is it obiected vnto him*, that he doth defile the giftes of God with his sinnes, neither doth the Lord for that worke bereaue the regenerate man of euerlasting life: all which hee doth in those who are not regenerat. 6. *The good worke in the wicked is onely adorned with temporall rewards*; & that not as if it pleased god, but for to inuite by this meanes others to honesty. *But the good worke in the godly is freely adorned not only with temporall but also with eternall benefites*; & that also because it pleaseth him in our mediator, & not only thereby to inuite others to honestie; according to that of Christ: *So let your light shine before me, that they may see your good works & glorifie your father which is in heauen.* Wherefore the good works of the godly are oftetimes in the old testament shadowed by *an acceptable incense*, wherewith God is honored & pleased. And *godlines*, as the Apostle saith, *hath the promise of this life & the life to come.* 7. *Good works in the vnregenerat make only to the mitigatiō of their punishmentes*, that they may not suffer more grieuous pains; as other wicked persons doe: *but the good workes of the godly doe not only serue for this, that they may suffer lighter and easier punishments, but also that they may be quite freed from all euill.*

Math. 5. 16.

Thinges

Thinges indifferent in themselues may bee also sinnes by an accident, that is, if they be done with offence or without faith. *For what soeuer is done without faith is sinne. Vnto the pure all thinges indeede are pure; but it is euill for the man which eateth with offence.* Out of these and the like places is this diuision taken. For when the Apostle saith that *all thinges are vncleane to the vncleane and wicked*, he intimateth also that those thinges which of themselues are good, are notwithstanding vncleane or sinnes vnto the wicked.

How things in themselues indifferent by an accident become sinne.

In all these diuisions it is affirmed, that also in the sinnes of God is sinne. *Wherefore we must hold the difference betweene the sinnes of the regenerat, and the vnregenerat.* There are diuers sinnes truely in the Saintes: as 1. *Originall sinne.* 2. *Many actuall sinnes*, as of ignorannce, omission, infirmitie. 3. *Some also fall into errors which fight with the foundation it selfe, or into sinnes against their conscience*, for which they leese a good conscience, comfort, many giftes of the holy Ghost, and should be condemned except they did repent. But neuertheles *very much doe the regenerate in sinning differ from the wicked.* 1. *Because the purpose of God is to keepe the godly for euer.* 2. *In the godly there is assured & certain repentance in the ende.* 3. *In the very sins themselues is the true beginning of faith*, sometimes more, sometimes lesse, and the godly so resist and striue against sinne, that they fall not without repentance into errors against their conscience, and repugnant to the foundation.

4. What are the causes of sinne.

Men seeke the cause of sinne any where, rather than where it is.

1 SOme deriue the original of sin from the destinie of the starrs, saying, *I sin because I was borne vnder an vnlucky Planet.*

2 *Others when they sinne and are rebuked for their sinne, they make answere, Not I, but the Deuill was in fault, that I committed this deede.*

3 *Others, leasing excuses, directly cast the fault vpon God, saying, God would haue it so: for if he would not, I should not haue sinned.*

4 *Others, when God (say they) might haue hindered me, and yet did not, himselfe is the author of my sinne.*

It is no newe thing, for men to sharpen their blasphemous tongue against God. For our first Parentes, when

they had sinned and were accused of their sinne by God, they translate and passe ouer the fault committed from themselues to others, neither ingenuously confesse the truth. Adam returneth the fault not so much vpon his wife as vpon God himselfe: *The woman*, saith he, *which thou gauest to be with me, she gaue me of the tree, and I did eate*: as if hee shoulde say: except thou hadst ioined her to me, I had not sinned. But the Lord gaue him not his wife, that shee shoulde be an occasion of euill vnto him, but that it might be the better and more comfortable for him. The woman simply imputeth the fault to the Deuill, saying, *The Serpent beguiled me, and I did eate*. These are the most false and corrupt iudgements concerning the originall of sinne, impious and detestable, whereby the maiestie, truth and iustice of God is grieuously offended.

Destinie no cause of sinne.

1. *They, who make destinie a shake for sinne, i. define destinie to bee a linked order thorough all eternitie, and ascertaine perpetuall necessitie of intents and workes according to the counsailes of God, or according to the euill planets.* Now if you aske them who made the planets, they haue not ought to aunswere, but God. Therefore these men lay their euill to Gods charge. But such a destinie did not all the founder Philosophers maintain, much lesse Christiās. 2. S. Austine, against two epistles of the Pelagians, vnto Boniface, lib. 2. cap. 6. *They*, saith he, *who hold destinie, maintain that not only actions & euents, but also our willes themselues depend of the position of the planets, at the time of euery ones conception or natiuitie which they call constellations. But the grace of God surpasseth not onely all the starres, and all the heauens, but also all the Angels*. Let vs conclude these things with the word of the Lord by his Prophet Ieremy, pronouncing to this sense, *Thus saith the Lorde, Learne not the way of the heathen, & bee not afraid for the signs of heauen, though the heathen be afraid of such: for the customes of the people are vaine*. Wherefore that the Astrologers call the planet of Saturne vnmercifull, sharpe and cruell: and the planet of Venus fauourable and gentle, it is the vanity of vanities. For the starres haue no force of dooing good or ill. And therefore the fault of sinners ought not to be imputed vnto them.

2. *That the Deuill is not the onely author of sinne*, who when as we commit sinne shoulde beare alone the blame of the sinne, and our selues be free from fault; it is most of all declared in this, that he is able to induce and entice a man to euill, but not to compell him. For God keepeth vnder the Deuill, by his power, that he cannot doe what he will: but onely what, and so much as God permitteth him. *Nay he hath not so much as power ouer filthie swine*, much lesse ouer the most noble soules of men. He hath indeede a subtilty, and great force in perswading: but God is stronger, who also neuer ceaseth himself to put good motions into mans minde. Neither permitteth he more to Satan, than he maketh profitable for man. Which we may see *in that most holy man Iob, in the example of Paul*, and in his wordes: *God is faithfull, which will not suffer you to be tempted aboue that you be able*. Wherefore they are vain men, who vnlade the blame of their wickednes on the Deuils shoulders.

The Deuill not the onely autor of sinne.

God no cause of sinne.

It remaineth that we shew, that also God is not the author of sin. *Gen. 1. & 2. God saw those things which he had made, and they were very good.* Psal. 5. *Because thou art not a God that loueth wickednes.* Iames. 1. *Let no man say when he is tempted, I am tempted of God.* Eccle. 15. *Saie not thou, it is through the Lord that I turne backe: for thou oughtest not to doe the thinges that he hateth. To these and verie manie the like speaches, maie be added the great and most perfect goodnes of God, so that no effect of his is euill.* And because God is true, and far from all dissembling and guile, neither can destroie or denie himselfe; it is certain that plaine contradictorie willes cannot be in him. But he testifieth in his law (which is as it were a glas of that puritie which is in God) that hee hath a horrible hatred of sinne. Wherefore he doth not will anie, and much lesse causeth or furdereth it. Moreouer, that which one himself is worketh in an other, hee cannot of right punish. But God doth most iustlie punish al sinnes. Wherefore he neither will nor causeth anie sin. Rom. 3. 1. *God is vnrighteous which punisheth? God forbid: else how shall God iudge the world?* Lastlie God doth neither wil nor cause that which destroieth his image: sin is the destruction of the image of God. Wherefore God doth neither will nor cause it. Of this wee conclude, *that God is not the author of sinne; but that the originall of euill springeth from man himselfe, by the instigation of the Deuill*: yet so neuertheleſſe, that we say, that the Deuill being at the

God no cause of sinne.

2. Tim. 2.

The cause of sin is to be sought in our first father (through the Deuils instigation) and so by discent to be found in vs.

first corrupted did corrupt man, but coulde haue done nothing, except man of his owne accord had consented to euill. Here are we to remember againe the fall of our father Adam. *God made Adam to his owne image, and similitude,* that is, he made him most good, vncorrupt, holy, righteous, and immortall: hee furnished him with most excellent giftes, that nothing might be wanting vnto him to all blessednes in God. Wherefore his vnderstanding was wholy diuine: his will most free and most holy, hee had power of dooing good and euill: a law was giuen him of God, which shewed him what he should doe, or what he should not doe. For the Lord said, *Thou shalt not eate of the fruite of the tree of knowledge both of good and euill.* God simply required of him obedience and faith, and that whole Adam should depende of him, and that not constrained by necessitie, but shoulde doe it freely. *God made man from the beginning, and left him in the hand of his counsel,* saying: *If thou wilt thou shalt obserue the commandements, and set forth thy good will.* Therefore when the Serpent tempted man, and counsailed him to taft of the forbidden tree, man was not ignorannt that the counsaile of the Serpent did not agree with the commaundement of God. The Lorde compelled him not: neither did Satan compell him in the Serpent. For God had said: *Ye shall not eate of that tree, neither shall ye touch it, least ye die.* Wherefore it was in the hand of his counsaile, to eat or not to eate. God declared vnto him his will, plainely charging him, that he should not eate, and adding the perill, he did withdraw him from eating, *least perhaps thou die.* Satan also, as neither coulde hee, did not vse any force: but did probably moue him vnto it, & at length did ouercome him. For when the will of the woman declined to the word of the Deuill, her minde departed from the worde of God, and reiecting a good lawe, she committeth an euill worke: afterwardes she drewe on her husband willingly following her to bee partaker of her sinne. That doth the Scripture inculcate in these wordes: *So the woman (seeing that the tree was good for meate, and that it was pleasant to the eies, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did eate, and gaue also to her husband with her, and hee did eate.* Here haue you the beginning of the euill, *the Deuill*: and that which

Gen. 3. d.

which moued the will of man, that is: *the false commendation of the Deuill,* and euen a mere lie, and the delectable shewe and sightlines of the tree. Wherefore Adam and Eue doe of their owne accord, that which they doe, being lead with a hope of more excellent wisedome which the Seducer had lyingly promised them. We conclude therefore that sinne hath his beginning, not from God who forbiddeth euill, but from the Deuill, & the free election of man, which was corrupted by the Deuils falshood. And therefore the Deuill and mans corrupted will obeying him are the most true cause of sinne. This euill flowed from our first Parents vnto all their posteritie, so that sinne hath not elsewhence his beginning, than from our selues and our corrupt iudgement, and wicked will, and the suggestion of Satan. For an euill roote, and that first corruption bringeth forth of it a rotten braunch, agreeable to the nature thereof, which Satan now also setteth forwarde and laboreth it as it were plantes, by his guiles and lies: but in vaine doth he labour; except we yeeld our selues to bee fashioned and dressed by him.

The beginning of sinne from the Deuil, and the free election of man corrupted by his seducement.

That is called *originall* sinne, which proceedeth from the first originall, that is, was deriued from the first parent into all by propagation or generation. For this sinne wee bring with vs in our nature out of our mothers wombe into this life. *I was borne in iniquitie, and in sinne hath my mother conceiued me.* And of the Deuill Christ speaketh thus: *Hee hath beene a murtherer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie then speaketh he of his owne: for he is a liar, and the father thereof.*

What is originall sinne.

To this may be added this reason: that *sinne cannot be a proper & naturall effect of any cause but of that which hath power to doe against the law.* But this no nature hath power to doe, besides the nature of Angels, and of men: For God is a law vnto himselfe, and can not doe or intend any thing against his lawe. And other creatures, whereas they are not indued with reason, and therefore the law not made for them, they cannot commit sinne: because take away the law, and there is no place left for sinne. Wherefore it necessarily followeth, that sinne is such an effect, as agreeth to those Angels alone who fell, and to men.

Sinne the proper effect of a reasonable nature transgressing the law.

The first cause of the first sinne, the Deuil. The second, mans will. The first sinne cause of all sins thence following.

But there is an order to bee obserued in these causes. For *the cause of the first sinne* in Paradise is the *Deuil*, instigating, *& the will of man* assenting or obaying: & these former sinnes are the causes of all that follow. The reasons, 1. *Because by one man sinne entred into the world.* 2. *Because mans and the Deuill are able by the owne nature to sinne against the law.* And that first sinne or first fall in Paradise is the cause of originall sinne, both in Adam, who fell, and in others who haue their discent from him. *Originall sinne is the cause preparatiue as it were of all actuall sinnes*, according to that of Paul, *Sinne that dwelleth in me doth it*, and euill and corrupt inclinations doe carry me to euill actions. Causes impulsiue of sins are those obiectes which solliciter men to sinne. Yea actuall sinnes are the causes also of those sinnes that follow them.

Former actuall sinnes cause of others which follow after, not onely in them which first sinned, but also in others.

Furthermore whereas the scripture teacheth that the sinnes which followe are the punishmentes of those that went before, and the fault or desert is an impulsiue cause of punishment; it is manifest that *actuall sinnes which goe before are the causes also of those that follow them, euen as of other punishments or calamities, which are purchased by our sinnes.* And that is to bee vnderstood aswell of the falles of those that commit the sin, as of others fals, with which aswel they are punished, whose falles they are, as they, who first sinned: as the sinnes of the Parents are punished by the sinnes of the children, the sinnes of the subiects by the sinnes of the Magistrates, or contrariwise: as cap. 1. to the Romans, of purpose is declared. *Wherefore God gaue them vp to their hartes lusts, vnto vncleannes.* And 2. Thes. 2. *Whose comming is by the working of Satan, with all power and signs and lying wonders, & in all deceiuablenes of vnrighteousnes, among the that perish.* And Exod 2. *I the Lord thy God am a iealous God, visiting the sinnes of the fathers vpon the children vnto the third and fourth generatiō of them that hate me.* And 2. Sam. 12. *Thus saith the Lord, beholl I will raise vp euill against thee out of thine owne house, and will take thy wiues before thine eies, and giue them vnto thy neighbour.*

God the cause of sinnes as they are punishmēts, but not as they are sinnes.

If humane reason doe here obiect: *That God is the author & cause of punishmēts: If therefore sinne be the punishments of sins, it followeth that God is the cause of sinnes:* We answere that

that there is a fallacie of the accident in the Minor. For it commeth to passe by an accident, that is by the fault of those who sinne, that when by the iust iudgement of God either themselues or others are punished by euil men, they in the meane season (God permitting, that is not shewing them that he would haue those things to be done by them for to punish them, which things yet he hateth, and which he will punish both in this life and the life to come) do fulfill their desires swarueing from the law of God, & estraiging themselues more and more from God by sinning, doe purchase more grieuous punishmentes vnto themselues. Or if we will distinguish the Maior, it is in effect the same. *For punishments come from god as author and cause of them*, as they are punishmentes: but in asmuch as they are sinnes, so they come, God neither willing them, nor approuing them, nor causing, but onely permitting. For to permit this kinde of punishments, which sinners by sinning inflict ether vpon themselues or others; is nothing else, than not to cause, that euill men should doe this, which God would haue done for punishment, to the same ende, that they may obey this will of God.

So also we answere to that Argument: *The priuation or want of righteousnes and diuine wisedome god inflicteth as a punishment vpon men: but that priuation is sinne. Therefore god is the causer of sinne.* For this priuation is not sinne, as by the iust iudgement of God it is inflicted, but as it is of men themselues voluntarily brought vpon them by their owne misdeedes and demerites, and is admitted or receiued into the minde, will and hart: euen as euill actions are not sinnes, as they are gouerned by god, but as they are done by men.

They say further: *He that mindeth the end, mindeth also the meanes. God mindeth the ends of sinne, that is punishment and the shewing of his iustice and wrath in punishment. Wherefore he mindeth the sinnes also, by which those ends are come vnto.* But the Minor is to be denied, that punishment & the manifestation of the glory of god are the endes of sinne. For the end is that which moueth the efficient cause to bring forth an effect: but punishment or the manifestation of the glory of god, do not moue the sinner to sinne. These cannot therefore

Punishment and the manifestation of Gods glory and iustice are not the endes of sinne, because men are not by them moued to sinne.

fore bee saide to bee the ends of sinne. But those are the proper ends of sinne, which the Deuils and men respect in sinning: that is the destruction of men, the fulfilling of euill desires, the oppression and reproche of God and his truth.

God respecteth those as ends not of mens sin, but of his permission of their sinne.

If they reply, *thas men indeede haue not those endes, but thas god respecteth them: For thas which god permitteth, so shewe his iustice by punishing it, the end which god proposeth thereof, is the punishment of the sinners, and his owne glorie. But he permitteth sin to punish it, and to declare himselfe iust by punishing it: therefore these are the endes of sin, in respect of the purpose & intent of god:* we deny the Maior. For God suffering sin to be committed respecteth as the end (not of an others worke, that is of the sin of Deuils or men, but of his own work, that is of his permission of sinne) the punishment of sinnes, and the manifestation of his owne iustice. For sin is one thing, and the permission of sinne another, whereof is spoken, *Exod.9. For this cause haue I appointed thee to shew my power in thee, and to declare my name throughout all the world,* Prouerb. 16. *The Lorde hath made all thinges for his owne sake: yea euen the wicked man for the day of euill.* Roman.9. *God being willing to shew his wrath, and to make his power knowen, hath suffered with long patience the vessels of wrath prepared to destruction.* Wherefore punishment is not the end, but the consequent or proper effect of sinne, and an accidentary effect thereof is the manifestation of the glorie of God: as Paul sheweth, Rom.3. *For if the veritie of God hath more abounded thorough my lie to his glorie &c.*

How God is said to will punishment which is the consequent of sinne, and not sinne it selfe, which is the antecedent.

If here againe they reply: *He thas will the consequent will also the antecedent: But God will these things which are the consequents of sinnes, thas is, punishments, and execution of his iustice: therefore he will also the antecedent, thas is, sinne it selfe, without which these should not follow or be consequets:* we deny the whole consequence of this reason. For nothing followeth or can bee concluded in reason, when both the former propositions are mere particular. For the Maior of this reason is not vniuersally true, but onely then holdeth it, when as the antecedent together with the consequent agreeth with the nature of him which will the consequent: and not when onely the consequent agreeth, and not the antecedent

antecedent. For when it falleth thus out, then is the consequent by his will, but the antecedent is not by his will, but onely by permission. For God is saide to will those thinges which he liketh, as agreeing with his nature and rightnes; but to permit those thinges which yet he disliketh, abhorreth & condemneth, but neuertheles for iust causes hindereth them not from being done. And therefore it is said in the Scripture, that he will & causeth life euerlasting, which is the consequent, and the conuersion of men which is the antecedent and goeth before: and that he will not, but onely permitteth punishment as it is sin which followeth and is the consequent of sinnes: as is deliuered in holy Scripture *Rom.9. and Ephes.1.*

The reasons why God not forbiding sinne is yet no cause of sin.

If again they vrge: *He thas forbiddeth not sin, when he may forbid it is to be committed, in him is some cause & fault of the sin: but God permitteth it, when he might forbid it: therefore there is some cause & fault of sin in him:* we deny the consequence: because the Maior is not vniuersally true. For it is onely true of him, who doth not perfectly hate sin, and therefore forbiddeth it not, when he may: & who is bound to hinder sin that it be not committed. But it is not true of God who with vnspeakable anger accurseth & condemneth sin, neither yet hindereth it from being committed; because he is neither bound to doe so, neither doth he permit it, without most good & iust causes. Farther, God might by his absolute power hinder euil; but he wil not corrupt his creature, & man being iust & righteous. Wherefore he dealeth with mā after the order of mā. He proposeth lawes vnto him: he proposeth rewardes & punishments: he willeth him to embrace good, and flie euill. To the doing of which thing neither denieth he his grace, without which wee can doe nothing, neither refuseth he our diligence and labour. Hereif man cease & giue ouer, the sin & negligence is ascribed to man, not to God, though he could haue hindered it, & did not because he ought not to hinder it, least he should trouble his appointed and setled order, and destroy his owne worke. Wherefore God is not author of euill or sin.

God doth not euil when he permitteth euil

If they obiect farther: *He thas doth euill thas good may come of it, doth not well,* Rom.3. *God when he permitteth euill for good ends, doth euill thas good may come of it: Wherefore he doth*

against

against his iustice and law: and by a consequent is bound to hinder euill: we deny the Minor. For God when he permitteth euill, doth not euill, but good. For the permission of sinne is one thing, which is the good and iust worke of God: and sinne is an other thing, which is the euill and vniust worke of the Deuil, or man sinning and transgressing the lawe.

God permitting sin, doth nor will sin to be done.

Lastly they say: *what God permitteth willingly, that he will to be done: but he willingly permitteth sinne: wherefore he will sinne to be committed, and by a consequent is the cause of sinne.* But the Maior is to be denied: God will the permission, that is the priuation of his spirite and grace: but the sinne of his creature, which concurreth with it, he will not: because he neither mindeth it, nor approueth it. They confirme their Maior by this Argument: *To permit is either to will, or not to will: But it is not, not to will; for then either that shoulde not be done, which God is saide to permit; or something shoulde bee done that God woulde not: both of which are absurd. Wherefore to permit is the same that to will, and by a consequent God when he permitteth sinne, doth will sinne.* We denie the consequence, because there is not a sufficient enumeratiō of the diuersities of will in the Minor, *for God is said to will, & not to will a thing after two waies.* Either to will, as when together he both liketh & worketh a thing, or as he liketh a thing onely, (vnder which also is comprehended his cōmanding) but doth not worke it. And he is said not to will any thing, either as he both disliketh & hindereth a thing, either as he onely disliketh it, but doth not forbid or hinder it. Both which kindes of will are contained in the Maior: but onely one of them in the Minor: which is, both to dislike & hinder a thing from being done.

For if God in that sense woulde not sinne to bee committed, then those absurdities shoulde follow which they speake of. But when we say that God will not sinne, we vnderstand that they doe greatly displease him, and yet that god hindereth them not from being committed: which also is not, to will, but to not will sinne. For god can will nothing, but that which is agreeable to his owne nature and goodnes: neither doth the holy Scripture shewe any where that god will those thinges which are contrarie to his nature, in such sort as they are contrarie.

This

God the cause of maus will, but not of the corruption of his will: is not a cause of sinne, whereof mans will corrupted is a cause.

This is also obiected: *He that is the cause or the efficient of a cause, is also the author of the effectes of that cause, if not the next, yet a farre off. But god is the cause of that will, which is the cause of sinne: therefore is he she cause of the effect of the will, that is of sinne.* Wee aunswere to the Maior, by distinguishing of the cause. *For a cause which is a farre off cause, is sometimes by it selfe, and sometimes onelie by an accident a cause. That is a cause by its selfe, of an effect, which doth not onely bring forth the next cause of the effect, but also doth moue and couerne it in bringing forth the effect, which it selfe intended, or vnto the which it was appointed:* as when god frameth and bendeth the will of men which himselfe made, to good workes, or to such actions as himselfe will haue done: when the Father or Master bringeth vp his Sonne or his Scholer to good thinges, and the learning which hee instilleth into his minde mooueth him to doe well: when the Sunne and raine make the earth fertill, and the earth bringeth forth Corn. *But when the cause which is a far off a cause either doth not moue the next cause of the effect, or doth not intend and mind the effect, neither is appointed thereunto: it cannot be said to be a cause of that effect, but by an accident:* as when of a good father is borne an euill and euil-liuing sonne: or of a good father a good and well liuing son: when a godly Magistrate by his commandement moueth the will of a wicked executioner, to execute a guilty person, and he being impelled either by desire of reuenge, or by hatred, or by cruelty, reioiceth at his euil, whom he executeth, and so committeth murther before God: and lastly, when one maketh a sword, and another vseth it either well, or ill. Now *as often as the next cause is either before the bringing forth of the effect depraued, or in the verie bringing of it forth, either by it selfe, or by another cause: then bringeth it forth a bad effect, which the cause removed or a farre off, that either bringeth forth or moueth this next cause, neither intendeth, neither as by any ordination or appointment vnto it, produceth:* As when the wil & hand of the cleauer purpose to cut a thing, and the iron being too dul causeth that to break which is taken in hand to be cut. So also God maketh and moueth the wil: but because the wil of men is depraued

praued by the diuel and it selfe, it bringeth forth sin, which God neither when he maketh nor when he moueth the wil, intendeth or mindeth to bring forth. Wherefore it followeth not at al, that God is the cause of those sins which are committed by his creatures depraued and corrupted of themselues.

God the first cause doth not concur with secondarie causes to the bringing forth of sinne.

Likewise it is obiected: *Second causes are able to do nothing without the first cause, which is God. Wherefore neither is sinne brought forth, neither doe they depraue themselues, but that also the first cause worketh it with them.* We aunswere to the antecedent: *The second causes do nothing without the first cause*, that is, without the first cause preserue them and mooue them to doe, so far forth as it is good which they doe: but they doe without the first cause concurring with them to the bringing forth of euil, as it is a fault, or of sin. *Isa. 30. Woe to the rebellious children, saith the Lord, that take counsel, but not of me, and couer with a couering, but not by my spirit, that they may lade sin vpon sin.*

How the good will of man corrupted it selfe.

Likewise they obiect: *That which is good, cannot by sinning corrupt it selfe, except it be some other waie corrupted: as it is said, A good tree cannot bring forth euil fruit. The wil of the diuel and Adam, before the fal of both, was good: Therefore it could not corrupt it selfe by sinning, except it were by some other meane corrupted.* We deny the maior. For although the creature be good, yet God not preseruing his goodnes, that is mouing or willing that his wil should be moued by outward obiects, neither in the meane season lightning and gouerning the wil with the knowledge of his own diuine will, it is not only possible, but it must necessarily folow that he must sinne, become an euil tree, and thorough his owne wil and fault auert himselfe from God, run to worse and worse, and purchase blindnesse the iust punishment of sin both vnto him and his: as it is said: *Without me ye can doe nothing.* Againe, it is obiected: *He that withdraweth grace from the sinner, without which sin cannot be auoided, he is the the cause of sinne: God did withdraw his grace frō man, without which hee could not persist in righteousnes. Wherefore God was the cause of mans sinne.* Wee deny the Maior. First, *because God was not bound to man, to preserue that grace in him which he gaue him.* Secondly, *because he withdrew his grace for man beeing willing thereunto, and reiecting*

beeing it of his owne accord. Thirdly, *because he withdrewe his grace, not that he did emuie man, righteousnes and eternal life, or that he is delighted with sin, but to trie him*, that is, to shew how the creature is able to doe or keepe no goodnes, without the singular goodnes and mercy of his creator: and so god is not at al the cause of sin, although sin doth necessarily follow this withdrawing in him, from whom the grace is withdrawn. So then when God did withdraw his grace frō man, not God withdrawing it, but man reiecting it is the cause of his owne sin & destruction.

God wil the temptation of man yet not the sinne of man.

Againe they say: *He that wil haue him to be tempted whom he knoweth certainly wil fal, if he be tempted, he will the sinne of him who falleth. But God would that man should bee tempted of the diuel, who he knew certainly would fall, for otherwise man could not haue bin tempted. Wherefore God is the cause of his fal.* Here also we deny the Maior. For he is not the cause of sin, who wil haue him that will fall tempted, for to try or to make manifest the weaknes of his creature; but the diuell tempting man to this end, that he may sinne, and be separated from God, and man obeying the tempter against the commandement of God, are the causes of sin. For the antecedent, which being put must necessarily haue another thing consequent thereof, is not the cause of the consequent, except it worketh somewhat in producing the consequent. But God neither in withdrawing his grace, neither in that he doth wil the temptation of man, worketh in producing of sin, as it is sin, because he neuer intended it.

That is not of God but of man and the Diuel which maketh sinne.

Againe they obiect: *He that is the cause of those thinges which make sin, is the cause of sin. God is the cause of those things which make sin, that is, of the action, which is the matter, and of the priuation of righteousnes in man, which is the form of sin. Wherefore he is the autor of sin.* To these the aunswere hath beene made before. For the Minor is to be denied. Because the action, & priuation of the diuine light & direction do make sinne, as they are contrarie to the Law. And they are contrary to the law of God, and make sin, as they are committed by man, & are in him: but as they are guided by God & inflicted, they are not sin, but a trial of him that would sin, or a punishment of him that had sinned. Wherefore that is not of God, but of man and the Diuell which maketh sin.

Last

Whether God would the fall of Adam, and how.

Last of al they vrge: *Seeing that God would the fact of Adam either as it was sin, or as a punishment, and couldc not will it as a punishment, because no sin had gone before which should be therewith punished; it seemeth so follow that God would that worke as it was sin.* But this consequence also is deceitful, because ther is not a sufficient enumeratiō in the Maior. For although the first sin was no punishment, yet God would that action, not as a sinne and contrary to his will and nature, but as in punishing, and receiuing againe mankind into fauour by his Sonne it was a waie and occasion of exercising and manifesting his iustice and mercy, and an example of the weakenesse of all creatures, yea of the most excellent, if they bee not by the singular goodnesse of the Creator preserued; as it is declared, *Rom.11. God hath shut vp all in vnbeleefe, that hee might haue mercie of all.* And in the same place it is shewed concerning the blindnesse of the Iewes, *That partlie this obstinacie was come to Israell, vntill the fulnesse of the gentiles were come in: and that the Iewes are enimies of the gospell for our sakes; and that we haue obtained mercie through their vnbeleefe*: That is, that god would this their obstinacy, not as it was a sinne of the Iewes, neither onely as a punishment of other sinnes, but also as an occasion of translating the gospel vnto the gentiles. And it is saide, *Rom.3.* That God in the preaching of the Lawe respecteth this, *That all the world be culpable before him.* Wherefore this also he respected & would in permitting of sin: which if it had not come betweene, *the Lawe had not made the world culpable before god.*

God made Satan good, and himselfe euil.

1 Obiection. *Satan was made of god. And therefore she malice also of Satan.* Answere. God made indeed al the Angels; yea those which became Apostataes and Diuels: but yet he created al the Angels at the beginning good. But Satan is saide not to haue stoode stedfast in the trueth. Then before his fall he stoode in the trueth. But afterwardes hee treacherouslie fel from his allegiance, and sinned against God: and therefore the crime of euill sticketh in that run-away the Diuell. For since that time, after he fell, there is no trueth in him, no faith, no integrity, no feare of God, no light, no goodnesse. *He that committeth sinne is of the Diuell, &c.* For he is the first sinner and the fountain of sinne.

2 Obiection.

Sinne not made of God, because it is no creature but the corruption of a creature.

2 Obiection. *God made Adam. Therefore he made sinne.* Answere. Sinne is the corruption of a nature created good of god, but not any creature, made of god in mā. God made man good, who, by Satans persuasion, corrupted willinglie that goodnesse which he receiued of god: so that now sin is mans, and not a creature of god created in man. *Neither is the nature of man the cause of sinne.* For god who created all thinges, & the verie nature of man, created them all good: wherefore the verie nature of man also was created good. But sinne is an Accidentall quality, which befell vnto man in his fall, and after his fall, beeing euen from the beginning such as now it is; but no substauntiall property, nor of the nature of man. *Now indeede whereas we are borne in sinne, sinne is a naturall propertie of men*, according to the iudgement of Augustine *Against the Manichees, cap.9.* But & if we say any man to be naturally euill, we say so because of the originall of the olde sinne, in which all our mortality now is borne.

Sinne a naturall propertie of man corrupted, but not of man simplie, as he was first created.

God gaue not man a will & power to worke euil, but to doe good.

3 Obiection. *But the will and power which was in Adam was from god. Therefore sinne also is from god.* Answere. God gaue not man a will and power to woork euill. For he made a law to forbid euill. Wherefore Adam himselfe did ill bestowe that will and power which he receiued of god, in ill vsing them. The prodigall sonne receiued mony of his father, not that hee should lash it out wastfully, but that hee might haue as much as sufficeth neede. Wherefore when himselfe doth ill bestowe his mony, and perisheth, he perisheth through his owne default, and not by his fathers, though he receiued the mony of his father. Therefore the fault is in the abuse. Hee that giueth thee them, leaueth the vse of them vnto thee. If hee be iust, hee giueth them thee for to vse, and not to abuse. When thou abusest them, the fault is laid on thee who abuseth them, and not of him who gaue them. So god gaue a will and power to Adam to do good, not to woorke euill.

It was necessary that man should haue free power either to stand or fall. Rom.9.20, Esai 45.9.

4 Obiection. *God made man so as hee might fall, neither did confirme & establish in him the goodnesse of his nature. Wherefore hee would haue him to fall or sin.* Answere. The Scripture beateth back this frowardnesse of men wickedly curious. *Who art thou which pleadest against god? Wo bee vnto him that striueth*

striueth with his master. Except god hath made man so as he might fal, there had beene no praise of his woorke or vertue. And what, if it were necessarie that man should bee so made as hee might fall? For so did the verie nature of God require. *God doth not graunt his glorie to anie creature.* Adam was a man, no god. And as god is good, so is he also iust. Hee doth good vnto men, but hee will haue them to be obedient and thankefull vnto him. He bestoweth infinite goodnesse vpon man, therefore hee should haue beene thankefull, and obedient, and subiect vnto him. For hee declared by his Lawe what hee woulde, and what hee woulde not. *Of the tree of the knowledge of good and euill,* saith hee, *thou shalt not eate; When thou eatest, thou shalt die.* As if hee shoulde saie, Thou shalt regarde mee, thou shalt cleaue vnto mee, obaie mee, serue mee: neither shalt thou elsewhere seeke for rules of good and euill but of mee, and so shalt thou shew thy selfe obedient vnto mee. Replie. *God foreknew the fall of man, which if he would, hee might haue hindered. But hee did not hinder it: Therefore God was in faulte that Adam sinned.* Aunswere. Vnto this obiection answere hath beene made before: neither doth that necessity followe vpon the foreknowledge of God, that Adam must needes haue sinned, because God did foreknow that he would sin. Some wise father did foreknowe by some signes and tokens that his sonne should hereafter at sometime be slain with a sword. Neither doth this his foreknowledge deceiue him: for hee was thrust through for fornication. But hee is not therefore thought to be slaine, because his father did foreknow that he should be slaine: but because he was a fornicator. So saith Ambrose speaking of the murder which Cain cõmitted: *Verily God did foreknow, to what the fury of him being in a rage woulde come: neither yet was the attempt of his will forced of necessitie to sinne, because the knowledge of god could not be deceiued.* And Augustine: *God is a iust reuenger of those thinges, of which yet he is not an euill author.*

Lib.2. De. vocat. Gent. cap.4.

Li.3. de libero arbitrio, cap 4.

Wherefore those sinnes which ensue and followe, are in respect of god, considered as most iust punishments, which as they are punishments, haue their beeing from him as their author and causer: but as they are sinnes, in respect of

of men they come, God neither willing nor causing them, but permitting onely, seeing he doth not cause men to do that, which he would haue done for a punishment, to this end, as for to obay therein his will. For one and the same work is good and holy, in respect of God: and sin, in respect of men, by reason of the diuersitie both of the efficientes & of the ends. For first, *man, by reason of his great both ignorance and corruption, will and worketh euill only. But God because hee is exceeding good, and the verie rule of goodnesse and righteousnesse, doing in all things what he wil, will and worketh alwaies only that which is good.* Secondly, *men haue such an end of their actions as is disagreeing frõ the Law of God, that is, what they doe, they do not to that end, to obay God, but to fulfill their bad and corrupt desires. But God hath the end of all his woorkes, agreeing with his nature and Law, euen that he may declare and execute his iustice, goodnesse, and mercie.* By these two thinges it commeth to passe, that the reasonable creature woorking together with God, God woorking vprightly and holily, doth neuertheleese it selfe woorke vnholylie and corruptly.

5 *What are the effects of sinne.*

NOw that it is defined *what sinne is, and from whence it came,* we are to consider also *what be the euils which follow sinne.* For except this also be knowen, we know not yet, how great euil there is in sinne, and with how great hatred God pursueth it. It hath been said before, *that euil was of two sortes: one of crime or offence, which is sinne, the other of paine or punishment:* The euil of punishment, is the effect of the euil of offence. That this maie be the better vnderstoode, we must here againe remember, that of punishments, *Some are onlie punishments, as are the destruction of nature, or tormentes; others both punishments and sins, as all sins, which haue followed since the first fal.*

Sinnes ensuing, effects of sinnes which go before.

1 *The sinnes which follow are effects of those which go before.* So original sinne is the effect of the sinne or fal of our first parents. *By one mans disobedience manie were made sinners.* And secondly, *All actual sinnes are effects of original sinne. Sinne took occasion by the commandement, and deceiued me.* And thirdlie, *The effect of actual sins is the increase of them,* that is, greater guiltines by reason of the most iust iudgement of God, be-

cause God punisheth sins with sins. *Wherefore God also gaue them vp to their hearts lustes. And therefore God shal send them strong delusiõ, that they should beleeue lies.* Prõ him that hath not, *shal be take away also that which he hath.* And fourthly, *The effects of actual sins are also oftentimes other mens sins, by reason of scandale or example, whereby some are made worse of others, & are enticed or moued to sin.* So the perfuasion of the diuel caused man to decline from God: and now it worketh in stubburn-minded men. *The diuel put it into the heart of Iudas to betraie Christ,* Ioh. 13. *Euil speeches corrupt good manners.* So euill teachers doe withdrawe men from god to errours, idolatry, and other sins: So a vse of liberty out of season offendeth, and draweth men to sinne.

Rom. 1. 24. 2 Thes. 2. 11. Mat. 25. 29. Other mens sins oftentimes effectes of actual sinne.

An euil conscience an effect of sinne.

2 *There followeth sin, in the immoueable and perpetual order of Gods iudgement, an euil conscience which is the knowledge and dislike which we haue in our mind of our own sinne, and the knowledge of the iudgement of God against sin, and that proceeding out of the knowledge of Gods Law, vpon which ensueth the fear of the wrath of God and punishment, according to the order of gods iustice, and a flieng and hatred of God who destroieth sinne, which is the beginning of desperation, and eternall torments, except it bee cured by the comfort of the ghospel.* Rom. 2. *The gentiles shewe the effect of the Law written in their hartes, their conscience also bearing witnes, and their thoughtes accusing one another, or excusing.* And Isaiah: *There is no peace to the wicked.*

Temporall and spiritual euils effectes of sin.

3 *Temporall and spirituall euils: as temporall death, and in a worde all the calamities of this life. These euils are onely punishments, that is, torments and dissolution of nature.*

If any man obiect, *that they also are subiect to temporall death, and other calamities, who haue all their sinnes remitted them: and therefore al temporall euils are not the punishmentes or effects of sinne: but some haue other causes:* we answere, that the consequence holdeth not from the denial of one particular to the denial of the general. For albeit the calamities of the regenerate are not effectes of sin as a punishment, which is inflicted on men sinning, that so the iustice of God might be satisfied: yet are they effects of sinne as chastisementes and exercises, whereby sinne is represſed, and more and more purged out, vntill at length by corporall death the whole be abolished. Now that of the blind man,

Temporall euils in the regenerate are effectes of sinne, not as punishmentes, but as chastisements.

Ioh. 9. Neither this man hath sinned nor his parents: Christ meaneth not simply that they had not sinned, or that their sins were not a cause of this calamity: but that their sinnes were not the principal cause, why he was borne blind; *but that the woorkes of God should be shewed on him,* Christ by a miracle opening his eies.

4 *Eternall death which is the effect of al sinnes, as they are sinnes.* For al of what quality soeuer they bee are punished either with eternal paine, as in the reprobate; or with equialent paine to eternal, as in the sonne. This death doth begin in the reprobate, euen in this world, that is, anxiety, and torment of conscience: which we also should feele, except we were deliuered by the grace of God. Now by the name *of eternal death,* is not vnderstoode the destruction of the soule or body, or the separation of them: but the abandoning and banishing of the soule and bodie liuing from the face of God, a continuall horror and torment, and a feeling and flying of Gods wrath and iudgement, and a horrible murmuring against God, taking vengeance of their sinnes.

Eternall death the effect of sin.

If they obiect, *that the sinnes of those who beleeue in Christ, are not punished with eternall death:* we answere that those were punished in Christ with a punishment, which both for the grieuousnes of the punishment, & for the dignitie of the person who suffered it, is equiualent to those eternall punishments which were to bee inflicted vpon vs for our sinnes. As it is said, *Esa. 53. He hath laid vpon him the iniquities of vs all.*

The regenerate though they sin, are not punished with this death, because Christ hath suffered an equiualent punishment for them.

Against that which we affirme, *that eternall death is the effect of al sinnes, yea euen of the least:* The 1. Obiection is: *Like is not to be giuen vnto things vnlike. But sinnes are not alike. Therefore al ought not to be punished with eternall death.* Aunswere. There is more in the conclusion of this reason, than was in the premisses. For only this followeth to be concluded. Therefore all sinnes ought not to bee punished with like punishment. For all sinnes, euen the least, deserue eternall putnishment; because all sinnes offend against the eternall and infinite good. Wherefore as concerning the lasting of the punishment, all sinnes are punished with like punishment: but not as concerning the degrees

Why the during of punishment ought to be alike to al sines, but not the degree of punishment.

grees of punishments. All sins are punished with eternall torments, yet so, as not with equal torments. *The seruante who knoweth the wil of his master, and doth is not, shall be beaten with manie stripes. Is shal be easier for them of the land of Sodom in the daie of iudgement, than for thee.*

Al sinnes are not equal.

Here the Stoicks obiect; *That al sinnes or vices are ioined with anie one vice, and therefore all are alike and equall.* But neither is this consequence of force, whereas also things vnlike and vnequal maie bee ioined together: neither is the antecedent graunted. That seemeth to be proued by the saying of Iames, cap. 2. *He that faileth in one is guilty of al.* But Iames saith not, that all sins or vices concur and are ioyned with one: but first, that in the breach of one point the whole law is violated, as the whole bodie is said to be hurt, when one part is harmed. Then, that there concurreth with euery sin the fountaine or cause of al other sins, that is, the contempt of God. And this euil beeing seated in the hart doth violate the loue of God, and so al other parts of our obedience towards God. For no woork, which proceedeth not from the perfect loue, dread and reuerence of God, can agree with the Law of God, or please God. And yet haue we experience that this hindereth not, but that he which is infected with one vice may bee propense and prone to some sins more, and to some lesse, especially since vices themselues also are one opposite to another, by the one of which contraries and not by both at one time euery man violateth vertue.

Neither are those principles also of the stoicall philosophers to be graunted: That *how farre soeuer thou goe in sinning, after thou hast once past the line or middle, which is vertue, it is not material for the encreasing or augmenting the fault of passing beyond the line: And that al vertues are alike and equall one to another, so that no man is stronger than a strong man.* For whereas sin is a swaruing frō the middle, it is manifest, that how much greater the swaruing is, so much is the sin more grieuous: And that vertues are both in the same, & in diuers men otherwhile greater, otherwhiles lesser, euen as much as the qualities of the body are different in degrees, experience doth witnes. Wherfore in the iudgemēt of god also there are degrees put aswel of punishmēts as of sins.

2 Obiect.

2 Obiect. *Hee that is exceeding merciful doth not punish all sinne with exceeding and extreme punishment, neither is it at eternitie angrie with sinne, or looketh vpon the torments of his owne woorke. For extreme iustice, which doth strictly follow right and lawe in punishing, admitteth no fauorable equity, which yet mercie, especially exceeding mercy, doth vse and shewe. But God is exceeding merciful. Therefore hee doth not punish all sinne with exceeding, that is, euerlasting punishment.* Or, *God punisheth all sinne with extreme punishment, Therefore hee is not merciful.* Aunf. First wee are to distinguish the ambiguitie of the Maior. Hee that is exceeding merciful doth not inflict exceeding and extreme punishment, that is, except his iustice require it. But that God should punish all sinne with euerlasting punishment, his exceeding iustice requireth, which is, earnestly and exceedingly to hate and punish all whatsoeuer is not agreeable to his Lawe: So that except hee did punish it with sufficient punishment, hee should not bee merciful, but light and cruell. Secondly, wee deny the consequence of the reason: because it is a sophisme reasoning from that which is not the cause, as beeing the cause. For the iudge is not therefore vnmerciful, for that hee executeth a robber on the wheel: because he doth it according to iustice, neither is delighted with the torment and death of a wretched man, but had rather he were saued, if so the Lawes permitted. Right so, God, according to his infinit wisedome, euen in inflicting extreme punishment on all sinne, doth notwithstanding shewe immeasurable and manifould mercy, and contrariwise in shewing exceeding mercy doth most straitly and exactly execute his iustice. For 1. *He punisheth our sinnes sufficiently and fullie*, not in vs, but in his onely begotten sonne, our guilt being translated on him. 2. *He offereth remission of sinnes and grace to al men*, who receiue his Son the Mediator with true faith and conuersion. 3. *Hee woorketh also that faith and conuersion by his spirit in the Elect.* 4. *Hee preserueth his elect in afflictions.* 5. *At length he fully deliuereth them:* And all these things hee doth of his free mercy, not bound or obliged thereto by any merite of ours. 6. *He is not delighted with the destruction of the reprobate, who refuse that grace offered: but by*

Gods great mercy & his iustice neither impeached by other in punishing sin with eternal punishment.

Psal. 5. 5.

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differring their punishment, and by other great and diuers benefits he inuiteth them to repentaunce. Wherefore the execution of Gods iustice is not repugnaunt to his mercy, neither doth his mercie take away or make breach of his iustice, but they are both coupled with a marueilous temperature in preseruing and sauing vs.

How God is said remit nothing of his iustice, and yet to be mercifull.

3 Obiection is against this; That god doth so exercise his mercy, as he doth not thereby make breach of his iustice. *He that remitteth nothing of extreme iustice, is not at all merciful, but onely iust: God remitteth nothing of extreme iustice, because hee punisheth all with a sufficient punishment. Therefore God is onely iust, and not mercifull.* Aunswere. We deny the Minor. *For god giueth vs his Sonne, and punisheth him for vs, of his meere mercie, not of any right, not bound thereunto by anie merites of ours.* Besides, the Maior of the second Obiection is to be distinguished. *It is the propertie of him that is merciful to exercise mercie;* true; on beleeuers, and such as are penitent.

1 Reply. *It is the propertie of him that is mercifull to pardon men, whether they be penitent or not penitent.* Answere. This is a false definition of mercy.

2 Reply. *Faith and repentance are not the cause of mercie: Therefore by this aunswere, neither should the penitent obtaine mercy, that is, deliuerance from death.* Aunswere. I graunt *that faith and repentance are not the cause of mercie*, and that it is not done for their repentance but for the satisfaction and punishment of Christ only: yet with this condition, that we apply this by a true faith vnto our selues and repent. Reply. *Naie, neither on the penitent doth God exercise mercie: For if god punish all sinnes with sufficient punishment in Christ, he is not mercifull.* Aunswere. I deny the consequence of this proposition: because he gaue vs his Sonne freelie, who should satisfie for vs, This satisfaction did the Gospel adde.

God remitteth freelie our sins, in that he giueth vs freely that recompence which he taketh for them.

4 Obiection. *Hee that remitteth not without all recompence, doth not remitte freely, and so not of free mercy. God remitteth not without all recompence. Therefore hee remitteth not freely.* Answer. God remitteth not vnto vs our sinnes freely in respect of christ, but freelie in respect of vs, because hee exacteth nothing of vs, and freely giueth vnto vs Christes satis-

satisfaction. Although then he wil haue satisfaction to be made by another, euen by Christ: yet doth he remit vnto vs our sins freely, because he (as it hath been said) giueth vs Christ of his free mercy, who might satisfie for vs; and from him proceedeth this satisfaction and application of it vnto vs. For he causeth vs, both by his election, & the satisfaction of Christ freely giuen of him vnto vs, & by the giuing of his holy spirit, to receiue Christ by faith: and this he doth for no other cause, but only of his free mercy. *Yee are saued by grace.* First, *because satisfiction is not made by vs.* Secondly, *because the price for sinnes is imputed vnto vs.* Reply, against that which was aunswered to the second Obiection, that is, *that the mercy of God is extended also to the wicked;* The Prophet Ieremy saith: *Forgine not their iniquity, neither put out their sinne from thy sight. The mercy therefore of God is not extended to the reprobate.* Aunswere. 1. It is true, *when God denieth his mercy vnto them repenting, and except he haue iust cause why hee doth not saue all.* But God hath most iust cause, why he suffereth some to perish, euen the manifestation of his iustice and power in punishing the wicked. 2. *It is to bee vnderstoode of that degree of his mercie, which he sheweth towardes his chosen,* euen of this mercy, whereby he giueth them remission of sinnes, his holy spirit, and life euerlasting. But it is not to be graunted, concerning that generall mercie whereby hee guideth and gouerneth all creatures.

What mercy god extendeth to the wicked.

Replie, against that which is saide in the same Aunswere to the Second Obiection; *That God is not delighted with the destruction of the wicked. The Lorde saith in Isaiah. Ah, I will ease me of mine aduersaries. Therefore God is delighted with the destruction of his enemies.* Aunswere. These and the like speeches are spoken after the order of men by an anthropopathie or humane affection, and by them is signified, That God will the execution of his iustice: but is not delighted with the death or destruction of men, as beeing his creatures.

It is requisite that this doctrine bee knowen in the Church, *That knowing howe great an euil sinne is, wee maie yeelde the praise of iustice vnto God, who doth most seuerelie punish it: and that we maie abhor all sinnes with our whole heart,* and

The vse of this doctrine of sinne in the church

and desire the more earnestlie to bee fensed and defended of God against all sinne; and that not extenuating or lessening anie, wee flatter our selues in a conceit of our owne righteousnesse, or in hope of escaping: that measuring our sinne by the Law of God, neither esteeming euill good, or good euill, wee loose our consciences when God bindeth them, or binde them when God looseth them: and acknowledging the remnant of sinne in vs, and our manifolde fallings, we should not despaire of pardon, flieing to God the mediatour with boldnesse; that also we maie be able to discerne our selues from the wicked and prophane men in whom sinne raigneth, and from all those that sinne against the holie ghost, and that wee maie conceiue in our minde hope and confidence of Gods mercie: that we laie not the cause and fault of our sinnes & destruction on God, but remember that it is to be sought in our selues; that knowing there are degrees of punishments & sinnes, we ad not sinnes to sinnes, but consider that lesser sinnes shalbe punished with lesser punishments, and greater with greater: that remembring the sins of the parents are punished also in their posteritie, wee feare not onelie our selues, but our posteritie also in auoiding sinne, that wee maie giue and render thankes vnto God for this benefit, that hee for his own glorie and the gathering and saluation of his Church, doth maintaine and continue also amongst the wicked some order of vertue and discipline. And last of all, that true and perpetuall thankefulnesse maie be kindled in vs towardes God and his Sonne our Lord Iesus Christ, in that he hath deliuered vs frō these great euils, sinne, and the paines and punishment of sinne.

OF THE CREATION OF MAN.

The necessity of this Doctrine.

SEEING that God would especially open & manifest himselfe in the creatiō of angels & men, *necessary for man is the knowledge of himselfe*; both for that God wil be knowen by his own image, which he engraued in mans nature, & also because without it we neither aspire, nor attaine to that end, to the which we were created. *Now the knowledge of our selfe is two-fold:* That is, *of man vncorrupted, such as hee was made of* God, & shal be after his restoring accōplished: *& of man falle into sin & corrupted*, such as he now is. The first is of the excellency and happines, the other of the misery of mankind. Now

Why it is placed next the discourse of sinne.

Now this common place is annexed vnto the former of sinne: 1. *Because when it is proued that there is sinne, and that the nature of man is sinfull, the question straight ariseth, whether God created man subiect to sinne. And if not so, how then?* For out of the doctrine concerning Original sinne this obiection seemeth to follow. *Man is a sinner. Man was created of God. Therefore God created man a sinner.* Whereunto our answere is, that it is a fallacie of the Accident, or that more is brought in the Conclusion, than was in the Antecedent. Secondly, *This place is annexed that it may be vnderstood out of what dignitie and felicitie man hath throwne himselfe by his owne vnthankefulnes.* Thirdly, *that we may know whence sin came, and so not thinke God to be vniust.* Fourthly, *that we may know the greatnes of sinne in vs.* Fiftly, *that there may be kindled and increased in vs an earnest desire of recouering our first felicitie, yea and farre greater than that was.* Sixtly, *that we may be thankefull for the restoring of it.* But there occurre many thinges, which proue God not to bee the author of sinne.

God not the author of sinne, which was also proued before pag. 101.

1 The nature of God. *He is of his owne nature good, and the chiefe good: how then should anie euill thing come from him?* 2. It is written *Gen.* 1. 31. *All that God had made, was verie good.* 3. It is proued by the lawe of God, by which hee condemneth all euill thinges and sinnes, and commandeth good thinges. Wherefore he is not the author of sinnes. For the lawe of God is as it were the glas of that puritie which is in God. 4. It is proued by the punishmentes which God inflicteth vpon sinners: but he were vniust, if he shoulde punish that in man, whereof himselfe were author. 5. By the description of sinne, which is a destruction of the image of God in man, according to which man was made. This image was righteousnes. And therefore not sinne. More vnto this purpose hath beene spoken in the former place of sinne. To this place of the creation may be referred the place *of the Image of God.* Likewise the place *of the first sinne of Adam and Eue.* Those two places we will handle next after this, that so afterwardes wee may come to the place of freewill, which is also ioined with this of mans creation.

THE

THE QVESTIONS OF MANS CREATION ARE ESPECIALLIE TWO.

1 *What, man was created of God.*
2 *To what end, or for what, man was created.*

1 *What, man was created of God.*

This question is proposed euen for the same causes, for which the whole place it self is. 1. *That it may appeare, that God is not the author of sinne.* 2. *That wee may know the greatnes of the sinne of mans vnthankefulnes.* 3. *That we may pray to God & crave earnestlie for his grace, & our deliuerie from sinne.* 4. *That wee may bee thankefull for our deliuerie from sinne.*

Man created perfect both in bodie and soule.

MAn was created, first *consisting of bodie and soule. His bodie* was fashioned of a masse or lumpe of earth, immortall, if hee stoode still in righteousnesse; mortall, if hee fell: for mortalitie ensued on sinne. *His soule* is a substaunce incorporeall, vnderstanding, and immortall: this was by god infused and vnited to an instrumentall bódy, to informe or quicken it, and together with it to make and constitute one person or *Subsistent*, namely man, to worke certaine motions, and actions external and internal, by the ministerie of the bodie and without the ministerie of the bodie, iust and pleasing God, all which the soule accomplisheth in the bodie, and some also by the bodie as an instrument, some by it selfe, without the bodie, that is, not vsing the bodie or any part thereof as an instrument of his operations. Secondly, man was created *perfectlie wise*. Thirdly, *Perfectlie holie, and iust*. Fourthly, *Lord ouer other creatures*. Fiftly, *Truely and perfectlie blessed and happie*. And this is to be created to the image of God.

Obiect. *Perfect wisedome, righteousnes, & blessednes are in god alone. Man is not God: therefore these could not be perfect in man.* Aunswere. This reason is a fallacie deceiuing by reason of the equiuocation or ambiguitie of the word *Perfect*. For in the Maior proposition is vnderstoode, *The perfection of the Creator*, which is the very immensitie and vnmeasurablenes

Man perfect but in a certaine degree and measure, not infinitly as God.

rablenes of his essence and properties, by reason whereof nothing can be added more vnto God, whereby he may be greater, or better, or happier: of which perfection if the Conclusion also speake, wee graunt the whole reason: for this perfection is communicated reallie to no creature at all, no not to the flesh of Christ. But *it is an other perfection, which is in creatures, namelie a perfection in partes and degrees*. For all creatures, euen the most excellent, haue onely partes and degrees of good thinges distributed of the Creator vnto them, euerie one such as are agreeable to their nature and place.

All things therefore, are in their owne kind or sort most good and perfect, when they are and remaine such, as God woulde then haue euerie of them to bee, when hee created them. So in man at his creation was perfect wisedome or knowledge, perfect Righteousnesse, perfect Blessednesse, not that nothing could bee added more vnto them, or that they did match and equall the perfections of God, but because they had that degree of perfection, in which degree God woulde haue them to bee in man. Wherefore for mans perfection, it was sufficient, if hee knewe all those thinges concerning God and his workes, which God woulde haue him to knowe: and further, if hee did shewe and performe that conformitie, which God exacted of him. It was not required to mans happinesse, that hee shoulde knowe all thinges, or bee perfectlie iust, holie, blessed, and happie: for that had not perfected man, but transformed him into God. The same is to bee conceiued and thought concerning the perfect wisedome, Righteousnesse, and Blessednes of Angels.

2 *For what, man was created.*

The prineipal end of mans creation, to praise & worship God.

THe *Last and principall end of mans creation is the glorie and praise of god*. For therfore god created reasonable creatures, that being known of them he might bee magnified. It is an action proper vnto man to know & magnifie god.

Therefore

Therefore he was created to know and worship God: that is, to professe him, to call vpon him, to giue thankes vnto him, & to obey him; Lastly to loue God & his neighbour.

The worship of God comprehendeth Profession and Inuocation on the name of God, Thankesgiuing, Praiers, & Obedience, which consisteth in our loue and dueties towards God and men. Many other endes are subordinated to this principall end. *For vnto the worship is substituted the true knowledge of God.* For God not being known can not be worshipped. *This is euerlasting life, that they may know thee alone to bee the true God.* Further, *To the knowledge of God is subordinated or next in order the felicity & blessednes of man*, which is the fruition and euerlasting participation of God, in which consisteth glorie and eternall life. *To this is subordinated the manifestation of God, or the declaration of Gods mercie in his chosen to euerlasting life, and of his iustice and wrath against sinne to be punished in the reprobate.* For that thou maist know God, and be happy, it is needfull also that he make himselfe manifest vnto thee. *Vnto the manifestation of God is subordinated the preseruation of societie in mankinde.* For except there were men, God shoulde not haue whom to manifest himselfe vnto. *I will declare thy name vnto my brethren. To this preseruatiō there folow next in order the duties of nature, and the mutuall good turnes, and benefites of one man towards an other.* For no societie or coniunction or couersing of men together can be or consist without mutuall dueties passing enterchangeably betweene them. Wherefore the societie of men, and mutuall communicating and imparting of dueties betweene them, are the subordinate endes of man created, seruing for the obtaining of the principall end, which is the manifestation, participation or fruition, knowledge, praise and worshippe of God. When therefore God is saide to be the ende of man, it is meant of him manifested, participated, knowne, and worshipped. And in this end, as being the chief and last, the whole felicitie and blessednes, and glorie of man consisteth.

Other ends of mans creation are,
The knowledge of God.
Mans felicitie.
The manifestation of God.
The preseruation of the society of men.

1. Obiect. *Heauen, earth, and other creatures which are void of reason, are said to worshippe and magnifie God: Therefore the worship and praise of God is not the proper end why man was created.* Answere. This reason hath a fallacie of equiuocation

Other creatures are said to praise God as being the matter of his

cation or ambiguitie. Creatures voide of reason are saide to worship and praise God, not that they vnderstand ought of god, or know and worship him: But because they bearing certain prints and steps of Diuinitie in them, are the matter of gods praise and worship. But the creatures endewed with reason are said to praise and magnifie god, not onely, because in them are extant most conspicuous and notable testimonies of god, but chiefly, because they beeing endewed with a power & faculty of vnderstanding, & of conforming themselues to the will of god, know by the beholding & contemplation of gods works in themselues & other creatures, the infinite goodnes, wisedome, power, iustice, bounty, and maiestie of god, and are raised and stirred vp to worship god aright both in minde, and in worde, and in the whole obedience, according to his diuine law. And if god had not created creatures of reason and vnderstanding, who might beholde, consider, and with thankefull minde acknowledge his workes, and the order and disposing of thinges in whole nature: other thinges which are voide of reason, might no more be saide to praise and worship god, that is to be the matter and occasion of praising him, than if they had neuer beene at all.

praise: which yet they shoulde not bee, if man and Angels were not.

2. Obiection. *The felicitie and blessednes of man is a qualitie, or condition and estate, in which or with which man was created; that is, it is a part of the image of God, and a forme or propertie of man. Therefore it belōgeth to the first question, what man was created, and not to this of the end of mans creation.* Answere. This hath no contrarietie in it; for the same may be in diuers the finall cause & the formal. For the soule and the properties or faculties thereof, are both the formal and final cause of a liuing bodie: the forme, as they actuate and giue life vnto the bodie: the ende, as the bodie is framed of nature for this, that the soule may informe it, and exercise by it his operations & actions. In like sort the blessednes of man, or participation or fruition of god, as also the knowledge of god, is a propertie and part of the image of god in man, in respect of the beginning, when man by his creation beganne both to bee, and to bee iust and blessed: it is the ende of man in respect of continuance & perseuerance, that is, as god created man wise, iust, and blessed for this,

this, that hee shoulde continue so for euer: that is, man was created iust and happie, & he was created for this, that he might be iust and happie. Where fore albeit the existence of blessednesse and the continuance & abiding of the same are the same in the thing it selfe: yet in consideration and respect they are diuers. By reason of which diuers respects, felicitie, wisedome, holines, are both a qualitie and an end of man, that is, are referred to the questions, WHAT and FOR WHAT man was created.

This first creation of man is diligently to be compared with the miserie of mankinde, as also the end for which we were created with the aberration and swaruing from the end: that so by this meanes also wee may know the greatnes of our miserie. For howe much the greater wee see the good was, which wee haue lost; so much the greater wee know the euils to be, into which we are fallen.

OF THE IMAGE OF GOD IN MAN.

The chiefe questions hereof are, 1. *What the image of God in man is.* 2. *How farre forth it is lost, and how farre it remaineth.* 3. *How it is repaired in man.* 4. *How it is in Christ, and how in vs.*

1 *What the image of God in man is.*

The image of god to be considered not in the body, but in the soule.

SEeing god is not corporeal, neither hath a body: we must consider this image, not in the body, but in the soule of man: and because it is very much darckened, and almost blotted out by sinne, wee must iudge of it not by that state, in which men began to be after sinne was committed, but by the repairing, which commeth by Christ, that is, by the nature of man regenerated. And to conclude, whereas there is but a small beginning of regeneration in this life, we shall at length in the euerlasting life and glorie behold and vnderstand perfitely the image of God wholy restored shining in vs.

It is not to be sought onely in the substaunce, but chiefliein the qualities and gifts of the soule.

Further, that wee are not to seeke the image of God in the substaunce alone of the soule, but chiefly in the vertues and gifts, with which it was adorned of God in the creation; it is euen thereby manifest, for that the nature and substaunce of the soule remaineth euen in

in the vnregenerate, but the image of God for the most part is lost: yet notwithstanding, because the soule is an vnderstanding spirite, the more excellent spirite, the more excellent part of mans substance, separable from the body, immortal, the beginning and cause of life, and mouing in a liuing body: wee must confesse that the nature thereof, though vnregenerat, is some shadow of that Diuinitie. But the image of God (seeing the substance as of spiritual natures in generall, so of the minde of man is vnknowne to vs in the mist and darkenes of this life) is to be considered in those faculties and operations, in which wee see man to excell other creatures, and know him by the word & works of God, to bee agreeable and conformed vnto God. These faculties are especially two: *The vnderstanding, and will:* The inward senses are adioined to the vnderstanding, and the affections to the will.

The deseription of the image of God.

The image of God in man, is a vertue knowing aright the nature, will, and workes of God, and a will freelie obeying God, and a correspondence of all the inclinations, desires, actions, with the will of God: and in a word, a spiritual and vnchangeable puritie of the soule, and the whole man, perfect blessednes & ioy resting in God, and the dignitie of man, and maiestie, whereby hee excelleth and ruleth other creatures. Or, *The image of God in man is,* 1. *The soule it selfe togither with the faculties thereof, endewed with reason and will.* 2. *In the soule, wisedome, and knowledge of God, his will, and workes: euen such as god requireth of vs.* 3. *A conformity with the lawe of god, or holinesse and righteousnesse, vnder which wee comprehende the heart, and all affections.* 4. *Felicitie without miserie and corruption; perfect blessednesse, ioie, aboundance of all good thinges, and glorie, wherewith the nature of man was adorned.* 5. *The rule and dominion of man ouer the creatures, as fishes, foules, and other liuing creatures.* In all these thinges the creature after some sort resembleth his creator: yet can he by no meanes be equalled vnto his Creator. For in God all thinges are immense and without measure, and euen his essence infinite. The Apostle Paul putteth *Righteousnesse and holinesse,* as the chiefe partes of this image: which yet doe not exclude but presuppose wisedome, and knowledge. For no man can worship God vnknowen. But neither doth Paul exclude perfect blessednes & glorie: for

Ephes. 4. 24.

this according to the order of Gods iustice, is necessarily coupled with perfect holinesse, or conformitie with God. Whereupon it followeth, that where true righteousnesse and holinesse is, there is the absence of all euils, whether of crime and offence, or of paine and punishment. *Righteousnesse and holinesse* in this text of the Apostle may be taken for one and the same, or distinguished. So that *Righteousnesse* may be meant of the actions, and *Holinesse* of the qualities. *Righteousneste*, that is, a conformitie and congruitie of the will and heart with the minde iudging aright, that is, according to the word of God.

1.Cor.15.47. *The first man was of the earth earthlie; the second man the Lord from heauen. As the earthlie was, such are they that are earthlie: and as is the heauenlie, such are they also that are heauenlie. And as wee haue borne the image of the earthlie, so shall wee beare the Image of the heauenlie.* The Apostle doth not here take away the image of the heauenlie man from Adam when he as yet stoode; but compareth his nature & estate aswell before as after his fall, with that heauenlie glorie, into which wee are restored by Christ, that is not onely the nature of man corrupted through sin by death, but the degree of the image of God in mans nature before the fall, & before glorification, with that which followeth his glorification.

2 *How far forth the image of god was lost, and how farre it remaineth.*

The remnants of the image of god.

THe image of god in man was not wholy lost, but for the greatest part. *For there remaineth in all as well the vnregenerate, as regenerate, 1. The incorporeall substance of the soule together with the power thereof: likewise libertie in his will,* which whatsoeuer it will, it will freely. *2. Manie motions,* as of those things which we know by sense, as are naturall principles; some motions also of god, his will, and workes. *3. Some prints of vertues, and an ablenes concerning outwarde Discipline and behauiour. 4. The fruition of manie good thinges. 5. The Dominion also ouer the creatures is not wholy lost.* He is able to rule many and to vse them.

Why God preserueth these remnants in vs.

These remnants are therefore preserued of god. 1. *That they might be a testimonie of the bountie of god towards those who were vnworthie of it.* 2. *That god might vse them to the restoring of*

of this image in man. 3. *That he may leaue the reprobate without excuse.* Now the image of god remaineth not. 1. *Inrespect of the true, sauing, & sufficient knowledge of god & his will.* 2. *The integritie & perfectiō of the knowledge of gods workes, & a dexterity of discerning the truth.* 3. *Rightnes, & cōformitie of al inclinations, desires, and actions in our will, hart and outward parts: by the losse whereof ensue actuall sinnes, and merite eternal damnation.* 4. *Whole and perfect dominion ouer the creatures.* For those beastes which feared man before, now assault him; his enemies are hurtfull vnto him, and doe not obey him. The fieldes bring forth thornes and thistles. 5. *The right and interest of vsing these creatures was lost,* because hee graunted it to vs his children, not to his enimies. 6. *Life euerlasting was lost, and in place thereof is come death both temporal and eternal,* with calamities of all sortes: that is, we lost the felicity and happines both of this life and of the life to come.

What is lost of the image of God in vs.

Obiection. *The Heathen haue many great vertues, and atchieue great workes. Therefore it is not true, that the image of god is lost in them.* Answere. All these workes are not pleasing to god, because they proceed not from the true knowledge of god, neither are wrought to that end, that all the glorie may redound to god. Those their vertues, are onely of outward behauiour & discipline, but not from the hart, thereby to obey god, whom they flie, and to whose glorie they can doe nothing.

3. *How the Image of god is repaired in vs.*

THe repairing of it is wrought by god alone, *who geue it vnto men:* For in whose power it is to giue life, in his also it is to restore it being lost. *The maner of restoring it is this. 1. The Father restoreth it by his Son. 2. The Son by the holy Ghost immediately regenerating vs. We are changed into the same image, from glorie to glorie, as by the Spirite of the Lord. 3. The holy ghost restoreth it by the word: the gospel is the power of god vnto saluation. 4. This is so done by god, as that in this life it is onely begunne in the chosen, and then is confirmed and augmented vnto the end of their life, & is made perfect in the end of this life, as cōcerning the Soule, but as concerning the whole man, at the resurrectiō of the bodies.* Wherefore it is to be obserued, who is the author, & what the order and maner of this repairing.

The repairing of the image of god in vs is the work of all three persons. 1.Cor.3.18. Rom.1.16.

How the Image of God is in Christ, and how in vs.

Christ both essentiallie the image of the father according to his Diuinitie, and according to his humanitie a created image of God, though in far more excellencie than Saints and Angels.

NOw if it be obiected, *that this honor is proper vnto Christ to be the image of god, Colos.*1. and *Hebr.*1. it is well knowen *that Christ is after an other sort the image of god, than other men*. For hee is *in respect of his Diuinitie* the image not of himselfe, neither of the holy Ghost, but of his eternall father, coeternal, and consubstantiall, and coequall with his Father, in essence, essential properties, and workes, and is that person, by which the Father doth immediatly reueal himselfe in creating and preseruing all thinges, but chiefly in sauing the elect. Secondly, *In respect of his humane nature, he is the image of God*, & that of the whole Trinitie, because the three persons together bestowed on Christs humanity these giftes, properties, & maiestie, which are the image of God. Now albeit this image of God is created & finite, not immense: yet doth hee by many degrees, and in number of gifts, as in wisedome, righteousnes, power, glorie, far excell al Angels, & men: & after a peculiar maner resembleth the fathers nature and wil vnto vs, in doctrine, vertues, & actions, because as the human nature which he took vnto him, so all the properties & actions thereof, are proper vnto the Substantiall & coeternall word of the eternall father. *Iohn.* 14. *Philip, hee that hath seene me, hath seene my father. Beleeuest thou not that I am in the father, & the father in mee? The wordes that I speake vnto you, I speake not of my selfe; but the father that dwelleth in me, he doth the workes.* Angels & holy men are termed the image of god as wel in respect of the son & the holy ghost, as of the eternal father: as it is said, *Let vs make man in our image according to our likenes*: & that not for the likenes or identity of essence, or some equality: but for the agreeing of some properties, not in degree or essence, but in kind & imitation which are essential & infinit in god, but in the creatures finite & accidental, that is, qualities & motions framed in the by god to represent in some sort his nature.

Adam not the image of God according to his bodie, but according to his soule.

They also, who, *as in time past the Anthropomorphitæ, will haue the image of god to be the forme of mans body; say that whole Adam was made to the image of God; and therefore according to his bodie also*. But they perceiue not the visual maner of speaking of a person composed of diuers natures, which is called *The communicating of properties*, when that is communicated to the whole person in the concrete, which is onely proper to one of the natures; as in the same place: *Adam was made a liuing soule*. Now as the scripture mentioneth the nature of the soule, so also doth it mention such an Image of God, as agreeth not vnto the bodie.

The faithfull not in all thinges like vnto the diuinitie in which they are like Christ: becaus Christ himselfe in his body was not like vnto God, but vnto man.

Again they obiect. *Christ is the image of god. But the faithfull beare in their bodie the Image of Christ*, Heb.2. & 4. Philip.4. *Therefore the body also is the image of Christ*. There are 4. terms in this Syllogisme: because christ is not in his body, but in his Diuinity the image of his father: & in soul or in the gifts or properties thereof, & actions, he is the image of the whole Diuinity or godhead. Wherefore the image of god is in the faithful the same which the image of god is in Christ: neither are they in all thinges like vnto the godhead, in which they are like Christ: because there is somewhat in Christ besides his Diuinity, & the image of the Diuinity which is in the soul, that is, his body, which hath an affinity not with the diuine nature, but with the nature of our bodies. Again they say: *The frame of mans body is made with admirable skil & cunning: wherefore there shineth in it & is beheld as in an image the wisedom of the creator*. But it followeth not hereof that the body is the image of god. For so should al things be made to the image of god, seing that in al gods works, his power, wisedome & goodnes doe appeare, which yet the scripture doth not permit: which setteth out onely the reasonable creatures with this title & commendation; & placeth the image of god in those things, which belong not to the body but to the soul. Here also question is made concerning the place of the Apostle, 1. *Cor.*11. *Man is the image & glory of god; but the woman is the glory of the man: where Paul seemeth to attribute the image of god onely to man, and to take it away from the woman*. But the Apostle meaneth, that man only is the image of god, not in respect of his nature, being partaker of diuine wisedome, righteousnes, & ioy; neither in respect of his dominiō ouer other creatures: for these are common to man & woman: but in respect of ciuil, domestical, & ecclesiasticall order, in which he wil haue the publick gouernmēt & administratiō to belong vnto the man, not to the womā.

How man is said of S. Paul to be the image of god, and not the woman.

Gen.3.1.Cor.14: 1.Tim.2.

Quest. Seing that mā was made to the image of God, it is demanded, *whence came this state in which now we see all things contrary?* Ans. From the sinne of our first Parents.

OF THE FIRST SINNE.

Next vnto the place *of the image of god*, is adioyned the place *of the first sinne*. For seeing man was created to the image of God, that is, perfectly wise, perfectly righteous, & perfectly blessed, the question hath been not without cause in all times, *whence this present estate of man commeth, wherein he, except he be born again by the holy ghost, cannot do other than sin, and be obnoxious to calamities of all sortes, and at length to death is selfe.* To this question answere cannot be made but out of the doctrine of the Church onely: which is, that all this confusion and miserie floweth from the first sinne of our first Parents. We must see therefore what that sinne is: concerning which, fower thinges especially come to bee considered.

1 *What it was.*
2 *What the causes thereof.*
3 *What the effectes.*
4 *Why god permitted it.*

1 *What that first sinne of Adam and Eue was.*

The manifoldnes of the first sinne.

1 In pride against God.

IT was diuers and manifolde: and many and most grieuous sinnes are seene in that first sinne. 1. *Pride against god, ambition, and an admiration of himselfe. For man not content with that state wherein god had placed him, desired to bee equal with God.* This doth God charge him with, when he saith; *Behold the man is become as one of vs to know good and euill.* 2. *Incredulitie, and vnbeliefe, and contempt of Gods iustice, and mercie*: because he thought not that God could & would inflict on man transgressing his commandement, that punishment, which he had threatned. Wherefore he tempted God, and charged him with a lie: For God had saide, *Thou shalt die the death*: The Diuell denied it, saying, *Ye shall not die*: and Adam beleeued the Diuell. Now not to beleeue God, and of the contrarie to beleeue the Diuell is to account god for no true god. 3. *Stubbornes and disobedience.* For he is become disobedient vnto God. 4. *Vnthankefulnes for benefites receiued at his creation*; as for these, that he was created to the image of god, and to eternall life. 5. *Vnnaturalnes, iniustice, and crueltie.* For there was a neglect of loue in him towardes his posteritie: because those good thinges were

2 In incredulitie & contempt of Gods iustice.

3 In stubbornes and disobedience.

4 In vnthankefulnes.

5 In vnnaturalnes.

were not giuen vnto him onely, but also to his whole posterity. Therefore he had them, that he should keep them for himselfe and his, or should make losse of them from both. But al this he neglected. 6. *Apostasie*, or manifest defection from God to the Diuel whom he obeyed, whom he beleeued, whom he set in the place of God, withdrawing and sunduring himselfe from God. He did not aske of God, those good things which he was to receiue, but reiecting the wisedome and direction God, by the aduise of the Diuel, wil aspire to be equal with god. Whereof it is apparent that Adams first sinne was no light fault, but horrible sin, and woorthy of so great punishment as it was punished withall.

6. In Apostasie.

2 *What were the causes of the first sinne.*

The cause of sinne.

The diuels instigation, & mans will freely yeelding vnto it.

God no willer or causer of it, but permiter onely.

THE first cause of the first sin was *the Instigation of the diuell.* The second, *Mans will freely consenting to the Diuel against Gods commandement.* Now although God would that man should be tempted by the diuel, & did withdraw that his grace frō him, whereby he should resist the temptations of the Diuell; yet he was not the cause of that sinne, which Adam, destitute of diuine grace, did committe. For he was not at all obliged or bound vnto man, to keepe and maintaine that grace in him, which he had giuen him. And further he withdrewe it from man willing, and also himselfe reiecting it: neither yet therefore withdrew he it, as that he would or did purpose or intend sin, or were delighted therewith, but to proue and to trie man, & to shew, how vnable the creature is to doe or reteine ought that is good, God not preseruing and directing him by his spirite. Wherefore hee suffered together with his triall of Adam, the sinne of Adam to concurre, but he was no cause or efficient of it.

3 *What are the effects of the first sinne.*

THE first & next effect is, *Originall sin, or the corruption of mans whole nature*, & the destruction of Gods image as well in our first parents, as also in all their posterity. 2. A further & later effect are *all actual sins*, for that which is the cause of the cause, is also the cause of the effect. If original sin be an effect of the first sin, thē are also actual sins, which

are the effects of originall, effects of the first sin. 3. Whatsoeue euils of paine or punishment: because it is the cause of sins, therefore is it also the cause of punishments.

Now although that first sin was committed many ages past: yet notwithstanding the effect thereof, which is a priuation or want of the true wisedome and direction of god, & of rightnesse in our inclinations and desires remaineth euer since that sinne was committed, in the whole posteritie, by gods iust iudgement. Wherefore those things also which necessarilie ensue this priuation, continu, except by the singular benefit and mercy of God the prauity of our nature be corrected, our sin being pardoned and remitted.

4 *Why God permitted the first sinne.*

The causes of gods permission of the first sinne. 1 To shew his owne iustice and power.

GOD permitted it, that is, gaue not his grace of resistance to our first parēts, as to the blessed Angels: 1. *because* (as the Apostle saith, Rom. 9.) *he would shew his iustice, anger and power in punishing eternally the sinnes of the wicked: but his mercie & loue towardes mankinde in sauing his Chosen, not imputing sinne vnto them for his Sonnes sake.* And Rom. 11 32. Gal 3. 22. *God hath concluded all vnder sinne, that hee might haue mercy on all, that euerie mouth may bee stopped.* 2 *That it might stand for an example of the weakenes & infirmitie of al creatures, euen the most excellent*, if they enioy not the speciall blessing of their creatour, and be preserued in that rightnes wherein they were created. This doctrine concerning the creation of man is necessary for the Church, for many causes and vses which it hath. *We must knowe that man was created of God without sinne, least God be imagined the authour or cause of sinne. Whereas mans bodie was fashioned of cley: let vs shunke of our frailtie, that wee be not lifted vp with pride. Seeing that the workemanship of God is so admirable in the framing of mans bodie, and seeing it was created for the ministerie of Gods worship, & for god to dwell in, and for euerlasting life: let vs neither abuse it to dishonestie, neither willingly destroy it, neither make it a sty of diuels, but keeping it chast & cleane, endeuour that it be a temple and instrument of the holie ghost to worship god. Seing that god would haue mankind to consist of two sexes, each is to haue his due place and honor, neither is the weaker to be contemned, or oppressed by tyrannie, or lust, or to lie enee[illegible]*

2 To shew mans weakenesse and infinitie.

The necessitie & vse of this doctrine of mans creation.

entertained with iniuries & contumelies, but iustly to bee gouerned and protected. But especially seeing man was created to the image and likenes of God, this great glory is to be acknowledged and celebrated with a thankeful mind, neither through our leudnes and malice is the image and likenesse of god to bee transformed into the image and likenesse of Satan, neither to be destroied either in our selues, or others. And seeing it is destroied by sinne throughout owne fault: we must acknowledge and bewaile the greatnesse of this vnthankefulnesse, and the euils which followed, by comparing therewith those good things which we haue lost. We must earnestly desire the restoring of this felicity and glorie. And because the glory and blessednesse, which is restored vnto vs by the sonne of god, is greater than that which we lost in Adam, so much the more must the desire of thankefulnesse and of profiting and encreasing in godlinesse be kindled in vs. And seeing we hear that all things were created for the vse of man, and that the dominion ouer the creatures lost in Adam is restored vnto vs in Christ; we must magnifie the bountifulnes of God towards vs: we must aske all thinges of him, as being our creatour and soueraign Lord, who hath the right and power of giuing al good things, to whom, and how far he will himselfe: and vse those things which are granted to our vse, with a good conscience, & to the glorie of god, who gaue them. And that this may be done, we must not by our infidelity cast our selues out of that right which wee receiue in Christ: & if god of his own power & autority either giueth vs lesse than wee would, or take away from vs, that which he hath giuen, wee must submit our selues patiently to his iust purpose & most profitable for our saluation. And seeing the soule is the better part of man, & the happinesse of the bodie dependeth on the happinesse of the soul, & seing also we are created to immortall life, we ought to haue greater care of those things which belong to the soule and eternal life, than of those which belong vnto the bodie and this temporall life. And at length, seeing the end and blessednes of man, is the participation & communicating of god, his knowledge, & worship: let vs euer tend vnto it, & referre thither al our life & actions. And seeing we see one part of mankinde to be vessels of wrath to shewe the iustice and seueritie of God against Sinne, let vs bee thankefull to God, for that of his meere and infinite goodnesse he would haue vs to bee vessels of mercie, to declare through all eternitie the riches of his glorie. Last of all, that we

may

maie learne, consider, and begin these thinges in this life, let vs to our power tender and helpe forward the common society, and saluation of others, for which we are borne.

OF FREE-WILL.

The causes of diuers controuersies arisen about free-will.

WHEREAS God is a most free agent, and man was created to the image of God, yea and was furnished with libertie of will, it seemeth to many not to agree that all the actions of mans will are gouerned by the vnchangeable prouidence of God, & that the nature of men is so corrupted by the fall of our first parents, and Originall sinne, that it is able to bring forth nothing but that which is euill and displeasing God, without the renewing and especiall benefite of the holy Ghost. For neither do they acknowledge that for liberty, which is tied to any necessity; neither seemeth it that wee shoulde graunt the whole libertie of the will to haue beene lost by sin; because also after the fal there are left in men some prints and steps of Gods image, and the blame and crime of sinne cannot be laid on men, except the will be free. To this is added the pride of mans wit, which admitteth nothing more hardly, than that the glorie and original of all good should be transferred from men to God alone. Further also the notable vertues of men not regenerated: and lastly the iudgement of our sense and reason, which doth not marke without the light of Gods woorde the secret gouernement of Gods prouidence in humane actions.

Wherefore hereupon haue risen controuersies & debates concerning free-wil, while the olde diuines yeelding too much vnto the Philosophers swelling with a vain perswasion of wisedome and righteousnesse, and the latter assenting vnto the former, haue either spoke more magnificently than they ought to haue done of the strength and power of mans will, or haue endeuoured to arrogate that vnto men, which is not found in them since the first fall. But let vs remember that this doctrin of free wil, is a view and

and contemplation not of mens ability and excellencie, but of their weaknes and misery; which is therefore to bee ioined with the doctrine of the creation and fall of man, that wee knowing the more from what top of dignity and felicity, into how deepe a gulfe of ignominie and misery we are cast by sinne, may not more deepely plunge our selues by a vaine confidence of our owne strength vnto euils, but may incline to a true humility and thankfulnesse towards God, and bee of him reuiued, quickned and healed.

The state of the maine question about free will.

For, that the scope of this disputation may be knowen, and the vse thereof perceiued: we must vnderstand that the principal question in it is this, *Whether as man auerted himselfe from God, and corrupted himself: so of the other side he be able by his owne strength to returne to God, and to receiue grace offered by God, and to amend himselfe: And further, whether the will of man be the first and principal cause why others are conuerted, others perssit in their sins, and as wel of the conuerted as not conuerted others are more, others lesse good or euil, and in a word doe either good or euill, some after one maner, some after another.* To this question the aduersaries, Pelagians, and the like, make answere, *That so much grace is both giuen of God, and left by nature to al men, that they are able to returne vnto God and obey him; neither ought we to seeke any other cause before or aboue mans will, for which others receiue or retaine, others refuse or cast awaie diuine succour and aide in auoiding sinne, and do after this or that manner order and institute their counsailes and actions.*

Contrariwise, we haue learned out of the sacred scripture: *That albeit by nature so much of God and his wil is knowen to all, as maie suffice for taking away all excuse from them of sin: and although it be manifest that many works morally good may be done euen of the vnregenerate, and the will doth in them freely make choise either of good or euil: yet no work pleasing to God can be vndertaken, or performed by any man, without regeneration and the especial grace of the holy Spirit: neither can more or lesse good be in any mans counsailes or actions, than God of his free and purposed goodnes to euery one doth cause in them: neither any other way can the wil of any creature be inclined, than whither it shal seeme good to the eternall and good counsel of God: And yet all the*

all the actions of the created wil, both good and bad, are wrought frelie.

The chiefe questions here to be obserued are fiue.

1 *Of the word, liberty, or freedome.*
2 *What is the liberty of the wil.*
3 *What is common, and what diuerse in the liberty of will, which is in God, in Angels, and man.*
4 *Whether there be any liberty in vs, and what.*
5 *The degrees of free wil.*

1 *Of the word, Liberty.*

Libertie from bond & misery.

THere is one kind of liberty from bond and misery. And this signifieth a relation or respect, that is the power or right, or ordering either of person or thing, made either by ones wil or by nature, to deale at his owne arbiterment or motion according to honest Lawes, or order agreeable to his nature, and to enioy commodities conuenient for him without inhibition or impediment, & not to sustaine the defects & burdens or encomberances which are not proper to his nature. So is God most free, because he is bound to no man. So the Romanes and the Iewes were free, that is, stoode not charged with such gouernementes & burdens, which a mã might want without any swaruing from iustice. So are we made free by Christ from the anger of God, and euerlasting death, & leuitical ceremonies. So a Citie, field, house is free from seruitude, danger, or any burden. So a birde is free in the aire. Wherefore vnder libertie in this sense is comprehended, as a special vnder his generall, ciuill libertie, which is a right or ability for a man to doe and dispose of himselfe and his affaires at his owne pleasure, according to honest and good lawes. Wherefore this libertie is opposed to bondage and seruitude. Of this there is no question in this place: because it is agreed vpon, that we are all the seruantes of God; for we are all obliged by his Lawe, either to obey him, or to suffer punishment, if we do not obey: neither is it put in our wil or pleasure, to obey, or not to obey; to suffer, or not to suffer punishment. For our will, will many things freely, the liberty of performing whereof notwithstanding wee haue not, either

either some prohibition, or other impediment hindering vs from it.

2 *What is the liberty of will.*

THere is another libertie, of will, which is a power, right, or ability proper vnto a reasonable nature, to will any thing, to choose or refuse any obiect, represented vnto it by the vnderstanding, and to moue it selfe (by an internall cause of motion, that is, which hath in it selfe a cause of mouing it selfe) by her owne proper motion, (being apt to will or not to will, and being without an externall cause) without anie constraint or violent impulsion from any external cause, the nature of the wil remaining still entire and free to doe this or that, or also to suspend, forbear and differre any action. These sixe thinges therefore concurre to constitute and make the libertie of wil.

Six things required to liberty of will.

1 *An obiect, whether that be any end proposed, which still is considered as good, or the meanes, whereby the end is come vnto.* 2. *The mind knowing and vnderstanding the obiect.* 3. *The will alike and equally apt to choose or refuse the obiect represented vnto it.* 4. *The will doeing one of the two vpon former deliberation.* 5. *Doing it of her selfe, or hauing the cause and beginning of her motion internall and without her:* and this is to doe by her owne and proper motion. 6. *Not being constrained by any external agent.*

Furthermore, that which is endewed with this facultie or abilitie, is called *free*, that is, dooing as it selfe will without constraint. *For that is saide to bee a free agent,* which, whether it bee mooued of it selfe onely, or also of some externall cause, yet notwithstanding hath such an internall cause of the action which proceedeth from it, as thereby both it is apt to this motion; and it selfe moueth while it is moued, that is, is moued by an inward cause to doe after this or that manner, suffering no force or constraint thereto of anie externall agent. Wherefore an agent doeth not cease to bee free and voluntarie, albeit it bee mooued of an externall cause, so as it bee not constrained, and haue in it selfe not onelie a Passiue, but also an Actiue Originall and cause of the action which it woorketh. Nowe that which is

What is said to be a free agent.

volunta-

That which is voluntarie may be necessary but not constrained. Necessarie is more general than constrained, & therfore agreeth to more than doth Constrained

*Contingecie is opposed to Necessitie: and those things are saide to be done contingently, which are not necessarily don, but might in respect of their owne nature as well not haue beene doone

* The concrete is that which signifieth the subiect together with some accident or qualitie or essence in the subiect. As arbitrement signifieth not wil only, which is the subiect, but wil choosing or refusing, which is an accident of the will. The abstract is the accident or quality or essece in it selfe, which doth not withall insignification implie the subiect.

voluntary is opposed to that which is *violent* or *constrained*, but not to that which is *necessary*. For God and the blessed Angels are necessarily and alwaies good, yet not constrainedly, but with most free will. For that is said to be *constrained*, which hath only an externall beginning and cause of motion, and not also an internal, wherby it may also moue it selfe to do on this or that manner. Wherefore the difference betweene *constrained* and *necessary* is to be obserued, as also between *contingent*, and *free*. *Constrained* is in respect of *necessary*, as a special in respect of his general. For whatsoeuer is constrained is necessary, but not whatsoeuer is necessary is constrained. So * *Contingent* in respect of *free* is as a generall in respect of his speciall. For whatsoeuer is free is contingét, but not al that is contingent is free. And as that which is *constrained* may be also *contingent*, but cannot bee either *free* or *voluntary*: So that which is necessary may be voluntary, or free: & contrariwise, that which is voluntary may be necessarie, but cannot be constrained.

Moreouer *free Arbitrement* differeth from the libertie or freedome of will. Arbitrement is as the * concrete, & signifieth the will it selfe, but, as it chuseth or refuseth a thing, the iudgement of the vnderstanding going before. Wherefore it comprehendeth both faculties or powers, to witte, both the iudgement of the minde or vnderstanding of the obiect, and the will either receiuing or refusing it. Nowe freenesse or libertie is as it were the abstract, that is, the qualitie or maner of doing, proper vnto the will. *Free arbitrement therefore is a faculti̇e or power of receiuing or refusing, (without constraint, by proper motion & aptitude to either part) that which the vnderstanding adiuseth to bee chosen or refused. Or, it is the iudgement it selfe and will in a creature endewed with reason, choosing or refusing any obiect represented vnto it by the vnderstanding.* And this faculty or power of the soul is called *Arbitrement*, in respect of the mind, shewing vnto the will an obiect to be chosen or refused: And it is called *free* in respect of the will. 1. *Because the will doth of her owne accorde followe the iudgement of the mind and vnderstanding.* 2. *Because it is by nature equallie fit to receiue or refuse.* 3. *Because it mooueth it selfe by her owne proper motion*, either hauing within it selfe, or rather being it selfe the beginning and cause of

of her own motion, to choose or refuse any thing that is obiect vnto it. 4. *Because in this election or reiection it sufferreth no impediment, and no force or constraint of anie externall agent*, whether that bee God, or the diuel, or men, or anie thing else whatsoeuer.

And this is it, which they say, *to do any thing vpon deliberation or aduisement going before*. which manner of dooing is proper vnto the will. For this is the difference betweene *a nature agent, and a voluntarie*; that *the naturall cause is ordained or appointed*, or fit and apt to one certaine manner of woorking, neither can it forbeare working, if the obiect be present whereon it should woorke: as fire cannot but burne a bodie put vnto it, if it bee of such matter as will take fire. But *the will* is able and apt to choose or refuse contrarie or diuers obiects, or to forbeare and differ the choise thereof: as a man may haue a will to walke, or not to walke, or may differ his wil of walking. *To doe therefore anie thing with free arbitrement and will, is, to doe vpon a fore-deliberation, according to the will of god, sometimes simplie, and sometimes in some respect onelie: and against it also sometimes in some respect, but neuer simplie against it.* For the libertie of woorking is not taken away in any creature, if God be said so to rule & bend their wills, that they be not inclined any other way than whither god will haue them inclined, either simply or in some sort. But free arbitrement is a faculty or power of working *vpon deliberation*, and without constraint, or rather the very wil it selfe so woorking.

The difference betweene a naturall agent and a voluntarie.

Wherefore if the name of *free arbitrement* be so taken & expounded, as hath beene said; albeit it be not vsed in the Scriptures, yet maie it be tolerated & borne-with: because both the description thereof, such as was euen nowe deliuered, agreeeth with the Scripture, and the auncient writers haue also vsed the same name. But if it be taken for such a will of free working, which excludeth all action and woorking of the first cause guiding, inuiting, and bending the creatures wils, whither it selfe listeth, such a free arbitrement cannot bee admitted. For example sake: Abimelecke abstaining from Rebecca, and the Iewes crucifieng Christ, both did it with free arbitrement: because those forealeaged conditions, which make free arbitrement, did

The name of free arbitremẽt may be tolerated in the Church, though it be not vsed in the scriptures.

agree

agree vnto both: neither yet could they at that present doe otherwise than they did, God so guiding & directing the it wils.

3 What is like or common, and what diuerse or different in the libertie of will, which is in god, in Angels, and man.

Common to men and Angels with God, to wil a thing without constraint.

THese two things are common to God, and reasonable creatures, that is, Angels & men, that they doe things vpon deliberation and aduise, and will without coaction those things which they haue considered and thought of: that is, Their wil being by nature fit to will the contrary or diuerse from that which it doth wil, or also to differre & forbear the action, doth incline to the other part of it owne accord, and by a proper force which is within it. For it is said of God, *Psal.115. He hath done all things, which hee would.* And of men, *Mat.23. Hierusalem, how often would I haue gathered thy children, and ye would not?*

The differences of our liberty of wil, and God's.

But the differences also of this liberty in God and in the creatures are to be considered. The first is, *in the vnderstanding*. God vnderstandeth and knoweth all things of himselfe perfectly and perpetually; neither can any ignorance of any thing, or any error of iudgemẽt, fal into God at any time. But the creatures know neither of themselues, neither all things, neither the same at all times, but at such time, and so much, as is reuealed vnto them. *Who hath knowen the mind of the Lord? Of that daie and houre knoweth no man. God giueth vnderstanding. Neither is there any thing which is not manifest in his sight. He illighteneth euery creature.* To behold all things which are infinite, requireth infinite power and wisedome, which is proper to God alone. Mention is here made *of the vnderstanding*, because a thing not vnderstood is not either desired or refused. The second difference is *in the will*. The wil of God is gouerned or moued, or depending of no other cause, but of it selfe. The wils of Angels and men are so the causes of their actions, that neuertheless they are carried by the secret counsell of God, & his power and efficacie, which is euerie-where present, to the choosing or refusing of any obiect: and that either immediately by God, or mediately by instrumentes, some good,

1 God knoweth all things of himselfe, perfectly, perpetually.

2 His will dependeth of none but himselfe: ours of him.

good, some bad, which it seemeth good vnto God to vse, so that it is impossible for them to doe any thing beside the eternall decree and counsail of God. And therefore the woorde αὐτεξούσιον, that is, to be absolutely his owne, at his owne will, and in his owne power, agreeth most properly vnto God, who perfectly and simply is his owne, and at his owne will. But of the creatures, more rightly is vsed ἑκούσιον, that is, voluntarie and free, which woorde the Apostle vseth to Philemon, vers.14. *Heb.10.26.1.Pet.5.2.*

God the first cause both of his owne actions and ours.

That God is the first cause of his actions, the Scripture doth declare. *He hath done what soeuer he would. Who according to his wil worketh in the army of heauen, and in the inhabitants of the earth.* But that the wils and counsailes of the creatures depend of God who is aboue them, these and the like speeches doe proue. *The Lord shal send his Angell before thee. Go and gather the Elders of Israel together. Him being deliuered by the determinate counsel and fore-knowledge of God ye haue slaine. I know that through ignorance ye did it.* and, *But God hath fulfilled these things:* and, *Herode and Pontius Pilate gathered themselues together: to do what soeuer thine hand, and thy counsel had determined before, to be done.* By these and the like places it is manifest, that all second causes, as they were created of God, so are they ruled of him as their first, supreme & soueraign cause. But the wil of God dependeth on no one of the creatures, because then a second cause should be put before the first cause. And as God hath not any efficient, so neither hath he any mouing or inclining cause without him. More ouer God so ruleth and guideth the wil of his creature, that he doth not draw or enforce it, but bend and encline it, that is by obiectes represented to the mind he effectually moueth, affecteth, and allureth the wil to wil that which then the mind iudgeth good, and refuse that which seemeth euil: so that the wil it selfe also vpon deliberatiõ going before, & a voluntary assent following chooseth that, which God wil & sheweth to be chosen.

Dan.4.32. Gen.29.7. Exod.3.16. Act.2.23. and 3.17. &c. and 4.27 &c.

3 *It appertaineth as well to the vnderstanding as vnto the will*, that God as he vnchangeably knoweth all things, so also hath determined from euerlasting, and will vnchangeablie al thinges which are done, as they are good, & permitteth them, as they are sins. Now as the creatures

3 God determined all things which he will from euerlasting and wil them vnchangeablie

We determine what we will in time, & many times change from that which we first determine.

notions and iudgements of thinges, so also their willes are chaungeable, so that they will that, which before they would not, and will not that, which before they would. For seeing that al the counsels of God are most good, most iust, and most wise, he neuer disliketh, correcteth, or changeth them, as often-times men doe, when as they doe perceiue themselues to haue determined anie thing vnadui-sedly before. Neither doth God depend on their second causes, either motions, actions, or mutations, or doth aduise according to them, as doth the creature: but himselfe beeing the first cause, al the actions of al creatures depend on him. For he doth not, as men, take aduise concerning the end, by viewe of meanes or things antecedent leading thereunto, but according vnto his decree concerning the end & consequent he doth decree & ordaine the means & antecedents: that is, God worketh not thereafter as hee seeth the second causes to woorke, but he causeth or permitteth the second causes so to worke, as he himselfe hath decreed and purposed to woorke. Hither appertaine those sayings, *Num.*23. *God is not as man, that he should lie.* Mal.3. *I am the Lord, and change not.*

The vnchangeableness of Gods purpose taketh not away the liberne of his will.

Obiection. *Hee that can not change his counsaile and purpose, hath not free-will. But God cannot change his counsail and purpose, which he hath once appointed. Therefore his will is not free.* First we deny the Maior. For not he, which doth not change his purpose which hee hath once appointed, hath not liberty of wil, but he which could not purpose any other thing beeing let by some external cause. But the liberty of god consisteth not in the change of his wil or purpose, but in this, that God will all thinges whatsoeuer hee will, altogether with his will, and of himselfe, and could haue bidde otherwise decreed, or not decreed all thinges, which hee decreed from euerlasting of the creation, preseruation and gouernment of things, according to these sayings, *Matthew*, 19. *Luk.*18. *With men this is impossible, but with God al thinges are possible.* These and the like sayings shew, that God hath so appointed from euerlasting with himselfe the creation of things, and the gathering & sauing of his church, not, as if he could not haue not done this, or not haue appointed it otherwise, but because so it seemed

seemed good to him: neither must men seeke anie superior cause thã his wil of al his diuine works which he exerciseth in his creatures; neither is there any other necessitie to be found in them, than which dependeth of the most free appointment of god himselfe. *For as to resolue of such a purpose as is to be changed, so also to change it either to better or to worse, is rather seruitude or bondage, than freedome and libertie: For it proceedeth of ignorance or impotencie. For they change their counsels and purposes, who either erre in taking them, or are not able to performe the counsaile which they haue taken. But to resolue of such a purpose, as might alike either haue beene decreed or not decreed, and which after it is decreed, is neither changed nor to be changed at any time, this is perfect and diuine libertie.* Nowe God *whatsoeuer he hath decreed, could either not haue decreed it at al, or haue decreed it otherwise.* And that he changeth *not that which he hath once decreed, the perfection of his nature, euen his infinit wisedome and goodnesse it cause thereof. For most wisely and rightlie doth he decree all thinges, & constantlie persisteth in that which is good & right. Wherfore the immutability in god doth as well not diminish his libertie, as his immortalitie, & other things which are proper vnto his diuinitie.*

Secondly if any man vrge, *that it is a point of liberty, not onlie to resolue of anie aduise what he will, but after he hath resolued to bee able either to followe it, or to change it:* we vnderstand by those things which haue beene alreadie spoken, that this doth agree to the creatures, which may erre in their purposes, and therefore stand in need of changes & alterations: but not to god, who can neuer erre, and therefore requireth no change of his purpose. Lastly, if they reply, *That not to be able to alter a purpose once vndertaken is a defect of abilitie or power, & therefore against the libertie of God:* we answere that the antecedent of this reply is true, if the change of it be impossible by reason of some impediment, comming from some external cause, or by reason of defect of nature, or ability: but the antecedent is most false, if the impossibilitie of change proceed from a perfection of that nature, which is not changed, & from a wisedome and rightnesse of that purpose which is vnchangeable, and from a perseuerance and constancy of the will in that which is good and right, after which sort it is apparant to be in God.

Gods directing of our wil taketh not away the libertie thereof.

But against that, *where it was said, that the wils of all creatures are so guided by God, that neither they are able to will, what hee from everlasting hath not decreed, neither not to will, what hee hath decreed for them to will: more question is vsed to bee made.* 1 *That which is ruled by the vnchangeable will of God, doth not woorcke freelie; The will of Angels and men is ruled by the vnchangeable will of God. Therefore either it hath no libertie, or the choise which it maketh is not tied to the will of God.* Answere wee make to the maior by a distinction. It is not a free agent which is so ruled by God, as it hath no deliberation and election of his owne. But that which GOD so ruleth, as hee sheweth the obiect vnto the vnderstanding, and by it effectuallie mooueth and affecteth the will to choose it; that dooth notwithstanding freelie woorke, albeit it bee inclined, at the becke and will of GOD, whither hee will haue it. For to woorcke freely in the creatures, is not to woorcke without anie ones gouernment, but with deliberation, and with a proper and selfe-motion of the will, although this motion be elsewhence raised & ruled. Wherefore it is not the immutabilitie and operation of the diuine will and prouidence, which is against this libertie, but a priuation and constrainte of iudgement, which is an impulsion or a motion proceeding not from an inwarde cause or faculti, but onely from an outwarde cause, beside or against the nature of that which is mooued. Nowe such an impulsion falleth not into the will: but God moueth it, leading and bringing it on as it were by obiects, to choose that which he will. For the faculti or abilitie and power of the will cannot be brought into act, that is, to shewe and expresse it selfe, without an obiect; and, *We are, liue and moone in God*, Acts. 17. But to bee mooued of no other cause but of himselfe onelie, this is exceeding and infinite perfection and libertie, agreeing to God alone, which the creature cannot desire, much-lesse arrogate and challenge vnto it selfe, without notorious blasphemie.

Necessitie taketh not away liberty of will in vs.

Further it maie easilie be shewed, *that the necessitie of immutabilitie*, which ariseth not from constraint, but from the nature of the will, or from the commotion of it stirred by other causes to choose or refuse an obiect thought of by the mind, doth not at al withstand or hinder the libertie of will.

First, *because this necessitie doth not take awaie, but effectuate and preserueth the iudgement of the minde, & free or voluntarie assent of the will*, in asmuch as god doth cause & woorke in men both the notions, and election of obiects.

This necessitie proceedeth frō Gods working in vs, which rather preserueth than hindreth libertie.

Secondly, *Because God, albeit hee is by nature, that is, by exceeding and absolute necessitie good, and hath begotten his sonne, and had his holie spirite from all eternitie: yet will he, not by a constrained, but most free-will, be, liue, & be blessed and good*, haue his sonne and holie spirite, and will all his purposes and works to be good and iust, although it be impossible that hee should will anie thing contrarie to these which hee hath al ready determined. *If then this absolute necessitie of willing things, in God, doth not take awaie euen the greatest libertie; there is no doubt but that necessitie, which is but onelie conditionall, that is, according to the decree and gouernment of god, doth not take awaie that libertie, which agreeth vnto the creatures, that is, iudgement and election free and voluntarie.*

Absolute necessity doth not take awaie in God greater libertie: much-lesse can a lesse absolute necessity take away a lesse liberty in vs.

Thirdly, *The holie Angels and blessed men in the celestiall life, euen by our aduersaries owne confession, are endued with greater libertie of will, than we are in this life. But they necessarily will those things onelie which are right and iust*, and hate and abhorre all thinges whatsoeuer are euill and vniust, because they are made such of god, and so established by him, and are so illuminated and guided by the holy ghost, that they cannot otherwise will or work: neither by this necessitie of willing those thinges which are good and pleasing to god, is the liberty of will taken away or diminished in them, but rather is encreased, and confirmed, as who with al willingnesse choose and doe those thinges onely which are iust.

Angels & saints in heauen haue greater liberty of will, and yet greater necessity.

Fourthly, *It is shewed by many testimonies of scripture, that the wils & voluntary actions of good and wicked men, which our aduersaries maintaine to be and to haue beene free, and we also, according to the right meaning of this worde Libertie, do willinglie confesse, are so guided by the secret and vnchangeable purpose of god, that they neither can nor could either doe or be otherwise.*

Many places of Scripture cōfirm the necessity of those actions, the liberty of which yet both we and our aduersaries acknowledge.

Wherefore either so many manifest places of scripture must be denied, or openly corrupted; or it must be granted, that one and the same action of the will is free & contingent in respect of the will, and necessary in respect of Gods gouernment.

Contingent effects leese not their contingencie by reason of any necessitie imported by Gods decree. The same is to be saide of the effectes of the will which are in respect therof contingent, that is, free, and might as well not bee doone as bee doone.

Fiftly, *it is declared by manie places of scripture, that all contigent effectes doe retaine their contingencie, which they haue from the nature of their causes, although they bee done by the vnchaungeable determination of the purpose or prouidence of God. But all voluntarie effectes or motions are contingent, in respect of the will, which by nature was like able to haue doone the plaine contrarie vnto them. They therefore retaine their contingencie, that is, their libertie (for this is the contingencie of the actions of the will) although they be so determined of by gods will, that there can be no other.*

The reason of the Maior in this argument is, for that GOD so mooueth the second causes, and by them bringeth to passe what hee will, that in the meane season by his prouidence hee dooth not destroy or abolish their nature, which hee gaue them at their creation, but rather preserueth, and nourisheth it; so that as concerning their nature, some woorcke contingently, some necessarily, although in respect of the libertie of Gods purpose, all woorke contingently, and in respect of the vnchaungeablenesse of his decreee, all woork necessarily so as they doe. For when GOD by the rising of the Sunne lighteneth the woorlde, he maketh not the Sunne so, as if beeing risen it did not necessarily lighten, or were apt by nature not to lighten: and yet is it in the power of God, either to chaunge the nature of the Sunne, or, that remaining as it is, not to lighten the woorlde: as hee shewed in Ægypt, and at the passion of Christ. In like manner, when the Quailes light at the Tentes of the Israelites, and the Rauens carrie meate to Elias, and one Sparrowe falleth on the ground, GOD doth not make the nature of these liuing creatures such, as coulde not bee carried else-where: and yet that they can haue no other motion than that which they haue, by reason

reason of the will of God interposed and comming betweene, the Scripture plainly affirmeth. Whereof it is manifest, that as in other thinges which work contingently, their contingency, so in the wil the liberty which is giuen it of God, is not taken away but rather preserued by gods gouernment.

Nowe then, if our aduersaries in their argument vnderstand that *Liberty* which consisteth in the deliberation of the minde, and free assent of the wil, wee doe not onely graunt, but also better maintaine than they, the liberty of will in all actions thereof: and so the Maior of their argument shall bee false, to witte, that those things which are done by the vnchaungeable decree of God, are not done by the free will of men and Angels. For this libertie the prouidence of God doth so not hinder but rather establish and confirme, that without this that liberty cannot so much as be: for God both keepeth his order which he appointed at the creation by his perpetuall efficacy and operation, and doth inspire into all by his vertue true notions and right election. But if they challenge a libertie vnto the creatures depending of no other cause whereby it is guided, wee denie their whole argument, as knowing such a liberty of creatures to stand against the whole Scripture, and that it only agreeth vnto God. *For him alone doe al things serue. In him we liue and moue*, and haue our being: he giueth vnto al not only life or power of mouing themselues, but euen breathing too, that is, very mouing it selfe.

To the same tendeth this Obiection also. *If the will, when it is conuerted of GOD, or turned and inclined to other Obiectes, cannot withstand; it is euen meere passiue, and so woorcketh not at all.* But this consequence deceiueth them, because there is not a sufficient enumeration, in the Antecedent, of those actions which the will may haue, when it is mooued of GOD. For it is able not only to withstand God mouing it, but also of it owne proper motion to assent and obey him. And when it doth this, it is not idle, neither doth it onely suffer, or is mooued, but it selfe exerciseth and mooueth her owne actions. *And yet this is to bee vnderstoode of the actions of the will,*

The will working together with God, & is not meere passiue.

wil, not of the new qualities or inclinations which is heth to obey God. For these the wil receiueth not by her owne operation, but by the working of the holy Ghost.

The will of man withstanding the reueiled will of God is yet guided by his secret wil, & therefore resisting doth not resist.

Thirdly they say: *That which withstandeth the will of God, is not guided by it: But the will of men in manie actions withstandeth the will of God: It is not therefore alwaies guided by the will of God.* But the consequence heere faileth, because there are foure termes. For the Maior is true, if both the reuealed and the secret will of God bee vnderstood, so that simplie and in all respects it bee withstood, and that bee doone, which simply and by no meanes it would haue done: that which is impossible to come to passe, because of the omnipotency and liberty of God. But in the Minor the will of God must bee vnderstoode, as it is reuealed. For the secret decrees of Gods will and prouidence are euer ratified, and are perfourmed in all, euen in those, who most of all withstand Gods commandements. Neither yet are there contrarie wils in god. For nothing is found in his secret purposes which disagreeth with his nature reuealed in his word: And God openeth vnto vs in his Law, what he approueth and liketh, and what agreeth with his nature and the order of his mind: but he doth not promise or reueal, how much grace he wil or purposeth to giue to euery one to obey his commandements.

God though the mouer of wicked wils, yet not the mouer of the wickednes of the acte.

Fourthly, as touching this Obiection: *If all motions euen of wicked willes are raised and ruled by the will of God, and manie of these disagree from the Lawe of God, and are sinnes: god seemeth to be made the causer of sinnes:* The answere is, that it is a paralogisme of the accident. For they disagree from the law, not as they are ordained by, or proceed from the wil of god (for thus far they agree very wel with the iustice and Law of God) but as they are doneby men, or Diuels: and that by reason of this defect; because either they doe not know the will of god when they doe it, or are not moued by the sight & knowledge therof to do it; that is, they doe it not to that end, that they maie obey God, who will so haue it. For whatsoeuer is doone to this ende, it disagreeth not from the Lawe: seeing the Law doth not but with this condition either commaund or

or forbid any thing, if God hath not commanded a man to doe otherwise. So doth the Lawe of God forbidde to kill anie man, except whome God hath commaunded anie to kil. Who then killeth a man, God not commanding it, hee out of doubt doth, and offendeth against the Lawe. Neither doth God dissent from himselfe or his law, when he wil haue some thing done either by his reueiled, or secret will, otherwise than according to the generall rule preferibed by himselfe in his Law. For hee hath such endes and causes of all his purposes, as that they cannot but most exactlie agree with his nature and iustice.

Fifthly they obiect: *Libertie which is guided of another can not be an image of that liberty which dependeth of no other, which is in god. But the liberty of mans will, is the image of the liberty, which is in god. Therefore the liberty of mans will dependeth not or is not guided by the will of god.* We denie the Maior. For seeing that euerie thing which is like is not the same with that vnto which it is like, to conceiue in some sort the libertie of God, it is enough that reasonable creatures doe woorke vpon deliberation and free election of will, albeit this election in the creatures is both guided by themselues and another, in God by no other than by his owne diuine wisedome. The image of a thing is not the thing it selfe: and the inequality of degrees taketh not awaie the image, as neither the likeneesse and similitude of some partes taketh awaie the dissimilitude of others. Wherefore the libertie of reasonable creatures both is gouerned of God, and is notwithstanding a certaine image of the libertie which is in God, because it chooseth thinges once knowen vnto it by her own and free or voluntary motion. For as of other faculties or properties, so also of libertie it is impossible that the degrees should bee equall in God and his creatures: whereas all thinges are infinite in God, and finite in his creatures. Seeing therefore wisedome, righteousnesse, strength, in the creatures is the image of the vnmeasurable wisedom, righteousnes & power which is in god: a portion also of liberty agreeable and competent for the creatures may be the image of the liberty which is in God.

Sixtly,

The will is not idle or mere passiue when God worketh by it, no more than the sun, raine and such like instrumentes of Gods operation.

Sixtly, they say, *If the creature cannot but doe that which God wil haue done, and cannot do what god will not haue done, the wil hath no actiue force, but is wholy passiue, especially in our conuersion, which is the work of god: Likewise there is no vse of lawes, doctrine, discipline, exhortation, threatnings, commaundments, examples, promises, and lastly of our study and endeuour.* Wee denie the consequence: Because the first or principal cause being put, the second or instrumentall cause is not thereby taken away. For as god lighteneth the world, & doth quicken the earth, bringeth foorth corne, nourisheth liuing creatures, & yet are not the instruments of gods working creatures, & yet are not the instruments of gods working idle, as the sun, the raine, the earth, husbandmen, & food: So god conuerteth men, ruleth their purposes, wils, & actions, that is, teacheth & moueth them to approue & chuse what he wil, by laws, by magistrats, by doctrine, by rewards, by punishments, and lastly by their owne wil, which al he vseth as instruments, not as if he could not without these illighten the mind with notions, and incline the wil but because it so seemeth good to him to exercise his powerby these.

Although God was able to haue wrought what he would without the will, yet because he will worke by the will, the working of the will is not in vaine.

If they reply, *That that would necessarily come to passe so, which is don, & euen without them, & therefore they are in vain vsed:* we deny the antecedent. For although god were able to moue mens wils without these, and if he had so decreed to doe, men doubtles should doe without these, what now they do beeing mooued by these: yet whereas god hath once so decreed the effects, as he hath also appointed their secod instrumentall and impulsiue causes: that verily shal be doone which god wil haue done, but yet not without middle and second causes, by whose means and working comming betweene and interposed, god wil bring his purposes and decrees to passe. *Luk.11. Hee will giue his holy spirite to those who aske him.* Rom.8.10. *Whom he hath predestinated, them hath he also called.* If they reply again: *Although it be grated that these are not in vaine in those in whom god wil shew his force and be effectuel by them: yet in others who are not moued by them, ther is no vse of them:* we answere, 1. Although there were no vse: yet because that is not knowen vnto vs, whom god wil moue, or not moue, we are to labour in teaching and vrging all, and to commit the euent and fruit of our labour to God. 2. *Tim.*

Tim.4. Preach the word, bee instant in season &c. Ezech.3. If thou warn the wicked, & he turne not from his wickednes, he shall die in his iniquitie, but thou hast deliuered thy soule. Secondly we aunswere, the consequence followeth not from the denial of one particular, to the denial of the generall, or from a not sufficient enumeration. For although many obey not teaching & admonitions, neither are moued with rewards and punishments: yet this vse is great, that by this meanes their naughtines and stubbornnes is opened, and so the iustice of God made more manifest in their punishment: *Ioh. 15. If I had not done workes among them which none other man did, they had not had sinne.* Rom.1. *God hath shewed it vnto them, to the intent, that they might be without excuse.* 2.Cor.2. *We are to God the sweete sauour of Christ in them that are saued, and them who perish.* Seauenthly: *Heb.9. Externall Discipline is called the righteousnes of the flesh: Therefore it dependeth on mans will.* The consequence of this reason is to bee denied, which doth not holde from the position or putting of the second cause, to the remouing of the first cause. For as it followeth not, the Sun causeth day, therefore God doth not: so neither doth this follow: the vnregenerate performe outwarde Discipline, therefore they doe it, god not causing it in them nor ruling and directing them.

How the scriptures admit libertie of will.

8 Obiect. They alleage testimonies also, *which conferme that men doe euill or good with freewill.* As Exod.35. *The children of Israell offered free gifts vnto the Lord.* Deut.30.1 *haue set before thee life & death, good & euil, blessing & cursing: therefore choose life, that both thou and thy seed may liue.* But in these & al the like places only that liberty of mans will is affirmed, which hath beene spoken of before, that is, that the will obeieth or withstandeth the precedent iudgemēt of the vnderstanding with free and voluntarie motion without any constraint: but the gouernement of god is not at all remoued from voluntarie actions. For it was shewed before, that this liberty of will doth not stand against that necessitie which by the prouidence of God doth accompanie it.

What necessitie the scripture remoueth from voluntarie actions.

9 Obiect. *They bring forth testimonies also in which necessitie is removed & taken away from voluntarie actions.* Leuit 22. *Of these ye shal offer willingly.* Act.5. *While it remained, appertained it not to thee? And after it was solde, was it not in thine owne*

power?

power? 1. Cor. 7. vers. 37. *Hee that standeth firme in his hart, that hee hath no necessitie, but hath power ouer his owne will &c.* 2. Cor. 9. *As euery man wisheth in his heart, so let him giue.* 1. Pet. 5. *Feede the flocke of God, caring for it not by constraint, but willingly.* But these sayinges speake of obligation or binding, which somtimes is signified by the name of necessity, as the freeing from any bond by the name of libertie: as *Leuit.* 22. *Act.* 5. partly of coaction, or constraint, as 2. *Cor.* 9. and 1. *Pet.* 5. or also of neede, as 1. *Cor.* 7. which yet may be referred to obligation or bonde, by which the Parentes are bounde to haue regard of the infirmitie of their children. So also the power of will in the same place signifieth the right or power of determining any thing, no obligation or bond hindering it. But the remouing of any obligation or coaction doth not at all take away the vnchaungeablenes of voluntary actions, which vnchangeablenes hangeth on the decree of God. For as well his will, who is not bound, neither by any neede or want constrained, is guided and moued by the purpose and counsell of Gods prouidence; as his whom either bond or neede constraineth to resolue of any purpose. Wherefore the scripture denieth not, that the will is moued and ruled by God, when it is not driuen by bonde or want or feare to doe any thing: for there are besides these many other reasons and causes by which God can moue it either to will or not to will.

How in scriptures God is said not to will that which yet he will.

10 Obiection. They bring places of scripture, *which testifie that men will or doe somewhat, God bidding and willing otherwise.* Ierem 7. *Because I haue called you, and ye haue not answered, I will doe vnto this house, as I haue done to Sylo.* Mat. 23. *Hierusalem, Hierusalem, how often would I haue gathered thy children, euen as the hen gathereth her chickens vnder her winges, and ye would not? If then they did that, which God would not, their actions did depend onely of their owne will, and not of Gods.* Answere. It is a fallacie concluding that which is in some sort so, to be in all respects and simply so. For God will not the actions of sinners, as they are sinnes: But hee wil them, as they are punishmentes of sinnes, and the execution of his iust iudgement. Wherefore this consequence holdeth not: *God will not the actions of the wicked, as they are sins. Therefore simply he will not haue them to be done, but they depend onely*

on the will of the wicked. For if God simply would them not, they could by no meanes be done. And except there were somewhat in them, which did agree with his iustice and nature: he would not by reason of his goodnes infinite and passing measure suffer them to be done.

If they reply, *That God woulde thinges contrarie to those which men doe*, as it is saide, *How often woulde I haue gathered thee, and therefore it is done onely by the will of men, whatsoeuer men doe*, the same answere serueth: that God would the obedience of all his reasonable creatures towardes his lawe as concerning his commanding and approouing it. For he requireth it of all, and bindeth all to it, and approoueth it in all, as being agreeable to his nature and puritie: but neither will he alwaies it, nor in all, as concerning his working and grace, whereby they who are directed and guided doe that which God approoueth and requireth. *Deut.* 29. *The Lord hath not giuen you an heart to perceiue, and eies to see, and eares to heare, vnto this day.*

4 *Whether there be anie libertie in vs, and what it is.*

THat there is libertie of will in men, it is proued, 1. *Because man was made to the image of God.* And free-will is part of the image of God. 2. By places of scripture. *Let vs make man in our image, according to our likenes. God made man from the beginning, and left man in the hand of his counsel.* 3. By the definition of that libertie, which agreeth to man. For man worketh vpon deliberatiō, that is, freely, knowing, desiring, and refusing this or that obiect. And because the definition agreeth vnto man: therefore also doth the thing which is defined agree vnto him. Gen 1.26. Eccl. 15.14. & 17.

1 Obiect. *If there be in man libertie of will, the doctrine of originall sinne is ouerthrowen: for these are contrarie, not to be able to obey God, and to haue libertie of will.* Aunswere. They are not contrarie: because we haue libertie to wil and do good, onely in part, to wit, as we are regenerated by the holy spirite, but not in whole, and full, neither in that degree, in which before the fall we had it, and shall haue it in the life to come. Againe, although the vnregenerate are onely able to will those thinges which are euil; yet they will them

The doctrine of Originall sinne not ouerthrowen by that libertie which we hold to be in man.

upon deliberation, without constraint, euen by their owne proper and inward motion: and therefore freely.

Abilitie to choose as well good as bad, is not necessarily ioined with free-will.

2 Obiect. *He that hath not ability to choose as well good as bad, hath not free will and arbitrement, But man hath not ability to choose as well good as euil. Therefore he hath not free will.* Answ. The Maior consisteth of a bad definition of free will. For the liberty of reasonable creatures consisteth in the iudgement and deliberation of the mind or vnderstanding, and in the free assent of the will, not in a power to will as well good as euill, or contrarie. The good Angels by reason of the wisedome and rightnes of their iudgement, and of the great and constant propension or readinesse of their will to that, which they knowe to bee good and right, cannot will euill and vniust thinges, but onely thinges good and honest; and yet notwithstanding they most freely choose and doe those thinges which are iust. Right so, men by reason of their inbred ignorannce, and corrupt iudgement of those thinges which are to be done, and of the ende, as also by reason of the stubbornnes and frowardnes of their will, can will onely those thinges which are euill: which also they followe and pursue with exceeding willingnes and pleasure, vntill they are regenerated by Gods spirite.

The will of man is seruant to sin, and yet inclineth to sinne freely.

3 Obiection. *That is free, which is ruled of none other but of it selfe onely, or which is bound to none. Mens will is not ruled of it selfe onely, but of another, and is bound to the law: therefore it is not free.* Aunswere. The Maior is true, if it bee meant of that libertie which is in God, but false being meant of mans libertie. For, man to be ruled of none, is not libertie, but a shamefull barbaritie, and a wretched slauerie. But the true libertie of the creature is, to bee subiect vnto honest and iust lawes, and to obey them: It is a power of liuing as thou wilt, according vnto the law of God.

4 Obiection. *That which is a seruaunt and in bondage is not free. But our will is a seruaunt and in bondage. Therefore our will is not free.* Aunswere. There is an ambiguity in this reason, or it affirmeth that to bee simplie so, which is but in some respect & sort so; or the conclusion fetcheth in more, than was in the premisses. That which is in bondage, is not free, that is, not in that respect or consideration, as it is in bondage. Our arbitrement or will is in bondage, to wit, vnder sinne

sinne. Therefore it is not free, that is, from sinne, which it is not able to shake off by any force which it self hath, except it bee freed and deliuered by the grace of God. But hereof it followeth not: therefore simply no way it is free. For it is free, as touching the obiects represented vnto it by the vnderstanding: because it chooseth or refuseth them being once knowen, or suspendeth and forbeareth her action, by her owne and proper motion, without constraint. The summe of all is: We graunt the conclusion, if *free* bee taken for that, which hath abilitie to do those things which are good and pleasing to God: for so farre is it in seruitude vnder sinne, and hath power onely to sinne: but wee denie the whole, if *free* bee taken for voluntarie, or *deliberatiue*, which chooseth the obiectes represented vnto it by voluntarie motion, not constrained or forced thereto by any externall agent.

5 *There are foure degrees of freewill.*

IT may easily be vnderstood by the degrees of the liberty of mans will, what the libertie it selfe is. Now there are fower degrees of that libertie which is in man, which are distinguished according to the diuers states or conditions of mans nature.

The first degree of libertie in man before his fall.

The first degree of libertie was in man not yet fallen, before sinne; euen that power and abilitie giuen vnto man from aboue, by which the mind was lightned with the perfect & certaine knowledge of God & his diuine will, whereby the will also by the proper inclination thereof and free motion did yeeld perfect obedience vnto the knowen will of God. But yet the will was not so confirmed in this inclination & knowledge, but that it could decline & defect from that obedience by her owne proper and free motion, if hope or shewe of any good to come by defecting were offered vnto it. *Or shorter thus. Before the fall* it was such a power in man, as that he was able to will and yeeld perfect obedience, to be coformable to god, & to make choice of that cõformity: And further was able if he listed to forsake that conformity. *Or to be yet shorter. Before the fall* there was a fitnes and aptitude in man to choose good or euill: and man was perfectly conformed to god, *because hee was made to the Image of God.* Again, *All things which God made were very good.*

Man before his fall had perfect libertie either to continue good: or to fall.

Now

Now that there was in our first Parentes some weakenes ioined with perfect knowledge and obedience of God, which might bee ouercome by the greatnes and force of some temptation, the euent it selfe doth euidently inough declare. And that by the especial purpose of god there was not so much grace bestowed vpon our first Parentes, as thereby they were not able to be seduced by the tentation of Satan, and bee moued to sinne: the Apostle witnesseth Rom. 11. when he saith: *God hath shut vp al in vnbeleefe, that he might haue mercie on all.* Likewise *Rom. 9.* say ing, *That the vessels of wrath are prepared of god to destruction*; ie sheweth, that god therefore suffered mankind to fall, because *it seemed good to him not onelie to declare his mercy towards his chosen, but his anger also; and power and iustice, in punishing the reprobate.* Furthermore, whereas nothing is done, without the euerlasting & most good purpose & counsel of god; the fall also of our first Parents may be so much the lesse exempted from it, by how much the more god had precisely & exactly determined from euerlasting, concerning his chiefe work, euen mankind, what he would haue done. Lastly, the creature can by no meanes retaine that righteousnes, and conformitie with God, except God who gaue it, keep it, neither can he leese it, if god will haue it kept: according to these sayings. *Iames. 1. Euerie good giuing, and euerie perfect gift is from aboue, and commeth downe from the father of lights.* Iohn. 1. *In it was life, and the life was the light of men: which lighteth euery man that commeth into the world.* Psalm. 51. *Take not away thy holy spirite from me.* Psalm. 104. *If thou hide thy face, they are troubled.* 2. Tim. 2. *The foundation of god remaineth sure and hath this seale, The Lord knoweth, who are his.* And of our confirmation and establishment in the life to come, *Math. 22. In the resurrection they are as the Angels of god in heauen.* As then man could not haue fallen, except god had withdrawen his hand, and not so forceably and effectually affected his will, & ruled it in temptation: so neither could he persist in integrity, when hee was tempted, except god had sustained and confirmed him, euen as hee confirmed the blessed Angels, that they should not defect and fall away together with the other Apostataes. Seeing therefore such was the first mans estate, from which he wittingly and willingly

Man though most free, yet not so strong but he might fall, God not assisting him.

willingly fell; the crime and fault of sinne neither can nor ought to be laid on God, but on man only, albeit notwithstanding he fell by the eternal counsell and will of God.

Humane reason fansying her owne wit, in deriuing the blame of sinne from herselfe, when shee heareth these thinges, is troubled and keepeth a stirre, and faineth many absurdities to solow, *except such a libertie of doing well or euil be giuen to man, that his perseuerance or falling depend of his own will alone.* First, *that God was the cause of that first sinne, and by consequent, of all other sinnes, as which came all of the first fall:* Likewise, *that he was the cause of the sinne of the Diuel seducing man: especialie seeing the first sinne is not to bee accounted a punishment, as other sinnes: for no sin had gone before, which should be punished with that sinne: and therefore seeing God coulde not will that as a punishment, he may seem to haue willed it as a sinne.* But although there be nothing to the contrarie why sinne may not be the punishment euen of it selfe: whereas in the same action both the creature depriuing himselfe of that conformitie which he had with God might sinne, and god depriuing him of that good, which hee of his owne accorde casteth away, might punish, as it is said of couetousnes, *Syrach. 14. There is nothing worse than when one enuieth himselfe: and this is a reward of his wickednes:* Yet notwithstanding there are other ends besides punishment, for which it was conuenient for God to will the action both of the Diuell, & of man. *God woulde the temptation of man which was done by the Diuell, as a tryal of man, by which it might be made manifest, whether hee woulde perseuere in true pietie towardes God:* Euen as God himselfe doth tempt Abraham immediatly, when hee commaundeth him to doe that, which yet hee woulde not haue done. *God would that assent of man, by which he did yeelde vnto the Diuell, against the will of God as a manifestation of the weakenesse and feeblenesse of the creature,* which cannot keepe the giftes wherewith hee was adorned by God, without Gods especiall instinct and aide. Likewise, *He woulde haue this done, as an occasion or a waie to manifest his iustice and seueritie in punishing, and his mercie in sauing sinners.* As Exod. 9. Rom. 9. Nowe God respecting and willing these thinges in that perswasion and enticement of Satan, and in mans assenting and yeelding thereunto:

The causes of humane reason refuted which lay the fault of the first sinne on God.

How the first sinne might be a punishment vnto itselfe, & to that end permitted of God.

Other endes and causes why God would the action, though not the sinne both of Satan and Adam.

did notwithstanding all this while hate the sinne of both, and therefore did not wil it, neither cause it, but iustly permitted and suffered it to be done. For first, *whatsoeuer things God doth, they are alwaies iust.* 2. *He was not bounde vnto man to preserue and confirme him in goodnes.* 3. *He would haue man to be tempted and to fall, that he might trie mans perseuerance in true pietie towards God.* 4. *That he might manifest the weakenes of the creature.* 5. *That this fall might be an occasion and way, to manifest Gods iustice and mercie.* These things very well agree with the nature and law of God. Now that they say, *That man did not fall of his owne free will, except he had equall power as well to perssit in obedience as to fal:* the consequence is not of force, because they reason from an ill definition *of mans libertie*, which they imagine *cannot stand, if it be determined and ruled by God.* But the whole scripture witnesseth that it sufficeth *for the libertie of the creature, if she will be inclinable of it selfe to the contrarie, of that which it chooseth, and doth of it owne accord choose that which the minde, either liketh or disliketh.*

And hence also is that dissolued, that they say, *that man is not iustlie punished of God, if he couldo not auoide his fall.* For he that sinneth willingly, or doth drawe on himselfe the necessitie of sinning, is iustly punished, his owne conscience accusing him: neither is it vniust that hee is forsaken of God, and depriued of the grace of the holy ghost, who wittingly and willingly casteth it away, and that hee suffer the punishment of this his ingratitude and contempt of God, although he cannot, God forsaking him, doe otherwise. For none is forsaken of God, except he be willing to be forsaken. As *Math.* 18. *It must needes bee that offences shall come, but woe be vnto that man, by whom the offence commeth.*

At length they say, *that God is made cruell, enuious, and far from bountie and mercie, if hee did not bestow that grace vpon man without which he knew man could not stand or consist in temptation; & yet would haue him tempted of the Diuel.* But these and the like tauntinges and reprochinges of the woorkes and iudgementes of God, out of doubt are ioyned with great impietie, because they ouerturne that grounde and principle, which is the first degree & step to godlines & reuerence towards God, that is, that whatsoeuer God doth, it is good and just, & not disagreeing from his nature and lawe,

Gods denial of grace no cruelty, but a way to greater mercie.

lawe, whether the reason thereof bee knowen vnto vs, or vnknowen. Wherefore this aunswere should suffice, that it disagreeth not from the mercie and goodnesse of god, whatsoeuer hee doth. But there is not want also of other answers. As, that that denial of grace doth not disagree, but verie well agreeth with the mercie and bountie of god, when god will haue this to bee an occasion of bestowing a greater grace and benefite: as it is apparant in the fall and restoring of man. Againe, that that is not disagreeing from mercie, or any other vertue, which doth appertaine to the manifesting of the glorie of the chiefe good, which is god. For although it bee mercy not to reioyce in the ruine or destruction of his creature: yet mercie ought not to fight with iustice. Now it is iust, that more regarde shoulde bee had of the chiefe good, that is, god, both by himselfe and by others, than of all the creatures: Wherefore very well doe agree together in god his mercie which will not the death of a sinner, and his iustice which suffereth mankinde to fall, that by his fall the feueritie and goodnesse of god may appeare.

The second degree is in man fallen into sinne, and being vnregenerate. In this state the will verily doth worke freely: but yet is carried to euill onely, and can doe nought else but sinne, except it bee regenerated by the holy ghost. *Or shorter:* It is the fitnes & proneneſſe in man after his fall, beeing vnregenerate, to chooſe onely euill. The reason is, because men by the first Parentes fall, are destitute of the true knowledge of god, and of all inclination to obey him. Therefore no actions of the vnregenerate, be they neuer so notable, can please god, seeing they are not referred to this end, that god may bee honored by their obedience. This blindnes and corruption of mans nature doth the scripture liuely depaint out in very many places. *Al the thoughts of man are euil. We are not able of our selues to think any good thing. We were by nature the sons of wrath. Can the blacke Moore change his skin? Then may ye also doe good, that are accustomed to doe euil. An euil tree cannot bring forth good fruit.* Wherefore the wil & ability to do good work, is no more in the vnregenerate power than their creation.

The second degree of libertie after the fall, in man not regenerate.

Pſalme. 59. 11. 2. Cor. 3. 5. Ephe. 2. 3. Iere. 13. 23. Math. 7. 18.

The libertie which is in man now after his fall, and not yet regenerated and recouered, is the very bondage of sinne.

This libertie of the vnregenerate is the most wretched seruitude of sinne, and very death in sinnes, whereof the scripture treateth in many places: as Iohn.8. 34. *Whosoeuer committeth sinne is the seruant of sinne.* Rom.6.16. *Know yee not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnes?* 2.Pet.2 19. *Promising vnto them libertie, & are themselues seruants of corruption.*

Free will to outward good action without an inward faith and obedience, is not free will to good.

1 Obiection. *Nothing more easie*, saith Erasmus, *than to keepe a mans hands from stealing. Againe, Socrates, Aristides, & manie others haue shewed and exercised manie vertues. Therefore they had free will to good before regeneration.* Aunswere. 1. This is an ill definition of a good worke and of free wil to good, which is a power of yeelding obedience pleasing to God. *The vnregenerat steale within by their lust and desire*, though not by outwarde fact. *That the vnregenerate contain their hands*, that is, obserue outward Disciplin, *this is also Gods benefite, who by his generall prouidence gouerneth also the hearts of the wicked, and bridleth their inbred wickednes, that it breake not forth and effect that which it would.* But hereof it followeth not that it is easie to begin inwarde obedience, or that to contain their hands from stealing is simply a good worke. Neither are those good works before God, that is, pleasing vnto God, which haue not ioined with them faith and inward obedience. But faith and inwarde obedience coulde not be in them, because they were not regenerated.

The outward action good in themselues, are made euill by want of an inward faith.

Replie. 1. *The workes of the law are good: Heathen men did the workes of the lawe: therefore the workes of heathen men were good. And by consequence, heathen men also or vnregenerate, haue libertie of doing good.* Wee answere to the Maior by a distinction: The works of the law are good; true, by themselues: but they are made ill by an accident, & so are these workes of the lawe made ill by an accident, of the vnregenerate: because they are not done by them for that ende and after that sort which God commanded.

The remnants of spirituall life in the vnregenerat are not sufficient to make their workes good.

Replie 2. *There remain also manie true notions in the minds of the vnregenerat, concerning god, and his will, & the right ordering of their life. Wherefore the will working according to these notions and the direction of true reason, doth not sinne, but worketh well.* Answere, first, *Those legal notions whether they belong*

long to the first, or to the second table of the Decalog, they are not perfect and sufficient: And therefore God cannot bee rightly worshipped according to these remaines or reliques of spirituall light, except there come thereunto the knowledge of God and his diuine will out of the word of God which is deliuered vnto the Church. Further, *Men not brought vp in the Church doe patch manie false things with these true imprinted notions of nature, and doe heape sinnes vpon errors.* Thirdly, *Such is the frowardnes of the wille and affections euen against the iudgement of rightlie informed and ruled reason, that they obeie not so much as those naturall notions, much lesse those which are to be adioined out of the vvoord of god.* Whence also are those complaints euen of the heathen: *I see the better and I like them, but I follow the worse;* & that accusation of the Apostle, Rom.1.18. *The wrath of god is reuealed from heauen against all vngodlines and vnrighteousnes of men, which withhold the truth in vnrighteousnes:* wherefore those notions without the grace of the holy ghost doe not ingender true godlines in them.

The praise and commendation which is giuen of God to our good workes doth not proue that they proceed from our selues, but rather are his gittes.

2 Obiection. *God commendeth vs for good vvorkes. Therefore good vvorkes are in our power and will.* Answere. This is a fallacie concluding of that which is no cause, as if it were a cause. God commendeth our good workes, not because they are or can bee performed of vs, without our renewing by the holy ghost; but because they are agreeable vnto his lawe, and good, and pleasing vnto him: yea because they are his owne giftes and effectes in vs; and wee his instrumentes vnto whom hee communicateth himselfe and his blessinges: according as it is saide *Romans.* 8. *Whom he predestinate, them also he called.*

Replie. *Who doth not in such sort vvorke vvell, as that it is in his owvne power to doe either vvell or ill, hee deserueth neither commendation nor revvard: but those good things vvhich men doe are not in their power and arbitrement, therefore they deserue not either commendation or revvardes for their vertues.* Aunswere. If the question bee of desert, wee graunt the whole Argument. For it is true, that no creature can deserue or merite ought at gods hand; neither ought the praise or commendation or glorie bee giuen to vs, as if the good which wee doe were of our selues, it beeing god

who worketh whatsoeuer is good in all. But if they saie that neither reward nor commendation is iustly giuen; more is in the conclusion, than was in the premisses. For God, to testifie that righteousnesse pleaseth him, and to shewe forth more and more his bountie and goodnesse, doth adorne it with free rewardes.

How God is said to wish our conuersion and good workes; and yet they not thereby proued to be in our power.

3 Obiection. *What God doth wishe and will to bee done of vs, that wee are able to performe by our selues: but God doth wishe and will our conuersion, and our good workes:* Deutronom. 32. 29. Luke. 19. 42. *Therefore wee are able to performe them by our selues: And so consequently, wee neede not the operation and working of the holy Ghost.*

Answere. This reason is a fallacie deceiuing by the ambiguitie of the word *Wish*. For in the Maior proposition it is taken, as it vseth properly to signifie: in the Minor, not so. *God is saide to wish, by a figure of speache, called Anthropopathie*, making God to be affected after the order of men; and therefore the kinde of affirmation is diuers in the Maior, and in the Minor. *But God is said to wish, in two respectes.* First, *In respect of his commanuding and inuiting.* Secondly, *In respect of his loue towardes his creatures, and in respect of the torment of them that perish, but not in respect of the execution of his iustice.* Replie. 1. *He that inuiteth others, & is delighted with their wel doing, it followeth thereof, that their wel dooing is in their owne power, & not in his who inuiteth them. But God inuiteth vs, and is delighted with our well dooing: Therefore it is in our selues to doe well.* Aunswere. Wee denie the Minor; because it is not inough, that God inuiteth vs: but our will also to doe well must bee adioyned, which wee cannot haue but from god onely. God therefore doth wish our conuersion, and doth inuite all vnto it, that is, hee requireth obedience towardes his lawe of all, hee liketh it in all, and for the loue which hee beareth vnto his creature hee wisheth nothing more, than that all performe it, and all bee saued: but yet a will to performe it, they onely haue, whom god doth regenerate by his spirite. *Deutronom. 29. 2. Yee haue seene all that the Lord did before your eies: yet the Lorde hath not giuen you an heart to perceiue, and eies to see, and eares to heare vnto this daie.*

Replie. 2.

Reply. 2. *Hee that commandeth thinges vnpossible to bee done is vniust. GOD commaundeth such obedience, as is vnpossible to be doone. Therefore hee is vniust.* Aunswere. The Maior is to be distinguished. *He is vniust that commaundeth thinges vnpossible, except himselfe first gaue an abilitie to performe those thinges which hee commaunded*: and Secondly, *except hee, who is commaunded to performe them, hath lost that ability through his owne fault*: Lastly, *except there bee some other endes and vses of the commaundementes besides his obedience, who is commaunded.* But God had made man such a one as was able to performe that obedience, which hee requireth of him. Wherefore man by his owne fault and folly leesing, and of his owne accord casting away this ability, God neuertheles hath not therefore lost his right to require obedience of him, beeing dewe, and by him owed vnto GOD his creator: But rather *hee doth in right require it of all*: First, *in respect of his glorie*: because hee is iust, and therefore doth of right require no lesse nowe, than before Adams fall, our conformity and correspondence with the whole Lawe. Secondly, *that wee may subiect and submit our selues vnto God, and implore and craue his grace*, when wee see him of right to require that of vs, which thorough our owne fault we are not able to performe. Reply. 3. *But not wee, but Adam, receiued and lost this abilitie of performing obedience vnto GOD. Therefore the Lawe is not vnpossible vnto vs thorough our owne fault.* Aunswere. Adam, as hee receiued this ability for himselfe and his posterity, so he lost it from both.

God commaunding thinges vnpossible, doth yet commaund them for good causes and to good ends.

Wherefore God doth in right depriue both Adam and his posterity of his giftes and graces: Euen as a noble man by his disobedience leeseth a Lorde-shippe in fee graunted him of the Prince, not onelie from himselfe, but also from his posterity: neither doeth the Prince any iniurie to his Children, if hee restore not vnto them the Lorde-shippe lost by their Fathers fault and disobedience. And if hee doe restore it, hee doeth it of free grace and mercy. Reply. 4. *But yet, hee that commaundeth thinges vnpossible, doeth in vaine commaund them, which is neither the part of a wise man, nor of a iust. GOD in requiring good workes of those, who*

through the corruption of their own nature haue no liberty or abilitie to doe them, commandeth things vnpossible: Therefore hee commandeth them in vain. Answere. The Maior is false, if it be meant of him, who in commanding things impossible doth withall make some able to perfourme them; and who hath also other causes which hee respecteth in commaunding them, besides the doing of that which he commaundeth. But God doth so require obedience, which vnto the vnregenerate is vnpossible to performe, that in requiring it hee doth withall make it possible in his chosen to be perfourmed. For in these by exhortation and precepts he woorketh. 1. *That they giue vnto him the praise of iustice and righteousnes.* 2. *That they acknowledge their owne weaknes and impotency.* 3. *That they know hat they ought chiefly to aske of God,* euen remission of sins, and the grace of the holy ghost, for the alone satisfaction of Christ. 4. *That they being reconciled vnto god, and vrnued by the holie ghost, receiue power and ability to obey god according to his whole Law, here in part and beginning, and in the life to come fully and perfectly.* Wherefore the requiring of an impossible obedience, is in respect of the elect a great benefit: because it is the waie to receiue a possibility. Now in the reprobate, God, in commanding them that which they shal not be able to doe, hath besides other vses also these.

1 *That they maie at leastwise obserue outwarde order and discipline.* 2. *that their wickednes and stubbornnes may be opened.* 3. *That they maie be left ox excuscles, & the iustice of god in punishing them made more conspicuous and manifest.* Wherefore god doth not in vaine require those things of the reprobate which they by their own power cannot perform. Reply. 5. *But God seemeth to bee cruell, who proposeth commaundementes, whereby some, being destitute of grace to obey, maie bee the more hardned and more grieuouslie condemned.* Answere. He is not cruell First, *because he is not delited with the frowardnes, destruction and torments of the wicked.* Secondly, *because hee doth nos owe that gace vnto anie:* so that if he had suffered al mankind to perish, he could not therefore haue been accused of cruelty. Thirdly, *because in his iust iudgement, willing so shewe in some, both the weakenes of the creature, and also his iustice and power in punishing sinne, he leaueth them in sinne and destruction, into*

on, into which he permitted them to run. Rom. 9. And hereby we easily vnderstand, in what sense those common sayings of Hierom are to be taken, *Let him bee accursed, who saith, that God commandeth things vnpossible:* And, *Let him be accursed, who saith, that the Law is possible without grace.* For it is vnpossible to the vnregenerate: it is possible, as concerning perfect obedience to man not yet fallen, or wholy restored: but to the regenerate which are not yet glorified & wholy restored, it is possible, by the imputation of Christes satisfaction, and by the inchoation or beginning of newnes of life, which is wrought by the holy ghost in them, in this life.

4 Obiection. *That which cannot bee auoided is not sinne. The vnregenerate cannot auoid sinne. Therefore their woorks are not to be accounted sinnes.* Aunswere. Wee deny the Maior. For it is enough to make it sinne, if it bee voluntary. And how much the more necessarily men sinne, with so much the greater wil they sinne. They cannot therefore pretend necessity to cloake their fault. This doth the example of the Diuel proue, who sinneth so much the more grieuously how much the more necessarily he sinneth, wittingly and willingly striuing against God, and contumeliously despiting him. But they doe vainly and wickedly cauil, *That the iustice of God doth not impute those sinnes to the Diuel, which he necessarily doth commit after his corruption.* Likewise, *That the Diuel is now finally and without hope of pardon cast away of god, but men haue power yet in this life either to persist in sinne, or to forsake it, and therefore those actions onely of theirs are sinnes, in which sinne cannot be auoided.* For God is wrath with all sins of men & Diuels, and punisheth all sinnes with eternall paines, or with equiualent punishment vnto eternal. Neither doth therefore necessary and ineuitable or vnauoidable sinne cease to be sinne, for that there is or is not hope of obtaining recouery and pardon. For what soeuer is committed against the law of God, that is sinne, whether it can be auoided, or not auoided, whether he who sinneth forsaketh his sin, or persisteth in it.

The ineuitablenes of an ill action doth not take away sinfulnes from it.

5 Obiection. *They who cannot but sinne, are vniustly punished. But the vnregenerate cannot but sinne. Therefore God doth vniustly punish them.* Aunswere. They who necessarilie sinne, are not vniustly punished, because they who necessarily sinne

sin, are vniustly punished, except that necessity come vo-luntarily, and by their own wil. But men haue drawen vpon them that necessity voluntarily, in the first parentes, and themselues also doe willingly sinne. Therefore God doth iustly punish them.

6 Obiection. *They who haue not equall and like abilitie to choose good or euill, must needes be either all good or all euill. The vnregenerate haue not like abilitie to choose good or euill, but onelie libertie to choose euill. Therefore they must needes bee all alike euill.* Answere. If the argument bee vnderstood of humane nature, as it is without the grace of the holie spirite, it is wholy to bee graunted: for it is certaine that all men before regeneration are alike and equally estranged from faith and conuersion, yea neither would they obserue outward discipline and behauiour, except God bridled them, that they should not commit outrages. *Gen. 20. I kept thee, that thou shouldest not sin against me.* But if they conclude, that all must needes continue alike euill, when the holie spirit moueth and inclineth their harts and minds to con-uersion, there is more in the conclusion, than in the former propositions. For as it is vnpossible that they should be cō-uerted whom God moueth not, so is it not onely possible, but also necessary, that they whom he voutsafeth the grace of regeneratiō, should be cōuerted. *Ioh. 6. 37. All that the father giueth me, shall come vnto me.* Reply. It is said, *Hose. 13. Thy de-struction cometh of thy selfe Israel.* Isa. 59. 2. *Your iniquities haue separated between you & your god. Therefore the cause of this diffe-rence, that some are cōuerted, & some not, is in the wil of mā, & not in the bestowing or withdrawing of Gods grace: that is, before the gyace of regeneration is bestowed, so are some better than others, as that they take that grace which others refuse.* But Hoseas ad-deth an answere. *In me onlie is thy helpe.* Hee sheweth that our safetie doth so depend of God, that we cannot haue it without his singular mercy & grace: wherefore destruction commeth of those that perish, as concerning the merit of punishment: but this taketh not away the superiour cause, that is Gods reprobation. For the last cause taketh not a-way the first cause. The same is aunswered to that of Isa. *Sinnes separate* the chosen *from God* for a time, the reprobate for euer, but yet the diuine purpose and counsel of God going

going before, by which God decreed to adioine those vnto him, or to cast them from him, whom it seemed good to him so to deale with. *Rom. 9. 18. He hath mercie on whom he wil, and whom he will he hardeneth.*

7 Obiection. *Hee that hath not libertie to doe good, and ef-cheeue euill, is in vaine pressed with precepts and doctrine: but the vnregenerate haue not libertie to doe good woorkes and omit euill: therefore obedience is in vaine commanded them.* Answere. The Maior is to be denied, for when god doth suffer his wil to bee denounced to the wicked, either hee doth together lighten them and moue them within by his spirite to obay his voice, or pricketh them with the prickes of conscience, either to obserue externall order and discipline, or not so much to persecute the knowen trueth; or he doth discouer their hypocrisie & madnes in oppugning it, or hee maketh manifest their weakenesse and ignoraunce, and at length maketh them inexcusable in this life and in the last iudge-ment. Reply. 1 *Whose conuersion and obedience dependeth of the grace of god, hee hath no neede of exhortations and precepts. But in them also who are conuerted, their conuersion dependeth of grace. Therefore precepts are vaine and needelesse.* Wee make answere to the Maior, by a distinction. If conuersion depend of grace, so that the spirite doth not adioine doc-trine as an instrument, whereby to teach their mindes, and moove their heartes; let this verily bee graunted: al-though as it hath beene before saide, there remaine as yet other vses of Doctrine. But when it hath pleased God by this instrument both to lighten and moove or incline mens mindes to faith and obedience, the Maior is false. For it is written, *Romanes 1. The ghospell is the power of God vnto saluation to euerie one that beleeueth.*

The woorde of god not without good cause de-clared to the vnregenerate.

2 Reply. *It is not mercie, but cruelitie to propound pre-cepts and Doctrine to those, who are denied the grace of obeieng, and who are by it more heydened, and more grie-uouslie condemned. God therefore doeth not this who is exceeding mercifull.* Wee deny againe the Maior. 1 Be-cause Gods exceeding mercy doth not take awaie his iu-stice. 2 Because he so will haue them to bee made in-excusable by the preaching of his heauenlie Doctrine, as that in the meane season, he reioyceth not at their

destruction,

destruction, and punishment: But for the manifestation of his iustice, (whereof that greater regard shoulde bee had than of all the creatures, euen Gods iustice it selfe requireth) hee will that which otherwise hee abhorreth in his mercy and goodnes towardes all creatures, as Ezechiel saith, 21. *I will not the death of him that dieth.*

4 Readines of minde to receiue grace is not before conuersion but after.

8 Obiection. *He that prepareth himselfe to receiue grace by which he maie doe good workes, he now doth woorkes, pleasing to God: But men prepare themselues to receiue grace. Therefore also before regeneration they doe works pleasing to god.* We deny the Maior: which yet these places seeme to proue. 1 *Sam.7. Prepare your hart vnto the Lord.* Act. 10. *The praiers and almes of Cornelius before he was taught and baptized of Peter, come vp into remembrance before god.* But in these and the like places *to prepare*, or *to haue in readines*, or *to confirme the hart*, is not to doe works before the conuersion, by which god maie bee inuited to bestowe the grace of regeneration vpon men: but it signifieth that a readie and firme will of obeying god and persisting in true godlinesse is shewed of those which are already regenerated and conuerted. For the people of Israell had repented when Samuell said this vnto them. For there goeth before in the same place, *all the house of Israel lamented and followed the Lord:* Likewise Cornelius before he was taught of Peter that Iesus was the Messias, is said *to haue beene then godly and feruing god, and so calling and inuocating on him, that his praiers pleased God and were heard.*

Albeit good woorks are said to be ours, yet it followeth not that we are authors of them, but the instruments whereby the author worketh them.

9 Obiection. *The workes which are not in our power to performe, are not our workes, neither are truly and properly said to be done by vs: But good woorks are said to bee ours, and to be done by vs: Therefore it is in our wil to do them, or not to do them.* We deny the Maior. For they are not therefore said to be ours or to be done by vs, bicause they are of our selues: but because God worketh them in vs, as in the subiect, and by vs as instruments, and that so, as our wil doth them of her owne proper motion, although not except it be renewed, raised, and guided by the holy ghost. For being regenerated and moued by him we are not idle, but he working in vs we our selues also woorke wel, and that freely without constraint. For by regeneration the wil is not taken away, but corrected,

as which before would onely that which is euil, will now that which is good. *Eph.2.10. We are his workmanship created in Christ Iesus vnto good works which god hath ordained that we should walk in them.*

God helpeth vs in working, and yet beginneth our working in vs.

10 Obiection. *He that is holpen by another in conuersion and in beginning good workes, doth somewhat of them himselfe, before he is holpen. For he that hath help beginneth the action. God helpeth vs, wherefore it is of vs selues to begin good works.* The Minor is proued. *Marc.9.1 beleeue Lord, thou help my vnbeliefe.* Rom.8. *The spirit helpeth our infirmity.* Aunswere. Nothing cā folow in conclusiō of mere particular propositions. For the Maior here is not vniuersall, seeing not onely he may help who beginneth a work, but he also in whom it is begun and accomplished by another. Now *so doth god help vs, that himselfe doth first breede and engender in vs true knowledge of him, and an inclination to obey him, and the beginnings of good motions, & doth encrease also and perfect the same begun by him. But he is therefore said to help vs, because he doth so work in vs, that we are not idle but work while he worketh: and yet we are able no more to persist, or to bring it to an end, without him, than to begin it.* And therefore we being inclined, moued, and gouerned by him, wil also our selues of our owne accord, and are able to work wel, and do work wel, that is, because God worketh good things not onlie IN vs, but also BY vs as ioint workers with him. *Phil.1.6. he that hath begun this good work in you will performe it vntil the daie of Iesus Christ.* & 2. 13. *It is god who worketh in you both the wil & the deed, euen of his good pleasure.* Reply. *The beginning, & proceeding & accomplishment of conuersion is the free work & gift of god. Therefore mans wil when he is conuerted doth nothing, but is meere passiue. There should bee no vse also* (as hath bin said before) *of lawes, discipline, doctrine, exhortations and such like.* Answere. We deny the consequence of this reason: because the reason proceedeth from the putting of the first cause, to the remouing of the second or instrumētal cause. Again it is a mere fallacy cōcluding that to be simply so, which is but in some respect so. For first, *the wil as also the whole man renued, is both the subiect and instrument cooperating and iointly woorking of his conuersion*, that is, is conuerted of god, and doth conuert himselfe. For the action of god conuerting & inclining the wil

wil goeth before the assent of the will, not in time, but in nature only. Secondly *the holy ghost regenerating & cõuerting vs, woorketh in vs both new qualities, in receiving wherof we are mere passiue & work not our selues.* (For we cãnot make to ourselues a fleshy hart of a stony, & God worketh in vs euen to wil) *& also new actions, in working which we are both passiue and actiue.* For we being regenerated by gods spirit are not stocks but iointworkers with him, because we are made of vnwilling & vnfit to good, willing & fit, & able to do good. Thirdly *the holy ghost worketh this regeneration not without precepts, doctrin, & other means, but by thẽ because it so pleased him.* Wherfore they cãnot be neglected without shewing an impious & wicked contẽpt of god himself. But here especially our aduersaries wil reply again, *that indeed we cannot be cõuerted to god, except his grace preuent vs, & moue vs to cõuersion: but this grace preuẽting those who are to be conuerted, is so far giuẽ to al, as it is in thẽselues, or in their own power to vse it or refuse it, that is, to be turned from, or to perfist in sin. And then at length, they who haue vsed rightly that first & vniuersal grace preuẽting al men, that is, haue by their libertie applied thẽselues to chuse that good, vnto the chusing whereof they are sollicited, but yet not effectually moued of god. Vnto these is giuen also the subsequent, & ioint-working grace, so that what they could not haue performed without this, this now cõming between, they may do, that is, may truly turn vnto god & persuere. This they proue by sentẽces of scripture which seem to hang the grace of god vpon the condition of mans will.* Zac. 1. *Turn to me, & I wil turn to you.* Isa. 1. 19. *If ye cõsent ye shal eat the good things of the earth.* Ier. 7. *I called you & ye answered not.* But it is certainly manifest out of the Scripture, that neither anie man can be cõuerted, except the holy ghost be giuen him, neither is he giuen to al men of god, but to those only who he of his free mercy vouchsafeth this benefite, so that the cause is not to be sought in mẽ, but in god alone, why these rather thã they, beleeue gods voice & ar turned vnto him: & therfore al truly might be cõuerted as cõcerning the liberty & power of god, & the chãgeable nature of mans wil, but not, both in respect of the auerting of their nature frõ god, & of that in-bred corruption in al which may indeed betake away by god, but cãnot without his working, be laid aside or put off by vs, & allo in respect of the vnchangeable decree

No generall preuenting grace in vs which wee haue in our owne power to vse or refuse: but the special grace of the spirite onelie worketh in vs conuersion, the want whereof causeth our continuance in sinne.

decree of god, wherby god hath determined to leaue some in sin & destructiõ, into which he hath permitted them to fal: & therefore either not to lighten their minds with his knowlege, or not to renu their harts & wils with new inclinations or powers; nor effectually to moue thẽ to yeeld obedience to the known truth. Neither do the testimonies teach otherwise which the aduersaries ale age. God willeth vs *to turne to him, that he may turn to vs*, that is, may turne away & mitigate our punishments, & bestowe his benefits vpon vs; not as if our cõuersion were in our own power, but because he wil effectuat & confirm these precepts & commandements in the harts of his chosen. *Hee promiseth good things to those who wil obey him*, not as if it were in our power to wil obedience, but because he wil stir vp by his promises that wil in vs. *He chargeth the stubburn with their wickednesse*, not as if it were in their owne power to put it off, but because he wil by accusing their wilful stubburnnes take away al excuse from them when he iudgeth them.

Again they vrge, *Although no man can bee conuerted to due wel without grace, yet not only the consequent gifts & benefits of god, but the first grace also of his holy spirit whereby we are conuerted, al who are willing may haue, seeing god promiseth that he wil giue to al, that wil.* As Isay. 1. Apoc. 3. Isay. 31. *Alye that thirst, come to the waters. But al may wil. Therfore al may be conuerted.* We deny the Minor. Reply. *The wil of receiuing goeth before the receiuing it selfe. Therfore they who as yet haue not grace, may haue wil to receiue it.* We deny the Antecedent as cõcerning the grace of conuersiõ. For no man can desire this, except he haue the beginning of it in him. For *it is god who worketh in vs, both to wil and to doe*. Wherefore the wil of beleeuing and repenting is the very beginning of faith and conuersion, the which whosoeuer haue true and vnfeigned, it is encreased and perfected in them, as it is saide; *Hee that hath begunne this good woorke in you wil persourme it*

The will of receiuing Gods grace goeth not before faith & conuersion, but is part and the beginning thereof.

Gods promises, not vnprofitable though made with an vnpossible condition to the vnregenerate, which yet is made possible to the regenerat by Christ.

11 Obiection. They gather also and collect these sayinges which promise Gods bounty with a condition of our obedience. As, *If thou wilt enter into life, keep the commandements.* Likewise, *Do this, & thou shalt liue.* Out of these, thus they reason, *A promise which hath adioined an vnpossible*

ble condition is vnprofitable and mocketh him, vnto whom it is made. But Gods promises haue an impossible condition. Therefore they are all vncertaine, yea neuer to be performed, and nothing but a mockerie. Aunswere. First wee deny the Maior. For the promise euen in those, who receiue it not, hath this vse, that it may bee made manifest, that God doth not reioice at the destruction of any, and that hee is iust in punishing, when as he doth so inuite thé vnto him, who through their ingratitude contemne and refuse gods promises. Secondly we distinguish: that vnto them indeed the promise is vnprofitable, to whom the condition adioined is neuer made possible through faith and grace of iustification by Christ, and of regeneration by the holy Ghost. But so it is made possible vnto the elect. Wherefore God deludeth neither, but earnestly declareth to both of them, what they ought to be; vnto whom he giueth euerlasting life, and how vnworthy they are of Gods benefites, and shall neuer bee partakers of them, vnlesse by the free mercy of God, they be exempted from destructiō: further also he allureth more and more and confirmeth the faithful to yeeld obedience. Lastly they cite also other sayings which seeme to place conuersion and good-woorks in the will of men; *Psal.119. I haue applied my heart to fulfil thy statutes.* 1. Ioh.5. verse 18. *He that is begotten of god keepeth himselfe.* These & the like sayings attribute the woorke of god vnto men: first because they are not only the obiect, but the instrumēt also of gods woorking which the holy spirite exerciseth in them. Then, because they are such an instrument, which being renewed and moued by the holy spirit; doth also it selfe woorke together and moue it selfe. For there is not one effect ascribed vnto the holie ghost, and another to mans will, but the same to both: vnto the holie ghost as the principal cause, vnto mans will as a secondarie and instrumentall cause.

The third degree of libertie in man regenerated

The third degree of libertie, belongeth to man in this life, as he is regenerated, but not yet glorified, or in whom regeneration is begun, but not accomplished or perfected. In this state the will vseth her libertie not onely to worke euill, as in the second degree, but partly to doe ill, and partly to do well. And this is to be vnderstood two waies: First, *that some woorkes*

works of the regenerate are good and pleasing to God, which are done of them according to Gods commandement, *but some euil & displeasing to god*, which they do contrary to the commaundement of God: which is manifest by the infinit fallings of holy men. Secondly, *that euen those good works which the conuerted doe in this life, albeit they please God by reason of Christes satisfaction imputed vnto them, yet are they not perfectly good*, that is, agreeable to Gods law, but vnperfect, & stained with many sins: & therefore they cannot if they be beheld without Christ, stand in iudgement & escape damnation. The cause of the renewing and beginning of this liberty in man to good, is the spirit working by the will.

The cause for which the wil beginneth to work well, is this: becaule by the singular grace or benefite of the holy spirit mans nature is renewed by the word of God, there is kindled in the mind a new light & knowlege of god, in the hart new affections, in the wil new inclinations, agreeing with the Lawe of God, and the will is forcibly and effectually mooued to doe according to these notions and inclinations, and so it recouereth both the power of willing that which God approueth, and the vse of that power, and beginneth to bee conformed and agreeable to God, and to obey him. *Deut.30.6. The Lord thy God wil circumcise thy hart & the hart of thy seed, that thou maiest loue the lord thy god with all thine heart.* Ezec.36.26. *A new hart wil I giue you, and a newe spirit wil I put within you, and I wil take away the stony hart out of your body, and I wil giue you an hart of flesh, and I wil put my spirit within you, and cause you to walke in my statutes.* Act.16. *The Lord opened the hart of Lidia, that she should attend to those things which were spoke of Paul.* 2.Cor.3. *Where the spirit of the Lord is, there is libertie.* The causes for which the will vseth her libertie nor onely to the choosing of good, but of euill also, are in number two. The first, for that in this life the renewing of our nature is not perfect, neither as concerning the knowledge of GOD, neither as concerning our inclinations to obey GOD: and therefore in the best men, while they liue here, remaine still many and great sinnes both originall and others. The Second, for that the regenerate bee not alwaies ruled by the holy spirite, but are sometimes for a time forsaken of GOD, eyther for to try, or to chastise, or humble them, but yet are recalled to repentaunce, that they perish not. Of the

Why the will in the regenerate vseth liberty not onely to good, but to euill also.

first cause it is said, *Rom.7. I knowe that in me, that is, in my flesh dwelleth no good thing: for to will is present with mee, but I finde no meanes to performe that which is good.* Marc.9. *I beleeue Lord, but help thou my vnbeliefe.* Of the second cause it is said *Psa. 51. Take not away thy holy spirit from mee.* Isaiah 63.17.0 *Lord, why hast thou made vs to erre from thy wayes, and hardned our hearts from thy feare? Returne for thy seruaunts sake.* 1.Kings.8.57. *The Lorde our God bee with vs that hee forsake vs not, neither leaue vs.* Therefore the regenerate man in this life doth alwaies goe either forwarde or backewarde: neuer continueth in the same state.

Hence are deduced these 2. conclusions: first, *as man corrupted, before he be regenerated can not begin new obedience pleasing & acceptable vnto God: So he that is regenerated in this life, although he beginne to obey God,* that is, hath some inclination and purpose to obey God according to all his commaundementes and that vnfained, though yet weak and strugling with euil inclinationes, affectiones, and desires, and therefore there shine in his life and manners a desire of pietie towardes God and his neighbour: yet can hee not yeeld whole and perfect obedience to God: because neither his knowledge, nor his loue of God is so great and so syncere, as the law of God requireth, and therefore is not such righteousnes as may stande before God, according to that saying, Psal.143.2. *Enter not into iudgement with thy seruaunt, for in thy sight shall none that liueth be iustified.* The second: *They who are conuerted can no farder vexein good inclinations, neither thoughtes and affections, and a good purpose, to perseuere and go forwarde therein, than as the holy spirit worketh and preserueth these in them:* for if he guide and rule them, they iudge and doe aright: but if he forsake them, they are blinde, they wander, slip and fall away: yet so, that they perish not, but repent and are saued, if so bee they were euer truely conuerted. 1.*Cor.*4. *What hast thou, that thou hast not receiued? If thou hast receiued it, why reioicest thou as if thou haddest not receiued it?* Philip.1. *I am perswaded that hee who hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* Phil.2.13. *It is God that worketh in you both the will and the deed, euen of his good pleasure.* Ioh.15 *Without me you can doe nothing.* 1. Cor.1.8. *Who shall also confirme you*

vnto the end that yee maie bee blameleese in the day of our Lorde Iesus Christ. 1.Cor.10.13. *GOD is faithfull which will not suffer you to be tepted aboue that you be able, but will euen giue the issue with the temtation, that yee may be able to bear it.* 1 Pet. 1.5. *You are kept by the power of God through faith to saluation.*

Reasons to proue the former doctrine.

This doctrine, that the regenerate neither perfectly nor continually can obey God, and that as the beginning so the continuance of our conuersion dependeth of God: is confirmed, besides these testimonies, by euident reasons; as, *that we receiue all good things from God,* Iames 1. much more then these good things which are the greatest of all, that is our conformity with God, and perseuerance therein.

2 Againe: *Nothing can be done besides the eternal decree of God. But the good works, which the conuerted doe, God from euerlasting did decree;* Ephes.2.10. *We are his workmanship created in Christ Iesus vnto good works, which God hath ordained that wee should walk in them.* Ier.1.5. *Before I formed thee in the womb, I knew thee, & before thou camest out of the womb, I sanctified thee.* wherfore they are able to do neither more nor lesse of such workes, than God hath decred to worke in thē by his spirit.

3 Againe: *The gifts of the holy spirit are not in the will and power of men, but in the power of the spirit who dispenseth them.* 1.Cor.12.11. *All these things worketh euen the selfesame spirite, distributing to euery man seuerallie as he will.* Eph. 4.7. *Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.* 2. Thessal.3.2. *All men haue not faith.* Nowe perseueraunce in true godlines, and a will and desire to perseuere, and the craueing of the confirmation, strengthning and aide of the holie spirite, are no lesse the gift of the holie spirit, than regeneration it selfe, and faith, and conuersion, as hath bin shewed before. Wherefore to perseuere in faith and conuersion, is no more in our power, than to beleeue, and to be conuerted.

4 Againe: *In whose power and arbitrement our perseuerance is, he is the preseruation of our safety. But God, and not we, is the autor and preseruer of our safety.* Iohn 10. *No man shall plucke my sheepe out of my hand: Therefore our perseuerance is not in our owne power and arbitrement, but in Gods.*

5 Lastly, *As our conuersion, so also our perseuerance is the free gift of GOD:* that is, As God findeth no cause in

in vs why to conuert vs: so neither findeth he cause in vs, whereby hee should bee mooued to keepe vs beeing conuerted, that wee doe not defect or fal. For neither is there cause in vs why hee should more keepe vs from falling away, than our parentes in Paradise: Neither is the chiefe cause in the Saintes themselues, why God should defend some rather than some against tentations and sinnes, as Samuel and Iosaphat, rather than Sampson and Dauid. But if to perseuere were in our power, or not to perseuere, then the cause of this diuersity should bee in vs. Wherefore perseuerance in godlinesse, and abstaining from sin is not to be ascribed to our selues, but to the mercy of God.

But against the former sentence, to witte, that euen the best woorckes of the Saintes in this life are not perfectly good: and therefore are not able to stande in the iudgement of God and to please God, but by the imputation of Christs satisfaction, the papists oppose themselues.

1 Obiection. *The woorks of Christ and the holie spirit,* saie they, *cannot be impure, and not please God. The good workes of the regenerate, Christ worketh in them by his spirit: wherefore it is necessarie and must needes be that they are pure and perfect, and please God euen as they are considered in themselues. For God cannot condemne his owne woorkes, although he examine them according to the rigor of his iudgement.* We answere to the Maior: The workes of God are pure and woorthy no reprehension, as they are the woorkes of God, and such as God woorketh: but not as they are depraued by the creatures: neither are they alwaies pure, which are not the workes of God only, but the creatures also. For these, as they are of God, are voide of all fault: but as they are doone by the creatures, they are good also and without reprehension, if the creature, by which God worketh them, be perfectly conformable to the will of GOD; but impure and vnperfect, and accordīg to the sentence of the Lawe subiect to damnation, if the creature, by which God woorketh thē, be corrupt & vitious, that is, depraued by the not knowing of God, and by auerting from God.

The good works of the regenerat are not perfect so long as theselues who work iointlywith the spirit, are not perfect.

2 Obiection. *God cannot condemne the members of his Sonne.* Rom. 8.

Rom. 8. *There is no condemnation to them that are in Christ Iesus. The regenerate are the members of Christ. Therefore euen as they are considered in themselues, they and their woorkes cannot bee condemned in the iudgement of God.* Answere. There is more in the conclusion than in the premisses. For this onely followeth, That the Saintes cannot bee condemned: but this commeth in respect of Christ his satisfaction imputed to them, not in respect of their owne obedience, which pleaseth GOD: not because it perfectly agreeth with the Lawe, but because the defectes, and faultes which cleaue vnto it, are pardoned through Christ.

The imperfections of the regenerate and their workes are blotted out and pardoned in Christ.

3 Obiection. *Christ in iudgement will render vnto euerie one according to his woorkes. But the seueritie of Gods iustice dooth not render good according to woorkes which are not perfectlie good. Wherefore the woorkes of Saincts are so perfect, as that they can not bee condemned in the iudgement of God.* Wee aunswere vnto the Maior: The iustice of GOD dooth not render good, but according vnto perfect woorkes, if hee iudge legallie, according to the couenaunt of perfect obedience towardes the Lawe. But hee rendereth good also, according to imperfect woorkes, and such as deserue damnation, except the sinne that cleaueth vnto them be pardoned, when as hee iudgeth according to the gospell, that is, not according to the couenaunt of woorkes, or our owne obedience, which shoulde satisfie the Lawe, but according to the couenaunt of faith, or of the righteousnesse of Christ applied vnto vs by faith: and yet according to workes, as according to the tokens, or testimonies of faith, from which they proceede, and which they, as effectes thereof, doe shewe to bee in men.

How Christ wil render vnto euerie one according to his woorkes.

4 Obiection. *The Scripture in manie places ascribeth perfection of good woorkes to Saintes, euen in this life, and saith that they are perfect, and did walke with their whole and perfect heart before God.* Psalme 119. *I haue sought thee with my whole heart:* and in the same Psalme, *Blessed are they that keepe his testimonies, and seeke him with their whole heart.* Genes. 6. *Noah was a iust and vpright man in his time.* 2. Chron. 15. 17. *The heart of Asa was perfect in all his daies.*

In what sense the Scriptures sometimes ascribe perfection of workes to the regenerate in this life.

Matth. 5. *Bee yee perfect, as your father in heauen is perfect.* Answere. First these and the like speeches speake of that perfection which is not of degrees, but of partes, or of the integritie and syncerity of the obedience begun in them. *Perfection of degrees*, or obedience perfect in degrees, is that which hath not onely all the parts of obedience, but that degree also, which the law requireth in vs. Such a perfection haue not the regenerate in this life: They haue indeede all the partes of obedience begun in them, but yet weakely, so that they are here daily more and more perfected, but attaine not to the chiefe and due degree thereof vntill they inioy the life to come. *The perfection of partes* is the integrity of obedience, or whole obedience, begun according to the whole law: or, it is a desire and endeuor to obay God, and withstand corrupt lustes, according not to some only, but to al the commandements of his lawe. The *perfection of sincerity*, is a desire or studie of obedience and godlinesse, not fained, but true and earnest, albeit somewhat bee wanting to the partes, as touching the degree. This perfection, to wit, both the integritie and syncerity of obedience, is in al the regenerate. For vnto them is it proper, to submit themselues to the commaundementes of God, euen to all without exception, and to beginne in this life all the partes of true godlinesse, or obedience. This is called also *the iustice of a good conscience*, because it is a necessarie effect of faith, and pleaseth God through Christ.

And albeit in all men, euen in the most holy, much hypocrisie remaineth, as it is saide, *Euerie man is a liyer*: yet there is a great difference betweene them, who are wholy hypocrites, and please themselues in their hypocrisie, hauing no beginning or feeling of true godlinesse in their hearts, and those, who acknowledging and bewailing the remnantes of hypocrisie which are in them, haue withal the beginnings of true faith and conuersion vnto God. Those hypocrites are condemned of GOD: these are receiued into fauour, not for this beginning of obedience in them, but for the perfect obedience of Christ which is imputed vnto them. And therefore to this declaration or exposition, another is also to be added:

ded: That they who are conuerted are perfect in the sight of God, not onely in respect of the partes of true Godlinesse, which all are begunne in them, but also in respect of the degrees of the true and perfect righteousnesse of Christ imputed vnto them: As it is said, Coloss. 2. 10. *Yee are compleate in him.* Heb. 10. 14. *With one offering hath he consecrated for euer them that are sanctified.* But they reply, *that the perfection also of degrees is attributed vnto the Saintes in the Scripture.* 1. Corint. 2. vers. 6. *Wee speak wisedome among them that are perfect.* 1. Cor. 14. *Be perfect in vnderstanding.* Eph. 4. vers. 13. *Till we all meete together in the vnity of faith and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age, of the fulnesse of Christ.* But these places also doe not call them perfect, in respect of the Law of God, that is, in respect of that degree of knowledge and obedience which the Law requireth in vs: but in respect of the weaker, who haue lesse light and certainty and readines, confirmed by vse and exercise to obey God, to resist carnall lustes, and to bear the crosse. For so is this perfection expounded, *Heb.* 5. and *Ephes.* 4. 14. *That we be no more children, wandering and carried about with euerie wind of doctrine.* Philip. 3. 12. *Not as though I had already attained to it, or were already perfect.* They oppose against these aunsweres a place out of 1. *Iohn* 4. vers. 17. *Herein is the loue perfect in vs, that we should haue boldnesse in the daie of iudgement: for as he is, euen so are we in this world. There is no feare in Loue, but perfect Loue casteth out feare, for feare hath painfulnesse: and hee that feareth is not perfect in Loue.* But Saint Iohn meaneth not that our Loue towardes GOD, but Gods Loue towards vs is perfect, that is, declared and fully knowen vnto vs by the effects or benefites of GOD bestowed vpon vs in Christ; or as Saint Paul speaketh, *Roman.* 5. Where hee saith, *that the Loue of GOD shed abroad in our hearts, by the holy Ghost, is the cause*, why wee doe without feare, and with bouldnesse expect the day of iudgement: And of this mercy and free Loue of GOD towards vs hee signifieth, that by this token or testimonie wee are assured, because in this life wee are reformed by the holy spirite to his image. For by our regeneration wee are assured of our iustification

Our regeneration & newnes of life doth assure vs of our iustification, as being an effect thereof.

fication, not as by the cause, of the effect, but as by the effect, of the cause. Nowe though regeneration be not perfect in this life, yet if it bee indeede begun, it sufficeth for the confirmation and prooving of the truth of our faith vnto our consciences. And these very words, which S. Iohn addeth: *Loue casteth out fear*; shew that Loue is not yet perfect in vs, because wee are not perfectly deliuered in this life from fear of the wrath and iudgement of God, and eternal punishment. For these two contrary motions are now together in the godly, euen the fear and loue of God in remisse and low degrees, their feare decreasing, and their loue and comfort or ioy in God encreasing, vntill ioy get the conquest, and perfectly cast out all trembling in the life to come, when GOD shall wipe away euery teare.

Diuers places of Scripture to be vnderstood of the vprightnesse of a good conscience, not of anie perfect fulfilling of the Law in the godly.

Obiection. *Iohn.3.21. He that doth truth, commeth to the light, that his deedes might bee made manifest, that they are wrought according to God.* 1. Iohn 3.20. *If our heart condemne vs not, then haue wee boldenes toward God.* Psalm.119. *I haue not declined from thy Lawe. Therefore the good woorkes of the regenerate maie bee alleadged and stand in Gods iudgement as perfectlie aunswerable vnto his Lawe.* Aunswere. These and the like sayinges doe not challenge to the Godly in this life perfect fulfilling of the Law, but the vprightnes of a good conscience, without which faith can not consist or stand: as neither can a good conscience, without faith. As it is saide, 1. *Timot.*1.18. *Fight a good fight, hauing Faith and a good conscience.* And Roman. 5.1. *Then beeing iustified by Faith, wee haue peace towarde GOD thorough our Lorde Iesus Christ.* For a good conscience is a certaine knowledge, that wee haue faith and a purpose to obey GOD according to all his commaundements, and that wee and our obedience, though maimed and scarce begunne, please GOD; not for that it satisfieth his Lawe, but because those sinnes and defectes which remayne in vs are for-giuen vs for the satisfaction of Christ which is imputed vnto vs. *For as newe obedience is begunne by Faith, so by Faith also it pleaseth GOD.* Wherefore the Godly slacke not to bring foorth their life into the light, neither shake and shiuer they at the tribunal

bunal of Christ, but comfort themselues with the conscience, or inward knowledge thereof.

Obiection. 2. *Pet.*1.10. *Giue diligence to make your calling and election sure: for if yee doe these thinges, yee shal neuer fall.* 1. Iohn.3. *Whosoeuer is borne of GOD, sinneth not.* Aunswere. These sentences in times past the Pelegians also and Catharistes, and nowe the Anabaptistes abuse, to establish perfection of new obedience in the regenerate: but to fall and to commit or doe sinne, signifieth in those places of Peter and Iohn, to haue Raigning sinne, and to yeelde vnto it, and persuere in it: and in this sort the regenerate sin not. But that there remain notwithstanding remnants of sins and defectes in them, is expresly shewed, 1. Ioh. 1.8. *If wee say we haue no sin, the truth is not in vs.*

The similitude which is vsed by Christ calling the eye the light of the bodie, doth not inforce the lightsomnes of the minde.

Obiection. *Mat.*6 *Luk.*11. *The light of the bodie is the eie: if then thine eie be single, thy whole bodie shal be light:* here of they gather, *that the mindes of the regenerate are so purged in this life, that the whole heap and multitude of their workes is light and pure, that is, perfectly aunswerable to the Law.* But seeing the speech of Christ is conditionall, it is manifest that neither the Antecedent, nor consequent, but onely the sequele thereof is affirmed: and that the Antecedent also beeing supposed, the consequent is no otherwise put, than is the Antecedent. Wherefore Christ doth not affirme by this similitude of the eye guiding the body, that the mindes of men are lightsome, and so all their actions to bee well directed, and without sinne, but rather hee accuseth the frowardnes of men, who goe about to oppresse and put out euen that light which is left them by nature, and doe withhold the truth, as S. Paul speaketh, in vnrighteousnesse, and therefore are wholie that is, in all their actions, darke, corrupt, and worthy of damnation. Furthermore, the purity of actions can bee but so far supposed, as the purity and light of mens minds is supposed. For the light of nature beeing supposed, actions morally good follow: spirituall light supposed, actions also spiritually good, or good woorkes follow: imperfect illightening supposed, imperfect obedience; perfect illightening supposed, perfect obedience also followeth. Seeing then in this life perfect light and knowledge of God

God and his will & as much as the law of God requireth, is not kindled in the regenerate, but is differred vntill the life to come. 1.Cor.13. *For we knowe in part, and we prophesie in part; but when that which is perfect is come, then that which is in part shalbe abolished:* Therefore neither in other parts perfect conformity with the Lawe can bee in this life; yet neuertheless euen nowe concerning imputation of perfect puritie it is true, that the godly are pure and without sinne in the sight of God, when hee beholdeth them in Christ, which is then when the light of faith is kindled in their hartes.

So also that, *Ephes.5.* is to be taken: *Christ gaue himselfe for the Church, that hee might sanctifie it, and cleanse it by the washing of water through the woorde, that hee might make it vnto himselfe a glorious Church, not hauing spotte, or wrincle, or anie such thing; but that it should bee holie and without blame.* For the Baptisme of water by reason of the woorde of promise adioined signifieth and sealeth to the faithfull a clensing by the blood of Christ, which is most perfect, and presenteth vs in this life vnblameable before God: and a clensing by his spirit which is begun in this life, and perfected in the life to come, and therefore cannot pacifie and quiet our consciences.

There are also obiections against the second part of the former Doctrine, *concerning the third degree of libertie,* by which obiections they contend that it is in the power of the regenerate, either to persеuere in righteousnesse, or to depart from it.

They who haue liberty, say they, to choose good, haue liberty to persеuere. The regenerate haue libertie to choose good. 2.Cor.3. *Where the spirit of the Lord is, there is libertie. Therefore they haue power to persеuere.*

Aunswere. If the conclusion of this reason bee rightly meant, the whole reason may be graunted, to wit, *that the regenerate haue so far forth libertie to persеuere, as they are lightened and guided by the holie ghost.*

For the libertie which they haue to choose good dependeth vpon his working and motion. But if it be meant that the godly haue this libertie either alwaies, or so, that their persеueraunce dependeth of themselues; there will bee more

more found in the conclusion, than was in the premisses; and that for two causes. First, *Because they haue libertie alwaies to persеuere, who are neuer destituted of the guiding of the holie spirite:* which shalbee in the life to come. Secondly, *Because euen their libertie also to good, who are neuer forsaken of the holie spirite, yet dependeth not of themselues, but of God.*

But here they replie: *He that is not forsaken of the holie Ghost, except himselfe first withstand the motion of the holie ghost, hath alwaies the aide and assistance of the holie Ghost readie, that hee maie persist in that good which hee purposeth. But the godlie are not forsaken of the holie Ghost, vnlesse themselues first withstand him: therefore they haue alwaies the assistance of the holie Ghost readie, that they may persеuere. But hee who hath this heth in his owne power to persеuere, or to decline: because the cause is in his owne will alone why hee doth either obeie or resist the spirit mouing him.* The regenerate deserue the departure of gods spirit from them through their manifold sinnes, which yet the merit of Christ, and his power preserueth in them.

When wee denie the Minor of this reason they proove it thus. *The iustice of GOD doth not inflict punishment, but on those who sinne: but to bee forsaken of the holie Ghost, is a punishment of sinne, and vnthankefulnesse: Therefore no man is forsaken of the holie Ghost, but who hath first deserued that forsaking through his owne stubbornes.* The aunswere hereto is double. First, the Argument may be graunted, as concerning the regenerate. For in them, as long as they are in this life, there is alwaies so much remaining of sinne, as they deserue not onely temporall, but eternall desertion and forsaking: and although, because the sinne which remaineth in them is forgiuen them for Christ, therefore they are freed from euerlasting punishment: yet are they not free from chastisementes, so long as the remnaunts of sinne abide in them.

There is therefore in respect of their sinnes also alwaies most iust cause why sometimes for a season God woulde bereaue them of the grace and guiding of his spirite. As, it is in the second of Samuel the twentie and fourth Chapter: *And the wrath of the Lord was again kindled against Israell, and hee moued Dauid against them, in that hee saide, Goe and number Israell and Iuda.*

Secondly,

Euery forsaking or rather sleeping as it were of the holy ghoſt in the regenerat is not a punishment, neither done to that end.

Secondly, we anſwere to the Minor, *that euery forſaking is not a puniſhment*, or done to that end as to puniſh: but ſometimes alſo for tryall, that is, for to make knowen and open the weakenes euen of the beſt and holieſt both to themſelues and others, that they may learne that they cannot for one inſtant or moment ſtand againſt the tentations & aſſaults of Satan, if they be not preſently ſuſtained and ruled by the conduct of the holy ſpirite: and that ſo they may be made more watchful, and more earneſt to cal hereafter for the aſſiſtance of the holy ſpirite, & to beware of relapſes & fallinges. Laſtly, that both in this life, & in the world to come they may the better know and ſet forth their own vnworthines, and the mercie of God towardes them, who hath reclaimed and recalled them out of ſo many & grieuous ſinnes vnto himſelfe, and hauing deſerued a thouſand times death and deſtruction, hath not yet ſuffered them to periſh. For theſe cauſes it is ſaide, *2.Cor.12. Leaſt I ſhoulde bee exalted out of meaſure through the abundance of reuelations, there was giuen vnto me a pricke in the fleſh.* And Rom.11. *God hath ſhut vp all in vnbeliefe, that he might haue mercie of all.*

Againſt this they ſay: *That God doth promiſe the aſſiſtance of his holy ſpirite to all that aſke it.* But this is generall onely concerning finall perſeueraunce, but not ſo as touching continual perſeuerance. For God promiſeth no where that he will ſo guide his ſaints by his ſpirite in this life, that they ſhall neuer fall.

By this which hath beene ſaid, that obiection alſo vaniſheth to nothing, when they ſay, *That the conuerted, ſeeing they haue in their owne power to depart from that which is right, and to reſiſt, haue alſo perſeueraunce in their owne power.* For although hee conſtraineth not or violently draweth their wils, but maketh them of rebels, and enimies, willingly & of their owne accorde to become the ſonnes of God; and as concerning mens wils in this life, there is nothing more prone than they to euill: yet as touching the counſel, purpoſe and working of God, euidence of truth conſtraineth euen the aduerſaries themſelues to confeſſe, that it cannot be, but that the wil of man muſt then obey, when God according to his euerlaſting counſels hath decreed forcibly to moue & incline it either to conuerſion, or to perſeuerance.

Neither doth this immutabilitie and efficacie of Gods purpoſe take away the libertie of will, in the conuerted, but rather increaſeth & preſerueth it; and how much the more effectually God moueth it, with ſo much the greater propenſion, and readines it both will and doth good, which the example of the bleſſed Angels cõfirmeth. This is alſo more friuolous, that they ſay, *That the godly are made careles and ſloathfull, and the deſire to perſeuere is diminiſhed in them, if they beare that their perſeuerance dependeth of the grace of the holy ſpirite alone.* For we may very well inuert this and returne it vpon our aduerſaries: ſeeing nothing doth more giue an edge vnto the ſaints and thoſe who are indeed godly, to a deſire and indeuour to beware of falling, and to a daily and earneſt calling vpon God, than if they knowe, that they cannot ſo much as one moment ſtand againſt the tentations of the Diuel and their fleſhe, except by the vertue and inſtinct of the holy ſpirite they bee withdrawen from euill, and bee forceably moued to good: but contrariwiſe that opinion as experience teacheth, maketh men careles and leſſe minding to beware of ſin, by which men imagine that it is in their owne power, to depart from god, liſtening a while and yeelding to their owne luſts, and to returne againe to God, as oft as themſelues thinke good ſo to doe. Now if ſo bee this ſentence concerning true perſeuerance depending of the grace of the holy ſpirite, breed in the reprobate and prophane men a careleſneſſe and contempt of God; it is both fooliſh and iniurious, to iudge of the elect and godly by their humour, or for their frowardnes to hide and ſmoother the truth. Laſtly, againſt the defectes of libertie in the ſecond and third ſtate or degree of man they obiect after this ſort: *If whole converſion and perſeuerance doe ſo depend of Gods will, and doe the worke of God in men, that neither they can haue it, in whom hee doth not worke it; neither they cannot but haue it, in whom he will worke it: ſhat then not onely the libertie, but all the action and operation of the will is taken away, and there remaineth onely that it bee conſtrained and ſuffer: which is againſt the ſcripture, experience, the inward ſtrife and combate of the godlie, and our owne confeſſion.* But we anſwere, that the will is not therefore idle when as it doth not reſiſt the ſpirit forcible mouing it. For to aſſent alſo

The working of the instrumentall cause, which is our will, is not taken away, when we put the working of the principal cause, which is God.

also & obey is an actiō of the wil. But when they reply, *That we make that obedience of the wil in conuersiō & perseueracē wholy the work of god, & so leaue nothing to the wil, what to doe:* they run into an other paralogism of consequēt, whēas they remoue the working of the second or instrumental cause, for that the first cause or principal agēt is put. For that which is so wholy the work of god in mā that man is only as the subiect, in which god worketh; in that we grant that the wil is only passiue & suffereth, & doth work nothing: as in imprinting or working, or maintaining in the will & heart newe qualities or inclinations. But that which is so the worke of god, that the will of man is not only the obiect, but the instrument also of gods working, & an agent by it own force giuen it of god in producing an effect; in that the wil is not only passiue, but both actiue & passiue, for as much as it is to this end moued of the spirite to worke, that it self might do that, which God wil worke by it: which also so commeth to passe in all the good actions of the will; euen as in ill actions also, when it is incited either by the Diuel or other causes, it self is not in the mean season idle. Wherefore in *Ezechiel* it is added, 36. *I wil cause you to walke in my Statutes, and yee shall keepe my Iudgements, and doe them.*

The fourth degree of libertie is in man perfect.

The fourth degree of libertie is in man perfectlie regenerated after his glorification, or after this life. In this libertie the will shalbe only free to choose good, and not to choose euill: & this shalbe the perfect libertie of our wil, by which we shall not only not sin, but shall abhorre nothing more than sin, & also shal not be able to sin anie more. The reasons hereof are these. *Because in the mind shal shine the perfect knowledge of god & his will, in the wil & heart a most perfect & exceeding inclination to obeie god, an exceeding loue of god, & a ioy resting in god, & an agreeablenes or conformitie with god.* Wherefore no place shalbe for ignorance, for errour, or any doubting of God, yea or for the least stubbornes against God. Lastly, *That conformitie in the elect, of all their inward powers and faculties with God, and the effectuall guiding of the holie Ghost shalbee continued to all eternitie.* For the blessed Saints are neuer forsaken, but continuallie ruled by the holie Ghost in all their actions, in the celestiall life. For which cause it cannot possiblie bee, that any motions or actions of

of man there shoulde once swarue from rightnesse. And therefore it is said, *Math.* 22. *They are as the Angels of god in heauen.* Neither by this meanes is the libertie of will taken away, or diminished, but is truely confirmed and perfected in the blessed Angels & men: for as much as both the vnderstanding is free from al error, ignorance, and doubtfulnes, and lightened with the perfect knowledge of god; and the heart and wil free from all stubbornes, and without all soliciting or suggestiō to withstand god, is carried with an exceeding loue of god, and an alacrity to obey the knowen will of god. And hence it appeareth also how much more excellent our state shalbe, than was Adams before his fall. Adam truely before his fall was perfectly conformed to god, but he could wil both good & euil, and therefore had some infirmity ioined with his excellent gifts; euē a power to depart from god & leese his spirit: that is, he was changeable good. But we shall not be able but to will good onely. And as the wicked are onely carried to euill, because they are wicked: so shal we also only loue & chuse good, because we shalbe good. It shalbe then impossible for vs to will any euill: Because wee shalbee preserued by gods grace in that perfect liberty of wil, that is, we shalbe vnchangeably good.

This last degree of libertie after mans glorification greater than the first before his fall, because this excludeth all possibility of falling, the other did not.

It is necessary that this doctrine *Of the similitude and difference of free-will which is in god, and his creatures, and in diuers states and degrees of mans nature*, deliuered hitherto out of the scripture, should be manifest & knowen in the Church for many & waighty causes: 1. *That this glorie may be giuen to god, that he alone is the most free agent, whose libertie and wisdome dependeth of no other: and that all the creatures are subiect to his gouernement.* 2. *That we may remember, that they who wittinglie and willinglie sin, or haue cast themselues into a necessitie of sinning, are not at al excused: and so not god, but their own wils declining of their own accord from gods commandements, to be the cause of their sins.* 3. *That we may know, god alone to be of himself & vnchangeably good, & the fountain of goodnes: but no creature to be able neither to haue, nor to keep more goodnes, than god of his free goodnes wil work & keep in him, & therefore we must desire it of him, & ascribe it receiued to him.* 4. *That we knowing god to be a most free gouernor of al things, may confesse that he is able for his glory & our safety, to change those things which seeme most vnchangeable.* 5.

The vse of this doctrine concerning the diuersities of libertie which is in God and in man, and of the diuerse degrees of mans libertie.

5. *That wee knowing from what excellencie of our nature wee haue fallen by our owne fault, may the more deplore and bewaile our vnthankefulnes: and magnifie Gods mercie, who aduanceth and vpholdeth vs vp euen to a greater excellencie.* 6. *That knowing the miserie, and naughtines of our nature and disposition, if once god forsake vs, we may be humbled in his sight, and ardentlie desire to wade and come out of these euils.* 7. *That hauing knowledge of that libertie, into the which the sonne of god restoreth vs, wee may the more desire his benefites, and be thankefull vnto him for them* 8. *That knowing we are by the mercie of god alone seuered from them that perish, that we rather than they might bee conuerted; wee bee not lifted vp with an opinion of our owne goodnes or wisedome, but ascribe the whole benefite of our iustification and saluation, not to anie cause appearing in vs, but to the mercie of god alone.* 9. *That acknowledging the weakenes and corruption vvhich remaineth euen in vs regenerated, vve may seeke for iustification in Christ alone, and may vvithstand those euils.* 10. *That knowving our selues not to be able to stand against tentations vvithout the singular assistance of the holie spirite, vve may ardently and dailie desire to bee preserued and guided by god.* 11. *That vnderstanding that vve are not preserued against our vvils, but with our wils, we may wrastle with tentations, & indeuour to make our calling and election sure.* 12. *That vnderstanding the counsaile of god concerning the conuerting of men by the doctrine of the gospel, and ministerie of the Church, vve may imbrace earnestlie and destroustie the vse thereof.*

OF EVILS OF PVNISHMENT.

IN this question also we are to speake *of the effects of sinne*, that is, *of the other part of mans miserie*, euen *of the euill of paine and punishment*. It is saide that God doth *most grieuouslie, most iusstlie, and most certainelie* punish sinne. *Most grieuouslie*, for the greatnes of sin, because the infinite good is offended thereby. *Most iustlie*, because euery sin violateth his law: & therfore euen the least sin merriteth eternal abiection and casting away. *Most certainelie*, both in respect of his iustice, which abhorreth and punisheth whatsoeuer is not agreeable vnto it; and in respect of his truth, because hee had denounced before that he woulde punish men, if they obeied not his commaundement. God therefore, seeing he is true, doth neuer change this his sentence.

1 Obiection. *But the wicked floriſh here.* Aunswere. The wicked floriſh but for a short time, to bee cast at length into eternal tormentes, except they repent. Yea in this life also they are punished. First, *they are miserablie vexed with the torments and terrors of conscience*, which in the reprobate are the beginning and sense of eternall paines. 2. *Euen those good things which they vse with greatest pleasure, serue for their punishment and destruction; and verilie so much the more, how much the lesse they know and acknowledge them for a punishment.* For it is a most grieuous punishment, not to receiue gods gifts in respect of gods promise, nor to know the right vse of them, neither with his giftes to receiue a will and abilitie also to vse them well. For if these thinges concurre not in the fruition of good things, mens sinnes and punishment must needs be the more encreased and exasperated: and thereby, except there come conuersion, eternal destruction or death is certainely purchased. 3. *They are afflicted with other punishmentes also most grieuous oftentimes; yet with more grieuous in the life to come, where it shalbee a continuall death, not to bee dead.*

2 Obiection. *But God made not euil, and death.* Aunswere. He made them not in the beginning; and further also after the beginning neither euill, nor death shoulde haue beene, except our selues had woulde: For they ensued on the voluntarie sinne of man, God forcibly inflicting them, as a most iust punishment. The euils of sin and punishment had not come, if man would.

3 Obiection. *If God punish sinnes with present and euerlasting punishments, he punisheth the same twise, & is vniust: but God punisheth sinnes with present and euerlasting punishmentes: therefore he punisheth the same sinne twise, and is vniust.* Answ. The Minor is to be distinguished: for it is but one punishment, but hath seueral parts. For present punishments are the beginning of euerlasting, because they are not sufficient to satisfie Gods iustice.

4 Obiection. *If God punish sinnes with eternall punishments: Then either all of vs perish: or Gods iustice is not satisfied.* Aunswere If God should punish our sinnes in vs with eternal punishments, we should all perish, neither should we e-

uer recouer vs thence: but hee doth not so punish them in vs: neither yet is Gods iustice impeached or violated, because hee punisheth our sinnes in Christ with a punishment temporall, but yet equiualent to euerlasting. This equability doth the Gospel adde vnto the rigour and seueritie of the law.

5 Obiection. *The iustice of God permitteth not that the same sinne be twise punished: but our sinnes are most fullie punished in his sonne, and this punishment is imputed vnto the godlie w beleeuers. Therefore the same ought no more to bee punished in the godlie, and so they are vniustlie afflicted.* Aunswere. The afflictions of the godly are not punishments and satisfaction for their sinnes, but onely fatherly chastisementes, and the Crosse, whereby they are brought to humility. Which that it may bee better vnderstoode, wee are necessarily here to speake *of afflictions or calamities.*

OF AFFLICTIONS.

The chiefe questions are,

1 *How manie kindes of afflictions there be.*
2 *What be the causes of them.*
3 *What comforts are to be opposed against them.*

1 *How manie kindes there be of afflictions.*

Some afflictions are temporal, and some eternall. Eternal, are the tormentes of the soule and bodie, proper vnto the wicked, into which all the Diuels are to bee throwen, and all wicked men who are not conuerted in this life.

The qualitie of these tormentes is expressed, when they are called in scripture, *a worme, fire, horror, euerlasting torment;* likewise, *euerlasting death,* which is not a destruction of the bodie and soule, or a perpetuall senselesnes, but an infinite and endlesse continuaunce of those tormentes which the wicked in this life dispairing begin to feele: or, it is, neuer to be dead, & yet to die continually; that is, to liue, forsaken and abiected of God, subiect to all tormentes both of bodie and soule.

But wee are here to collect testimonies of scripture against Epicures (of which heard not a fewe are found euen in the Popes court) thereby to demonstrate, that the pains

& torments of the wicked both in bodie and soule, shalbe eternal. 1. *Isai.66.24. Their worme shal not die: & their feare shal not be put out. Mar.9.43. Into hell into the fire that neuer shalbee quenched, where their worme dieth not & the fire neuer goeth out.* Mat.25.41. *Go into euerlasting fire which is prepared for the Diuel & his Angels.* 1. Pet.4.18. *If the righteous scarcelie be saued, where shall the vngodlie & sinner appear?* Mat.10.28. *Feare him who can cast both bodie & soul into hel fire.* The soul is the cause & fountain of sins: the body, as a thing without reason and brutish, doth execute that which the soul sheweth & commandeth: wherefore both the author & instrument of sins shalbe punished. 2. The reason also, why the paines and punishments of sins should be eternal & infinit, is euident: because *for sin committed against the infinit good, an infinit punishment is iustlie exacted:* neither coulde there be made by anie temporall punishment of a meere creature sufficient satisfaction vnto gods infinit & eternal iustice: & therefore the temporal punishment of Christ, that it might be sufficient to deliuer the elect, was to be equiualent to eternall pains.

Why the punishment of sinne ought to bee eternall.

Here the Epicures obiect: *He that is exceeding merciful, cannot behold the eternal torments of his creatures, much lesse inflict such on them. God is exceeding merciful: because his mercie doth far exceed our sins: Therefore he doth not suffer his creatures to remain in eternal torments.* Answ. The Maior is true, when exceeding & most exact iustice, such as is in god, doth not exact, & require that exceeding sinne haue exceeding punishment. Replie. *Exceeding strict iustice doth not stand with exceeding mercie: because that administreth no mitigating equabilitie. In God is exceeding iustice, therefore nos exceeding mercie.* Answ. Both the Maior, and the proofe thereof is false. Because God, punishing of his exceeding iustice our sin with exceeding punishment, doth notwithstanding shewe exceeding equability and fauorablenes, whiles he translateth the punishment thereof from vs, & laieth it vpon his sonne. They frame also the same reply on this wise: *With him, that followeth extreme or strict iustice, mercie and equabilitie hath no place. But god in punishing sinnes followeth strict iustice. Therfore he is not merciful.* To which we answer. 1. that the Maior is false in respect of him, who for his wisedome knoweth meanes to mitigate punishmets, or to exercise mercy, as that

How Gods mercie and his iustice stand together in inflicting eternall punishment.

notwithstanding his iustice may remaine inuiolated, and himselfe bee satisfied. So god doth execute extreame and exquisite iustice in punishing our sinnes, shewing neuertheleſſe exceeding and marueilous equabilitie and lenity, while hee punisheth them in his Sonne, and not in vs. And therefore one degree of mercie denied, doth not straight enforce the deniall of others. God punisheth sinne in the reprobate with eternal punishments: & yet is he merciful, while he is not delighted with the death of him that dieth: but doth by differring, and mitigating the punishment, and by bestowing benefites inuite all men to repentance. When a Iudge putteth a robber to death, he executeth extreame iustice: yet may he be mercifull withall, if hee reioice not at the destruction of the man, but had rather hee were saued, if so the lawe permitted.

Temporall afflictions belong both to the wicked and the godly.

Temporall afflictions belong to both: both vnto the godly and to the reprobate. These are either punishments, or the Crosse. The punishment, is either destruction or torment inflicted by order of iustice on the person giltie of sinne. And this is proper vnto the reprobate, because it is inflicted on them to this ende, that Gods iustice may bee satisfied. For the law bindeth all men, either to obedience, or to punishment.

In the wicked they are punishmentes, in the godly the crosse.

Obiection. *But the euils which the wicked suffer in this life are lighter than that they shoulde satisfie Gods iustice.* Answere. They are a part of their punishment, though not their whole punishment. Nowe as euerie part of the Aire is called Aire, so euerie part of punishment, is punishment. The degrees therefore of the punishment and paines, which the wicked suffer, are to bee obserued. *The first degree is in this life.* For when the conscience of their misdeedes and wickednesse doth gnawe, vexe, and terrifie them, then beginneth their hellish and infernall worme. *The second degree is in temporall death*: When they departing out of this life without comfort, come into the place of torment and vexations, *Luke. 16. The third degree is at the day of iudgement*, when againe to euerie of their bodies, raised from the dead, their soules shalbee reunited. For then at

at length shall the paines of hell bee consummated, and shall fall in troupes together on both bodie and soule.

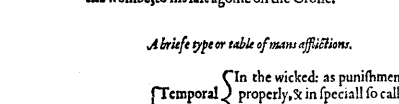
The Crosse of the godly is of foure sortes.

The Crosse, is the affliction of the godly. For this is not properly a punishment, because it is not inflicted, that thereby Gods iustice shoulde bee satisfied for their sinnes. Nowe *the Crosse is of fowre sortes*, which are drawen from the endes, for which it is laid on the godly. First, *the Chastisementes*, which GOD layeth on the godly, for the remnaunts of sinne in them, and oftentimes also for some peculiar sinnes committed by them, that they may bee admonished of their vncleannesse, and stirred to repentance, and the studie of godlinesse and good workes, least persisting in their sinnes, they bee condemned. 1. Chastisements.

For they are not according to iustice inflicted, to bee any satisfaction or recompence for their sinnes: but according to mercie, for their amendment and saluation. For by these chastisementes they are admonished of the anger of GOD against sinnes, and of eternall punishment, which GOD will inflict on them, if they repent not. Secondly, *The proofes and tryals* of their faith, hope, inuocation, feare of GOD, and patience: that the elect may goe forwarde in these vertues, and the same also bee made knowen to others. Such was the affliction of Iob. Thirdly, *Martyrdomes*, which are testifications concerning their doctrine. For when the godly are, for the confession of true doctrine, pressed with calamities, or flame, these afflictions are no punishmentes of certaine transgressions, but martyrdomes, whereby they testifie and witnesse, the doctrine of the gospell which they professe, to bee true, and doubt not to seale this with their bloud, and whereby also they witnesse that they in exceeding tormentes and death feele and haue experience of that comfort, which they did promise out of that doctrine, in their teaching vnto others. They witnesse also and testifie, that there remaineth another life, and an other iudgement after this life. Fourthly & lastly, the Crosse is their *Raunsome*, euen the obedience of Christ alone, which is a satisfaction for our sinnes, consisting of his whole 2. Tryals. 3. Martyrdomes. 4. Raunsome.

humiliation, from the very first point of his Conception in the wombe, to his last agonie on the Crosse.

A briefe type or table of mans afflictions.



2 *What are the causes of afflictions.*

The impellent cause, sinne.

SInne is the impellent cause (because it is an euill merite and deserueth euill) of punishmentes in the wicked, and also of the Crosse in the godlie: yet after a diuers maner and in diuers respects. It is a cause of punishment in the wicked, that sinne may bee recompensed with iust punishment. In the godly, the cause of the Crosse is not to satisfie Gods iustice, but that sinne may be knowen, and so relinquished and put off. *The impellens cause* then of punishmentes in the wicked is their sin to be punished or recompensed. *The principall efficient cause* is the iustice of god inflicting punishmēt for sin. *Instrumentall causes* thereof are diuers: Angels and men, both good and bad, and all other creatures, which are all armed against sinners, and fight vnder GODS banner. *The finall cause* is, that the iustice of GOD may bee satisfied.

The chiefe efficient, Gods iustice.

Instrumental causes, all creatures.

The causes of the crosse of the godly.

The causes of the crosse of the godlie are, 1 *The acknowledging and purging out of sin.* God doth not giue the bridle vnto the godly, but by fatherly chastisementes restraineth, recalleth and amendeth them. 1. *Corin.* 11.32. *When wee are iudged, wee are iudged of the Lord.* Psalm. 119.71. *It is good for mee, O Lord, that thou hast humbled mee.* But hee giueth the raines to the wicked, that they may gallop

1. The acknowledging, and relinquishing of sinne.

lop to destruction: he endoweth them with the commodities of this life, and suffereth them to enioy a short ioy, thereby to shewe his loue towardes his creatures, and to conuince them of vnthankfulnes, and to take away all excuse from them. 2. *The hatred of the Diuell and the wicked.* John. 15.19. *If ye were of the world, the world would loue you.* The Diuel especially lieth in wait & ambush against the church and assaulteth it, both by tyrants, and by heretiques, to pul many from God. 1. *Pet.* 5 8. *The diuel goeth about like a roaring Lyon.* 3. *The triall in exercise of godlines,* that we may bee established and go forward in spiritual gifts, and that both vn to our selues & others our hope, faith & patiēce may be made known. *Eccle.* 34.10. *He that hath not been tempted, what knoweth he?* So then it is apparant that glorying in prosperity is but vaine. *Rom.* 5.4. *Experience bringeth hope.* 4. *Particular defects and fallings in the Saints.* Diuers haue diuers defects: and therefore Gods chastisements also are diuers. God sheweth that hee is angry also with the sinnes of the godly, and is desirous that they returne from them. The scriptures are rife and ful of examples hereof: As in Dauid when he numbred the people, when he committed adultery, and added murther vnto it, God thewed his wrath in plaguing the people for the former, and in taking away by death the child borne in adultery, hee shewed his anger against his adultery. Againe, hee shewed how desirous hee was to haue him rise againe, by sending his Prophet to make his sinne knowen vnto him, and so to call him to repentance. So many times dealt he with the Israelites also, whose often falling, as also Gods often recalling them is in the Scripture frequent. 5. *The confirmation or testimonie of their doctrine in their martyrdomes.* Ioh. 21.18. Peter is foretold, by what death he should glorifie God, and confirme the doctrine of Christ which he preached. 6. *The glorious deliuery,* that is, the manifestation of the immeasureable wisedome, power, mercy, and iustice of God, in the miraculous & wonderful deliuerance of the church. God bringeth his into extreme dangers, & findeth out & sheweth a waie of deliuery, where no creature could saue or deliuer them. 1. *Sam.* 2.6. *He bringeth down to hel, and bringeth back againe.* 7. *The making of a conformity betweene the mem-*

2. The hatred of the Diuel and wicked men.

3. The trial or exercise of godlines.

4 Particular defects in the godlie.

5. The confirmation and testimony of the truth by their martyrdome.

6. Their glorious deliuerie.

7. A conformitie between them and Christ.

bers and Christ their head, both in afflictions & in glory. 2. Tim. 2. 12. *If we suffer with him, we shal also raign with him.* Rom. 8. 29. *Those which he knew before, he also predestinate to bee made like to the image of his sonne.* Ioh. 11. 16. and. 16. 20. Mat. 10. 24. *The seruant is not greater than his Lord, neither the Disciple aboue his master.* 8. *The afflictions of the godly in this life are a testimony & confirmation of the iudgement and life to come.* Because the iustice and truth of God requireth, that at length it goe wel with the good, and il with the bad. But this commeth not so to passe in this life. Therefore there is remaining yet another life. And hence we are to aunswere the argument which the worlde vseth against the prouidence of God.

8. A confirmation of the life to come.

The Church of God (say they) *is not the Church, because it is oppugned throughout the whole woorld, and troden vnder foote of al men.* Answere. This argument maie bee wel inuerted on this wise: The company of those that embrace the doctrin of the Prophets and Apostles are in a good cause vniustly oppugned, and afflicted by the wicked and reprobate: Therefore they are the true Church, and the people of God, and are to be at length certainly, iustlie, and gloriously deliuered, the wicked being cast into eternal tormentes. For God is iust and true: Therefore he wil be one daie a reuenger of those iniuries, whereby not onely the Godly in this life are hurt, but the glory also of God himselfe is by the wicked obscured, and darkened, and troden vnder foote.

3. *What are the comforts and consolations, which are to be opposed against afflictions.*

Comforts in afflictions.

OF comforts in afflictions, some are proper vnto the Church, some are common to it with Philosophie. Proper, are the first and two last of those, which shall be recited. The rest are common, and that but in outwarde shewe onely and in name, but not beeing further entered into and discoursed of. 1. *Remission of sinnes and reconciliation vnto GOD.* This is the ground and foundation of the rest: Because without this wee cannot rightly apply the rest vnto vs, neither reape any comfort from them: But if this be

Remission of sins, and reconciliation vnto God.

bee well setled, the rest follow of their owne accorde. For they who are not certaine of the remission of their sinnes, alwaies doubt, whether the promise of grace belong vnto them: but he who is certaine of this, knoweth that the anger of GOD, punishments and eternall death are taken away, and that those euils which are laide vpon him, are no punishment, but a fatherly chastisement, *Roman. 5. 1. Beeing iustified by faith we haue peace toward GOD.* Againe: *If when we were enemies, we were reconciled to GOD, much more beeing reconciled wee shall bee saued.* Roman 8. 3. *If GOD be on our side, who can be against vs?* The reason is, *because, take awaie the cause, and you take awaie the effect: take awaie sinne, and the punishment also of sinne is taken awaie. 2. The necessitie of obeying GOD, and the loue vnto him.* The Godlie knowe, that they must obey the fatherly wil of GOD in suffering euils, both bicause he wil that they suffer them and also because he hath so deserued of them, as that they ought for his sake to suffer far greater, and lastly because they are his fatherly chastisemets. *Iob. 2. 10. Shall we receiue good at the hand of God, and not receiue euill?* Psal. 3. 9. 9. *I held my peace, because thou diddest it.* Iob. 1. 21. *Blessed be the name of the Lord.* The Philosophers also say, *that it is patiently to be suffred, which can not be altered or auoided, and that it is foolishnes to kicke against the prick.* But in the meane while they hold a fatal necessity, and in suffering calamities submit not themselues to god, neither acknowlege them to be a iust punishment, neither suffer thē to that end, as thereby to obey him. And therefore they find either smal or no comfort at al hereof.

2. The necessitie of obeying God, and the loue which we ow him.

3. The worthines of vertue, that is, of obedience towards God which is tru vertu, for which a man is not to cast away his courage in bearing the crosse. *Mat. 10 37. & 16. 25. He that hateth not his father and mother for my sake, is not worthy of me. He that seeketh to saue his sonle, shall leese it.* This dignity of vertue doe the Philosophers most of all vrge, but coldly, because they are destitute of true vertues. *4. A good conscience.* The godly are assured of remission of sinnes in Christ, and haue a purpose to obey God: and therefore beare a good conscience vnto themselues in Christ. The Philosophers comfort not theirs on this maner. For the Philosophers

3. The worthines of vertue.

4. A good conscience.

pher beeing once afflicted, thinketh, why doth not good fortune followe a good conscience? And therefore hee murmureth against God, and fretteth, as did Cato and others. 5. *The finall causes in their chastisementes, trials, and Martyrdomes.* Those causes are, first, *Gods glorie.* The torment is lesse to the godly, when they know that GOD is honoured by their sufferings, and that thereby they shewe their thankefulnesse vnto him. *Psalm. 119.75. Thou art iust, O Lorde, and thy iudgements are right.* Secondly, *Our saluation, which is accomplished by afflictions.* Psalm. 119.71. *It is good for mee that I haue beene afflicted.* 1. Cor. 11.32. *When wee are iudged we are chastened of the Lorde, because wee shoulde not bee condemned with the woorlde.* Thirdly, *the saluation of others*, that is, their conuersion and confirming. For *Actes 5. The Apostles reioyced* (euen becausse they sawe many by their ministerie to bee conuerted vnto GOD, and faith to bee confirmed in others, by the example of their afflictions and constancy in the truth and doctrine) *that they were counted woorthy to suffer rebuke for Christs name.* The Philosophers say, *It is a good end for which thou sufferest, that thou maiest saue thy country, and attaine vnto euerlasting renowme and glory.* But yet in the meane season, wretched man, hee thinketh, what will these thinges profite me, when my selfe perish? But we are chastised that wee may not perish with the world. 6. *The conference and comparing together of euentes.* It is better for a short time to be chastised of the Lord, with certaine and assured hope of a glorious deliuery, than to liue in plenty and aboundaunce of thinges, and to be pulled from God, and to run into euerlasting perdition.

5. The final causes of their afflictions.

6. The comparing of ends & euentes.

The Philosophers conferring and comparing euils together, finde but little good, arising out of so manie euils: Because the true good, for the obtaining whereof they suffer euils, they are wholy ignoraunt of. 7. *The hope of recompence.* Matth. 5. 12. *Your rewarde is great in heauen.* Wee knowe that there remaine other blessinges for vs after this life, nothing to be compared with these momentary afflictions. Euen in this life also the Godlie receiue greater blessinges than other man. For they haue

7. The hope of recompence.

haue GOD pacified and pleased with them, and other spirituall giftes, and the beginning of eternall life. Therefore also corporall blessinges are profitable for their saluation. *Marc. 10.29. There is no man that hath forsaken house, or brethren, or children, or landes, for my sake, and the Ghospels, but hee shall receiue a hundred-fould nowe at this present, and in the woorlde to come eternall life.* Psalm. 37.16. *A small thing to the iust man is better than great riches to the wicked.* Roman. 5.3. *Wee reioyce in tribulations.* A recompence in small euils doth in some sort comfort the Philosophers, but in great euils not at all: becausse they thinke that they hadde rather want that recompence, than buie it so deare: the reason whereof is, becausse the recompence is but vncertaine, small, and transitorie. 8. *The example of the Sonne of GOD. For the seruaunt is not aboue his Maister*, Iohn 15.20. And God will haue vs to bee made like to the image of his Sonne. *Roman. 8.29.* And *Philip. 2.5. Let the same minde bee in you that was euen in Christ Iesus.* 2. Cor. 8.9 *IESVS CHRIST beeing rich for your sakes, became poore.* Let vs accompany therefore Christ in ignominy and in glory. For both the thankfulnesse, which we owe, requireth this: and seeing Christ hath died, not for his owne profite, but for ours, why shoulde wee refuse to suffer any thing for our owne profite and commodity? Likewise, *the examples of other holy and godly men*, who haue suffered with the sauing both of themselues & others, & haue not perished in afflictions, but haue beene marualousllie saued & preserued. *Mat. 5. So did they persecute the Prophets, which haue beene before you.* The examples therefore of holy Martyrs doe comfort and hearten vs, while we thinke, that we are not better than they, but rather woorse. And therefore ought wee much more patiently to beare our crosse. Againe, *seeing they haue beene preserued by GOD amiddest their afflictions, and haue escaped out of them, wee haue confidence also that wee shall bee preserued and deliuered*, becausse the Loue of GOD towardes his is immutable, and knoweth no chaunge. 9. *The presence and assistaunce of GOD in all cases and chances of our life.* Wee know that God hath a care of vs euen in our crosse: that

8. The Examples of Christ and his Saintes who haue suffered before vs.

9. The certaine presence and assistance of God

that he will defend, comfort, ſtrengthen, and eſtabliſh vs by his ſpirite, that wee may not through griefe and paine forſake him. 1 *Cor.* 10. 13. *God doth not ſuffer vs to be tempted aboue our power.* Pſal. 19. 15. *I am with him in his tribulation.* Iohn. 14. 16. *I will ſend you another comforter.* Iohn. 14. 23. *I & my father will come vnto him.* Ioh. 14. 18. *I will not leaue you comfortles.* Eſay. 49. 15. *Can a woman forget her child, and not haue compaſſion on the Son of her wombe? Though ſhee ſhould forget, yet will I not forget thee.* 10 *The finall and full deliuerie.*

10. The final and full deliuerie.

For as of puniſhment, ſo alſo of deliuerie there are three degrees. The firſt is *in this life*, where we haue the beginning of eternall life. The ſecond is *in our bodily death*, when the ſoul is caried into Abrahams boſome. The third is *after the reſurrection of our bodies*, when wee ſhall bee both in body and ſoule perfectly bleſſed, that is, fully deliuered from all both ſinne and puniſhment. Ioh. 10. 28. *No man ſhall plucke them out of mine hande.* Rom. 8. 30. *Whom he iuſtified, them alſo he glorified.* Reu. 21. 4. *God ſhall wipe away all teares from their eies.* Wherefore as the firſt conſolation is the foundation and beginning, ſo this laſt is the finiſhing and accompliſhment of all the reſt.

THE SECOND PART.

OF MANS DELIVERIE.

12 *Seeing then by the iuſt iudgement of God, we are ſubiect both to temporall, and eternall puniſhments; is there yet any meanes or way remaining, whereby we may be deliuered from theſe puniſhments, & be reconciled to God?*

GOD will haue his iuſtice [a] ſatisfied: wherefore it is neceſſary that [b] wee ſatisfy, either by our ſelues, or by another.

[a] *Exod.* 20. 5. & 23. 7.

[b] *Rom.* 8. 3.

13 *Are we able to ſatisfie by our ſelues?*

Not a whit. Naie rather we doe euerie day [c] increaſe our debt.

[c] *Iob.* 9. 2. 3. & 15. 15. *Mat.* 6. 12.

14 *Is there any creature able in heauen or in earth, which is only a creature, to ſatisfie for vs?*

None. For firſt, God will not [d] puniſh that ſin in any other creature, which man hath committed. And further, neither can that which is nothing but a creature, ſuſtaine the wrath of god againſt ſinne, and [e] deliuer others from it.

[d] *Heb.* 2. 14.

[e] *Pſal.* 130. 3. *Iob.* 4. 18. & 25. 5.

15 *What manner of Mediatour then and deliuerer muſt wee ſeeke for?*

Such a one verily, as is verie man, & perfectly iuſt, and yet in power aboue al creatures, that is, who alſo is verie [f] God.

[f] 1. *Cor.* 15. 21. & 25. *Ier.* 23. 6. *Iſai.* 53. 11.

16 *Wherefore is it neceſſarie that he be verie man, and that perfectly iuſt too?*

Becauſe

2. *Cor.* 5. 14. *Heb.* 7. 16. *Iſa.* 7. 14. *Rom.* 8. 3.

Because the iustice of God requireth that the same humane nature which hath sinned, doe it selfe likewise make recompence for sinne: But hee that is himselfe a sinner, cannot make recompence for others.

17 *Why must he also be verie God?*

That he might by the power of his Godhead sustaine in his flesh the burden of Gods wrath, and might recouer & restore vnto vs that righteousnesse and life which we lost.

18 *And who is that Mediatour, which is together both very God, and a very perfectly iust man.*

Euen our Lord Iesus Christ, who is made to vs of God wisedome, righteousnesse, sanctification, and redemption.

19 *Whence knowest thou this?*

Out of the gospell, which God first made knowen in Paradise, & afterwards did spread it abroad by the Patriarks & Prophets: shadowed it by sacrifices & other ceremonies of the law: & lastly accōplished it by his only begotten Son.

20 *Is then saluation restored by Christ to all men, who perished in Adam?*

Not to al: but to those only who by a true faith are engraffed into him, & receiue his benefits.

21 *What is faith?*

It is not only a knowlege, whereby I surely assent to al things which God hath reuealed vnto vs in his word, but also an assured trust kindled in my heart by the holy ghost thorough the gospel, whereby I make my repose in God, being assuredly resolued, that remissiō of sins, euerlasting righteousnes & life is giuen not to others only, but

8 *Ro.5.12.& 17.*
h *1.Per.3.18.*
i *Isay.55.3.& 18.Act.2.24. 1.Per.3.18.*
k *1.John.1.2.& 4.9.10. Act.20. 28. Ioh.3.16.*
l *Mat.1.23.1. Tim.3.16. Ioh. 14.16.1.Tim.2. 5.Luk.2.11.*
m *1.Cor.1.30.*
n *Gen.3.15.*
o *Gen.22.18.& 49.10.11.Rom. 1.2.Heb.1.1. Act.3.22.&c. & 10.43.*
p *Ioh.5.46. Heb.10.7.*
q *Rom.10.4. Gal.4.4.& 3. 24.Heb.13.8.*
r *Ioh.1.12.& 3. 36. Isa.53.11. Psal.2.12.Rom. 11.20.Heb.4.2. & 10 39.*
s *Heb.11.13.Ia. 2.19. Gal.2.20.*
t *Rom.4.16.& 5.1.& 10.10. &c.Iac.1.8.*
u *Rom.1.16.& 10.17.1 Cor.1. 21. Mar.16.16. Act.16.14.*
x *Mat.16.17. Ioh.3.5. Gal.5. 22.Phil.1.19.*
y *Hab.2.4.Mat.9.2. Eph.2.7.8.9.Rom.5.1.*

but to me also, and that freely through the mercy of God, for the merit of Christ alone.

z *Rom. 3.24.25. Act.10.43.*

22 *What are those thinges which are necessarie for a Christian man to beleeue?*

All things which are promised vs in the gospel: the sum whereof is briefely comprised in the Creed of the Apostles, or in the Articles of the Catholick & vndoubted faith of all Christians.

a *Ioh.20.31. Mat.28.10.*

23 *Which is that Creede?*

I Beleue in God the father almighty, maker of heauē & earth. And in Iesus Christ his only Son, our Lord: which was cōceiued by the holy ghost, born of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead & buried, he descended into hell, the third day he rose again frō the dead, he ascended into heauen, & sitteth at the right hand of God the father almighty, from thence shal he come to iudge the quick & the dead. I beleue in the holy ghost, the holy catholick church, the communion of saints, the forgiuenes of sins, the resurrection of the body, and the life euerlasting.

AMEN.

24 *Into how manie parts is this Creede diuided?*

Into three parts. The first is, of the eternall father & our creation. The second, of the Sonne & our redemption. The third, of the holie ghost & our sanctification.

25 *Seeing there is* [d] *but one onlie substance of God, why nameſt thou these three? The Father, the Sonne, and the holie Ghoſt.*

Because God hath ſo [e] manifested himſelfe in his woorde: that theſe three diſtinct perſons are that one true euerlasting God.

OF THE FATHER.

26 *What beleeueſt thou, when thou ſaieſt, I beleeue in God the Father almightie, maker of heauen and earth?*

I beleeue the euerlasting father of our Lord Ieſus Chriſt who [a] hath made of nothing heauen & earth, with all that are in them, who like-wiſe vpholdeth and [b] gouerneth the ſame by his eternal Counſel and prouidence; [c] to bee my God & my Father for Chriſtes ſake: and therefore I doe ſo truſt in him, and ſo relie on him, that I make no doubt, but he will prouide all things [d] neceſſarie both for my ſoule and bodie. And further whatſoeuer euils he ſendeth on mee in this troubleſome life, hee will [e] turne them to my ſafety, ſeeing both he is able to doe it, as beeing [f] God almightie; and willing to doe it, as beeing [g] a bountifull father.

27 *What is the prouidence of God?*

The Almighty power of God euery where preſent, [h] whereby hee doth as it were with his hand vphold & [i] gouerne heauen & earth, with all the

[d] *Deut.6.4. Epheſ.4.6. Eſa.44.6. & 45.5. 1.Cor.8.4.*
[e] *Eſa.61.1. Luc.4.18. Pſal.110.1. Mat.3.16.17. & 28.19.Io.14. 26. & 15.26. Tit.3.5.6. Eph. 2.18. 2.Cor.13. 13. Gal.4.6. 1.Ioa.5.7.*
[a] *Gen.1. & 2. Pſal.33.6.Iob. 33.4. Act.4.24. & 14.15. &c. Iſa.45.7.*
[b] *Pſa.104.3. & 115.3. Mat.10. 29. Heb.1.3. Rom.11.36.*
[c] *Ioa.1.12. Rom. 8.15. Gal.4.5.6. 7. Eph.1.5.*
[d] *Pſal.55.23. Mat.6.26. Luc.12.22.*
[e] *Rom 8.28.*
[f] *Iſa.46.4 Rom. 10.12. & 8. 38 &c.*
[g] *Mat 6. & 7.9.10.11.*
[h] *Act.17.25. &c. Pſal 94. &c. Iſ.29.15. &c. Ezec.8.12.*
[i] *Heb.1.2.3.*

the creatures therin: So that thoſe thinges which growe in the earth, as likewiſe raine and drouth, fruitfulnes & barrainnes, meat & [k] drink, [l] health and ſickneſſe, [m] riches and pouertie, in a woord, all things come not raſhly or by chance, but by his fatherly counſell and will.

[k] *Ier.5.24. Act.14.17.*
[l] *Iob.9.3.*
[m] *Prou.22.2.*

28 *What doth this knowledge of the Creation and prouidence of God profite vs?*

That in aduerſitie [n] wee may bee patient, and [o] thankfull in proſperitie, & [p] haue hereafter our chiefeſt hope repoſed in God our moſt faithfull father, beeing ſure that there is nothing which may [q] withdrawe vs from his loue, for as much as all creatures are ſo in his power, that without his will they are not [r] able not only to do any thing, but not ſo much as once to moue.

[n] *Rom 8.38.39.*
[o] *Iob.1.12. & 2.*
[p] *1.Theſſ.5.18.*
[q] *Rom.5.4.5.*
[r] *Prouer. 21.1. Act.17.25. & c.*

OF THE SONNE.

29 *Why is the Sonne of God called Ieſus, that is, a Sauiour?*

Because he ſaueth vs from al our [s] ſinnes: Neither ought any ſafety to bee ſought for from any other, nor [t] can elſewhere be found.

[s] *Mat.1.21. Heb.7.25.*
[t] *Act.4.12.*

30 *Doe they then beleeue in the only Sauiour Ieſus, who ſeeke for happineſſe and ſafety of the Saintes, or of themſelues, or elſewhere?*

No. For although in worde they boaſt themſelues of him as their ſauiour, yet indeed they deny the onlie Sauiour [a] Ieſus. For it muſt needes be that either Ieſus is not a perfect Sauior, or that they, who embrace him as their Sauiour with a true faith, poſſeſſe all thinges in him which [b] are required vnto ſaluation.

[a] *1.Cor.1.13. & 30. &c. Ga.5.4.*
[b] *Heb.12.2. Iſa. 9.6. Col.1.19. 20. & 2.10. Iſa. 43.11. & 25. Ioh.1.16.*

31 *Why is he called Chriſt, that is, annointed?*

Because hee was ordained of the Father, and annointed of the holy Ghoft the [c] chiefe Prophet and [d] Doctour: who hath [e] opened vnto vs the fecret counſaill and all the will of his father concerning our Redemption; And the high-Prieſt, who with that one onely Sacrifice of his bodie hath [f] redeemed vs, and doth continuallie [g] make interceſſion to his father for vs. And a king, who ruleth vs by his word and ſpirit, and defendeth and [h] maintaineth that ſaluation which hee hath purchaſed for vs.

[a] Pſ.45.8. Heb. 1.9. Deut.18. 15. Act.3.22.
[d] Joh.1.18. & 15 1.5. Mat.11.27. Pſ.110.4. Heb. 7.21. & 10.12.
[f] Ro.8.34. & 5.9. 10.
[g] Pſ.2.6. Luk.1. 33.
[h] Mat.28.18. Joh. 10.28.

32 *But why art thou called a Chriſtian?*

Becauſe through faith I am a member of Ieſus [i] chriſt, and [k] partaker of his annointing, that both I may[l] confeſſe his name, & preſent my ſelfe vnto him a liuely [m] ſacrifice of thankfulnes, and alſo may in this life fight againſt ſin and ſatan with a free & good cõſcience, & afterward [n] enioy an euerlaſting kingdom with chriſt ouer al creatures.

[i] Act.11.26. 1 Cor.6.15.
[k] 1.Joh.2. 27. Iſ. 59.21. Ioe.2.28.
[l] Mat.10.33.
[m] Rom.12.1. Apo.5.8. 10.1. Pet.2.9. 2.Tim. 2.12. Rom.6.12. 13. Apo.1.6.
[n] 1.Tim.1. 18.19.

33 *For what cauſe is Chriſt called the only begotten ſonne of God, when we alſo are the ſonnes of God?*

Becauſe chriſt alone is the coeternal & natural ſon of the eternall [o] father, & we [p] are but ſonnes adopted of the father by grace for his ſake.

[o] Joh.1.14. Heb. 1.2. Ioh.3.16. & 4.9.
[p] Rom 8.5. Eph. 1.6. Joh.1.12. 1.Joh.1.3.

34 *Wherefore calleſt thou him our Lord?*

Becauſe he redeeming & ranſoming both our body and ſoul from ſins, not with gold nor ſiluer, but with his precious blood, & deliuering vs frõ al the power of the diuel, hath ſet vs [a] free to ſerue him.

[a] 1.Pet.1.18. & 10.1. Cor.6.20. & 7.23. Ep.1.7. 1.Tim.2.5.6.
[b] Joh.1.1. & 17. 5. Rom.1.4. Col. 1.15. &c. Pſ.2. 7. Mat.3.17. & 16.16.

35 *What beleeueſt thou when thou ſaiſt, He was conceiued by the holy ghoſt & borne of the Virgine Mary?*

That the ſonne of God, who [b] is and continueth true and euerlaſting God, [c] tooke the verie nature of man, of the fleſh and bloode of the Virgine Mary, by the woorking of the holy Ghoſt, [d] that withal he might be the true ſeed of Dauid, like vnto his brethren in al things, ſin excepted.

[c] Rom.9.5. Iſ.7. 14. & 9.6. 1.Io. 5.20. Io.20.28.
[d] Joh.1.14 Gal.4.4.
[a] Mat.1.18.20. Luc.1.35.
[f] Pſ.132.11. Act.2.30. &c. Rom.1.3.
[g] Phil 2.7.
[h] Heb.4.15. & 7.26.
[i] Heb.2.16.17.
[k] Pſal.32.1.1. Cor.1.30. Ro.8. 3.4. Gal.4.4.5.
[l] 1.Pet.2.24. & 3.18. Iſ.53.12.
[m] 1. Ioh.2.2. & 4.10. Rom.3.25.

36 *What profit takeſt thou, by Chriſts holy conception and natiuity?*

That hee is our [e] Mediatour, and dooth couer with his innocency and perfect holines my ſins, in which I was conceiued, that they may not [h] come in the ſight of [i] God.

37 *What beleeueſt thou, when thou ſaiſt, He ſuffered?*

That hee all the time of his life, which hee lead in the earth, but eſpecially at the end therof, [k] ſuſteined the wrath of God, both in body and ſoule, againſt the ſin of al mankind, that he might by his paſſion, as the onely [m] propitiatory ſacrifice, deliuer our body and ſoule from euerlaſting damnation, and purchaſe vnto vs the fauour of God, righteouſnes, and euerlaſting life.

38 *For what cauſe ſhould hee ſuffer vnder Pilate as being his iudge?*

That he being innocent and [n] condemned before a ciuil iudge might [o] deliuer vs frõ the ſeuere iudgement of God, which remained for al men.

[n] Luk.23.14. Joh.19.4.
[o] Pſal.69 4. Iſ.53.4.5. 2.Cor.5.21. Gal.3.13.

39 *But is there any thing more in it, that hee was faſtned to the croſſe, than if hee had ſuffered any other kind of death?*

There is more: For by this I am aſſured that he took vpõ himſelf the curſe, which did lie on me. For the death of the croſſe was [p] accurſed of god.

[p] Deut.21. 23. Gal.3.13.

40 *Why was it neceſſary for Chriſt to humble himſelfe vnto death?*

Because the iustice and truth of God could by no [a] other meanes be satisfied for our sins, but by the very death of the [b] Sonne of God.

41 *To what end was he buried also?*

That thereby he might make manifest, that he was [c] dead indeede.

42 *But since that Christ died for vs, why must we also die?*

Our death is not a satisfaction for our sinnes, but the abolishing of sinne, and our passage into [d] euerlasting life.

43 *What other commodity receiue wee by the sacrifice and death of Christ?*

That by the vertu of his death, our old man is [e] crucified, slaine, and [e] buried together with him, that hencefoorth euill lustes and desires may not [f] raigne in vs, but wee may [g] offer our selues vnto him a sacrifice of thankesgiuing.

44 *Why is there added: He descended into hell?*

That in my greatest paines and most grieuous tentations I may support my selfe with this comfort, that my Lorde Iesus Christ hath [h] deliuered me, (by the vnspeakable distresses, torments, and terrors of his soul, into which he was plūged both before, and then especially, when hee hanged on the crosse) from the straits and tormentes of hel.

45 *What doth the resurrection of Christ profit vs?*

First, by his resurrection he vanquished death, that hee might [i] make vs partakers of that righteousnes, which hee had gotten vs by his death. Again, we are now also [k] stirred vp by his powerto a new life. Lastly, the resurrectiō of our head christ, is a [l] pledge vnto vs of our glorious resurrection.

46 *How*

[a] *Gen.2.17.* [b] *Heb.2.9.14. 15. Phil.2.8.*

[c] *Act.13.29. Mat.27.60. Luk.23.53.10. 19.38. &c.*

[d] *Ioh.5.24. Phi. 1.23. Rom.7.24.*

[e] *Ro.6.6.7. &c.*

[f] *Rom.6.12.*

[g] *Rom.12.1.*

[h] *Iesay.53.10. Matth.27.46.*

[i] *1.Cor.15.16. & 54. 55. Rom. 4.25. 1.Pe.1.3. &c. & 21.*

[k] *Rom.6.4. Col. 3. 1. &c. Eu.2.5.*

[l] *1. Cor.15.12. &c. Rom.8.11.*

46 *How vnderstād you that, He ascended into heauē?*

That Christ, his Disciples looking on, was [a] taken vp from the earth into heauen, and yet still [b] is there for our sakes, and will be, vntill he come againe to iudge the quick and [c] dead.

47 *Is not Christ with vs then vntill the ende of the world, as he hath [d] promised?*

Christ is true God, and true man: and so according to his manhood he is not now on earth: but according to his godhead, his maiesty, his grace, and spirit, he [e] is at no time from vs.

48 *Are not by this means the two natures in Christ pulled asunder, if his humanity bee not where soeuer his diuinity is?*

No: for seeing his diuinity is incomprehēsible, & euery where [f] present: it followeth necessarily that the same is without the bounds of his human nature which he took vnto him, and yet is neuertheles in it, & [g] abideth personally vnited to it.

49 *What fruite doth the ascension of Christ into heauen bring vs?*

First, that he [h] maketh intercession to his father in heauen for vs. Next, that wee haue our flesh in heauen, that wee may bee confirmed thereby, as by a sure pleadge, that it shal come to passe, that he who is our head will [i] lift vp vs his mēbers vnto him. Thirdly, that hee [k] sendeth vs his spirit instead of a pledge between him and vs, by whose forcible working we seeke after, not earthly but heauenly things, where he himselfe is [l] sitting at the right hand of God.

50 *Why is it further saide, Hee sitteth at the right hand of God?*

[a] *Act.1.9. Mat. 16 19. Luc.24. 51.*

[b] *Heb.4.14 & 7.25. & 9.11. Rom.8.34. Eph 4.10. Col.3.1.*

[c] *Act.1.11. Mat.24.30.*

[d] *Mat.28.20. Mat 26.11. Ioh 16.18. & 17.11. Act.3.21.*

[e] *Ioh.14.17. &c. & 16.13. Ep.4.8. Augustin tract.50. in Ioh.*

[f] *Act.7.49. & 17.27. & c. Ier 23.24.*

[g] *Col.2.9. Ioh.3. 13. & 11 15. Mat.28.6.*

[h] *1. Ioh.2.1.2. Rom.8.34.*

[i] *Ioh.14 2. & 20.17. Eph.2.6.*

[k] *Ioh.14.16. & 16.7. 2.Cor.1. 22. 2.Cor.5.5.*

[l] *Col.3.1. Phil. 3.20. &c.*

Because Christ therefore is ascended into heauen, to [m] shewe there that hee is the head of his church, by whō the father [n] gouerneth al things.

51 *What profite is this glorie of our head christ vnto vs?*

First, that through his holy spirite he [a] powreth vpon vs his members heauenly graces. Then, that hee shieldeth and [b] defendeth vs by his power against all our enimies.

52 *What comfort hast thou by the comming againe of Christ to iudge the quicke and dead?*

That in all my miseries and persecutions I looke, with my head lifted vp, for the verie same, who before yeelded himselfe vnto the iudgemēt of God for me, and [d] tooke away all malediction from me, to come iudge from heauen, to throw al his & my enimies into euerlasting paines, but to [e] translate me with all his chosen vnto himself into celestiall ioies and euerlasting glory.

OF THE HOLIE-GHOST.

53 *What beleeuest thou concerning the holy-ghost?*

First, that he is true and coeternall God with the eternal father & the [f] Son: Secondly, that he is also [g] giuen vnto mee to [k] make mee through a true faith partaker of Christ and all his benefits, to [i] comfort me, and to [k] abide with mee for euer.

54 *What beleeuest thou concerning the holy & Catholicke Church of Christ?*

I beleeue that the Sonne of [l] God doth from the [m] beginning of the worlde to the end gather, defend and [o] preserue vnto himselfe by his spirite and [p] woorde out of whole [q] mankinde a company [r] chosen to euerlasting life, and agreeing in true

[a] *Ep.1.20. & 5.23. Col.1.18.*
[m] *Mat.28.18.*
[n] *Ioh.5.22.*
[a] *Eph.4.10.*
[b] *Ps.2.9. & 102.*
2.Ioh.10.28.
Ephes.4.8.
[c] *Lu.21.28. Ro. 8.23.24. Phi.3. 20. Tit.2.13.*
[d] *2. Thess.1.6.7.*
1. Thess.4.16.
Mat.25.41.
[e] *Mat.25.34.*
[f] *Gen.1.2. Is. 48.16.1. Cor.3. 16.1. Cor.6.19. Act.5.3.4.*
[g] *Mat.28.19.*
2. Cor.1.2.
[k] *Gal.3.14.*
1. Pe.1.2.
1. Cor.6.17.
[i] *Act.9.31.*
[k] *Ioh.14.16.*
1. Pet.4.14.
[l] *Ioh.10.11.*
[m] *Gen.26.4.*
[n] *Rom.8.29.30. Ep.1.10. & 1. Pet.1.20.*
[o] *Is.59.21. Ro. 1.16 & 10.14. 17. Eph.5.26.*
[p] *Act.2.46.*
Eph.4.3.4.5.
[q] *Mat.16.18. Ioh.10.28.*
[r] *1. Ioh 3.21.*
2. Cor.13.5.

true faith: and that I am a liuely [s] member of that company, and so shall [t] remaine for euer.

[s] *1. Ioh.2.19.*
[t] *1. Cor.1.8.9. Rom.8.35. &c. Psal.71.18.*

55 *What meane these wordes, The communion of Saints?*

First, that al and euerie one who beleeueth, are in common [a] partakers of Christ, & all his graces, as being his members. And then, that euerie one ought readily & [b] cherefully to bestow the giftes & graces which they haue receiued; to the common commodity and safety of all.

[a] *Ioh.1.3. Rom. 8.32.1. Cor.1.2. 13. &c.21.*
[b] *1. Cor.6.17.*
1. Cor.13.5. Phil.2.45.6.
[c] *1. Ioh.2.2.*

56 *What beleeuest thou concerning remissiō of sins?*

That god, for the satisfaction made by [c] Christ, hath put out all the remembrance [d] of my sinnes, & also of that corruption within me, wherewith I must fight all my life time: and doth freely endowe me with the righteousnesse of christ, that I [e] come not at any time into iudgement.

[d] *2. Cor.5.19.21. Ier.31.34. Psal. 103.3.4.10.11. Rom.7.24.25. Rom.8.1.2.3.*
[e] *Ioh.3.18.*

57 *What comfort hast thou, by the Resurrection of the flesh?*

That not only my soule, after it shal depart out of my body, shal presently be [f] taken vp to christ, but that this my flesh also, being raised vp by the power of christ, shalbe again vnited to my soul, & shalbes made like to the glorious body of christ.

[f] *Luc.23.43. Phil.1.23.*
[g] *1. Cor.15.53. Ioh.2.9.25.26.*

58 *What comfort takest thou of the article of euerlasting life?*

That for asmuch as [h] I feel already in my hart the beginning of euerlasting life, it shal at length come to passe, that after this life I shal enioy ful & perfect blisse, wherein I may magnifie God for euer; which blessednesse verily, neither eie hath seene, nor eare hath heard, neither hath any man in thought conceiued it.

[h] *1. Ioh.3.2. Phil. 3.21.*
[h] *2. Cor.5.2.3.*
[i] *1. Cor.2.9. Ioh.17.3.*

59 But when thou beleeuest all these thinges, what profit redoundeth thence vnto thee?

That I am righteous in Christ before God, and
[h] *Heb.2.4.Rom.1.17.Ioh.3.36.* an heir of [h] eternal life.

60 How art thou righteous before God?

Only by faith in Christ Iesus: so that, although
[i] *Rom.3.21.22.24.25.28.& 5.1.Gal.2.16.Ep.2.8.9.Phil.3.9.* my conscience accuse me, that I haue grieuously
[k] *Rom.3.9. &c.* trespassed against al the commandements of god,
[l] *Rom.7.23.* and haue not [k] kept one of them: and further am
[m] *Rom.7.* as yet [l] prone to all euill: yet notwithstanding
24.Rom.3.42.Ioh.3.18. (if I [m] embrace these benefits of christ with a true
[n] *Tit.3.5.Ep.2.8.9.* confidence & persuasion of mind) the ful & [n] per-
[o] *1 Ioh.2.2.* fect satisfaction, righteousnes & holines of Christ
[p] *Rom.3.24.Deut.9.6.Ezec.36.22.* without any [o] merit of mine, of the meere [p] mercy of God, [q] imputed and [r] giuen vnto me, & that
[q] *1.Ioh.2.1.&c.* so as if neither I had committed any sin, neither
[r] *Rom.4.4.2.Cor.5.19.* any corruptio did stick vnto me: yea as I my selfe
[s] *1.Cor.5.21.* had perfectly [s] accomplished that obedience, which Christ accomplished for me.

61 Why affirmest thou, that thou art made righteous by faith only?

Not for that I please god through the worthines of meere faith: but because onely the satisfaction, righteousnes and holinesse of Christ is my
[k] *1.Cor.1.30.&c.1.Cor.2.2.* righteousnesse before [k] God: and I [l] cannot take
[l] *1.Ioh.5.10.* hold of it or apply it vnto my self anie other way than by faith.

62 Why cannot our good works bee righteousnesse, or some part of righteousnes before God?

Because that righteousnesse which must stand fast before the iudgement of God, must bee in al
[m] *Gal.3.10.Deut.27.26.* points perfect, & [m] agreeable to the Law of God. Now our works, euen the best of them are imperfect

[a] *Isa.64.6.* fect in this life and [a] defiled with sinne.

63 How is it that our good works merit nothing, seeing God promiseth that he wil giue a reward for the, both in this life, and in the life to come?

That rewarde is not giuen of merite, but of
[o] *Luk.17.10.* [o] grace.

64 But doth not this doctrine make men careless and profane?

No. For neither can it bee, but they, which are incorporated into Christ through faith, shoulde bring forth the fruits of [p] thankefulnes.
[p] *Mat.7.18.Ioh.15.5.*

OF THE SACRAMENTES.

65 Seeing then that onely faith maketh vs partakers of Christ, and his benefites, whence doth it proceede?

From the holy Ghost, who [a] kindleth it in our harts by the preaching of the gospel, & [b] confirmeth it by the vse of the sacraments.
[a] *Ep.2.8.& 6.23.Ioh.3.5.Phil.1.29.*
[b] *Mat.28.19.*

66 What are the Sacraments?

They are sacred signes and seals set before our eies, and ordained of God for this cause, that hee may declare and seal by them the promise of his gospel vnto vs, to wit, that he giueth freely remission of sinnes, and life [c] euerlasting not only to al in general, but to euery one in particular that beleeueth, for that onely sacrifice of Christ which hee accomplished vpon the crosse.
[20.1.Pet.1.22.23.
[c] *Gen.17.11.Rom 4.11.Deu.30.6.Leu.6.25.Heb.9.8.9.Eze.20.12.1.Sam.17.36.Isa.6.6.7.& 54.9.*

67 Doe not then both the woorde and Sacramentes tend to that ende, as to leade our faith vnto the Sacrifice of Christ finished on the crosse, as to the onely ground of our saluation?

It is euen so. For the holy Ghost teacheth vs by the Gospell, and assureth vs by the Sacramentes, that

that the saluation of al of vs standeth in the onlie sacrifice of Christ [d] offered for vs vpon the crosse.

[d] *Rom.6.3. Gal.3.27.*

68 *How many sacramentes hath Christ ordained in the new Testament?*

Two. Baptisme, and the holy Supper.

OF BAPTISME.

69 *Howe art thou admonished and assured in Baptisme, that thou art partaker of the only sacrifice of Christ?*

[e] *Mat.28.19. Act.2.38.* [f] *Mar.16.16. Mat.3.11. Rom.6.3.* [g] *Mar.1.4. Luc.3.3.*

Because Christ [e] commaunded the outwarde washing of water, adioining this [f] promise thereunto, that I am no lesse assuredly washed by his bloode and spirite from the vncleanesse of my soule, that is, from all my sinnes, than I am [g] washed outwardelie with water, whereby al the filthinesse of the bodie vseth to bee purged.

70 *What is it to be washed with the blood and spirit of Christ?*

It is to receiue of God forgiuenesse of sinnes freelie for the bloode of CHRIST which hee [h] shedde for vs in his Sacrifice on the Crosse. And also to bee renewed by the holie Ghost, and thorough his sanctifying of vs to become members of Christ, that wee maie more and more die to sinne, and [i] liue holily and without blame.

[h] *Heb.12.24.1. Pet.1.2. Apoc. 1.5.& 22.14. Zac.13.1. Ezec. 36.25.&c.* [i] *Ioh.1.33.& 3. 5.1 Cor.6 11.& 12.13. Rom.6.4. Col.2.12.*

71 *Where doeth Christ promise vs that hee will as certainlie wash vs with his bloode and spirite, as wee are washed with the water of baptisme?*

In

In the institution of Baptisme; the wordes whereof are these: [d] *Goe and teach all Nations, Baptising them in the name of the father, the sonne, and the holy Ghost.* [e] *He that shall beleeue and be baptised, shall bee saued: but he that will not beleeue, shalbee damned.* This promise is repeated againe, whereas the Scripture calleth Baptisme, *the* [f] *washing of the new birth, and* [g] *forgiuenesse of sinnes.*

[d] *Mat.28.19.* [e] *Mar.16.16.* [f] *Tit.3.5.* [g] *Act.22.16.*

72 *Is then the outwarde Baptisme of water the washing away of sinnes?*

It is not. For the [h] bloud of Christ alone cleanseth vs from all [i] sinne.

[h] *Mat.3.11. 1.Pet.3.21.Eph 5.26.* [i] *1.Ioh.1.7. 1.Cor.6.11.*

73 *Why then doth the holie Ghost call Baptisme the washing of the newe birth, and forgiuenes of sinnes?*

God speaketh so not without great cause: to wit, not onely to teache vs, that as the filth of our bodie is purged by water, so our sinnes also are [k] purged by the bloud and spirite of Christ: but much more to assure vs by this diuine token and pledge, that wee are as verily washed from our sinnes with the inwarde washing, as we are [l] washed by the outward and visible water.

[k] *Apoc.1.5.&7. 14.1.1.Cor.6.11.* [l] *Mar.16.16. Gal.3.17.*

74 *Are infantes to be baptised also?*

What else? for seeing they [a] belong as well vnto the couenaunt & Church of God, as they who are of a full age; and seeing also vnto them is promised [b] remission of sinnes by the bloude of Christ and the [c] holy Ghost the worker of faith, as well as vnto those of full growth: They are by Baptisme to bee ingrafted into the Church of God, and to be [d] discerned from the children of

[a] *Gen.17.7.* [b] *Mat.19.14.* [c] *Luc.1.14.15. Psal.22.11.Isa. 24.1.2.3. Act. 2.39.* [d] *Act.10.47.*

of infidels, in like sort as in the olde Testament
[a] *Gen.17.14.* [b] *Col.2.11.12. 13.* was done by [a] circumcision, in place whereof is [b] Baptisme succeeded in the new Testament.

OF THE LORDS SVPPER.

75 *How art thou in the Lords Supper admonished and warranted, that thou art partaker of that onely sacrifice of Christ offered on the Crosse, and of all his benefites?*

Because Christ hath commaunded me and all the faithfull to eate of this breade broken, and to drinke of the cup distributed in remembrance of him, with this promise [g] adioined. First, that his bodie was as certainly broken and offred for me on the Crosse, and his bloud shed for me, as I behold with my eies the bread of the Lord broken vnto me, and the cup communicated to me: and further that my soul is no lesse assuredly fed to euerlasting life with his bodie, which was crucified for vs, and his bloud, which was shedde for vs: than I receiue and tast by the mouth of my bodie the bread and wine, the signes of the bodie and bloud of our Lord, receiued at the hand of the Minister.

[g] *Mat.26.27. 28. Mar.14.22. 23.24. Luc. 22. 16.20.1.Cor. 10.16.17. & 11.23.24.25. & 12.13.*

76 *What is it to eate the bodie of Christ crucified, and to drinke his bloud that was shed?*

It is not onely to imbrace by an assured confidence of minde, the whole passion and death of Christ, and thereby to [h] obtain forgiueness of sins and euerlasting life, but also by the holy Ghost, who dwelleth both in Christ and vs, so more and more to bee [i] vnited to his sacred bodie, that though he be in [k] heauen, and we in earth, yet neuertheless are wee flesh of his flesh, and bone of his

[h] *Ioh.6.35.40. 47.48.50.51. 53.54.*
[i] *Ioh.6.56.*
[k] *Act.3.21. Act.1.9. &c. 1.Cor.11.26.*

his [l] bones; and as all the members of the bodie are by one soule, so are wee also quickened and [m] guided by one and the same spirite.

[l] *Eph.5.29.30.* [m] *1.Cor.6.15. 17.19.1.Ioh.3. 24.& 4.13. Ioh.14 23.*

77 *Where hath Christ promised, that he will as certainely giue his bodie and bloude so to bee eaten and dronken, as they eate this breade broken, and drinke this cup?*

In the institution of his supper; the wordes whereof are these: [c] *Our Lord Iesus Christ in the night that he was betraied, tooke bread. And when he had giuen thankes, he brake it, and said, Take, eate, this is my bodie which is broken for you: this doe you in remembrance of me. Likewise also he tooke the cup when he had supped, and saide, This cup is the Newe Testament in my bloud: this doe as often as yee shall drinke it, in remembrance of me. For as often as ye shal eat this bread and drinke this cup, ye shewe the Lordes death till he come.* This promise is repeated by Saint Paul, when he saith: *The cup of thankesgiuing, wherewith we giue thankes, is it not the Communion of the bloud of Christ? The bread which we breake, is it not the communion of the bodie of Christ?* [h] *For wee that are manie are one bread and one bodie, because wee all are partakers of one bread.*

[d] *Io.6.56.57. 58.Io.15.1.2.3. 4.5.6. Eph.4.15.16.*
[c] *1.Cor.11.23. &c. Mat.26. 26.&c.Mar. 14.22. &c. Luc. 22.19.&c.*
[f] *Exod.24.8. Heb.9.20.*
[g] *Exod.13.9.*
[h] *1.Cor.10.16.17.*
[i] *Math.26.29. Mar.14.24.*
[k] *1.Cor.10.16. &c.& 11.26. &c*

78 *Are then the bread and wine, made the verie bodie and bloud of Christ?*

No verily. But as the water of baptisme is not turned into the bloud of Christ, but is only a sign and pledge of those thinges that are sealed to vs in Baptisme: So neither is the bread of the Lords Supper the verie bodie of [k] Christ: Although according to the manner of Sacramentes, and that [l] forme of speaking of them which is vsuall vn-

[l] *Gen.17.10. &c.Exod.26. 27.43.48.& 13 9.Act.7.8.Exo. 24.8.Le.16.10. & 17.11.Isa.6.6. 7.Tit.3.5.Act. 22.16.1.Pet.3. 21.1.Cor.10.1.*

to

to the holy Ghost, the bread is called the body of Christ.

79 *Why then doth Christ call breade his bodie, and the cup his bloud, or the new Testament in his bloud; and Paul also calleth bread and wine, the Communion of the bodie and bloude of Christ?*

Christ not without great consideration speaketh so: to wit, not onely for to teach vs, that as the bread and wine sustaine the life of the body; so also his crucified body and bloudshed are indeed the meat & drinke of our soul, whereby it is [a] nourished to eternall life: but much more, that by this visible signe and pledge he may assure vs, that wee are as verily partakers of his bodie and bloud, through the working of the holy ghost, as wee doe [b] perceiue by the mouth of our bodie these holie signes in remembraunce of him: and further also, that his suffering and obedience is so certainely ours, as though we our selues had suffered punishments for our sinnes, and had satisfied God.

[a] *Ioh.6.51.55.56.*

[b] *1.Cor.10.16.17.*

[c] *Heb.7.27.& 9.12.26.28.& 10.10.12.14.Ioh.1.9.30 Mat.26.28.Luc.22.19.20.*

[d] *1.Cor.6.17.& 10.16.& 12.13.*

[e] *Heb.1.3.& 8.1.&c.*

[f] *Ioan.4.21.22.23.& 20.17. Luc.24.52.Act.7.55.56.Col.3.1. Phil.3.10. 1.Thes.1.9.10.*

80 *What difference is there betweene the Supper of the Lord, and the Popish Masse?*

The Supper of the Lord testifieth to vs that we haue perfect forgiuenesse of all our sinnes for that only Sacrifice of Christ which himself once fully [c] wrought on the Crosse: Then also that we by the holie Ghost are graffed into [d] Christ, who now according to his humane nature is onely in heauen at the right hand of his [e] Father, and there will be [f] worshipped of vs. But in the Masse it is denied, that the quicke and the dead haue remission of sins for the onely passion of Christ; except

except also Christ bee daily offered for them by their Sacrificers. Further also it is taught, that Christ is bodilie vnder the formes of breade and wine, and therefore is to bee [a] worshipped in them. And so the verie foundation of the Masse is nothing else than an vtter denyall of that onelie Sacrifice and passion of Christ Iesus, and an accursed Idolatrie.

[a] *In canone Missæ: item de consecrat. distinct. 2.*

81 *Who are to come vnto the Table of the Lord?*

They onely who are trulie sorrowfull, that they haue offended GOD by their sinnes; and yet trust that those sinnes are pardoned them for Christes sake: and what other infirmities they haue, that those are couered by his passion and death; who also desire more, and more to go forward in faith and integritie of life. But hypocrites and they who doe not truely repent, do eate and [b] drinke damnation to themselues.

[b] *1.Cor.10.21.& 11.28.&c.*

82 *Are they also to be admitted to this Supper, who in confession and life declare themselues to bee Infidels and vngodlie?*

No. For by that meanes the couenaunt of GOD is profaned, and the wrath of GOD is [c] stirred vp against the whole assemblie. Wherefore the Church by the commandment of Christ & his Apostles, vsing the keies of the kingdome of heauen, ought to driue them from this Supper, till they shall repent, and chaunge their manners.

[c] *1.Cor.11.20.34.Isa.1.11.&c. & 66.3.Ier.7.21.&c.Psal.50.16.&c.*

83 *What are the keies of the Kingdome of heauen?*

Preaching of the Gospell, and Ecclesiasticall Discipline: by which heauen is opened to the beleeuers

beleeuers, and is [d] shutte against the vnbeleeuers.

[d] *Math.16.19. & 18.18.*

84 *How is the kingdome of heauen opened and shut by the preaching of the Gospel?*

When by the commaundement of Christ it is publickely declared to all and euerie one of the faithfull, that all their sinnes are pardoned them of God for the merite of Christ, so often as they imbrace by a liuely faith the promise of the Gospel: but contrarily is denounced to all Infidels & hypocrites, that so long the wrath of God and euerlasting damnation doth lie on them, as they [e] persist in their wickednesse: according to which testimonie of the Gospel, God wil iudge them as wel in this life, as in the life to come.

[e] *Ioan.20.23.22. 23. Mat.16.19.*

85 *How is the kingdome of heauen opened and shut, by Ecclesiasticall Discipline?*

When according to the commaundement of Christ, they, who in name are Christians, but in their doctrine and life shewe themselues [f] aliens from Christ, after they hauing beene sometime admonished wil not depart from their errours or wickednesse, are made knowen vnto the Church or to them that are appointed for that matter, & purpose, of the Church; and if neither then they obey their admonition, are of the same men by interdiction from the Sacramentes shut out from the Congregation of the Church, & by God him selfe, out of the kingdome of heauen. And again, if they professe and indeede declare amendment of life, are [g] receiued as members of Christ and his Church.

[f] *Rom. 12.7.8.9. 2.Cor.12.28.*

[g] *Mat.18.15.16. 17.1.Cor.5.3.4. 5.2.Thes.3.14. 15.2.Ioh.10.11. 2.Cor.2.6.7.10. 11.1.Tim.5.17.*

After

AFter it hath beene shewed in the first part, that men are become obnoxious vnto euerlasting pains and punishmentes, by reason of obedience not yeelded vnto the lawe; a question by and by ariseth, *Whether there is, or bee graunted anie escape or deliuerie from these punishmentes.* To this question the lawe maketh aunswere, that a deliuerie is graunted, so that perfect satisfaction be made vnto the law and the iustice of God, by sufficient punishment, paied for the sinnes committed. For the lawe bindeth either to obedience, or that beeing not performed, to punishment. The performance of both which, both of obedience, & punishment, is perfect righteousnes and iustice: and on both followeth the approbation & allowing of him; in whom that righteousnesse is. Now, *the meanes and manner of satisfaction are two: one, by our selues*; which the lawe teacheth, and the iustice of God requireth: for wee haue sinned. But this satisfaction deliuereth not from eternall malediction, because it is neuer sufficient, and finished, but indureth to all eternity. *The other meanes of satisfying is by an other*, that is, by Christ. This meanes doth the Gospell shewe, and the mercie of God freely offer: neither yet is it repugnaunt to his law and iustice; because in no place the lawe misliketh or reiecteth it. This satisfaction or punishment is temporall, and yet sufficient, that is, equiualent to euerlasting punishment, and therefore a price worthie inough for our deliueraunce. Wherefore since Christ hath paied in our behalf vnto the law a sufficient punishment for our sinnes, the iustice of God, and the sentence of the lawe altogether willeth and requireth, that we bee admitted vnto a reconcilement with him, that is, be approued of God, and receiued into fauour. Furthermore, by the questions of the Catechisme a little before propounded, two things are taught concerning mans deliuerie. The first is, that it is possible; and after what sort. The second is, by whom, and by what maner of Mediatour it may be atchieued. The places here to be discourssed of are three.

1 *Of Mans deliuerie.*
2 *Of our Mediatour.*
3 *Of the Couenant.*

OF THE DELIVERIE OF MAN.



THe questions to bee considered hereof, are fiue.

1 *What mans deliuerie is, or in what things it consisteth.*

2 *Whether anie deliuerie might be wrought after the fall.*

3 *Whether it bee necessarie, and certaine.*

4 *What manner of deliuerie it is, and whether it bee perfect, that is a deliuerie from the euill both of crime and paine.*

5 *By what meanes it may be wrought.*

1 WHAT MANS DELIVERIE IS.

THis worde *Deliuerie* is respectiue. For all deliuerie and libertie hath a respect to somewhat: to wit, it is a graunt, whereby any one is licensed according to honest lawes, or the order of nature, to be free from subiections, defects, and burdens not proper vnto his nature, and to doe thinges agreeable vnto his nature without lette or hinderaunce. So *the Deliuerie of man* is an immunitie from miserie, that is, from the guilt and subiection or tyrannie of sinne: or, it is the right and power restored by Christ, to liue freely, according to GODS lawe, and to inioy those commodities which were at the beginning graunted by GOD vnto mans nature without prohibition or impediment. For thus to liue, agreed vnto mans nature, in respect of his creation: and not to liue thus, is mans most miserable and shamefull seruitude. As therefore the miserie and seruitude of man comprehendeth sinne, and death,

The deliuerie of man, an immunitie from miserie and the gilt of sinne.

death, or punishment: so his deliuerie, is a deliuerie from sinne and death; or a restoring of righteousnes and life euerlasting.

Nowe *Deliuerie from sinne, is the perfect, both pardoning of sinne*, that it may not for euer bee imputed: *And also the abolishing of it in vs by regeneration, or newnesse of life*, which is begunne here, but to bee perfected in the world to come. *Deliuerie from death*, is a Deliuerie, *both from Desperation*, or the feeling of GODS wrath, which beeing in the wicked here begunne, shall continue euerlastingly, and is called euerlasting death: and secondly, *from corporall death and all calamities and miseries* by our Resurrection and Glorification. *In summe:* That Deliuerie is a full restoring of life euerlasting, that is, of Holinesse, Righteousnesse, and felicitie, or perfect Blessednesse, and so of all good thinges which are contrarie to those euils. It is called Deliuerie, because men, without Christes satisfaction, are helde as it were fettered in gyues, and Captiues of sinne and hell.

2 *Whether anie Deliuerie might be wrought after the fall.*

THis question is necessarie. For if there be no deliuerie of vs out of miserie, in vaine make wee question of the rest. Againe, there is some cause to doubt thereof, to them especially, vnto whom the doctrine of the Gospell is vnknowen. *The Deliuerie therefore of man is possible.* And the causes of the possiblenesse thereof are in GOD alone, declared in the sacred Scripture.

The deliuerie of man possible.

The causes of which possibility in God onelie.

The first is *his mercie and immeasurable goodnesse*, which that hee woulde exercise in sauing of vs, not impeaching his iustice, he hath vttered in his word. *Iohn. 5. 21. The father quickeneth whom he will.*

The second is, *his infinite wisedome*, whereby hee knoweth, how to turne the purposes of the Diuel imagined and deuised to the reproche of GOD himselfe, by corrupting

ting mankinde, and to the ouerthrowing of the saluation of Gods chosen, euen to the manifesting of his owne glorie, and to the saluation of his chosen. God therefore, by this his wisedome hath found out an admirable temperament, and such as no creature coulde haue found, of his iustice and mercie, in deliuering man, that is, such a way, whereby hee might shewe his exceeding both mercie and iustice.

The third is *Gods omnipotencie*, whereforе hee is able to performe that deliuerie of man from sinne and death, which hee through his immeasurable mercie, and wise counsaile decreed. *Luc.1.37. With God nothing shalbee impossible.* To denie then mans deliuerie, is to spoile God of infinite wisedome, goodnes, and power, against that which is said, *1.Sam.2.6. The Lorde bringeth downe to the graue, and raiseth vp: Psal.68.20. To the Lord God belong the issues of death. Isai.59.1. The Lords hand is not shortened.*

Obiection. *What she vnchangeable iustice and truth of god requireth, that is vnchangeable. But she iustice and truth of god requireth the casting away and damnation of man: for god had expresselie threatned euerlasting death to she transgressours of his Lawe: and she iustice of god will destroie eucrie thing that is not conformable thereunto. Therefore she casting awaie of man from she face of god is vnchangeable, neither is it possible that without she impeaching of gods iustice and truth man should escape euerlasting damnation.* Aunswere. The Maior is to bee distinguished. What the iustice of God requireth, to wit, simplie without al condition, that is simply vnchangeable. It requireth the casting away of man with this condition, except there bee interposed a full and perfect satisfaction. Wherefore the iustice of GOD requireth that a sinner either satisfie, or bee cast away. *Mathew 5.26. Thou shalt not come out thence, vntill thou hast paide she vtmost farthing.* Replie. *But impossible is it for vs to satisfie for our sinnes, or to beare sufficient punishment, so that wee may come from thence.* Aunswere. It is impossible in respect of our selues, but not in respect of God. He knoweth the meanes how by an other full satisfaction may be made for vs.

Adam after his fall, before by

But *shat our deliuerie by an other is possible*, is knowen onely by the promises of the Gospel, and the reuealing of the

special reuelation hee was assured of the promise, could not hope for deliuerance.

the holy Ghost forcibly mouing our hearts to beleeue the Gospel.

Here ariseth a question: *Whether Adam after his fall might haue certainly promised himselfe deliuerie?* Wee aunswere, that hee coulde not, without especiall promise, and reuelation. And before he had this, nothing could present it selfe vnto his mind, but the great iustice & truth of God exacting of him euerlasting punishment, for not yeelding obedience. For flesh & bloud reueal not those things, which are the peculiar and proper benefites of the Mediatour. But some man may except: that the selfe same causes notwithstanding doe remaine, euen nowe after the publishing of the Gospell, to wit, the iustice and truth of GOD, who is neuer chaunged. If then Adam coulde not hope for deliuerie before the promise was published, neither could he after the publishing thereof. For so hee might haue reasoned: *It is impossible that she iustice and truth of GOD shoulde bee impeached. But mans recouering and escaping out of punishment, would impeache she iustice and truth of GOD, because euerlasting punishment shoulde not bee inflicted on man which yet she iustice and truth of GOD require. For, she punishment to bee euerlasting, and yet man to wade and escape out of it, are thinges contradictorie, and of flatte repugnancie. Therefore mans escape and deliuerie out of punishment is impossible.*

This Obiection or temptation Adam might by the promise nowe made haue repelled on this wise. The Minor is true, if she escaping bee such, that sufficient punishment and equall to the sinne bee laide neither vpon the sinner himselfe, nor on another who offereth himselfe in the sinners place. But the iustice of GOD hath inflicted punishment sufficient for our sinnes, on his owne Sonne who offered himselfe of his owne accorde to sustaine it for vs. Wherefore mans escaping out of miserie, by the full satisfaction performed by the Sonne of GOD, doth not impeache but rather establish Gods iustice.

But againe it is replied: *That which necessarilie dash not conclude punishment to insue, doth leaue some hope,*

neither willeth vs to dispaire of deliuerie from punishments. But the euent hath taught, that the casting away of man is not necessarilie concluded or inferred vpon the first fall of Adam. Therefore Adam beeing fallen, no not before the promise published concerning the seede of the Woman, ought altogether to haue dispaired of his deliuerie. Aunswere. Hee ought not verily to haue dispaired, neither coulde hee haue inferred vpon his fall necessarily, that his deliuerie out of miserie was simplie impossible: but neither coulde hee of the otherside haue certainely promised vnto himselfe, or hoped for it, before the publishing of the Gospell. Because neither hee nor any creature was able, or shoulde for euer haue beene able of himselfe to perceiue, or so much as imagine vnto himselfe a maner of escaping punishment, not repugnant to the iustice of God: except GOD had declared and reuealed the same by his Sonne. *Hee mighte truelie* (as others likewise, who liue out of the Church destitute of the worde of promise) *haue probablie reasoned, that one day there shoulde bee a deliuerie.* First, *because it is not meete, that man the most excellent creature shoulde bee made of GOD to sustaine the greatest punishment, and that for euer.* Againe, *For that is seemeth not likely, that GOD woulde haue delinered a lawe to man to no effect, that is, which shoulde neuer bee perfectly performed by him.*

Humane reason might probablie coniecture, but not necessarily conclude mans deliuerie.

But except the voice of the gospel had come, mã would neuer haue beene able by these reasons long to haue withstood the tentation of the Diuel, who woulde easily haue refuted them by his owne example. Wherefore albeit these two reasons are of themselues most true (for GOD did not make mankinde vnto perpetuall miserie, neither made hee a lawe to no effect) yet man beeing fallen is not able, by reason of his blindnesse and corruption, without the promise and grace of the holy Ghost to assent vnto them, that is, is not able of them certainely and necessarily to infer, that he knoweth and hopeth for his deliuerance out of paine and miserie.

3 *Whether*

3 *Whether Deliuerie be necessarie and certaine.*

THat some should be deliuered and saued from destruction is necessarie. Obiection. *But is it free vnto God, euen to saue none.* Answere. It is free vnto God, to saue either al, or none, or some: for he was not bound to vs, that he should saue vs. *Rom.11.35. Who hath giuen vnto him first, and he shal be recompensed?* Yet is it necessarie that he should saue some, not by any absolute necessitie, but by such as is called necessitie by supposition. The deliuerie of some necessarie.

First, *because God hath most freely and vnchangeably decreed, & promised this deliuerie published.* A syllogisme thereof may be framed on this wise: *It is impossible that God should either lie or deceiue. But God hath auouched and promised by an oath, that hee will not the death of a sinner, but will that hee bee conuerted and liue. The conuersion therefore and deliuerie of man, not onelie may bee wrought, but necessarily also is wrought.* The necessitie not absolute, but depending on the vnchangeable will and decree of God.

Secondly, *In the beginning God created mã, that he might for euer be magnified of him.* Epel.1.6. *He hath made vs to the praise of the glorie of his grace.* And Psalm. 89.48. *Hast thou made al men for naught?* Wherefore seeing God is not fruſtrated of the end of his counsels, it is necessarie that some be deliuered.

Thirdly, *God did not in vaine send his sonne into the world, and deliuer him ouer vnto death.* Iohn.6.39. *I came downe from heauen to doe his will which hath sent me. And this is the father will which hath sent mee, that of al which hee hath giuen mee I should loose nothing.* Mat.9.13. *I am come to call sinners to repentance,* & 18.11. *The Sonne of man is come to saue that which was lost.* Rom.4.25. *He died for our sinnes, and is risen againe for our iustification.*

Fourthly, *God more enclineth to the exercising and setting forth of his mercy, than of his anger. But he sheweth his anger in punishing the wicked. Therefore he must shew his mercy in saueing the Godly.*

4 *What manner of Deliuery this is.*

THe *deliuerie and setting of man at libertie is necessarie complexa*, that is, in al ponites perfect, euen from both euils Our deliuerie most perfect.

euils, both of crime, and of paine. First, *because God is not a deliuerer in part onely, but saueth and loueth perfectly those whom hee saueth.* 1. Iohn 1.7. *The bloode of Iesus Christ cleanseth vs from all sinne*, to witte, as touching both the formall partes thereof, the guilt, and the corruption of sinne.

Secondly, *because he doth perfectly punish the wicked*, that his iustice may bee exactly satisfied by their punishment: *Therefore doth hee perfectly deliuer the godly from punishment*; because he is more inclining & propense to mercy than to anger. Thirdly, *because we were fully & perfectly lost in Adam. But Christs benefit is not imperfecter, or of lesse force than the sin of Adam*, which it would be, if he did not perfectly deliuer: because al haue lost al their righteousnesse, saluation, and blessednes in Adam. Therefore righteousnes and felicity is restored by Christ.

Each of these deliueries, both from the euill of crime, and from the euil of paine or punishment, is necessarily perfect. Because the image of God, glory and blessednes, which is restored vnto vs by Christ our redeemer, is more glorious, & greater than that, which we lost in Adam. *Our deliuery from euerlasting death or damnation is most perfect, euen in this life, both as touching the parts thereof, and also in degree.* Because Christs satisfaction for our sinnes, which is imputed vnto vs, is a most perfect conformity and correspondence with the law of God: Now from other calamities we shal be fully deliuered in the life to come, when as the remnants of sin in vs shalbe vtterly abolished. In the meane season, they are mitigated vnto the godly, euen in this life, & turned into fatherly chastisements.

Our deliuerie from eternall death in this life, from other calamities in the life to come.

Our deliuerie from sinne in part here by regeneration, but perfect in the life to come.

Our deliuery from crime or sinne by regeneration, is perfect, not at once in a moment, but successiuely by degrees. For in this life it is perfect, as concerning the partes thereof, but as in a beginning onelie, that is, all the partes of obedience are begunne in the redeemed, or beleeuers: so that, as long as we liue here, it is daily augmented by new accessions and encreasings. *But after the departure of the soule out of the body, this deliuerie is perfecter*: because then man doeth wholy cease from sinne. *After the resurrection and glorification is shall bee most perfect, both as touching the partes thereof, and in*

in degree. For then shall God bee all in all, that is, bee shal immediatly blesse vs with exceeding happinesse, so that nothing shall remaine in vs repugnaunt to God: but whatsoeuer shal be in vs, that shal be of god. But now there is somewhat in vs, which is not of GOD, euen sinne it selfe.

5 *By what meanes mans deliuerie may be wrought.*

THe meanes whereby we may be deliuered from the curse, and beeing reconciled to God, may be accounted iust before him, is only one, euen *a full and condigne or worthy satisfaction, that is, punishment for sinnes committed, or obedience omitted*. For the Lawe, when as wee haue not perfourmed obedience, dooth iustly exact punishment of vs: this being sufficiently paied, wee are receiued of God into grace, and beeing indued with the holy spirit are renued to the image of God, that wee may hence-forward obey his Law, and enioy euerlasting blissefulnes. Beeing therefore reconciled vnto God by satisfaction most fully perfourmed vnto the Law, *we are deliuered then from sinne also*, that is, from corruption it selfe, by regeneration, that is, by the forcible working of the holy Ghost, abolishing it in vs, and restoring true holines and righteousnes, heere, by beginning it, and in the life to come also, by perfecting and absoluing it. This deliuery is necessarily knit with the former, as a necessary effect with his proper & neareſt cause. For God wil of that condition accept of this satisfaction, and for it pardon our sinne, so that wee leaue off to offend him hereafter thorough our sinnes, and be thankfull vnto him for our sinnes pardoned, and other his benefites. For to bee willing to bee receiued into Gods fauour, and yet not to be willing to cease from sinning, is to mock God. Wherfore they who are receiued of God into fauour, are withall regenerated: and satisfaction is the cause, as of acceptation, so also of regeneration. *Now that, if satisfaction or sufficient punishment come not betweene, there is no deliuery from the guilt, or from sinne it selfe*: the cause hereof is gods great iustice, and truth, which his mercy dooth no way ouerthrowe, *Deut.* 27.26. *Cursed bee hee that confirmeth not all the woordes of this Law,*

The law being transgressed, no satisfaction but by suffering due punishment.

Law, so doe them. Matth. 5.18. *It is not possible that one iot of the Law should fall*, that is, be frustrate, *till al thinges be fulfilled.* Psal. 5.4. *Euill shal not dwel with thee.* Seeing then the Lawe is not an emptie sound, and doth exact satisfaction for sinne committed, equall vnto the fault, it is wholy necessary, that we performe it, if we wil be receiued of god into fauour.

Heere are wee met with an Obiection: *But wee neuer satisfie the Lawe, therefore this manner of escaping punishment, is vaine and imaginary.* We Aunswere. Wee are not able to satisfie by obedience; wee are, by paying the penalty which the Law in most full manner exacteth for our obedience omitted. Reply. *But the Lawe requireth obedience, that is, the loue of God and our neighbour. Therefore it is necessarie, that the Law be satisfied by obedience.* Aunswere. The Antecedent or former proposition is to be distinguished. The Lawe requireth obedience, that is, which was after to bee performed: this beeing performed, the Lawe was satisfyed. But if it bee not performed, then the Lawe exacteth punishment, as a satisfaction for obedience omitted. For neither can satisfaction bee made by obedience, for the breach of the Lawe, or for omitting of obedience. Because the obedience or Godlinesse which followeth the breach of the Lawe, when as it is due for that present, when it is performed, cannot at all satisfie for the debt or offence or trespasse which is past. Wherefore sufficient punishment, is that satisfaction, which the Lawe and Gods iustice exacteth at our handes for the not performing of obedience, that wee may bee accepted and beloued of God.

This beeing sette downe and resolued of, further demaund is made, *by whome that satisfaction or punishment is to bee performed?* The Lawe will haue it performed by vs, and that iustly: but it yeeldeth not ability to performe it, neither any where maketh declaration thereof. But the Ghospell declareth and sheweth vs Christ, by whome we may satisfie. *By our selues wee cannot.*

First, *because the Lawe requireth perfect satisfaction:* it

it is not perfect, except it bee either eternall (for all sinne is an offence against the infinite good: If then this infinite good must bee satisfyed, satisfaction must needes be made by eternall punishment, which aunswereth in equality to that infinite good) or else temporall, yet equall to eternall, and worthie to bee accepted by the iustice of GOD for satisfaction. If it bee eternall, then neuer shall wee bee deliuered or recouered out of punishment, death and sinne beeing fullie conquered: because it can neuer bee saide, that wee haue satisfyed (which implyeth the ende) but onelie that wee are satisfieng (which sheweth the perpetuation and continuing of punishment) which satisfaction is such as the punishment of the Diuels and reprobate men, which neuer shall haue an end. Nowe for a Temporall punishment which shoulde bee aunswerable and equall to eternall, there is no man, by reason of manifolde imperfection who can performe it. Our satisfaction can not bee by our selues, because then it would bee infinite, and to neuer accomplished.

Secondly, *because dailie wee heape vp offenses and debtes*, yea euen in our punishmentes themselues, while wee doe not in them acknowledge God to be iust, and iustlie to punish vs for our sinnes, but murmur and fret against him. Wherefore our paines and punishmentes must needes be also heaped vp and encreased. For he, who goeth on afterwards in offending him, whom he hath heretofore offended, can neuer haue him fauourable vnto him. Thirdly, *because wee cannot deserue of God, that hee shoulde pardon vs our present sinnes, muchlesse our sinnes past.* Neither can wee pay the debt past, with that, which wee owe presently. Since then wee are not able by our selues, wee must needes make satisfaction by another.

Obiection. *The Lawe requireth OVR punishment, because wee haue sinned.* Aunswere. The Lawe requireth ours, but not exclusiuely, so that it doth not admit it to bee performed by another, for vs. For, albeit the Law knoweth not this satisfaction for our sins made by another, & to be imputed vnto vs, but the Gospell onely reuealeth it: yet no-where dooth the Lawe either exclude or disalowe it.

Wherefore

Wherefore it is not contrarie to the Lawe, that another should satisfie for vs. Reply. *But that another should be punished for offenders, is vniust.* Aunswere. That another should bee punished for offenders, is not disagreeing with Gods iustice, if these conditions cocur withall. 1 *If hee who is punished, be innocent.* 2 *If he be of the same nature with the offenders.* 3 *If of his own accord he offer himselfe to punishment.* 4 *If himselfe be able to recouer out of punishment, and not inforced to perish therein.* And this is the cause that men can not iustly punish ones offences in another, because they cānot bring to passe, that the partie punished shoulde not perish in the punishment. 5 *If hee wish and attaine vnto that ende which Christ respected, euen the glorie of GOD, and saluation of men.*

The conditions to bee in him respected, who may bee punished for another.

A meere man is not able to suffer and satisfie for man.

Furthermore, *that other, by whom we must satisfie, either must be a creature onlie, or God to.* But no mere creature, be he man, or not man, can satisfie for man, which is a sinner. First, *because the iustice of God doth not punish in other creatures that, which man hath committed.* But man hath sinned. Therefore all humane nature which hath sinned, ought to bee punished, *Rom. 5. 12. As by one man sinne entered into the world, and death by sinne, and so death went ouer all men, for as much as all men haue sinned. Secondly because no creature at al can sustain temporal punishments equinalens to eternal.* By reason therefore of the infirmitie & weakenesse of the creature, there would not be proportion betweene the punishment & the sinne, and so not sufficient punishment. *Psalm. 130. 3. If thou Lord straitly markest iniquities, O Lorde, who shall stande?* Rom. 8. 3. *Because the Lawe was not able to iustifie, God sent his sonne.* Deut. 4. 24. *God is a consuming fire.* Thirdly, *He who is himselfe defiled with sinne, cannot satisfie for others.* Fourthly, *Because the punishment of a meere creature would not bee a price of sufficient woorthinesse and valewe for our deliuerie.* Wherefore our Mediatour must be a man: yet so, that he be god also. Fiftly. The same is also shewed by this, *that the deliuerie of man is wrought after a sort also by regeneration.* But to purge out sinne, and to make fleshie hearts of stonie, is the worke, not of any creature, but of God alone. For his it is to restore the image of God in vs, who first created it in vs. Seeing therefore wee haue neede of a Mediatour for our

our deliuerie, we must nowe speake of him.

OF THE MEDIATOR.

The causes why this doctrine concerning the mediatour is diligently to bee obserued.

THE doctrine concerning the Mediator is to be held, and diligently to be considered. 1 *Because it is the foundation and short sum of Christian Doctrine.* 2. *In respect of the glorie of God*, that we may know, God doth not of any leuity pardon sins, but is so grieuously offended therewith, that he granteth no pardon to them, except the satisfaction of his sonne mediate and come betweene. 3 *In respect of our saluation*; that we enioying such a mediator may be assured of eternall life: because this our Mediatour is both willing and able to graunt it vs. 4 *That we may acknowledge and magnifie the mercie and goodnesse of God towards vs, in that he hath giuen vs his sonne to be our Mediator.* 5 *Because this doctrine is at all times most grieuously oppugned by the enemies of the Church, both forraine and domesticall, which are heretickes.* But here it may seeme to some man that the doctrine concerning the Mediator belongeth to the place of Iustification, because in this also the office of the Mediator is declared. But it is one thing to teach, *What and what manner a benefit the benefite of iustification is, and howe it is receiued:* an other thing *to shew, whose that benefite is, and by whom it is bestowed.* And these are different and diuerse propositions: *Iustification belongeth to the Mediatour*, or is wrought by the Mediatour; and, *remission of sinnes is our iustification.* In the former proposition iustificatiō is the subiect, that is, it is that whereof an other thing is affirmed; in the later it is the attribute or predicate, that is, iustification it selfe is affirmed of another thing, euen of remission of sinnes.

The principall questions are these.

1 *What in general a Mediator is*
2 *For what cause he is necessarie.*
3 *What his office is.*
4 *What manner of one is necessarie.*
5 *Who, or what person, is and may be Mediator.*
6 *Whether there may be more Mediators.*

1 What

1 *What a Mediator is.*

A Mediatour in generall.

A *Mediatour in generall* signifieth him, who interposeth or putteth himselfe betweene parties which are at variance, & reconcileth the one to the other. Now *to reconcile* is 1. *To make intercession or intreatie for him, who offendeth, vnto him who is offended.* 2. *To make satisfaction for the iniurie offered.* 3. *To promise & to bring to passe that the partie who hath offended, offend no more.* For except this be brought to passe and effectuated, the fruite and commodity of the intercession is lost. 4. Lastly, *to bring them to an attonement and agreement, who were before at enmitie.* If one of these conditions bee wanting, there cannot bee anie true reconcilement.

A mediatour in special.

But in speciall, and as heere it is vsed and meant of Christ, a Mediatour is a pacifier or reconciler of God and men, as well by merit and desert, as also by efficacie and forcible operation: that is, it is a middle person betweene God who is offended and angrie with sinne, and mankind offending, and subiect to the anger of God; to reconcile men vnto God, restoring them into fauour, causing men to loue God, and God men; and that by making entreaty and satisfaction to Gods iustice for them, and applying forcibly & effectually vnto them his satisfaction or merit; regenerating them, that they may cease from sinning; and hearing their groans and petitions, when they call vpon him. For when Christ doth these things, he causeth god to loue vs, and vs to loue god, that is, he maketh a peace and agreement to be betweene God and vs.

How Christ is a midle person, & howe a mediatour.

A middle person, and a Mediator are different, because that is the name of the person, this of the office. Both which Christ is betweene God the father and vs. Hee is *a Middle person*, because in him both natures, diuine and humane, are vnited personally. And *a Mediatour*, because he reconcileth vs to his father, albeit in some sort he is also in the same respect the Middle person, in which hee is Mediatour, because in him two extreames are ioyned, God and man.

It is demaunded *whether Adam had neede of a Mediatour before his fall?* Aunswere is to bee made by distinguishing of the diuerse meaninges and significations of Mediatour

diatour. If a mediatour be meant to be such a one, through whose mediation or by whome God doth bestowe his benefites, and communicate himselfe vnto vs, Adam verilie euen before his fall had neede of a Mediatour, because Christ euer was that person, by whom god the father createth and quickneth all thinges. *For in him was life*, to wit all, both corporall and spirituall life, *and the life was the light of men.* But if the Mediatour bee vnderstoode to bee him who persourmeth both these and all other partes of a Mediatours office: Adam did not stand in neede of a Mediatour before his fall. Wee must obserue notwithstanding that in the Scriptures this Phrase of speech is not found, whereby CHRIST is saide to haue beene the Mediatour also before the fall of man.

2 *For what cause a Mediatour is necessarie.*

No reconciliation without a mediatour.

A Mediatour is necessarie: Because first, *GOD will not bee fauourable and doe good vnto vs, without reconcilement be made*, that is, except first wee are brought again into fauour with him. But the iustice of God admitteth not anie returne into fauour, without satisfaction, and a restoring of Gods Image in vs. Wee now are not able to persourme this, to witte, to appease God beeing offended with vs, and to make our selues acceptable vnto God. Wee haue neede therefore of another Mediatour, who may performe this for vs. Secondly, *God required a Mediatour of the partie offending.* For God, as God, woulde not receiue satisfaction of him selfe, and woulde for his iustice sake that the partie offending woulde obtaine fauour by him, who was able to make perfect satisfaction. Wherefore such a truce-man is required who both shoulde not bee auerse from man, but shoulde desire to helpe him, and also should bee most acceptable vnto GOD, least hee shoulde suffer a repulse; and further might easily by his fauour, wherby hee shoulde preuaile with GOD, reconcile vs vnto him through satisfieng and making entreatie and intercession for vs. Nowe were not wee able to beare this person, because wee were Gods enimies, neither were wee of power to make our stonie heartes fleshie. Therefore wee stoode

in

in need of a third, euen a Mediator, who both was able and willing to doe that for vs, and in vs, that is, who shoulde make interceſſion vnto God for vs, ſatisfie perfectly gods iuſtice for our ſinnes, and reſtore vnto vs the image of God which we had loſt, ſo that hereafter we ſhould ceaſe to ſinne, or offend God thorough our ſinnes, and ſhould beginne by little and little to liue more and more according to the rule of Gods law. Thirdly, *They who neceſſarily muſt ſatiſfie the Lawe either by themſelues or by another, & are not able by themſelues, haue neede of a Mediatour.* But we muſt ſatisfie the Law either by our ſelues or by another: and by our ſelues we are not able: Therfore we haue neede of a Mediatour. But exception is made againſt the diſtinction of the Maior propoſition, in appointing either our ſelues or another. *Where only one meanes of ſatisfieng is put downe, there muſt not be ſought for or ſet downe another. But the Lawe acknowledgeth and putteth downe onely one means and way of satisfieng, to witte, by our ſelues: Therefore wee muſt not ſet downe alſo another, neither muſt wee ſay, either by our ſelues, or by another.* Aunſwere: We graunt the whole reaſon, being vnderſtoode of the Law, or according to the declaration of the Law. For in the Law in vaine is ſought the way of satisfieng by another. Againe, the Law teacheth onely one way or meanes of ſatisfieng, yet ſo that it neuhere excludeth, or denieth the other meanes which is by another. For no where doth the Lawe ſay, ONELY by our ſelues ſatisfaction muſt be made to the Law. And albeit God did not expreſſe that other meanes in the Law, yet in his ſecret counſail hee vnderſtood it, and left it to bee reuealed by the Goſpel. In this therefore we muſt ſeeke it. This double meanes of ſatisfieng is to be obſerued; the former meanes of ſatisfaction the Law and iuſtice of God requireth, to wit, that ſatisfaction be made by vs: the other doth the Goſpel declare, and the mercy of god admit. Reply. *The doctrine of the Goſpel then is diſagreeing from the Law.* Aunſwere. It is not diſagreeing. Becauſe the Law putteth it not excluſiue, as ſhutting out al other: neither what the Law teacheth not, dooth it therefore deny or take away. Laſtly, that a Mediatour is neceſſarie to make ſatisfaction to the iuſtice of God for vs, many other thinges declare.

The meanes of ſatisfieng by another, as it is not ſet downe, ſo it is not ſhut out by the law.

The law requireth our ſelues to ſatisfie: The goſpel ſheweth and Gods mercie admitteth another to ſatiſfie.

1. *The*

1. *The tremblings and tormentes of conſcience in euerie one. 2. The paines of the wicked. 3. The ſacrifices ordained by God,* whereby was deſciphered Chriſtes onely & perfect Sacrifice. 4. *The Sacrifices of the Heathen.* For when as they were preſſed with the prickes of conſcience, they ſought for a meanes without themſelues, whereby they might pacifie God. 5. *The Sacrifices of hypocrits.* 6. *The ſacrifices of Papiſtes.*

3 *What is the office of a Mediatour.*

THe office of a Mediatour is, *To deale with both parties, both the offended and the offender.* Firſt, *with GOD who was offended, our Mediatour had neceſſarily to do theſe things.* 1. *To make interceſſion for vs vnto him, and to craue pardon for our fault.* 2. *To offer himſelfe for to ſatisfie.* 3. *To ſatisfie indeede the iuſtice of GOD, by ſuffering for our ſinnes puniſhments ſufficient, though temporall.* 4. *To craue of God and alſo to obtaine, that he would accept of this ſatisfaction, as a price of ſufficient woorthineſſe, for which hee wouldе account vs for Children, pardoning our offences.* 5. *To bee our ſurety and to promiſe in our behalfe, that at length we will leaue off to offend him by our ſinnes.* Without this ſuretiſhip or promiſe, interceſſion findeth no place, no not with men, much leſſe with God.

What the mediator doth with God.

Secondly, *with the party offending,* that is, with vs, *our Mediator muſt do theſe things.* 1. *He muſt be the meſſenger or embaſſador of God the father vnto vs, that is, to ſhew and open this decree of the father, that hee dooth preſent himſelfe to make ſatisfaction for vs, and that God wil for this ſatisfaction pardon vs, and receiue vs into fauour.* This vnleſſe he ſhould perform, we ſhould bee euer ignoraunt of this will of God, and ſo ſhould not be deſirous of ſo great a benefit, nor euer attain vnto it. For there is no deſire after that which is vnknown. 2. *Hee muſt performe this ſatisfaction, by the powring out of his owne blood:* becauſe otherwiſe the iuſtice of God ſhoulde be violated. 3. *He muſt impute and apply that ſatisfaction vnto vs.* 4. *Hee muſt cauſe vs, by giuing his holy ſpirite vnto vs, to aſſure this ſo great a benefit, and to embrace, and not reiect it.* For neither can any reconcilement be, or any amity be knit betweene *parties, who are at variaunce, except both parties accorde.* 5. *Hee muſt by the ſame ſpirite cauſe vs to leaue off to ſinne, and beginne to bee conformable to Gods Lawe,*

What he doth with man.

that is, he must regenerate vs, and restore the lost Image of god in vs. 6. *He must preserue, maintaine, & shield vs in this reconcilement and obedience begunne in vs, against the Diuels and all enimies, yea against our owne selues, least we reuolt againe.* 7. *Hee must glorifie vs being raised againe from the dead*, that is, perfect and finish our saluation which is begun, or all the giftes both which we haue lost in Adam, & those which himselfe hath merited for vs.

In merit and efficacie doeth the Mediatourship consist.

The office therefore of the Mediator consisteth in merite, & in efficacy or forcible operation. For in these two, are all those things which we haue mentioned, comprehended & absolued. *Ioh.* 10. *I laie downe my life for my sheep*, &, *I giue vnto them eternall life*. God giueth vs eternall life, and this life is in his Sonne. *Ioh.* 1. *In him was life. Ioh.* 5. 26. *As the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in him-selfe; As the Father raiseth vppe the dead, and quickeneth them, euen so the Sonne quickeneth whome hee will.*

The benefites of the Mediatour.

Nowe when question is made of the office of the Mediator, question is made withall *concerning his benefites*. For the office inioyned of God vnto the Mediatour, is, to bestowe benefits, which Paul, 1. *Cor.* 1. 30. compriseth in fowre generall heades as it were, when hee saith: *Christ is made of God vnto vs, wisedome, and righteousnesse, and sanctification, and redemption.*

1. Wisedome.

1 He is called *wisedome*, first, *because he is the matter or subiect of our wisedome*, 1. Cor. 2. 2. *I esteemed not to know any thing among you but Iesus christ, & him crucified*. This is our chiefest wisedome to knowe and beleeue, that Christ is appointed our sauiour, by whom we beeing reconciled to GOD, haue giuen vnto vs the holy spirite, righteousnesse and euerlasting life. Secondly, *Because hee is the cause or author of our wisedome*; and that three waies. 1 *Because hee hath brought forth out of the bosome of the eternall father wisedome, that is, the Doctrine of our redemption.* 2 *Because he hath ordained, and doth preserue the ministerie of his word*, by which he informeth vs of the fathers will and his office. 3 *Because hee is forcible and effectuall in the hartes of the chosen*, and maketh them to yeeld their assent vnto the wootde or Doctrine, and to bee reformed by it according to his Image.

Image. For these three causes, hee is called the *worde*, and the image of GOD, as it is saide: *No man knoweth the Father, but the Sonne, and hee to whom the Sonne will reueale him*. Shorter thus, *Christ is called our wisedome, because hee is*, 1 *The subiect.* 2 *The author.* 3 *The meanes of our wisedome.*

2. Righteousnes.

2 Hee is called our *Righteousnesse*, that is, *our Iustifier*. For in him our righteousnesse is, as in the subiect, and is made ours by his merite, and forcible operation. For 1. *hee suffered the punishment of our sinnes*, which is iustice and righteousnesse, and the merit for which we are reputed iust and righteous. Furthermore, *he by his power maketh vs righteous in the sight of god*, by imputing vnto vs that his righteousnesse, and by giuing vs faith, whereby our selues also receiuing it may apply it vnto vs.

3 Sanctification. 4. Redemption.

3 He is called our *Sanctification*, because he doth regenerate vs by his holy spirit. 4 *Redemption:* because hee finally deliuereth vs. For the word ἀπολύτρωσις, (which we interpret Redemption) dooth not onely signifie the price, but also the effect thereof. For abstractes are put for their concretes, according to the vsuall maner of the Hebrewes.

4 *What manner of Mediator ours ought to bee.*

Our Mediatour must bee true man and true God.

IT is manifest by those thinges which are gone before, that there is giuen vs a recouerie out of eternal paines, (wherunto we were adiudged by reason of our sin) by a sufficient satisfaction, perfourmed by some Mediator in our behalfe. Now therefore it may bee well demaunded, *what manner of Mediatour is required* to performe & pay a recompence and ransome equiualent to our sins, and of sufficient worthinesse to redeeme vs: To this answere is made in the 15. question of the Catechisme. That such a one is required, who must bee *True man*, that is, who must haue mans nature, comming of mankind, and sprung from Adam (and stil retaining it) not as that it should be created of nothing, or made anie way, than of our bloode. 2. *A man perfectlie iust.* 3. *True God.* Nowe the Demonstrations and proofes concerning the person of the Mediatour are drawne from his office. For because such is his office, him-selfe also ought to bee such a one.

Hee must bee true man, subiect vnto all our infirmities, except sinne.

1 *He ought to be true man*, and that a seruaunt, that is, subiect to al infirmities, *Phil.2.7. Isa.53.3.* First, *because it was man that sinned: As by one man sinne entered into the woorlde.* Secondly, *That he might suffer death.* For he ought to make satisfaction for vs, by shedding his blood. Hee coulde not haue suffered death, except he had bin true man. Thirdly, *That he might help and relieue our infirmities.* Fourthly, *That he might bee our brother, and our head, and wee his members. hee might bee our brother, and of our head, and wee his members.* Heb.2.14. *For as much as the children were partakers of the flesh and bloode, hee also himselfe likewise tooke part with them.* It was requisite therefore that our Mediatour shoulde bee true man, and that borne of the same mankind, which sinned; not created of nothing. 1. *Because of Gods iustice;* which required that the selfesame nature, which hadde sinned, should pay for those sinnes: because the same was to bee deliuered. But our nature which sprang from Adam, sinned. Wherefore true man of the same nature with vs ought to pay for men that, which was required at their handes. *Gen.2.17. In the day that thou eatest thereof, thou shalt die the death.* Ezech.18.20. *The same soul that sinneth shall die.* 1. Cor.15.21. *By man came death, by man came also the resurrection of the dead.* Hereof the Apostle also saith, *Coloss.2.12. That wee are buried with him thorough Baptisme, in whom wee are also reised up together.* And Augustine in his booke *Of true Religion* saith, *The same nature was to bee taken, which was to bee deliuered.* 2. *For our comfort:* which consisteth in this, that wee may know, our Mediatour to bee very man, sprung of the same bloode, of which our selues were, and to be our brother. For except hee were such a one, wee should neuer bee able to resolue, that he is the Messias, and promised Sauiour vnto vs, and that the benefite of redemption dooth certainely belong to our flesh, and to vs men, neither shoulde wee freely fly and betake vs vnto him in our temptations. For of the seede of the woman it is saide, *that hee shall breake the head of the Serpent the Diuel:* and, *In Abrahams seede are all nations to bee blessed.* It was requisite therefore that our Mediatour shoulde bee borne of mankinde very man. And furthermore I adde, that it was requisite that he should be subiect to al our infirmities, sinne onely excepted.

Augu.tib.de vera relig.

Gen.3.15. Gen.12. & 22.26.

excepted. And that, 1. *For the truth of God*, who often by the Prophetes describeth our Mediatour to bee such a man, as is *poore, weake, contemptible*. And of Esaias especially is hee described to bee such a one. 2. *For our comfort. Hee that sanctifieth, and they which are sanctified, are al of one* (that is of the same humane nature) *Wherefore he is not ashamed to cal them brethren.*

Isai.53.3. Heb.2.11.

2 *It is requisite that hee bee a man perfectly iust*, that hee might worthily bee our Sauiour, that is, that his passion might bee a ransome for the sinnes of others, For, had he bin a sinner or vniust, he should not haue beene able to haue satisfied so much as for his owne sinnes, and to haue auoided the wrath of God, much lesse to merit gods fauour for others. 2. *Corinth.5.21. God hath made him to bee sinne for vs, which knewe no sinne, that we should be the righteousnesse of God in him.* Hebru.7.26. *Such an High-Priest is became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners.* 1.Pet.2.22. *Who did no sinne, neither was there guile found in his mouth.* 1. Pet.3.18. *Christ hath once suffered for sinnes, the iust for the vniust, that hee might bring vs to god.*

Why our mediatour was to bee voide of sinne.

Nowe foure manner of waies is Christ perfectly iust, or hath perfectly fulfilled the Lawe. 1. *By his owne righteousnesse*. For Christ alone performed perfect obedience, such as the Lawe required. *For hee was conceiued by the holie ghost, herein was there guile in him.* 2. *By paying sufficient punishment for our sinnes.* It was necessary that this double fulfilling of the Law should be in Christ. *For except hee were iust for himselfe*, that is, *hadde perfect conformitie with the Lawe, he could not haue fulfilled the Lawe for vs, by making satisfaction for our sinnes, or by suffering the punishment which the Law exacted of vs, not of him. And except his suffering of punishment had beene sufficient, wee shoulde as yet remaine in our sinnes and death.* Furthermore, *that righteousnesse of Christ, whereby himselfe did perfectlie keepe the Lawe*, is called the fulfilling of the Lawe by obedience: *and his suffering of punishment due for our sinnes*, is termed the fulfilling of the Lawe by punishment; likewise obedience perfected and absolued in suffering punishment. And the punishment verily vnto which we were bound, he of his owne accord

Christ did to be perfectly iust foure waies.

paied for vs, and imputeth it vnto vs, that it maie no more bee necessary for vs to bee subiect vnto euerlasting damnation. But his obedience or purity of life, that is, perfect loue of God and our neighbour, hee performed for himselfe, not for vs, neither doth hee impute it vnto vs. 1. Because himselfe is bound by nature to performe it, in that he is man: For euery reasonable creature, in that he is a creature, oweth perfect conformity and correspondence to the Lawe and his creatour. 2. If Christ had performed his obedience vnto the Lawe for vs, wee surelie should bee no longer bound vnto it: as neither is it necessarie that wee should susteine euerlasting punishment for our sinnes, because they were once punished in Christ. 3. The Lawe and iustice of God doth not exact both together, that is both obedience, and punishment; but the one of them onely, that is, either obedience, or punishment.

The third way, that Christ dooth fulfill the Law, *is by fulfilling of it in vs, by his spirite*, when as he regenerateth vs by it, and maketh vs able, that euen in this life we may beginne both inwarde and outwarde obedience, which the Law requireth of them who are reconciled to GOD, and may performe that wholy and fully in the life to come. Fourthly, *hee fulfilleth the Lawe by teaching it, and by purging it of errors and corruptions*, and by restoring the true vnderstanding of the Scripture or sacred doctrine. For, as it appeareth by the Euangelist S. Matthew, the Scribes and Pharisies had so corrupted the spirituall meaning of the Lawe, wholly restraining it to bodily actions, that Christ was enforced thereby to giue the right sense of manie places thereof, and so by the light of the trueth to scatter the mist of their corruptions.

Our Mediatour was to bee true God.

3 It was requisite, that hee should bee God, not an imaginary GOD, and onely adorned with excellent giftes aboue all the Angels and Saincts, but very god by nature, and that chiefly for these causes which here followe.

The first is, *that hee might bee able to susteine the infinite wrath of GOD, or greeuousnesse of punishment, which shoulde*

shoulde bee temporall, and yet equivalent to eternal paines. Nowe a mere creature by reason of his infirmity woulde haue beene brought to nothing, or beeing oppressed by the weight of so great a punishment, would haue remained for euer subiect vnto the wrath of GOD. That there might therefore be a proportion betwixt the punishment of our Mediatour, and all the sinnes of all men, which was altogether required by the infinite iustice of God: it was behoouefull that that person shoulde bee of infinit strength, and so to bee GOD, who should suffer (without falling into despaire, or beeing brought vnto nothing) a punishment, finite in time, but in greatnesse, and worthinesse or valewe infinite. *Nowe necessitie was that punishment finite in respect of time*: Because, that our Mediatour might accomplish the benefite of our Redemption, and nowe, when it was perfectly merited, apply it or bestowe it vpon vs, by his forcible working, that is, might effectually saue vs: it was necessary, that hee shoulde by his power ouercome death, and first depell it and shake it off from himselfe. These thinges coulde not haue beene doone by a meere man, who, of what strength soeuer hee bee, cannot by his owne force or power wrastle out of the handes of Death. Wherefore it was requisite that the Mediatour shoulde bee God.

No mere man able to perform the punishment due for sinne.

Obiection. *But a meere man was able by his obedience perfectlie to fulfill the Lawe.* Aunswere. If wee graunt this: yet that obedience coulde not haue beene a price for anothers debt, because himselfe shoulde haue beene bound to performe it, as beeing man. It was required therefore, that our Mediatour shoulde pay a sufficient punishment for vs, which hee shoulde not haue beene able to beare and ouercome, except hee had beene withall true GOD. For not the Diuels themselues are able to sustaine the waight of Gods wrath, much lesse shoulde wee men bee able to doe it. Reply. *But all the Diuels and wicked men, are constrained to beare & sustaine the wrath of God.* Therefore creatures doe beare and sustaine it. Aunswere. They indeed beare the immeasurable wrath

Wicked men & Diuels satisfie in neuer satisfieing.

of God, and sustaine sufficient punishment: but so, that the wrath of God is neuer satisfied by them, and so they neuer recouer out of punishment. For their punishment is extended to all eternitie. The wicked die, neuer dying. But the Sonne of God did so beare the burden of Gods wrath, that after he had satisfied for our sinnes, hee did shake off that burden and draue it away both from himselfe and from vs. *For his temporarie punishment was equiualent to eternall.* 1 *In respect of the worthinesse of the person: for the Sonne of God did suffer.* Acts.20.28. *God hath purchased the Church with his own blood.* Rom.8.3. *God hath sent his Sonne.* 2. *For the grieuousnesse of the punishment*; because hee sustained the torments and the feeling or sense of the wrath of God, and the horrors of death for the whole world. He descended into hell. *Psal.*18.5. *The sorrowes of hel haue compassed me about.* Deutr.4.24. *God is a consuming fire.* Isay.53.10. *He hath laid the iniquity of al of vs vpon him, hee would breake him &c.* And hence is it also vnderstood, why christ did so greatly tremble at death, whereas many Martyrs haue without feare or trembling offered their throate to the persecutors. But it was necessarie that it should be a finite punishment, because otherwise there had beene no satisfaction, if it had beene intended for euer.

Why Christes punishment being but temporal, was yet equiualent to eternal.

The second cause is, *that his punishment might be a sufficient and full worthy merit and ransome for the purging of the sinnes euen of the whole world, and for the repairing of that righteousnesse and glorie which they had lost.* The worthines of this price must be infinit, & therfore so must the person also be himselfe, which paieth such a price. For, that the creator suffered for the sinnes of the woorlde, is by infinite more, than the death of al the creatures, and the conformitie or correspondence of all the Angels and holy men with God. Wherefore the Apostles when they speake of Christs passion, euer almost make mention of his Godhead. *Act.*20.28. *God hath purchased the Church with his blood.* 1. Iohn.1.7. *The blood of Iesus Christ cleanseth vs from all sinne.* Ioh.1.29. *Behold the Lambe of God which taketh away the sins of the world.* Yea God himselfe in Paradise ioyneth these two. *Gen.*3.15. *The seede of the woman shal breake thine head, and thou shalt bruse his heele.* Wherefore not only the woorthinesse of the person

person himselfe doth declare the worthinesse of this price, but also the multitude and greatnesse of sinnes which are committed from the beginning of the world vnto the end, among which none is so little, that defereueth not euerlasting death, and all of them are so euill and grieuous, that they cannot bee expiated or doone away, no not by the eternall punishment of any creature.

The third is, *That he may restore, by his forcible operation & power, the Image of God in vs.*

The fourth is, *That he should make knowen vnto vs the secret wil of God, concerning the receiuing of mankind againe into favor.* For of this except he were God, himselfe should bee ignorant, & so should not be able to reueale it vnto others. *Ioh.* 1.18. *No man hath seene God at anie time, the onlie begotten Sonne, which is in the bosome of the Father, hee hath declared him.*

The fift is, *That he might giue the holie ghost, by whome hee might bestowe on vs, mantaine and perfect in vs the benefits purchased by his death, to wit, remission of sinnes, righteousnesse, new obedience, and life euerlasting.* For it is not sufficient for our Mediatour to make intercession for vs, to be made a sacrifice, to open and manifest the decree of God, but it is necessarie also, that he promise in our behalfe, that wee shall embrace the decree concerning our redemption by our mediator, and cease at length to offend God through our sinnes: which is the other part of the couenant made betweene God and vs, and is performed by vs, that the couenant may remaine firme and ratified. But this by-reason of our corruption, could bee promised of no man in our behalfe, except hee haue the power also of giuing the holie ghost, by whom he might woorke in vs to assent, and to be more and more conformed to the Lawe of God. But to giue the holy ghost, and by him to woorke forcibly, in the harts of men, faith, conuersion and saluation, belongeth to god alone, whose also is the spirit. *Ioh.*15.26. *Whom I wil send you from the father.* Obiection. *The partie offended cannot bee Mediatour. Christ as he is God, is the partie offended. Therefore, as hee is God, hee cannot bee Mediatour.* Aunswere. The Maior proposition is true, if the partie offended be such a one, in whom there are not more persons.

But

But a most cleare Testimony, whereby are taught in few words those three, to wit, *That the Mediatour is both true man, and perfectly iust, and true God*, is extant, *Act.* 20. 28. when it is said: *God hath purchased the Church with his blood.* For he is true man, *who sheddeth his owne blood.* He is perfectly iust, *who sheddeth it for the redemption of others.* He is true God, *to whom both the name and properties of true god are given*, which is, *to be a redeemer both by his merit, and also by his efficacy and power*, and that, *of the church*, that is, of the elect and chosen.

5 Who is and may be that Mediatour.

The Mediatour was to bee God yet not the father, nor the Holy Ghost.

OF the person, who should be that Mediatour, mention hath beene made by the way, in the former question: but the handling of it dooth chiefly appertaine vnto this. *That Mediatour who must be both very god and very man, is not neither can be any other, than the naturall sonne of god, who also is the sonne of Mary*, that is, Iesus Christ. 1. *Our Mediatour must be true god. But god the father could not be Mediatour*, because he worketh not by himselfe, or immediatly, but mediately by the Sonne and the holy Ghost, though yet he dooth all things of himselfe: neither is hee the messenger, or is sent, but he sendeth the Mediatour. *Neither yet could god the holy ghost be Mediator*, because he was to be sent of the Mediator into the harts of the elect. Therefore necessarily the sonne was to be our Mediatour. 2. *That which a man imparteth to others he must needes haue himselfe first.* But it belongeth vnto the Mediatour to conferre and bestowe grace and the name of the children of God vpon vs, that is, to woork, that through him we might be adopted of God to bee his sonnes, (now this the holy Ghost doth not giue, for hee is not the Sonne: neither had the father it, because hee was to adopt vs by his Sonne to bee his Sonnes) Therefore the Mediatour himselfe was to haue the right and name of a Sonne, and that not by grace onelie, but by nature, that is, hee was to bee a Sonne by nature, that hee might make vs the Sonnes of adoption. *Iohn.* 8. 36. *If the Sonne shall make you free, yee shall bee free indeede.* Iohn 1. 12. *As manie as receiued him, to them hee gaue power to bee the Sonnes of* GOD. Ephe. 1. 5. *Who hath predestinate vs to bee adopted thorough Iesus Christ vnto*

vnto himself: & verf. 6. *With his grace he hath made vs accepted in his beloued.* 3. *The Sonne alone is that person, by which the father openeth his will concerning our redemption, giueth his holie spirit, & maketh vs new creatures.* Therefore is the sonne called λυτρωτὴς, that is, the price & ransome of our redemption, and the scripture ioineth the first creation with the second, & the weth that we are again to be created by him, by whom we were created of God, 2 *Cor.* 5. 17. *Gal.* 6. 15. *Eph* 2, 10. *Ioh.* 13. But this was proper vnto the Mediatour, to be a messenger & truceman betweene God vs, & to remake or regenerat vs by his spirit. Therefore the sonne must be this Mediatour. 4. *It belongeth to the Mediatour, to send the holy Ghost.* But the son sendeth the holy Ghost. Therefore the sonne is Mediatour. The father also indeede sendeth the holy Ghost; but mediately by the Sonne: the Sonne immediatly. 5. *It belongeth to the Mediatour, to suffer & die for vs.* But the son is he, who taking our flesh vpō him hath suffred in it, & died. Therefore he is the Mediator. 6. That the son is the Mediatour, is proued *by conference of reuelations & prophecies in the old testament, & by the fulfilling of the same in the new.* 7. The same is proued *by the works & miracles which Christ wrought.* Ioh. 5. 36. *The works that I do beare witnes of me, that the father sent me.* Ioh. 1. 38. *Beleeue my works.* 8. This is also apparant *by the office of the son.* His office is to declare the counsail of his father: whence, he is called the word. *Ioh.* 1, 18. *The onely begotten son, which is in the bosome of the father, he hath declared him.* Hee hath also opened vnto vs the true knowledge of god, & his secret wil concerning our redemption. 9 *By testimonies of Scripture*, both others & this of the Apostle. 1. Cor. 1. 30. *Christ is made of god, vnto vs wisedome & righteousnes, & iustice, & sanctification & redemption.* Here are put the * abstracts for their concrets. *Iustification*, and *Sanctification* in vs before the fall were one & the same thing, as in the holie Angels: but now they are different and diuers in vs. For *Iustification* now is the imputatiō of Christs righteousnes, whereby we are accounted righteous before God. *Sanctification* is the working of a conformity with god in vs: which conformitie is here vnperfect, but shalbe perfected in the life to come: where holines & righteousnes shalbe againe one & the same, euen in vs. *The sonne is, In the person*

* That is, wisedome is put for the maker of vs wise, Iustice, for our Iustifier, sanctification for our sanctifier, redemption for our redeemer.

person of the mediatour three things are to be considered: which all the scripture ascribeth to Christ alone. First, *that hee is God*, which many places of the scripture do confirme. As *Ioh.*1.2.3. *The word was God. All thinges were made by him.* Act: 20.28. *God purchased the Church with his bloud.* Rom.1.4. *Who was declared mightilie to be the Sonne of God, touching the spirite of Sanctification.* Rom.10.11. *Whosoeuer beleeueth in him, shall not be ashamed.* 1.Iohn.5.7. *There are three, which beare record in heauen, the father, the word, and the holie Ghost: & these three are one.* To these also are to bee added those places, in which is attributed to Christ, *diuine worship, inuocation, hearing of our praiers, workes proper to God alone.* In like manner those which attribute vnto Christ the name, *Iehoua.* Hierem.23.Zach.2. Math.3. Likewise those, in which those thinges which are spoken of Iehoua, are applied to Christ, as *Isai.*6.9. and *Ioh.* 12.40. *&c.* Secondly, *that he is true man.* Hither belong those places, *which call Christ man, & the son of man:* as when *Math.* 1.1. he is called *the sonne of Dauid, she sonne of Abraham*, & *Luc.*1.31. *The fruite of the wombe.* And when Romans.1.3. *&* 9.5. he is said, *to be made of the seede of Dauid according to the flesh:* As also, *to haue a bodie of flesh*, not to be an imaginarie, but a true bodie. 1 Iohn.4.2. *Euerie spirite that confesseth that Iesus Christ is come in the flesh, is of God. Hither belong also those places, which attribute vnto Christ things proper vnto man, as to grow, to eat, to drink, to be ignorant of some thing, to rest, to be wearie, to be baptised, to bee circumcised, to lament, reioice &c.* Thirdly, *that two natures in Christ make one person.* Hither are referred the places which by communicating of the properties of each nature, attribute those to his diuine nature, which are proper to his humane nature, and so contrariwise. As *Ioh.*1.14. *The word was made flesh.* Heb.2.14. *He was made partaker of flesh and bloud.* Act.20.28. *God purchased the Church with his bloud.* Ioh.8.58. *Before Abraham was, I am.* Mat.28.20. *I am with you alway vntil the end of the world.* Heb. 12. *Hee spake vnto vs by his sonne, by whom he made the world.* 1. Ioh.4.3. *Iesus Christ is come in the flesh.* Roman.9.5. *Christ is God ouer all blessed for euer.* Amen.

6 That there is but one Mediatour.

There can bee but one mediatour, because

THere *is but one mediatour*, 1. Tim.2.6. The reason is, *because the Sonne onely is mediatour, and can performe the office*

office of the mediatour. And there is but one onely naturall Sonne of God. 1 Obiect. *The Saintes also make intercession for vs. Therefore they also are mediatours.* Answ. There is a difference betweene the intercession of Christ, and of the Saintes, who liue in the world, and pray for others, yea for their persecutours and for vnbeleeuers. For the Saints depend vpon the merit of Christ. Christ offered himselfe a suertie, and a satisfier; he sanctifieth himselfe for vs, that is, presenteth himself in our steed. 2 Obiect. *Where are manie meanes, there is not one mediatour. But there are manie meanes of our saluation: Therefore there is not one onely mediatour.* Answ. The Maior proposition wee denie. For it is one thing to be a meanes, another thing to be the mediatour of our saluation.

there is but one natural Sonne of God.

OF THE COVENAVNT.

THat said, that *the mediatour is a person reconciling parties* which *are at variance.* Nowe this reconciliation in the scriptures is termed *the Couenaunt, and Testament*, which is the correlatiue, that is, hath a mutuall respect to the mediatour. Wherefore the Doctrine which treateth of *the Couenaunt* is linked with the place concerning the mediatour, because euerie mediatour is the mediatour of some Couenaunt, and a reconciler of parties who are at enmitie.

The couenant is that reconciliation, which Christ the mediatour hath wrought between God and man.

The chiefe questions are,

1 *What a Couenaunt is.*
2 *Whether it can be made without a mediatour.*
3 *Whether there be but one and the same Couenaunt, or more.*
4 *In what the old and new Couenaunts agree, and in what they differ.*

1 WHAT A COVENAVNT IS.

A *Couenaunt* in generall signifieth *a mutuall promise or agreement betweene the parties who are ioined in that Couenaunt*

naunt, whereby is made a bond or obligation for the performance of certaine thinges on both parts, solemne ceremonies and tokens beeing added thereto, to testifie and confirme that promise and agreement. For the making therefore, declaring, & confirming of a Couenaunt serue *mutual promises and outward signes and tokens of the Couenaunt.* *A Testament* is called the last will of a Testator, whereby he at his death disposeth of his thinges, what he woulde haue done concerning them: this is ratified by the death of the Testator.

In speciall, *the Couenaunt betweene God and men is a mutual promise and agreement, made by our Mediatour, confirmed by othes and solemne tokens (which we call Sacraments) whereby God bindeth himselfe to remit their sins vnto them that beleeue, and to giue them euerlasting life, for & by his sonne our Mediator: & men bind themselues to receiue this so great a benefite with true faith, and to yeeld true obedience vnto God; which is, to liue according to his will, that so they may declare their thankefulnes vnto god.* The summe is: *This Couenaunt is gods bond to yeelde vs his grace and fauour: and of the other side our bond, to receiue this grace by faith; and to yeelde new obedience.*

Why the reconciliation betweene God and vs is called a couenaunt.

Furthermore the name *of Couenaunt and Testament* shew the same thing, to wit, our reconcilement with God, or the mutuall agreement betweene God and men. *This reconcilement it called a Couenaunt*, because, as it hath been said, both God vnto vs, & we vnto god haue promised certain things to be performed of both parts, adding certaine signes and pledges of this our mutuall agreement. It is called *a Testament*, because this reconciliation was made, by the death of the Testator, Christ comming between, that so it might be firme and ratified. For while the Testator liueth, he retaineth a right to change, detract, or adde any thing. This reason is alleadged in the epistle to the Hebrews, cap. 9. 16. 17. *The Testament*, saith the Apostle, *is confirmed when men are dead. For it is yet of no force as long as hee that made it is aliue.* Christ hath purchased our reconcilement with God for vs with his bloud, and hath left it vnto vs, euen as Parents at their decease deliuer their goodes vnto their children. Obiection. *The Testament is ratified by the death of the Testator, which is good, who cannot die. Therefore this reconcilement is not*

Why also it is called a Testament.

It could not haue bin a Testament, except Christ the Testator had died.

not ratified, or at least wise it may not be called a Testament. Aunswere. The Minor is to bee denied. Because, *God is saide to haue redeemed the church with his bloud*; Therefore he died; but he died according to his humanitie. Or, which commeth to the same; *Christ is the Testator*, as hee is both God, & man: but died according to his humanity only. Wherefore this reconciliation or Couenaunt may be called a Testament. Replie. *But Christ is the interceſſor, and god the Testator: Therefore the reconciliation is not of force.* Aunswere. They differ in persons and offices. The person of Christ differeth from the person of the father and the holy Ghost in office, not in efficacie and power; and in respect of him it is an interceſſion, in respect of vs a reconciliation or receiuing into fauour.

The same is called an interceſſion in respect of Christ, who by interceſſion worketh it: and a reconciliation in respect of vs, who are reconciled.

2 *How a Couenaunt may be made betweene god and men.*

THat Couenaunt could not be made without a Mediatour. *For without Satisfaction, and the death of the Mediatour, there could not be wrought a reconcilement, or anie receiuing into fauour.* For wee were the enimies of God: neither was there an entrance open for vs to god, before he was pacified by the merit of our Mediatour. Againe, *Without the Mediatour regenerating vs, we should not haue beene able to stand to the conditions*, and so had the Couenaunt beene made of no force: as it hath beene shewed more at large before in the place of the Mediatour, in the second question.

3 *Whether there be but one Couenaunt.*

THere is but one Couenaunt in *substaunce, and matter: two in circumstances, or administration. There is but one in substaunce.* 1. *Because there is but one god, one Mediatour of those parties, god and men, one meane of reconcilement; one faith: one way of the saluation of all who are saued and haue been saued euen from the beginning of the world vnto the ende.* Hebr. 13. 8. *Iesus Christ yesterday, and to day, the same is also for euer.* Roman. 9. 5. *Who is ouer all.* Col. 1. 18. *And he is the head of the bodie of the church.* Ephes. 2. 21. *In whom all the building coupled together groweth vnto an holie temple in the Lord.* Acts. 4. 12. *Among*

There is but one couenaunt in substance, two in circumstances.

Among men there is giuen none other name vnder heauen whereby we must be saued. Mat. 11.27. *No man knoweth the father but the sonne, and he to whom the sonne will reueal him. No man commeth to the father but by me.* Iohn. 14.6. *I am the way, the truth, and the life.* Luc. 10.24. *Manie Kings and Prophets haue desired to see, that which ye see.* Iohn. 8.56. *Abraham reioiced to see my day, and he saw it, and was glad.* All therefore as wel vnder the law, as vnder the Gospel, who were to be saued, had respect to the onely mediatour Christ, by whom alone they were reconciled to God and saued: and therefore there is but one Couenaunt. 2. *Because the principall conditions whereby we are bound vnto God, and God to vs, and which are called the substaunce of the Couenaunt, are both before and after Christ all the same.* For in both, both in the olde and new Couenaunt or Testament God promiseth remission of sins to beleeuers and repentant sinners. In both, men are bound to beleeue and repent; that is, the grounde and foundation of doctrine in both is the same, to wit, the law and the promise of grace proposed in Christ.

Nowe *the Couenaunt is also of two sortes*, or there are two Couenants, *as concerning the circumstances, & those conditions which are lesse principal*, which are the formes of administration, seruing for the principal conditions, that the faithfull may attaine vnto them by the helpe of these. *A rule* here may be obserued: In all Couenaunts their conditions are euer to be considered: which if they be the same, then are the Couenaunts also the same: if diuers, then the Couenaunts also diuers: if partly the same, and partly diuers, then the Couenaunts also are in part the same, and in part diuers: as in this Couenaunt.

The diuersitie of Couenaunts is knowen by the diuersitie of their conditions.

1 *In what the old and new Couenaunt agree, and in what they differ.*

1. The same autor of both couenaunts.
2. The same parties in both reconciled.
3. The same mediatour of both.

THe new Couenaunt agreeth with the old, in respect of God, in these. 1. *The same is the Author of both Couenaunts.* 2. *The same parties are ioined in both Couenaunts, to wit God and man.* 3. *The same is the mediatour of both. Moses in deede is called also the Mediatour of the old Testament*, but as a type: For Christ was also in the old Testament the Mediatour

tour, but had adioined vnto him Moses as a type, but nowe he is Mediatour without that typicall Mediatour. For he is manifested in the flesh, & is no more couered with types.

4 *The promise of grace is in both the same*, to wit, remission of sinnes, the giuing of the holy Ghost or regeneration, & life or glorie euerlasting, to bee giuen freely by and for Christ the Mediatour to those onely who beleeue. For God promiseth grace and mercie to all who beleeue in the Mediatour. *Gen. 22. In thy seede shall all nations be blessed. Gen. 3. Hee shall breake the serpents head. Gen. 17. I will bee thy god, and the god of thy seede.* This is the same with the promise, which is made to the faithful of the new Couenaunt: *Hee that beleeueth in the Sonne hath euerlasting life.* Now here wee speake not in particular, of the circumstances of grace, but in generall, of grace it selfe which was promised. Both Couenaunts haue the same corporal promises also, but that only in generall.

4. The same promise of grace in both.

Now, in respect of men, the new agreeth with the old *in that in both men are bound to faith and new obedience. Gen. 17. Walke before me, and be thou vpright. I will be thy god, and the god of thy seede.* But the Lord cannot be our god, except by a true faith we applie the merite of Christ vnto vs, for which alone he will receiue vs into fauour; and except wee bring forth the fruites of true repentance. The new and old Couenaunt therefore agree as concerning the principal conditions of the Couenaunt, both in respect of god, and in respect of man.

How the old and new Couenaunt differ in respect of God.

But they differ, in respect of god, in these. 1. *In the promises of corporall benefites.* For these in the old Testament were special, certaine, and definite, as the promises of the Land of Canaan, of the Church, of the gouernement and Mosaical ceremonies to be obserued in that region and nation vntil the comming of the Messias: and lastly of the Messias to be borne out of that people. In the new Testament there are no speciall promises of certaine corporall benefites, but onely generall; as that god will alwaies in this life giue his Church some abiding and resting places, although it be dispersed and scattered throughout all Nations. 2. *They differ in a circumstaunce of the promise of grace.* For in the olde Couenaunt they were reconciled vnto god, and saued for

the Messias sake who shoulde come, or be exhibited: *we in* the newe Couenaunt are saued for him beeing come and exhibited. 3. *In the signes or symboles of the promises*. In the old were many and diuers signes and Sacramentes, as the Circumcision, the Passeouer, the Sacrifices: in the new few, and plaine, euen Baptisme, and the supper of the Lord. 4. *In the olde Couenaunt were types and figures of good thinges to come, and so all thinges were the more obscure and darke; in the newe is an accomplishment and exhibiting of those things, and so all thinges more cleare*. The doctrine and knowledge of the Gospell, especially nowe Christ beeing come and manifested, is more bright and plentifull, for that a declaration of thinges done vseth to bee more perspicuous than the fore-telling of thinges which shall bee done. 5. *In the olde the powring out and effusion of the gifts of the holie Ghost is more narrow and sparing, in the new more large & plentifull*. Hierem. 31. vers 31. *I will make a newe Couenaunt*. 2. Cor. 3. 6. *The olde was but for a time, during vntil the comming of the Messias. The newe is for euer:* According to that, *I will make an euerlasting Couenaunt with them*. *They differ in respect of men.*

How they differ in respect of men.

First, *For that in the olde testament the Church stood bound vp to the obedience of the whole Mosaicall lawe, Morall, Ceremoniall, and Ciuill. In the newe testament wee are bounde onelie to the spirituall or morall worship, and the vse of the Sacramentes*. The Ceremoniall and Ciuill lawes of Moses binde not vs. Secondly, *The olde was made to one certaine Nation*. The Prophets therefore were sent vnto the people of Israell, and to them they applyed their speeches. *The newe belongeth to all Nations*. For God will that all bee saued, of what Nation, language or condition so euer they bee. The Apostles therefore were sent to the whole world to gather the Church of Christ out of all Nations: or, which is the same, *in the old testament the Church was tied vnto a certaine Nation; In the newe it is Catholicke and vniuersall*, that is, spread through all Nations.

Why the old couenaut was taken for the law, and the New for the Gospel.

Here is to be obserued, that *the old Couenãt is take by a figure of speach called Synecdoche* (which we vse when wee take the whole for a part, or a part, for the whole) *for the law*, in respect of that part, which was especially handled there. For in the old testament the law was more vrged, & there were many

many partes thereof. Contrariwise the gospel was then more obscure. *The newe also is taken for the Gospell*, because in the newe testament a great part of Moses law is abrogated; and the manifestation and knowledge of the gospell is to vs more cleare and ample.

OF THE GOSPEL.



His 19. question of the Catechisme, which is, cõcerning the gospel, is like to the third. For as that, so this also sheweth, that our deliuerance by the Mediator is knowen & learned out of the gospel. Seeing then it hath beene alreadie spoken of *the Mediator*, we are necessarily also to speake of the doctrine in which the Mediator is declared, described, and offered vnto vs. That doctrine is *the gospell*. Afterwardes wee are also to speake of the meane, whereby we are made partakers of the Mediatour: that meane is *Faith*. First therefore the common place *concerning the Gospel* commeth to be handled, which is fitly annexed to the former doctrine concerning the Mediator & Couenant between god & men. 1. *Because Christ the Mediatour is the subiect or matter of the Gospel*, which teacheth, who, & what maner of Mediator this is. 2. *Because he is the Author and publisher of the same*: For it is part of the Mediators office to publish the gospel, as it is said Ioh. 1. 18. *No mãn hath seen god at any time: the only begottẽ son, which is in the bosome of the father, he hath shewed him*. 3. *Because the gospel is part of the couenant, & the new couenant is often taken for the gospel.*

The principall questions are,

1 *What the gospel is.* 2 *Whether it hath bin alwaies knowen.*
3 *How is differeth from the Law.*
4 *What are the proper effects of the gospel.*
5 *Whence the truth and certainty of the gospel maie appeare.*

1 WHAT THE GOSPEL IS.

THe greek word εὐαγγέλιον, for which we vse Gospel, signifieth 1. *A ioiful message or news*: 2. *The sacrifice which is offered to god for this ioiful news*. 3. *The reward which is giuen to him who bringeth these glad tidings*. Here it is take for the doctrin which intreateth of Christ: becaufe it declareth ioiful things, eue our deliuery frõ sin & death, or remissiõ, & life

euerlasting. There is a difference also to bee obserued betweene the word διαθήκη, and διαταγμα. This word διαθηκον signifieth the doctrine concerning Christ now manifested: and is a cleare declaration of things done, or of the promises nowe fulfilled, by the Messias being manifested. But διαθήκη is the promise and as it were a certaine shadowing out or a darke expressing of things to be fulfilled by the Messias, who was after to bee manifested, and so is it more obscure. The Gospell (for so we interprete διαθηκον) is of the new Testament, & the fulfilling of the promises of the old Testament. Neuertheles this difference of these words is not perpetuall, neither consisting in the thing it selfe. For both of them declare the same benefites of the Messias: but the difference is onely in the circumstance of time, & in the maner of his manifestation & exhibiting. *Ioh.8. Abraham saw my daie and was glad.* Ioh.14.5. *No man commeth to the father but by me.*

The definition of the Gospel.

Now the Gospell is the doctrine made manifest of God by his Sonne the mediatour presently after the fall of mankind into sinne and death, promising all beleeuing and repentant sinners remission of sinnes, and their receiuing into fauour, and life euerlasting, freely to be graunted through and for his sonne the Mediatour: By which doctrine the holie ghost doth forcibly kindle and worke in the hartes of the chosen, faith, repentaunce, and the beginning of euerlasting life. Out of the 18.19 & 20. questions of the Catechisme, such a definitio of the Gospel is framed: *The gospel is the doctrin cõcerning Christ, deliuering & teaching that he is made of god (vnto all those who are ingraffted into him by a true faith, and do imbrace his benefites) wisedome, righteousnes, sanctification, & redemption: which doctrine was reuealed of god, first in Paradise by his son, & afterwards propagated by the Prophets, shadowed by the sacrifices and ceremonies of the Law: and lastly fulfilled and accomplished by Christ.* Both which definitions, all the summes which are in scripture delitered of the Gospel doe confirme: as *Ioh.6.40. This is the will of him that sent me, that euerie man that seeth the sonne and beleeueth in him should haue euerlasting life: And I will raise him vp at the last day.* Act. 13.38. *Through his name was repentaunce and remission of sinnes to be preached to all nations.* Luc. 24 47. *He commandeth his disciples to preach faith & repentance.* Ioh.1.17. *The law was giuen by*

by Moses, but grace came by Christ. By these and the like testimonies of the scriptures it is manifest that *both the law and the gospel preacheth repentance: and that the instrument, whereby god doth worke in vs repentaunce or true conuersion, is properly the gospel.* But this order in proceeding must bee obserued. First *the law is to be proposed*, that thence wee may know our miserie. Then, that wee may not dispaire after our miserie is knowen vnto vs, the Gospel is to bee taught which both giueth vs a certaine hope of returning into Gods promised fauour by Christ our Mediatour, and sheweth vnto vs the maner how we are to repent. Thirdly, that after we attaine vnto our deliuerie, we bee not careles and wanton. Againe, *the law is to bee taught*, that it may bee the leuil, squire and rule of our life and actions.

What order is to be obserued in teaching the law and the Gospel.

2 *Whether the gospel hath beene alwaies known.*

THE *gospel*, that is, the doctrine concerning the promise of grace through Christ our Mediatour, is not newe, *but hath alwaies beene extant in the Church.* For presently after mans fall it was manifested in Paradise: but consummated and absolued by Christ; both in the fulfilling or ful performance, as also in a more cleare declaration of those things which had before time beene promised in the olde Testament. This is confirmed by the records of the Apostles: as of Peter, *Act.*10.43. *To him also giue all the Prophets witnes, that through his name all that beleeue in him shall receiue remission of sinnes.* 1. Pet.1.10. *Of the which saluation the Prophets haue inquired and searched*, Likewise of Paul, *Rom.*1.2. *Which (gospel) he had promised afore by his Prophets in the holie scriptures.* Of Christ himselfe also, saying, *Ioh.*5.46. *Had yee beleeued Moses, ye would haue beleeued me; for he wrote of me.* The same is manifest by all the promises and prophecies, which speake of the Messias. This is therefore diligently to bee marked, because God will haue vs know that there was, & is, from the beginning of the world vnto the end, one onely way of saluation. *Ioh.*1. *In him was life, and the life was the light of men.* Ioh.10.28. *I giue vnto them eternal life.* Ioh.8.56. *Abraham saw my day, and was glad.* Gen.12.3. *In thy seede shal all Nations bee blessed.* Iohn.10.7. *I am the doore.* Iohn.14.6. *I*

The Gospel published in Paradise.

am the way, the truth and the life. No man commeth to the father but by mee. Ephes. 1. 22. *God hath appointed him ouer all thinges to bee the head to the Church.* Hebrewes. 13. 8. *Christ is yesterdaie, and to daie.* Iohn. 5. 46. *Moses writ of me.* Now Moses writ of Christ. First, *Because he recounteth the promises concerning the Messias.* Gen. 12. 3. *In thy seede shall al nations be blessed.* Deutronom. 18. 11. *God shall raise you vp a Prophet.* Numb. 24. 17. *A starre shall rise out of Iacob.* Secondly, *he restraineth the promise concerning the Messias vnto certaine persons, of whom hee was to bee borne:* By which afterwardes the promise of the Messias was more and more renewed and reuealed. Thirdly, *The whole Leuitical Priesthood, and ceremoniall worship had a respect and were referred vnto Christ*, as the Sacrifices, the immolations, the altars, the temple. *Yea the kingdome also, and the kings were a type of the kingdome of Christ.* Wherefore Moses writ many things of Christ.

Why Moses is saide to write of Christ.

1 Obiection. *But Paul saith, that the Gospel was promised by the Prophets: and Peter saith, that the Prophets did foreshew the grace which should come vnto vs: wherefore the Gospell hath not beene alwaies.* Aunswere. The Antecedent of this reason is to bee distinguished. The Gospel was promised, and the grace and fauour to come was foreshewed: it is true. First, *as concerning the fulfilling of those thinges, which in the olde testament were promised to come.* Secondly, *In respect of the more manifest knowledge of the promise of grace.* Thirdly, *In respect of a more large powring out of the giftes of the holie Ghost.* Wherefore the whole reason wee accept of, as true, if *by the Gospell* they vnderstand the doctrine of Christ alreadie exhibited & raised from the dead, sitting at the right hand of his Father, and giuing aboundantly giftes vnto men. But wee denie it, as the worde Gospell is taken for the very promise it selfe of grace, remission of sinnes, regeneration, glorification, freely to be bestowed for the Mediatours desert, and merit. For this grace was also promised & truely proffered in the old testament to all beleeuers, for Christs sake, but who was hereafter to come & to be exhibited; as the same grace is yeelded vnto vs for the same Christ, but who is alreadie come and exhibited. *Iohn. 8. 56. Abraham saw my day, and was glad.* Act. 10. 43. *To him giue all the Prophetes witnesse.* Rom. 10. 4. *Christ is the end of the Law.*

Obiection. 2. Paul *Ephes. 3. 5.* saith, *That in other ages the gospell was not opened vnto the Sonnes of men.* Aunswere. This reason is a fallacy of diuision (as the Logicians call it) in dismembring or diuiding those thinges which are to bee ioined: or otherwise, it is a fallacie, in affirming that simply to bee saide so, which was so said but in some respect. For the Apostle in the same place presently addeth, *as it is nowe.* For now, that is, the Messias beeing manifested, the gospell is much more clearely discouered, and dermed and spread to many more, than it was in the old Testament. It was therefore knowen vnto them who liued of olde: though not, in so simple sort as vnto vs.

3 Obiection. *The Lawe was giuen by Moses, grace and truth came by Christ*, Iohn 1. 17. *Therefore the gospell was not from the beginning.* Aunswere. Grace and truth did appeare by Christ exhibited and manifested, to witte, in respect of the fulfilling, and full and plentifull performance of those thinges which were promised in the old Testament. But hereof it followeth not, that they in the old Testament were destitute of this grace. For vnto them also was the same grace effectually applied by Christ and for Christ, but beeing as yet to be manifested in the flesh, and therefore more sparingly. Whatsoeuer grace and true knowledge of God was euer in any men, they had it by Christ. *Iohn 1. 18. No man hath seene God at any time, the only begotten son, which is in the bosom of the father, he hath declared him.* Reply. *But hee saith, The Law by Moses: therefore not the gospel.* Answere. The consequence is of no force which is inferred from the manner of handling a thing to the thing it selfe. As, Moses doth comprise and deliuer the gospell in dark and sparing maner: Therefore he doth not at al meddle with it: This consequence is not of force. For the Law is said to be giuen by Moses: because this was chiefly belonging to his office, that he should publish the law: though withall hee taught the gospel, albeit more obscurely & sparingly. For the promises of grace are intermingled with the law: and al the rites of the old testament haue a significatiō & a testificatiō of the grace of the

gospell, which grace was bestowed on beleeuers for christ, who shal hereafter be manifested. But it was christs chiefe functiō to publish the Gospel, albeit he also taught the law. For he purged the moral Law from corruptions, by rightly interpreting it, and did write it by the working of his holy spirit in the harts of men, abrogating the Law ceremonial and iudicial.

3 *How the Gospel differeth from the Law.*

The law known by the light of nature.

The Gospel known by the light of grace onelie.

ALthough in the doctrine both of the Lawe and of the Gospell is entreated of the nature of God, and of his wil and workes: yet is there very great difference between both. They differ, 1. *In their revealings, or in the maner of their revealing.* The Law is known by nature, that is, knowledge of the Law was graffed and ingendered in the mindes of men in the very creation, and therefore knowen to al, although there were no other reuelīg of it. *Rom.* 2. 15. *They haue the effect of the Law written in their harts.* The gospel is not knowen by nature, but is peculiarly reuealed to the Church alone, by the Sonne our Mediatour. For no creature could haue seene or hoped for that mitigation of the Law, and the way howe to recouer out of punishment, except the sonne had reuelled it. *Matth.* 11. 27. *No man knoweth the father but the Sonne, and hee to whome the Sonne will reueale him.* Matth. 16. 17 *Flesh and blood hath not reuelled it vnto thee.* Iohn 1. 18. *The sonne which is in the bosome of the father, he hath declared him.* Secondly, *they differ in the verie kind of doctrine, or in the subiectes or matters which they deliuer. For the Law teacheth what we ought to bee*, to wit, perfectly conformed vnto God: but yet it dooth not make vs to be such. *But the gospell sheweth the meanes, whereby wee maie bee such*, euen by the imputation of anothers righteousnesse, and the inchoation or beginning of newe obedience, whereby we are conformed to God in Christ. *The Lawe saith, Restore that thou owest: doe this and liue: The Gospell saieth, beleeue CHRIST, thy debt is payed:* the grace of the holy Ghost is purchased, whereby hee that is regenerated may performe the Lawe.

The law teacheth what wee ought to bee, but not how we may bee, as wee ought.

The Gospel teacheth how wee may bee.

3. *They differ in the promises. The Lawe promiseth euerlasting life,*

life, but with a condition of perfect righteousnesse or obedience to bee performed of vs. Hee that dooth them shall liue in them. If thou wilt enter into life, keepe the commaundements &c. The gospel promiseth euerlasting life, with a condition also of perfect righteousnesse, but which is performed by another, though yet imputed vnto vs by faith. The Law promiseth life to those who yeelde obedience, or are righteous in themselues. The gospell promiseth vnto sinners remission of sinnes and life euerlasting freely to be giuen for the satisfaction of Christ, apprehended of them by a true faith, that they be penitent or begin new obedience. The gospel therefore requireth of vs only a true faith, whereby we may embrace Christs perfect righteousnesse freely imputed to beleeuers, yea Christ himselfe together with all his benefits bestowed of mere grace vpon vs. Neither for these respects are the Law and the gospell at ods one with the other. *For albeit the Lawe will, that thou keepe the commaundementes, if thou wilt enter into life:* yet dooth it not shutte thee from euerlasting life, if another fulfill the Lawe for thee. For by setting downe the one way of satisfieng for sinnes, it doth not exclude the other, to wit, of satisfieng by another, which way the gospel declareth vnto vs. Now we cannot make satisfaction by another, that is, by Christ, except by faith wee cloth our selues with his perfect righteousnesse. The gospell therefore commaundeth vs to haue faith, and with-all to repent from our hearte: for faith cannot stande without true repentance.

4 *They differ in effectes. The Lawe is the ministerie of death, and killeth.* Because by it selfe without the Gospell, it is only the letter, that is, the outwarde preaching, and bare knowledge of those thinges which we ought to doe. For it teacheth indeede our duety, and that righteousnesse, which God requireth at our handes: but it dooth not make vs able to performe that righteousnesse, neither dooth it shewe vs any hope to attaine thereunto by another; but rather accuseth and condemneth our vnrighteousnesse. Flesh hardely bearing this, is angrie and rageth against GOD himselfe, and is in despaire. *The gospell is the ministerie of life and of the spirit, that is, it hath the forcible*

The law, the ministery of death.

The Gospell, the ministery of life.

forcible operation of the holy Ghost adioined, and doth quicken. For this is the instrument of the holy Ghost, which hee properly vseth, to kindle faith in vs, whereby wee, who before were dead, are againe quickned and receiue strength to performe the Lawe. For thorough faith in Christ our Mediatour, the Lawe ceaseth to bee vnto vs the ministery of Death, and is become spirituall, that is, the instrument of the holie GHOST, whereby hee forcibly moueth our hearetes to serue God.

The Gospel is the preaching of repentance.

It was said, in the definition of the Gospell, and in this third difference betweene the Law and the Gospell, *that the Gospell requireth both faith and repentaunce or newe obedience, and so is the preaching both of remission of sinnes and of repentaunce.* Against this Flacius Sectaries keepe a sturre, and reason after this sort: *There is no precept or commaundement belonging to the Gospell. The preaching of repentaunce is a precept or commaundement. Therefore the preaching of repentaunce belongeth not to the Gospell, but to the Lawe.* Aunswere. We deny the Maior, if it bee generally meant. For this precept is proper vnto the Gospell, That it commandeth vs to beleeue it, to embrace the benefit of Christ, and now being iustified to begin that righteousnes which the Lawe requireth of vs. Wherefore the Gospell is the preaching of repentaunce: because it willeth sinners, yeelding them hope to obtaine pardon thorough and for CHRIST, to returne vnto GOD. It sheweth them the way howe to exercise true repentaunce, and beginneth it in their hearts by the force of the holy Ghost. These thinges are not doone by the Lawe, but by the Gospell onely. They reply. *Yea but the Lawe also willeth vs to beleeue, and commaundeth conuersion. Therefore it is not proper to the Gospell:* or *else the Gospell is not diuerse from the Lawe.* Aunswere. Both the Law and the Gospell commaundeth faith and conuersion to God; but diuerstly. *The Lawe doeth it onelie in general,* beeause it commaundeth vs to beleeue euery word of God, that is, all the promises, commaundements, and threatninges of God, deliuered either in the Lawe, or in the Gospell, *and thus with a denouncing of punishment, except wee doe it.* The Lawe saith, *Beleeue euerie woorde of God:* it willeth therefore, that we beleeue and obey this commaundement also, by which God in the Gospell commaundeth vs to returne vnto him, and to beleeue in Christ. *But the Gospell in speciall, and expressly willeth vs to embrace by faith the grace promised vs in Christ, and to returne vnto God:* that is, it saith not in generall, *Beleeue all the promises and denouncinges of God, &c.* For this it teacheth vnto the Law: but it saith plainely and expressly, *Beleeue this promise*, to wit, that thy sinnes are pardoned thee, and that thou art receaued of God into fauour, by and for Christ, and returne vnto GOD. Further, it exhorteth vs both inwardely and outwardely, by the woord and Sacramentes, *that wee walke woorthie of him,* that is, doe such woorkes, as are pleasing to GOD: but this it dooth onely in generall, and therefore sendeth vs backe vnto the Lawe, which in particular and distinctly declareth, what that righteousnes, or obedience, or workes are, which God requireth of vs.

The recalling of sinners vnto God is proper vnto the Gospel.

Both the lawe and the Gospel require faith.

4 *What are the proper effectes of the Gospell.*

THe proper effectes of the gospell are 1. *Faith.* Roman. 10. 17. *Faith commeth by hearing.* 2. Corint. 3. 8. *The gospell is the ministery of the spirite.* Rom. 1. 16. *The gospell is the power of God vnto saluation to euerie one that beleeueth.* 2. *Our whole conuersion vnto God, iustification, regeneration, and saluation,* which are the effects of Faith. For by Faith as by the instrument whole Christ together with all his benefits is receiued.

5 *Whence the truth and certainty of the gospel maie appeare.*

THe truth and certainty of the gospell, that is, of the promise of grace appeareth, 1. *By the testimony of the holy ghost.* 2. *By the prophecies which haue him vttered by the Prophets and other holy men.* 3. *By the fulfilling of those Prophecies, which was accomplished in the new Testament.* 4. *By the miracles, whereby the doctrine of the gospel was confirmed.* 5 *By the end or property of the doctrine of the gospel:* Because that alone sheweth the way how to escape death and sinne.

Question

Question, 20. & 21. of Faith.

The neceſſitie of the true doctrine of Faith.

THeſe two queſtions are neceſſarily annexed to the former concerning the Mediator Chriſt, & the goſpel. *For without this Doctrine of faith, neither the Mediator, neither the preaching of the goſpell are profitable to anie, but rather encreaſe and aggrauate their condemnation.* For albeit the ſatisfaction of our Mediatour Chriſt for our ſinnes be moſt perfect, and God doth teſtifie in his goſpell, that hee will accept it for righteouſneſſe, & for it receiue men into fauour: yet notwithſtanding all are not freed from miſerie, but they only who beleeue the goſpell, and alſo doe apply the merit of Chriſt vnto themſelues by a true faith. For of that condition is Chriſtes righteouſneſſe made ours, it wee receiue it: now that receiuing is the act and worke of faith alone, that is, faith only is the mean, whereby we are made partakers both of Chriſt himſelfe, and of all his benefites. Wherefore we are diligently to learne out of Gods word, what is the nature, and what the propertie of faith.

Grace is greater than ſinne in reſpect of the ſufficiencie of Chriſtes ſatisfaction, not in reſpect of the application thereof.

1 Obiection. *Grace exceedeth the ſinne of Adam. If therefore for the ſinne of Adam al men are caſt away: much more by the grace of Chriſt, all and not beleeuers onlie are ſaued.* Aunſwere to the Antecedent: Grace exceedeth and is aboue ſinne, in reſpect of the ſufficiencie of the ſatisfaction; not in reſpect of the application thereof. Wherefore, that al are not ſaued through the ſatisfaction or obedience of Chriſt, the fault thereof ſticketh in men themſelues, and is to bee aſcribed vnto the vnbeleeuers, who embrace not the grace of Chriſt offered, but like vngratefull men reiect it. *But in the beleeuers onlie doth god obtaine his end and purpoſe,* when as they bee thankefull vnto God, receiue the benefites of god by a true faith, and celebrate and magnifie them in their whole life.

2 Obiection. *Whomſoeuer Chriſt hath fully ſatisfied for, they are to be receiued of god into fauor: For ſo doth the Iuſtice of god require. But Chriſt hath fullie ſatisfied for all the ſinnes of all men. Therefore al men are to be receiued of god into fauor: or, if this be not doone, god ſhall be vniuſt, or ſomwhat is derogated from chriſts merit.* Aunſwere. The Maior propoſition beeing vnderſtoode ſimply and without any limitation, is falſe. All are receiued into fauor, for whom Chriſt hath ſatisfied, to wit,

wit, if they apply the ſatisfaction of Chriſt vnto themſelues by beleeuing and reſoluing, that they are for that his ſatisfaction accepted of god, *Ioh. 3. 16. So god loued the world, that he gaue his Sonne, that whoſoeuer beleeueth in him, might haue euerlaſting life.* And hereof it appeareth, *whereſore all are not ſaued,* euen becauſe all doe not apply by faith Chriſtes ſatisfaction vnto them; and god will haue examples to remaine not only of his mercy in his choſen, but of his Iuſtice alſo in the reprobate. This would not be, if al, without making of difference, were ſaued.

The force of Chriſtes ſatisfaction is ſeene not in the multitude of them who are ſaued, but in the greatnes of the benefit.

Obiection. *Adam by one ſin made al ſubiect to condemnation, but Chriſt doth iuſtifie only ſome. The force therefore is greater of ſin to condemne, than of the ſatisfaction of Chriſt to ſaue.* Aunſ. We deny the conſequence of this argument: becauſe the efficacie and excellency of the ſatisfaction of Chriſt, is not to bee eſteemed, by the multitude of them who are thereby ſaued, but by the greatneſſe of the benefit it ſelfe. *For it is a greater work to deliuer and ſaue euen one from euerlaſting death, than to make all men by one ſin guiltie of euerlaſting death.* For be it that Chriſt ſhould ſaue euen but one man. 1. *It was neceſſarie that hee ſhoulde paie in a finit time, a puniſhment in greatneſſe and valewe infinit, not only for that one ſinne of Adam, but for other infinite ſinnes which followed it,* of which euery one alſo deſerue infinit puniſhment. 2. It was required alſo, *that he ſhould purge and take away not onlie that originall & birth-ſinne, but alſo infinite others.* 3. *and ſhould reſtore in vs a perfect conformitie with god.* Wherefore the grace of Chriſt in ſauing euen one man doth in infinit manner exceed the ſinne of Adam. Againe, that al are not ſaued by Chriſt, the cauſe lieth not in the force and excellency of his ſatisfaction, or in the merit of Chriſt: for this in it ſelfe is a ſufficient and ful worthie ranſome, for the expiating of al the ſinnes of al men: but the fault rather is in men, who do not as much as applie vnto themſelues by a true faith Chriſts merit, as they doe apply vnto themſelues the ſinne of Adam, both by beeing borne in it, and conſenting vnto it, and in ſoſtering it. For the grace of God is not narrower, or of a ſtraiter compaſſe than ſinne, in reſpect of the ſufficiencie of Chriſtes ſatisfaction, but in reſpect of the ſufficiency of the application thereof, which is required of

men,

men. For God will not so shewe his mercie, as that he will not also exercise his iustice.

Now the reason, *why God doth impute for perfect righteousnesse the merit of Christ to beleeuers onely, and restoreth saluation vnto them*, is, for that in them alone he obtaineth the end both of his creation, & also of his deliuerie & iustification, euen his praise and glorie. For they only agnise this benefit of GOD, and yeeld thanks vnto him for it: the rest despise it.

OF FAITH.

HAVING declared the Doctrine *concerning the Mediatour*, which is the gospell, it remaineth that we speake of the meane, whereby wee are made partakers of the Mediatour, that is, *of faith*, without which also the preaching of the Gospell profiteth and auaileth nothing.

The principal questions concerning Faith, are seuen.

1 *What faith is in generall.*
2 *How many kindes of faith there are.*
3 *How those kindes differ.*
4 *How faith and hope differ, and agree.*
5 *What are the causes of faith.*
6 *What the effects.*
7 *To whom it is giuen.*

1 WHAT FAITH IS.

FAith in generall, *is a knowledge of certaine propositions, & a firme assent*, caused by the authoritie of a true witnesse, who is not thought to deceiue, whether it be God, or Angell, or Man, or Experience: or, *it is to assent firmelie to a thing knowen, for the asseueration sake, & word of true witnesses.* This faith reacheth to thinges both diuine and humane. Wherefore wee must giue a more restrained faith, which may

may agree to diuine thinges: which notwithstanding must bee also generall. *Theologicall faith therefore is a certaine knowledge, firmely yeelding assent to all thinges, which are deliuered in the sacred Scriptures, of God, his will and woorkes, and of sinne: euen because God himselfe doeth affirme it: or, it is, to yeeld assent to euerie word of God, deliuered to the Church, either in the Lawe, or in the Gospell, for that it is the asseueration or auouching of God himself.* Oftentimes it is taken for the very doctrine of the Church, or those thinges whereby wee are out of Gods woorde enfourmed and instructed vnto faith or assent and beleefe.

The definition of Theologicall faith in generall.

Furthermore, albeit there be also other certain notices whereunto we firmely giue assent, as vnderstanding or apprehension of principles, Science, Sapience, Art, Prudence (for the assent comming vnto the notice doth confirme and perfect it, so that what knowledge of a thing is had without assent, it is imperfect and vnprofitable) yet none of these are that faith, especially the Theologicall, such as a little before it is described. *For to those notices or apprehensions we doe assent*, either because they are naturally engraffed in our mindes, or, for that they bring demonstrance or some other true and certaine proofes. *But the Theologicall assent or faith* is not, neither ariseth it out of the instinct of nature, neither out of sense, or experience, neither out of demonstrations, or reasons borrowed from Philosophie, but commeth and dependeth of a peculiar and supernaturall reuelation or diuine Testimonie. That therefore which is added in the former description, *for the asseueration of God himselfe*, distinguisheth Theological faith from al other knowledges, euen the most certaine. And this generall definition of Theologicall faith is necessarie, that wee may not thinke that out of Philosophie or such principles as are naturally knowen to all, are to bee drawen reasons or argumentes sound and sufficient, to confirme the articles of our faith, but may know, that the woord of God, and those good and necessarie consequences and arguments which are framed out of it, are a supernaturall light, and more certaine then all, though most exact, and exquisite, demonstrances either natural or Mathematicall of Philosophers.

How faith differeth from all other kindes of knowledge.

2 *What are the kinds of faith.*

1 *Historical.* 3 *Working miracles.*

2 *Temporary.* 4 *Iustifieng.*

What historical faith is.

THe difference of these kindes one from the other appeareth out of their definitions. *Historicall faith, is to know and think al those thinges to bee true, which are manifested from above, either by voice, or by visions, or by any other manner of reuelation, and are taught in the bookes of the Prophetes and Apostles, and thus to be perswaded of them for the assueration and testimonie of god himselfe.* It is called *historicall*, because it is a bare knowledge, of such thinges, as God saith hee dooth, or hath done, or hereafter wil doe. Of this faith these Testimonies of holy Scripture make mention. *Iames 2.19. The Diuels beleeue, and tremble.* For the Diuel knoweth exactly, both what things are written in the woorde, and also what are not written. Because he is a spirit, witty, quick, and learned: hee is present and seeth whatsoeuer things are doone in the church, & also through long experience hath knowe & doth know the doctrin of the church to be true, &c. *1.Cor. 13.2. If I haue al faith, so that I moue mountaines &c.* Which saying may be constred of al the sorts of faith, Iustifing faith only excepted. *Act.13. Simon Magus is said to haue beleeued*, to wit, that the doctrine was true, which the Apostles did propound. Wherefore *historicall faith, may be without iustifieng faith, although iustifieng faith is not without it:* for the historical is a part of the iustifieng: & therefore this is good and profitable, and necessarie in it selfe, but is made in Diuels and men sinne by an accident, for that they apply not those thinges to themselues, which they knowe out of the word of God.

Historical faith good in it selfe, but made ill by them, who can not applie it vnto themselues.

What temporarie faith is.

Temporarie faith, is to assent vnto the heauenly doctrine which is deliuered by the Prophets and Apostles, to professe it, and to reioice in the knowledge thereof, and to glory therein for a time, yet not for any feeling of gods grace towardes them, but for other causes whatsoeuer, and therefore without any true conuersion, and finall perseuerance in the profession of that doctrine. This faith is not sound and perpetual, but only dureth for a season, because it ariseth and dependeth of temporary causes, which may bee changed and taken away; as the desire and pleasure of know-

Temporarie faith is lead in a string with the commodities of this world, and with them doth liue and die.

knowledge, glory, honours, and other worldly commodities, whether publick or priuate, true, or apparant & in shew. These commodities being gone once, and perfecution or some other temptation arising, it must needs be also that this faith must fail. This definition is drawn from the words of Christ: *Matth.13.20. Hee that receiueth seede in the stony ground, is he which heareth the word, and incontinently with ioie receiueth it*, that is, embraceth and professeth it, and reioiceth in it: *yet hath he no roote in himselfe*, that is, hee wanteth applying of the merit of Christ & confidence therein, and the regeneration of the holy ghost. Wherefore it is only a resemblance and shew of godlines, not true godlines and faith. It differeth from historical faith, 1. *For that this temporarie doth so epus historicall.* Further, *it addeth something vnto knowledge, as profession of doctrine and a certaine godlinesse, gladnesse and glorying or reioicing, because of the knowledge of the truth, but at length it faileth. Historical faith is onely a knowledge.* This difference is thereby confirmed, in that the Diuels haue historicall faith: for they beleeue & tremble: but they haue not this Temporarie faith. First, *because that knowledge and faith, which they haue, neuer faileth or is extinguished, but remaineth in them perpetually.* Againe, *neither ioy they in their knowledge, neither doe they professe it: but though they know it to be true, yet do they horribly persecute it, and would haue it wholy rooted out.* Now if any man had rather comprehend this temporary faith vnder historicall, I am not against it. But then must degrees be made of historicall faith, to wit, that in some it is ioined with a certaine leioicing and profession, as in those who reuoult from the doctrine of the Church and godlinesse: in others not so, as in the Diuels and damned persons: and so the matter commeth all to one. Obiection. *But the Diuel hath often professed Christ: therefore he doth not oppugne his doctrine.* Answere. He did this, not for any desire of promoting and aduancing Christs doctrine, but for the hatred he bore vnto it, that by his testimony he might cause it to be suspected, and might mingle therewith his owne errors and lies. Therefore *doth Christ commaund him silence.* Matth.12.25. As also doth Paul: *Act.16.18.* Wherefore it is but an accident vnto historicall faith, for the Diuell to professe

The Diuel Professed Christ, that for his testimonies sake he might the lesse bee beleeued.

those things which he knoweth to be true, although hee greatly detesteth them: as also men for some cõmodity, or vpon some other cause sometimes professe those things which they hate, and the memory whereof they would haue abolished both out of their owne mindes, and out of the minds of al men

What the faith of working miracles is.

The faith of Miracles is an especial gift of working miracles, that is, it is a certaine persuasion, springing from an especiall reuelation and promise of god, whereby a man firmelie resolueth, that some extraordinary or miraculous woorke, and contrarie to nature, shall come to passe by gods power, which hee hath foreselde or woulde haue to bee doone in the name of God and Iesus Christ. This kinde of faith is prooued out of the Apostle. *1.Corinth.13.2. If I had all faith, so that I could remoue mountaines &c.* For although this speech bee vnderstoode of all the kindes of faith, excepting iustifieng faith, yet is it especially referred to the faith of Miracles: as Christ also saith, *Mat.17.20. If ye haue faith as much as a grain of mustard seede, ye shal saie vnto this mountaine,* Remoue &c. *That this faith is diuerse from the other kindes*, neither to bee drawen simply out of the word of god, but by an especial reuelation of god comming thereto, without which miracles cannot be wrought, we prooue by these reasons. 1. *By that saying of Christ, If ye haue faith as much as a grain of mustard seede:* But manie holie men, who both knewe the historie of Gods woorde, and reioyced therein, and applyed it vnto themselues, had faith: yet did they not remooue mountaines. Therefore this is a diuers kind of faith, from that which they had. 2 *Many endeuored to cast out Diuels without anie reuelation from aboue, as the Sonnes of Sceua.* Act.19.14. With whom it fell out ill; the spirite of the possessed man inuading, disarming and wounding them. 3 *Simon Magus* Act.8.13. *is saide to haue believed, and yet could hee not woorke miracles:* and therefore he would haue bought and gotten this power with mony. 4 *The Diuell knoweth the storie of the Scriptures, neither yet doeth hee woorke miracles:* because none besides the Creatour is able to chaunge the nature of things. 5 *Iudas did woorke miracles, and yet*, Ioh.6.70. *hee is saide of the Lorde to bee a Diuell*, that is, not to haue a iustifieng faith. He had therefore some other faith, to wit,

Faith of miracles, cõmeth by speciall reuelation.

witte, the faith of Miracles, Historicall, and perhaps also Temporarie faith. So, *Matthewe.7.22. Manie shall saie vnto Christ: Haue wee not by thy name cast out Diuels? But CHRIST will answere them, I neuer knewe you.* Wherefore this gift of woorcking miracles is giuen to hypocrits also. For albeit they haue alwaies Historicall faith ioined therewith: yet haue they not alwaies Iustifieng faith. *The other kindes of faith extend to all thinges that are written in the woorde:* but this of Miracles, is appropriated and restrained to some certaine workes or effects to come.

What Iustifieng faith is.

Iustifieng or saiuing faith, as it is described out of the word of God in the 21. question of the Catechisme, is, *not onelie Heedfastlie to assent to euerie woorde of GOD, and in this also to the promise of grace for Christes merit, but also a confidence, and full perswasion, applieng to euerie one that promise*; that is, whereby euerie man in his minde is fully and certainely perswaded, that not onely others, but himselfe also hath God fauorable vnto him, according to the promise of grace, and therefore reioiceth in God, and ouercommeth all pensuenesse and feare. *This differeth from the other kindes of faith*, in that this onely is the certaine confidence, whereby wee apply Christes merit vnto our selues. And we apply it vnto our selues, when euerie one of vs doe certainely resolue, that the righteousnesse or merite of Christ is also giuen and imputed to vs, that wee may be esteemed for iust and righteous of God, and also may be regenerated, & glorified. *Confidence or trust, is a motion of the hart or wil following and pursuing some good thing, ioyning and resting therein. It is a motion of the heart*, because it is a following and pursuing of a good thing, & a desire of retaining that good, which a man already doth enioy. *It is reioicing*, because it is glad of the present grace of God towardes euerie of vs, of full deliuerance from the gilt of sin, & from sinne it selfe in part; & because by that which euery one enioyeth in present, hee conceiueth euerlasting hope of blessings to come, as of euerlasting life, & of ful deliuery from al euill both of crime and paine, and therefore is free from the feare of future euill. *To him that hath shall bee giuen. The holie spirite giuen vnto vs, is the earnest and pledge*

The differences of Iustifieng faith from the rest.

of our full redemption. 2. Corinth. 1. 22. and 5. 5. Ephes. 1. 13.

Againe, *Iustifieng faith differeth from the rest, in this also, that this iustifieng faith is concerning all spirituall giftes, and whatsoeuer belong to our salvation,* and is properly and simply or absolutely called faith in the Scripture: and is proper also and peculiar to the elect and chosen. *The faith of miracles is of a certaine gift,* whereby we are not bettered, which we may want without any hinderaunce to our saluation: neither is it giuen to al the faithful, nor at al times. *Historicall faith is a part of the Iustifieng,* and betalketh to al both the godly, and hypocrits, but is not sufficient alone to saluation, because it appleth not to it selfe those benefits which are knowen vnto it out of the word. *Temporary faith hypocrites haue.* Iustifieng faith therefore comprehendeth historicall, but this is not sufficient to make a iustifieng faith, as neither are the other two. For, *If the inheritance be of faith,* that faith then shal be one of these foure: *But it is not of historicall faith:* otherwise the Diuels also shoulde bee heirs. *Neither of temporary,* for that is reiected by Christ: *Nor of the faith of miracles;* also, Iudas also should be heire. The inheritaunce therefore is of iustifieng faith, which is properly called *faith. The more general or material cause of faith, is a knowledge and assent.* For, if we speak properly, we are not laid to assent vnto a doctrine which we know not. *The difference or formall cause is, to apply the promise of grace once knowen, and as it were to claim it for him that knoweth it.* For this causeth faith to be, and to be called iustifieng. *The subiect or part of man wherein it remaineth, is the heart or will. The peculiar affection, or property of it, is to rest & ioy in God,* whereby it is distinguished from all the other sorts of faith. *The holy Ghost it is the principall efficient cause thereof. Instrumentall causes, are the word and Sacramentes.* Further more, *what iustifieng faith is, no man vnderstandeth, but he who hath it, for he that*

No man knoweth what iustifieng faith is, but hee that hath it.

beleeueth knoweth that he doth beleeue. As he who neuer hath tasted honny, doeth not verily knowe that it is sweete, though you tel him much of the sweeteneſſe of honny. But whosoeuer truely beleeueth, that is, hath a sauing faith, hee both hath experience in himselfe of these things, and also is able to declare them to others.

First,

First, hee being conuicted there of in his conscience, knoweth that whatsoeuer thinges are spoken in the Scriptures, are true and diuine. For faith is builded vpon a certaine, or assured and diuine Testimony: otherwise were it not a *full perswasion.* 2. *Hee findeth himselfe bound to beleeue them.* For if I confeſſe them to bee true, therefore is it meete and iust that I should assent vnto them. 3. *Hee is certaine that through Christes satisfaction hee is receiued of God into fauour, and is endewed with the holy Ghost, and is by him regenerated and directed.* 4. *Hee appleth vnto himselfe all these thinges,* and doth thus gather and conclude of the former: *I know that those thinges which are promised, belong vnto mee:* that is, with a certaine confidence hee thus concludeth, By the present loue of God towardes me, and the beginninges or first frutes of the holy Ghost, I certainly resolue and am perswaded, that God will neuer chaunge this his good will towards mee, and therefore I hope also for a consummation and accomplishment of these blessinges, that is, for plenary and full redemption. 5. *He reioiceth in the present blessinges which he hath, but most of all in the certaine and perfect saluation to come:* and this is *that peace of conscience, which passeth all mans vnderstanding.* 6. *Hee hath a will to obey the doctrine of the Propheets and Apostles without any exception in doing or suffering whatsoeuer is therein commanded.* If I will beleeue God, I must obey his will, and thinke that this his will is not reuealed vnto vs from men, but from him. Where fore a man endued with iustifieng faith doth that duty, which is impoſed vpon him, striue the world and the Diuell neuer so much against him: and vndergoeth, beareth and suffereth whatsoeuer aduersities for the glory of God cheerefully and boldly, hauing God his most benigne and good father. 7. *Hee is certaine, that his faith, though it bee in this life imperfect and languishing, and often very much eclypsed, yet being builded vpon the promise of god, which is vnchangeable, doeth neuer altogether fail or die,* but the purpose which it hath of beleeuing and obeying God, continueth, istrueth with doubtes and temptations, and at length vanquisheth, and in the celestiall life which is to come, shall bee chaunged into a full and most certaine knowledge of God

and his will, where wee shall see God face to face. 1.*Cor.* 13.12.

4 *How faith and hope differ and agree.*

ALbeit faith & hope agree, *in that they both respect the same benefits, and therefore.* Heb.11.1. *faith is saide to be of things which are hoped for; as also in that they are mutuallie ioyned in an inseparable bond.* For he that is certaine of the present wil of God towards him, is also certaine of his will to come, because god doth not change: Yet notwithstanding, they must not be confounded, but distinguished. For *faith taketh hold of the present good*, as remission of sins, or reconciliation, & regeneration, or the beginning of obedience & life euerlasting in vs. *Hope eyeth the good to come*, as the continuance of our reconciliation, and the perfecting or accomplishment of euerlasting life or our conformitie with God, that is, full deliuerie from all euill. For these are the effectes to come of that present and perpetuall wil of God towards vs, which wee apprehend by faith. *Rom.*8. 24. *Wee are saued by hope: but hope that is seen is not hope: But if we hope for that we see not, we doo with patience abide for it.*

Faith apprehendeth things present: hope respecteth thinges to come.

1 Obiection. *Life euerlasting is nothing to come. We beleeue life euerlasting: Wee beleeue therefore that which is to come, that is, faith is also of things to come, and so faith is hope it selfe.*

Answ. The Maior must bee distinguished. *Life euerlasting is to come*; true, as concerning the consummation or accomplishment therof. But *it is present vnto vs*, as concerning the wil and vnchaungeable purpose of God, who hath decreed from euerlasting that which he hath begun in vs, and will also in due time accomplish it. Againe it is present vnto vs as concerning the beginning therof. For euerlasting life is begun here in the elect by the holy ghost. *Wherefore faith apprehendeth it*, as it is present, *both in respect of the purpose of God, & in respect of the beginning thereof in vs.* For he that beleeueth feeleth and knoweth that he is quickened: and resolueth, this to bee the will of God, that that quickening and reuiuing which is here begunne, shall bee absolued in another life. Iohn. 5.24. *He that beleeueth in the sonne, hath passed from death to life.* Iohn. 17.3. *This is life eternall, that they know thee to be the only verie God, and whome thou hast sent,*

sent, Iesus Christ. Gal.4.6. *God hath sent forth the spirit of his sonne into your harts, which crieth Abba, father.* Rom.8. 14. *We are saued by hope.* 1.Ioh.3.2. *Now are we the sonnes of God, but it doth not yet appeare what we shalbe.* By faith thē we are certein that those blessings also, which as yet we haue not, are notwithstanding ours, for Gods promise, & for the vnchangeable will in God to giue them vs: but in certain hope wee looke for them, as concerning their accomplishment. The summe is, *There is one and the same act, and operation of faith and of hope, but they differ in consideration. It is called faith as it doth apprehend things to come, as if they were present in regard of the vnchangeablenes of Gods will. It is called hope, as it doth certainlie look for the bestowing of those things.* Therfore, *Heb.*11 1. it is shewed, *that faith is the ground & substance of things which are hoped for*, that is, it is that, which maketh things which are hoped for to be extant and present, in that manner as hath bin shewed. *Shorter thus, Faith apprehendeth the promises concerning things to come, as they are to come: Hope, the things themselues which are promised.*

Faith apprehendeth the promises of thinges to come; hope resteth on the thinges promised.

2 Obiection *Faith is the euidence of thinges which are not seene: therefore not of thinges present.* Answere. It is the euidence of thinges which are not seene, *to wit, by the outward senses*: but they are seene by the eies of the mind, euen as if they did lie open to the eies of the bodie. Againe they are not seene, *in respect of their accomplishment or consummation.*

5 *What are the causes of Faith.*

THE *first and principall efficient cause of faith, is the holie ghost*, illightening the minde, that it may vnderstand the word, and mouuing the will, that it may assent vnto the woord once vnderstoode. *Yee are freelie saued by faith, and that not of your selues: it is the gift of God.* Ephes. 2. 8. Obiection. *The Diuel hath faith: It is wrought therefore in him by the holie ghost.* Answere. What faith is in the Diuel, is wrought by the spirit of God, but that by a generall woorking onely, whereby hee worketh in all, euen in Diuels and hypocrites, what-soeuer knowledge or vnderstanding is in them. 1. *Cor.*12. *&c.* not by a speciall and proper action or working, wherby to regenerat or sanctifie

them, that they might truely acknowledge him to bee the author of this gift, and magnifie him therefore; after which maner hee worketh faith in the elect alone. The Diuels therefore and hypocrits haue faith from the spirit of God: but the elect from the spirit of God sanctifieng them.

The instrumentall cause of faith in generall is the whole worde of God, the Lawe and the Gospell, written, spoken, readde, heard, meditated: likewise many works & miracles of God in the world. *But the chiefe and proper instrument of iustifieng faith is the preaching of the Gospell, & the vse of the sacraments.* For these doth the holy ghost vse as instruments (yet not necessarie but arbitrarie & at his own good pleasure) both to stir vp faith in vs, and to nourish, strengthen & increase the same. *Rom.10.17. Faith commeth by hearing.* Rom.1.16. *The gospell is the power of God vnto saluation to euerie one that beleeueth.* 1.Cor.4.15. *I haue begotte you through the gospel.* Mar.16.16. *He that shall beleeue and be Baptized, shall be saued.* Act.22.16. *Wash away thy sins.* 1.Cor.10.16. *The bread which we break, is the communion of the bodie of Christ.* Wherefore ordinarilie iustifieng faith is neuer engendred in those who are of yeares to receiue it, without the preaching of the gospell. *The cause of that faith which worketh miracles, is not simply the woorde of God*, but there must necessarily come thereto an especiall and immediate reuelation from God.

The chiefe instrumental causes of ingendering iustifieng faith are the preaching of the word, and the vse of the sacramentes.

The formall cause of iustifieng faith, is a certaine knowledge & confidence in Christ.

The formal causes of faith, a sure and ful confidence in Christ.

The obiect of it is, *Whole Christ, and his benefits promised in the word:* Likewise, *God fauorable to vs through Christ.*

The obiect, and his benefites promised.

The subiect, wherein it remaineth, *is the vnderstanding & will of man.*

The end or finall cause. 1 *The glorie of God*, to wit, the celebration of his trueth, iustice, bountie, mercie, which hee hath shewed in the sending of his Sonne, and in the giuing of faith in him. 2 *Our Saluation*, that we may receiue the blessings which are promised in the worde.

The final causes of faith, Gods glorie, our saluation.

6 *What are the effects of faith.*

The effects of iustifieng faith are, 1 *The iustifieng of vs before God.* 2 *Peace of conscience, or ioy resting on God.* Rom.5.1. *Beeing iustified by faith, we haue peace with god.* 3 *Our whole conuersion, which followeth faith, and beginneth at the same time with*

The effectes of faith, iustification, and regeneration.

with faith. For by faith are our hats purified. 4 *The fruits of conuersion & repentance*, euen good woorkes. *For whatsoeuer is not of faith is sinne.* Hither may be referred also the consequences of faith, that is, encreale of spirituall & corporal gifts. The first then and immediate effect of iustifieng-faith is Iustification: from this afterwardes flow al other benefites purchased by the blood of Christ, which all we beleeue to be giuen vs by faith. If therefore faith be the next cause of our Iustification, in respect of vs, it is also the cause of those thinges which necessarily followe Iustification. *Luk.8.48. Thy faith hath saued thee. In a worde:* The effects of faith are *Iustification and Regeneration*, which is begunne here, and is to bee perfected in the life to come. *Rom.3.28. & 10.10. Acts.13.39.*

7 *Vnto whom faith is giuen.*

Iustifieng faith is only proper to the elect, and that to all of them. For it is giuen to the elect alone, and to all the elect, euen to infants, as concerning some inclination *Ioh.6.44. No man cā come to me, except, the father, which hath sent me, drawe him.* Ioh.10.26. *Ye beleeue not: for ye are not of my sheepe.* Mat.13.11. *It is giuen to you to knowe the secrets of heauen: but vnto them it is not giuen.* Act.13.48. *And they beleeued as many as were ordained to euerlasting life.* Rom.8.30. *Whome hee predestinated, them also hee called; and whome hee called, them also hee iustified.* Ephes.2.8. *Faith is the gift of God.* Rom. 10.16. *Al haue not harkened to the gospell.* 2.Thes.3.2. *For all men haue not faith.*

Iustifieng faith giuen to all the Elect, and to them onely.

Temporarie faith, and the faith of miracles, is giuen to those who are members of the visible Church only, that is hypocrites. But now neuertheless the faith of miracles ceaseth which florished in the Primatiue Church: for that nowe the Doctrine is sufficiently confirmed. *Historicall faith* all they haue, who are by profession of the Church, whether they be of the godly, or reprobates: yea and they also, who are not members of the Church, but enimies, as Diuels & Tyrants. Historicall is a part of Iustifieng faith: because there can bee no assent or perswasion of a thing, which is not first knowen.

Historical faith which is good in it selfe, made ill

Obiection. *Historicall faith is a good woorke. The Diuels haue Historicall faith. Therefore they haue good woorkes.* Answere.

swere. Historical faith is a good worke, if it be ioyned with an application of those thinges, whereto it assenteth, that is, with confidence. Reply. *Historicall faith is a good worke, though it bee not ioined with confidence, because it is an effect of the spirite of God: Therefore the Diuels haue good woorkes.* Aunswere. Historical faith is a good woorke in it selfe, but is made ill by an accident, for that the reprobate doe not apply those thinges to themselues which they knowe and beleeue to bee true. Wherefore *the Diuels are saide to tremble:* for that they doe not think that God is towardes them also such, as is described in his woordes, good, mercifull, &c. *The summe is:* As the substaunce it selfe of the Diuels, and other things which they retaine still of their first creation: so also both the knowlege and faith which they haue concerning diuine matters, are in themselues very good, because they are the effects and gifts of god: but they are made euil by an accident, euen by reason of their abusing of them, for that they referre them, not to this end as to shewe themselues gratefull vnto God the author of these good things, and to magnifie him for them.

A beleeuing inclination in infante, though not an actual beleefe.

Obiection. Against this, that all the Elect are saide to haue faith, some thus reason: *Many infantes are of the Elect, and yet haue not faith: Therefore al the Elect haue not faith.* Answere. They haue not indeede actuall faith, but they haue a power or inclination to beleeue, which the holy Ghost, as is fittest for their capacity and condition, woorketh in them. Wherefore that remaineth stil, which before was confirmed: *That all the Elect haue faith.* And further, this I adde, that not only faith, but the confession also of faith is necessary for al the Elect which are growen to years and vnderstanding. 1. *Because of the commandements of God.* Exod. 20. *Thou shalt not take the name of the Lorde thy God in vaine.* Therfore thou shalt take it aright. *He that shal confes me &c.* Mat. 10. 32. 2. *Because of the glory of god. Let your light shine before the woorlde.* Mat. 5. 16. 3. *Because faith is not idle: for it is as a fruitful tree.* 4. *That we may bring others to Christ. And thou beeing conuerted, confirme thy brethren.* Luc. 22. 32.

How to know that wee haue faith.

Now we know that we haue faith. 1. *By the testimony of the holy ghost, and by a feeling of true faith in our selues, or by the thing it selfe,* that is, by a true and vnfained desire of receiuing

uing the benefits offered by Christ. For he that beleeueth, knoweth that hee dooth beleeue. 2. *By the strife and conflict within vs of the faith of doubtfulnes.* 3. *By the effects,* that is, by an earnest purpose of obeying God according to all his commandements.

The certaintie of faith.

Against *the certainty of faith,* whereof we spake in the definition of faith, some dispute on this wise. Obiect. 1. *They, who may fal before the end of their life into sin & damnation, cannot be certain of their saluation & euerlasting life: This is proued, because, to be certaine, and to be in possibility to fall, are contrary one to the other: It is false therefore, which is taught in the definitio of Iustifieng faith, to wit, that euerlasting life is giuen vs, and so our faith to be certaine and assured of it.* Anf. To be in possibility of falling, or failing, that is finally, is contrary to the certainty of our saluatiō. But they who are once inriched by god with true faith, doe not fail finally. Reply. 1. *All that are weak may faile finally. We are al weak, Therefore we maie fail finally.* Aunf. The Maior is to bee distinguished. All that are weak may faile finally; true, if they stoode by their owne strength. But we, who are beleeuers, stand, preserued and vpheldc by the grace and power of God. Therefore can wee not finally fail. For whom God hath once embraced with his fauour, them he wil not, nor suffereth to fal vtterly from his grace. Reply. 2. *But god hath no where promised that he wil keep and preserue vs in his grace.* Answere. Yes, he hath promised, and expressed it, *Ioh. 1. 28. I giue vnto them eternal life, and they shall neuer perish, neither shall any pluck them out of mine hand. My father which gaue them me is greater than all, and none is able to take them out of my fathers hand. 1 and my father are one.* Rom. 8. 38. *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come &c. shall bee able to separate vs from the loue of God, which is in Christ Iesus.* Reply. 3. *But it is saide,* 1. Corint. 10. 12. *Let him that thinketh hee standeth, take heede least hee fall. Therefore perseueraunce dependeth not of God promising, but of our selues, and therefore is doubtful, standing vpon a doubtfull ground.* Aunswere. This is a fallacy reasoning from that which is no cause, as if it were a cause. For by this verie exhortation hee goeth about to nourish, make perfect, and preserue the safetie of the faithfull.

True faith may faint for a time, but cannot fail finallie.

For

For God vseth such threatninges, thereby to retaine the godly in their dutie, that they may not waxe proude, and please themselues. But hereof it doth not followe that hee permitteth the perseuerance of the godly in faith & grace to their owne strength and arbitrement. Moreouer Paul in that place speaketh not to particular men, but to the bodie of the Church of Corinth, in which many were hypocrites. Wherefore they who truely beleeue, must certainly resolue, that God wil saue them. For if he will haue vs assured of his present fauour & grace towards vs, he will also haue vs assured of that which is to come: because God is vnchangeable. Reply. 4. *Salomon saith, Man knoweth not, whether he be worthy of loue or hatred. Therefore we cannot be assured of the election of God, neither resolue any thing of Gods present fauour, & so by consequent, neither of that which is to come* Answere. To the Antecedent. 1. *Man knoweth not; true, as concerning second causes or by euents of thinges, hee they good or euill.* For external and outward fortune, is no certaine token whereby to iudge of Gods fauour. 2. *Againe man knoweth it not, of himselfe*, but he knoweth it God reuealing it, and certifying vs aboundantly of his loue towards vs by his word and spirite. Replie. 5. *But no man hath knowen the mind of the Lord.* Rom. 11. 34. Aunswere. No man hath knowen it, that is, before God hath reuealed it, neither after hee hath reuelled it doth any man perfectly know it: for so much know we of god, as himselfe hath reuealed vnto vs: *Is it the spirit, which reuealeth and witnesseth vnto vs, that we are the sonnes of God.* 2. Cor. 1. 22. Rom. 8 16.

2 Obiection. *Ezech.* 18. 24. *The iust man is said to perish, if he turne himselfe out of the right way. Therefore beleeuers also may defect from godlines, and fall from euerlasting saluation* Answere. He in that place is called iust, not who is truely iust: but who seemeth vnto men iust. For the sonnes and heires only are indewed with true conuersion and godlines. *Rom.* 8. 14. *As many as are led by the spirite of God, they are the sonnes of God. And if sonnes, then also heires.* 1. Cor. 2. 12. *We haue receiued the spirite which is of God, that we might know the things which are giuen vnto vs of God.* verse 16. *We haue the minde of Christ.* Eph. 1. 13. 2. Cor. 1. 22 and 5. 5. *The spirite is called the earnest of our deliuerie which is to come.*

3 Obiect.

3 Obiection. *Paul 2. Cor 6. 1. exhorteth the Corinthians, that they receiue not the grece of God in vaine; so Christ likewise biddeth vs, watch and pray.* Aunswere. Thereby carnal securitie is forbidden and certainety of saluation, as also faith, tranquillity, watchfulnes, and praier is commaunded. For these are the necessary and proper effects of our election, & an infallible Argument of saluation. For all beleeuers are elected: and *Eph* 1. Paul teacheth, *that by faith wee are made partakers of Gods adoption.*

4 Obiection. *Saul failed and fell away finally. Saull was one of the godlie. Therefore the godly also fall away.* Aunswere. We denie the Minor, that Saul was one of the godly. Replie. *But he had the giftes of the holie ghost*, Aunswere. Hee had such giftes of the holie Ghost, as are common to the godly with the reprobate; he had not the gifts of regeneration, and therefore neither shall hee the holy Ghost sanctifying him, which is proper to the elect.

5 Obiection. *The doctrine of the certaintie of our saluation breedeth securitie.* Aunswere. It breedeth indeede a spiritual securitie, by it selfe, in the elect alone: and a carnal, by an accident, and that onely in the wicked and reprobate: but not at all in the godly.

Conclusions comprising the summe of the doctrine of Faith.

1 *Faith, if wee take the word amply and largelie, signifieth a certaine knowledge rising from the assenration of witnesses, who are thought not to deceiue.*

2 *In the doctrine of the Church, mention is made of fower sorts of faith. Historicall, Temporarie, working miracles, and Iustifieng.*

3 *Historicall faith is a knowledge, resulting, those thinges to be true which are deliuered in the bookes of the Prophets and Apostles.*

4 *Tẽporary faith is the knowledge of the doctrin of the church ioined with a ioy, for the knowledge of the truth, or for other either true, or apparent good thinges, without any applying of the promise of grace to the beleeuer, and therefore without either true conuersion or finall perseuerance.*

5 *Faith which worketh miracles, is a certaine knowledge by especiall reuelation of the will of God, of working some certain miracle according to the petition or foretelling of him, by whom it is*

10

to be wrought.

6 *Iustifieng faith is a knowledge, whereby a man doth firmly assent to euery word of God reuealed vnto him, and resteth, that the promise of gods grace through christ belongeth to him: & further it is a ful persuasion and confidence in this fauor of god towards him, ouercomming al feare and penfiuenes.*

7 *For the confidence of iustifieng faith is a motion of the will & heart, consisting of a ioy conceiued for the certainty of the present grace of God towardes vs, and of a hope of our futture deliuery from al euils.*

8 *There is no faith therefore, but which resteth on the wil of God reuealed in his word.*

9 *All faith is wrought in men by the holie Ghost, either by the voice of Gods heauenly doctrine, or by immediat reuelation.*

10 *Seeing God wil kindle, frame, and confirme ordinary faith in vs by the doctrine of the Church, al are bound to hear it and meditate thereon.*

11 *Temporarie faith befalleth to manie hypocrites which are in the Church. Historical, and the faith of miracles is common to the godly and vngodly. Iustifieng faith is giuen in this life to all those only who are chosen vnto euerlasting life.*

12 *Iustifieng faith doth not alwaies comprise Historicall, neither is alwaies ioined with the faith of miracles: As also the faith of miracles hath alwaies either historicall or temporarie faith ioyned therewith, but Iustifieng it hath not alwaies.*

13 *Faith also in the Saintes is imperfect in this life and languishing: but yet whosoeuer feeleth in his hart an earnest desire of beleeuing, and a strife against doubts arising in his mind, he maie and ought certainely to resolue that hee is endewed with true faith.*

14 *True faith being once kindled in our hearts, albeit often is languished and is darkned for a time, yet is it neuer wholy extinguished.*

15 *But after this life it shall attaine vnto a more certaine and ful knowledge of God & diuine matters, euen to a feeling and experience, with all the blessed, of Gods presence: which knowledge the Scripture calleth knowledge by the spirite, and face to face.*

16 *Faith which is onely historicall, breedeth, though by an accident*

accident, despair, and the grieuousnes of Gods iudgement.

17 *Temporary faith breedeth a certaine ioy, but not a quiet conscience, (because it ariseth not from the true cause:) as also it maketh shew of confession and some shew of good woorkes, but that only for a season.*

18 *Faith of miracles, doth obtain of God those miracles, where-of it is conceiued.*

19 *By faith only applying to euery one the promise of grace we obtaine and receiue righteousnes before God, and the participation or communion of Christ with al his benefits.*

20 *As before this faith cannot goe true conuersion, and the beginning of true obedience, according to all the commeandementes of God, so can they not but needes accompanie the same.*

OF THE CREEDE, OR, SYMBOLE OF THE APOSTLES.



After we haue intreated of FAITH, it directly followeth now that we speake of the sum of those things which are to bee beleeued, which we cal *the Symbole of the Apostles*, or the Apostolick Symbole. Why the creede is called a symbole.

The especial Questions here are,

1 *What a Symbole is.*

2 *What are the parts of the Apostolique Symbole.*

1 WHAT A SYMBOLE IS.

THis woorde *Symbole*, is deriued from a greeke woorde, which signifieth either a *common collation of diuerse men to the making of a banquet*, or, *a signe, token, and marcke, whereby a man is discerned frō others*: Such as is the militarie signe, whereby fellowes are descyphered from enimies. *The Symbole*, so termed in the Church, is a breefe and summarie forme of christian doctrine: or a briefe summe, or confession of the points of Christian religion, or Euangelical doctrine. Nowe it is called by the name of Symbole, *because it is as a token*, or *profession, whereby the Church with her members is discerned from all her enimies, and from al other sects*. Some say, *that this briefe summe of Euangelical doctrine was called a Symbole, for that this*

doctrine

doctrine was collated as it were, and imparted by the Apostles, and euery one of them did bestow some part thereof: but that cannot be proued. But if you wil deriue it thence, this reason also nothing absurde may be rendered thereof: for that *the Articles of faith are the squire and rule, whereunto the faith and doctrine of al Orthodox cr right beleeuing Christians ought to agree and be conferred.*

This Symbole is called Apostolique, 1. Because it conteineth the summe of the Apostolique doctrine, which the Catechumens were enforced to hold and professe. 2. Because the Apostles deliuered that summe of doctrine to their Scholers and Disciples: which the Church afterwardes held as receiued from them. This selfesame Symbole is called also Catholick, because there is but one faith of al Christians. Question. *Were there not new Symboles made, as Athanasius Symbole, the Symbole of Nice, of Ephesus, of Chalcedon.* Aunswere. These are not other from this Apostolique Symbole: but certaine words are added as an explication of this, by reason of hereticques, by whom because of the shortnes thereof, this was depraued. There is no change either of the matter or of the Doctrine, but onely of the forme of declaring it, as easily appeareth by comparing them together.

2 *What are the parts of the Apostolicke Symbole or Creed.*

THe principall parts thereof are three.

1 *Of the Father and our creation.*

2 *Of the Sonne and our redemption.*

3 *Of the holy ghost and our sanctification: that is, of the workes of our Creation, Redemption and Sanctification.*

How our Creation, Redemption, Sanctification, are each appropriated to some one person of the Trinitie, and yet all three persons haue their ioint working in them.

Obiection. *Vnto the father is ascribed the creation of heauen and earth: vnto the Sonne, the redemption of mankind: vnto the holy ghost sanctification. Therefore the Sonne, and the holy ghost did not create heauen and earth; neither did the Father and the holy ghost redeeme mankinde; neither do the Father & the Sonne sanctifie the faithfull.* Answere. It is a fallacie grounding vpon that which is affirmed, but in respect, as if it were simply affirmed. *For the creation is giuen to the Father, redemption to the Sonne, sanctification to the holy ghost,* not as they are simply an operation or woork, (for so should other persons be excluded from it) but in respect, for the order and manner of woorking, which is peculiar and proper to euerie of them

them in producing and bringing forth the same externall woorke. A more open declaration hereof may be this. The woorkes of our creation, redemption, & sanctification, are *the operations of the Godhead outwardly,* that is, externall operations, which God worketh on his creatures: *and they are undiuided,* that is, common to the three persons, which they by common wil and power woork in the creatures, by reason of that it one and the same essence and nature of the Godhead, which they haue. For the Scripture attributeth the Creation not onely to the father, but to the Sonne also, and the holy ghost. *Ioh. 1. 3. Al things were made by it,* Gen. 1. *The spirit of the Lord moued vpon the waters.* Mat. 1. 20. *That which is conceiued in her, is of the holy Ghost.* Likewise our redemption is attributed to the father, and the holy Ghost. *Iohn. 3. God sent his Sonne into the woorlde, that the world might be saued by him.* Tit. 3. *Hee saued vs by the renewing of the holie ghost, which he sheed on vs abundantly.* And sanctification both to the father, and to the sonne. *Gen. 4 6. God hath sent the spirit of his sonne into your harts, crying Abba, Father.* 1. Thess. 5. 23. *The very god of peace san Fiftie you throughout.* 1. Cor. 1. 30. *Christ is made sanctification vnto vs.* Eph. 5. 26. *Christ sanctifieth the Church.* Al the persons therefore create, redeem, sanctifie. Neuertheless yet in respect of that order of woorking which is betweene them, *Creation is ascribed vnto the father:* Because hee is the fountaine, as of the Diuinitie of the Sonne and the holie Ghost, so also of those diuine operations which hee woorketh and perfourmeth by the Sonne and the Holie Ghost. *Redemption is ascribed vnto the Sonne;* because hee is that person which executeth the fathers will concerning the redeeming of mankinde, and dooth immediatly perfourme the woorke of our redemption. For the Sonne onely was sent into flesh, and hath paied the ransome or price for our sinnes, not the father, nor the spirit. *To the holy ghost is ascribed sanctification:* because he doth immediatly sanctifie vs. *For the father createth,* but mediatly, by the Sonne and the holy Ghost: The Son from the father: and the holy Ghost from the father and the sonne. *The father and the holy ghost redeeme vs,* but mediatly, by the sonne: But the son immediatly from the father by the holy ghost. *The father and the son*

sanctifie us, but medially, by the holy ghost; but the holy Ghost immediatly, from the father and the sonne.

The workes of the trinitie external or internal: external common to al three; internal appropriated vnto the person.

Here is to be obserued, *that the workes of the persons are of two sortes: namely, Their woorkes inwarde, and their woorkes outward. The inward or internal workes of the persons, are those, which the persons haue and exercise one towardes another.* By these actions or properties are the diuine persons distinguished, and described. *For the father is the first person, which hath not his essence and being from any other*, neither begotten nor proceeding; but being of himself, he begot from euerlasting the sonne, & from him proceeded the holy Ghost. The sonne is the second person of the Godhead, begotten from euerlasting of the father. *This generating or begetting of the Son is the participating of the whole diuine essence*, whereby the son receiueth from the father the same essence wholely and entirely, which the father hath and reteineth. For the diuine essence being infinit and indiuisible, there cannot some part thereof bee seuered, and imparted to another, as it commeth to passe in creatures: but it must needs bee wholy imparted vnto him, vnto whomsoeuer it is imparted. *The holy ghost is the third person of the deity, proceeding, from euerlasting, from the father and the sonne. But begetting & proceeding differ.* For *to be begotten*, or *to be born*, is for another man or another person to bee produced out of the substance of him that begetteth, by waie of birth, as the sonne is borne of the father. *Proceeding* is a communication of the diuine essence, whereby the third person onely of the Godhead receiueth from the father and the sonne, as the spirite from him, whose spirit it is, the same whole essence, which the father and the son haue & retaine. As therefore he that begetteth is one person, & hee another that is begotten: In like maner the holy ghost also is another person from the father & the son, from whom he from euerlasting ineffably is produced, or hath his being, by proceeding or issuing: yet for al this there is but one and the same diuine essence of these three persons, albeit the father, as the foutaine of the deity, hath his beeing from no other, but from himself: the son begotten of the father: the holy ghost proceeding from the father and the Sonne.

2 *The outwarde or external woorkes of the persons are those,* which

which are done towards the creatures, and on them, & by them, through the wil and power or efficacie of the father, the son, & the holy ghost: but yet that order stil of the persons beeing kept, as that the father is the fountaine of the operations of the son, & the holy Ghost, & doth al things, not of any other, but of himselfe: The Sonne and the holy Ghost doe not work of themselues, but by themselues, that is, the Son worketh, the fathers wil going before: & the holy Ghost woorketh, the will going before both of the Father & the Son. Obiect. *Whose works are diuerse, their essence also is diuerse. The external works of the Father, the Sonne and the holy Ghost are diuerse: Therefore their essence also is diuerse.* Answere vnto the Maior we make by inuerting it thus: Nay rather because the persons are infinit, there must needes bee but one essence of all. Because *the inward operation* is the communication of the essence: and therefore the diuersity of externall woorks doth not import diuersitie of essence.

THE FIRST PART OF THE CREEDE, OF GOD THE FATHER, CREATOR.



I *BELEEVE in God the father Almighty, Creatour of heauen and earth.*

To beleeue *in God*, is, to beleeue 1. *That there is a God, and hee such a one, as hee hath manifested himselfe in his woord and woorkes.* 2. *That he is such a one to me, and that whatsoeuer he hath manifested of his nature, hee will apply and refer to my safety.*

Obiect. *In the Creed the father only is said to bee God. Therefore the son & the holy ghost are not god.* Ans. We deny the antecedent. Because the name of god in the creed is put essentially, & cõpriseth al 3. persons, that is, it is put for God the father, the Son, & the holy Ghost. These 3. therefore, *The Father, the Son, & the holy Ghost*, are one subiect by appositiõ of the word, *God*, as if it should bee saide: I beleeue in one God, who is the Father, the Sonne, and the holy Ghost. The rest, which commeth betweene each of these in the Creede, appertaine to the description of each person: and this is easily proued. First, *these words, I beleeue, and the particle, in*, are referred after the *same manner and sense* to al three *persons*. For it is as well said, *I beleeue in the Son*, and, *I beleeue in*

The word, God, in the creede, is ment essentially to al three persons, not personallie to one.

the holy ghost, as, *I beleue in the father.* But we may beleue but in one god. Wherefore as we beleeue in the father, in that he is God: so beleeue wee also in the Sonne and the holy ghost, because they are God. When then it is said, *I beleeue in the sonne*, &, *I beleeue in the holy ghost*, in both places is necessarily vnderstoode the woord, *God.* Furthermore, *if of these woordes of the first article, it followe, that the father onely is God, then of the same words by the like reason it should followe, that the Father onlie is omnipotent, and creatour of heauen and earth*: which the whole Scripture crieth to bee most false. But of especiall consideration is this name of *God*, but only once mentioned in the Creede, thereby to signifie, that the true God is but only one.

One thing to beleeue God, an othe: thing to beleue in God.

Wee are moreouer to obserue in this place, that it is one thing *to beleeue God*, another thing, *to beleeue in god.* For that sheweth a faith of knowledge, or historicall, this declareth true faith or confidence. *To beleeue god*, if wee speake properly, is to beleeue there is a GOD, and hee such a one, according to whatsoeuer is ascribed vnto him, as he hath manifested himselfe in his woorde. *To beleeue in god*, is, to be perswaded, that whatsoeuer God is, & is said to be, he is al that, and referreth it all to my safety, for his sonnes sake; that is to resolue that he is such a one towards me.

What is to beleeue in the father, and why God is called a father.

To beleeue in the Father, is, to beleeue, 1 *That hee is the Father of our Lorde Iesus Christ.* 2 *That he is also my father for Christs sake*, that is, that he beareth a fatherly good will towards me, as hauing adopted vs, by Christ & in Christ, to be his sonnes. God is called *a Father.* First, *In respect of christ his onlie begotten & natural Sonne.* Secondly, *In respect of all creatures, as he is Creator, & preseruer of them all.* Thirdly, *In respect of the elect*, whom beeing adopted in his beloued Sonne, he regenerateth. Wherefore GOD is our Father in respect both of our Creation, adoption, and regeneration.

When the name of the Father is opposed to the Sonne, it signifieth the first person of the God-head: but *when it is referred to the creatures*, it signifieth the whole diuine nature, which is the Father, the Sonne, and the holy ghost: Or, *the name of Father as it is opposite to the Sonne, is vnderstood personally*

personallie, as heere in the Creede: *but as it is compared with the creatures, it is taken essentially: as*, Our father which art in heauen.

What is to beleeue in God Almightie.

To beleeue in God almightie, is to beleeue in such a one, 1 *Who is able to doe whatsoeuer he will, yea also those thinges which he will not, if they be not contrarie to his nature*: as hee could haue kept Christ frō death, but he would not. 2 *Who doth all thinges euen with his becke and worde onlie, without anie difficultie.* 3 *Who alone hath power to woorke al thinges, and is author of that power which is in all his creatures.* 4 *Who is also vnto me Almightie and omnipotent, and doth can and will direct all thinges, to my safetie*, that is, who will vse his omnipotencie to the preseruing and sauing of mee, not only for that he hath nothing wanting vnto him for performance hereof to my behoofe, but also for that no creature is able to stop or hinder it. There is no good then so hard or full of difficultie, but he is able to giue me: no euil so great, but he can auert it from me. And this is properly *to beleeue in god almightie and omnipotent.* Nenertheleſſe those things which go before are neceſſarily linked with the latter. For except we beleeue God to bee such, that is omnipotent, wee shall not be able to beleeue that God is such to vs in christ: that is, wee shall not bee able to apply his almightynesse and omnipotency vnto vs: so also in the rest which our faith apprehendeth concerning God, these two are to be ioyned, to wit, that God is such, both in himselfe and towards vs.

Obiection. *God is not able to make that which is once doone, vndoone. Therefore he is not omnipotent.* Answere. To haue the power to ly, or to be changed and the like, is no part of omnipotencie, but of infirmity. Now a passiue power, is to suffer change, and defects, are in creatures, not in God. Further it is Gods omnipotency, to be able to do whatsoeuer he will. By inuerting it therefore I conclude thus: Because GOD is not able to will and doe that which is against his nature, and which would destroy it, he is omnipotent.

What is to beleeue in God the Maker or Creatour.

To beleeue in the creatour, is, 1 *To beleeue in him, who is creator of al thinges.* 2 *Who sustaineth and gouerneth by his prouidence those thinges which he hath created.* 3 *Who hath created all*

all thinges, and so my selfe also, to his owne glorie, and to the obtaining at length of my saluation: & that I may bee vessel of mercie, hee bringeth mee to that saluation by his especiall providence, where-with hee embraceth his chosen. 4 Who hath created all other thinges to his glorie, and for vs. euen to serue for the safetie of his Church. More briefly thus: *I beleeue in God the Creatour*, that is, I beleeue that God, who hath created all thinges, and gouerneth them by his prouidence, hath created mee and the faithfull in the world, to celebrate and serue him: and all other thinges, to serue for our safetie. *All thinges are yours: and you are Christes, and Christ is Gods*: as if he should say, All thinges are created for vs, euen as wee are created for God.

To this first part of the Creede belong three Common places, verie necessarie to be knowen.

1 *Of GOD.*
2 *Of the Creation.*
3 *Of Gods prouidence.*

OF GOD.

THE principall questions are,

1 *Whether there be a God.*
2 *What hee is, or what manner of God hee is whom wee woorship, and in what hee differeth from Idols.*
3 *Whence is may appeare that there is but one God.*
4 *What the names of Essence, Person, and Trinitie, signifie.*
5 *In what the Essence differeth from the person.*
6 *Whether these names are to bee vsed in the Church, and whether they are had in the Scripture.*
7 *Howe manie persons there bee of the godheade.*
8 *Howe these differ one from another.*
9 *For what cause this doctrine is to bee holde in the Church.*

1 WHETHER THERE BE A GOD.

THE great miserie of mans nature cannot bee sufficientlie thought vpon, that, whereas it was created to the bright knowledge and euen the verie image of god, it is fallen so farre, as not onely it is ignorant who, and what God is, but also maketh dispute, whether there bee any

any GOD in heauen or no. The causes of this euill, the Church alone doth vnderstand: the first whereof is the blindnesse and corruption of mans nature after his fall: the next the instigation of the Diuel, who would haue the whole opinion of God rased out of the minds of men: vnto which commeth the horrible confusion of mans life and humane affaires, in that often-times the wicked florish, & the godly either are oppressed by them, or while they perceiue not the causes of these euils, and the secret gouernment of God, they fall to doubting whether there bee any God, who hath care ouer the world and humane affaires. The causes which haue made men to doubt whether there be a God.

But that there is a God, is proued by diuerse reasons. The reasons which proue there is a God.

1 *From the beautifull & goodly order of nature, beheld in the world.* Now order is instituted, but of a wise and vnderstanding nature. In nature there is order. Therefore there is a superiour mind or intelligent power which instituteth and maintaineth the same. 1. The order of all thinges in the world.

2 *From the nature and excellencie of mans minde.* For it cannot possibly be, that he should bestow any thing vpon another, which himselfe hath not, who should giue it: & that our reasonable nature must needes haue his original from an intelligent & vnderstanding nature, is manifest inough, for that the cause is not woorser or baser than the effect it bringeth. But the mind of mā is reasonable or indued with reason, & hath some cause. Therfore it hath an vnderstanding cause, which is God. The Minor is proued *Whatsoeuer hath a beginning is from another: because it must needes be from some thing. And of it selfe it cannot haue being or beginning, because nothing is cause of it selfe. But mans mind hath a beginning. Therefore from another; which other must needes be God.* 2. The nature of mans minde.

3 *From the notions of general rules or principles in the mind; as are the difference betweene honest things & dishonest, numbering, vnderstanding of consequences in discourse & reasoning, & other notions borne together with vs.* For these notions of principles beeing borne in vs, and with vs, could not come by chance or from a sensible nature common to vs with brute beasts. Whereupon we frame this Syllogisme: *Notions are not engendred nor haue their being, but from a cause intelligent (for no man maketh another wise, who himselfe is not wise) but in men there are notions, not comming by vse, nor receiued frō* 3. The generall rules and principles naturallie ingendered in the minde of man.

men: Therefore they are from God. Rom.1. *God is said to haue manifested his righteousnesse to men.* Likewise, *Man is the image of god.* Seeing then these effects are attributed vnto God as proper: there must needs be a God.

4 This principle it selfe; That God is.

4 *From the naturall notion of this principle, whereby wee affirme, that god is.* Principles are true: Because they are diuine wisedome; and because, the contrary or opposite thereto beeing granted, nature is thereby destroied. But, That God is, is a principle. 1. *Because euery one hath experience hereof in himselfe.* 2. *All wise men confesse it.* 3. *All nations consent in it:* because they haue some religion, and about that they contend and striue. 4. *Rom.1.19. That which may be known of god is manifest in them,* that is, in the minds of men, *for god hath shewed it vnto them.* Therefore god is.

5 The terrors of conscience.

5 *The terrors of conscience which are stroken into the mindes of the wicked after they haue sinned.* The torment of minde, which ensueth vpon sinnes committed, is inflicted of a iudge which knoweth both honest and dishonest thinges, detesteth those things which are dishonest, beholdeth the mindes and harts, exerciseth iudgement vpon the minds: But in al the wicked is this torment. *Rom.2.15. They shew the effect of the law writte in their harts, their conscience also bearing witnes. Isa.57.20.21. The wicked are like the reging sea, that cannot rest. There is no peace, saith my god, to the wicked. Isa.66.24. Their worme shall not dy, neither shall their fire bee quenched,* Therefore there is some such iudge. But he cannot be, except he be God: because this punishment cannot come but from God. *Deuer.4. God is a consuming fire.*

Against the deades of the two kindes that think this doctrine of God to bee but a cunning deuise of the wiser sort to keepe the simple people in order.

And hence is apparant the impudencie of Epicures and Academicks, who *deeme al religion to be deuises of subtill men, coined to this end and purpose, that the rest of the common people might, through fear of a superiour power, be kept in good order.* For first, if through deceiueablenes other men beleeue that God is, and dread him; why then are these men themselues, who wil seem by their sharp insight to espy the guile most of al tormēted with the conscience & priuy acknowledgement both of this their blasphemy, as also of other their misdeeds? Moreouer the sole and bare affeueration & word of a few could not haue bin sufficient neither to perswade al mankind, nether to maintain the persuasion, once brought

brought in, to al succeeding ages. Neither doth that light of the force of those arguments, which are deducted from this notion, that there is a God; & from the conscience, in that they say, *there are many found, who neither beleue there is a god, nether are moued with the conscience of their sins.* For although they couet neuer so much to persuade themselues, that there is no God, yet is their conscience alwaies against them. And therefore it is most false that these men imagine that any one of the wicked is free from the gnawing of his conscience. For how much the more euery one despiseth God and al religion, and endeuoreth to represse the prickes of conscience: so much the more is he tormented, and at euery mentioning and signifieng of God hee trembleth and shaketh with horror; and how much the slowlier, with so much the more seuere dolor & paine is his security shaken from him. Whereupon wee see, those, whose whole life was profane and secure, for the most part, when they are oppressed with the terror of gods iudgement, to perish in despair. Now that which is said *Psa.10. The vngodly is so proud, that hee careth not for god: neither is god in all his thoughts:* & Ps.14. & 53. *The fool hath said in his hart, there is no god:* that this hath not this meaning, as if the wicked were void of al knowedge and fear of god, or do not confes that there is a god: but that framing vnto themselues another, than he indeed is who hath manifested himself, to wit, one that careth not for mens affairs, deserueth not, nor deliuereth the good, and punisheth the wicked; they place an idol in the roum of the tru God. Dauid himself doth sufficiently declare, when as he describeth the same prophanenesse of the wicked, *Ps.10.* in these words: *For he hath said in his hart, tush, god hath forgotten, he hideth away his face, and he wil neuer see it.*

6 The punishmentes of the wicked.

6 *From the punishmēts of the wicked, which they suffer besides the torments of conscience.* For the euents of al times cōstrain men to confesse that their sins are punished with grieuous punishments in this life; & cōtrariwise the lot & end of the good to be more pleasant. Wherefore there is a minde or vnderstanding power, which discerneth honest things frō dishonest, iudge of mankind, punishing the wicked, & defending the good. And that this may not be ascribed to the wisdome

wisedome or feuerity of magistrats or other men, this first withstãdeth & hindereth. *for that it must needs be that this natural instinct, whereby men iudge that offenders are iustlie punished, must proceed from some mind which is enimy to wickednes.* Again, *for that oftentimes by marueilous & inexpected and vnlooked for meanes they are drawen to the instice and punishment of the Magistrates, whose sinnes before had beene privy*, or who seemed to haue bin able by their owne power or subtilty easily to escape their handes: and that especially, for that many, who through either the negligence or wittelluerdnes of Magistrats are not punished by them, yet run into calamities and haue allotted vnto them ruthful ends. And whē transgressions & sins encrease too much, & their impunity, *whole nations and common-wealthes with horrible and manifest examples of gods wrath perish:* as the world in the deluge: Sodom by fier cast from heauē: Pharao in the red sea: the Iewes, & many florishing kingdomes by most lamentable ouerthrowes. That these things cānot come to passe by chaunce, neither any other way than by the iudgement and power of him who is Lord of mankind & nature, both Gods comminations and threatnings, and the conscience of euery one, and the order of iustice, whereby these folow and ensue vpon impiety, and the very hugenes, waight and greatnes of things doth conuince. Wherefore it is said, *Psa. 58. The righteous shal reioice when he seeth the vengeāce: he shal wash his foosteps in the blood of the vngodly. So that a man shall say, Verily there is a reward for the righteous: doubtles there is a god that iudgeth the earth.* And Psa. 9. 16. *The Lord is knowen to execute iudgemēt: now albeit the wicked flurish often for a while, & the godly are oppressed*, yet neuertheles exāples which are fewer in nūber, do not weaken the general rule, vnto which most euēts agree. But if it were so that fewer of the wicked did sustfer punishment, yet those selfsame examples, though but a fewe, would testify that god is, & that he is displeased with the offences of others allo, who seem to be lesse punished. But this is not true, no not of any of them, that they are not punished in this life. For al those who are not before the end of this life conuerted to god, if punishment do not sooner ouertake them, yet at length they die in dispaire, which punishment is more grieuous than all the euils

euils eyther corporall or externall, and is the beginning & testimonie of euerlasting punishment. Now in that this punishment is not sufficient, it doth therein agree with all euen the most tragical cases of the wicked: and therefore wee are taught by the doctrine of the Church, that Gods lenitie, which he doth not seldome vse in this life towards the wicked: and his seueritie, which hee seemeth to shew towardes the godly, doth not at all weaken his diuine prouidence and iustice, but rather declareth his goodnes, whiles by differring of punishment he inuiteth the wicked to repentaunce, and by exercising the godly with chastisementes and crosses, hee perfecteth their saluation: and also it confirmeth the certaintie of iudgement after this life, wherein perfect satisfaction shall be made by the wicked to Gods iustice.

7 *From a bodie politique, which is wiselie ordered by lawes.* This coulde not haue beene shewed vnto men, but from a minde, vnderstanding and approouing this order, which minde is God himselfe. Moreouer, *that which is not preserued by humane wisedome, or by force, or natural causes, neither yet can be ouerthrown by Diuels & the multitude of wicked men, hath a defender more potent & mightie than these. Common-weales are not preserued by humane strength or wisedome, & are oppugned by the wicked and Diuels. Therefore they haue a superior and mightier defender than all these.* And this defender is God alone. 7 Common weales wisely ordered.

8 *From the order and nature of efficient causes.* For it can not bee, that the processe and race of efficient causes shoulde bee of an endlesse and infinite extent: wherefore there must bee some first and principall cause, which may either mediately or immediately produce and mooue the rest, on which also all other causes may depende. Nowe that the progresse of causes, which haue their mooning and beeing eache of other, is not infinite, they shewe by this reason. *If the causes of anie effect were infinite, whereof some should moone or produce other some, one of these absurdities should follow; that either within the compasse of a finite time should bee effected infinite motions and mutations, or else at no time those infinite causes ever to attaine vnto their end, that is, vnto their purposed effect. Both which beeing manifestly false, and impossible,* 8. The order and nature of efficient causes.

possible, it must needes be that the original of mutations dependeth of some cause immutable, eternal and omnipotent.

9. The endes of all things.

9 *From the first causes of al things.* To appoint the endes of all things belongeth to a nature which is wise, and administreth al things. Now al things are ordained to their ends, and those also certaine. (But these endes and vses of things haue not their beeing by chaunce, or from a nature onely endewed with sense) Therefore from some nature which is wise and omnipotent, which is God alone.

For, *that nature worketh for some end*, this is so farre from removing the framer and artificer from it, as rather it most of all confirmeth, that there is a minde maker and framer of the woorlde, which appointed the actions of nature to these ends, and nature deede intendeth to an end through the ordination and appointment of another, but neither understandeth it, nor is moued thereby to work.

And further, *that there are manie things in the world which not onlie seeme unprofitable to all, but are also troublesome and pernicious:* this also doth not infringe the generall rule, That all things were made to a good vse. For by reason of sinne those things nowe hurt, which would haue profited men if they had not sinned. And therefore to the godly al things turne to their safetie, yea that punishment it selfe, which God inflicteth by other creatures vpon me, serueth for an vse agreeable to the wisedome and iustice of God. Many things also, whereby men feele discommodities, haue withal some vses acceptable, & preseruatiue to mans life. And farther there is no one thing among all things which yeeldeth not matter of agnizing and celebrating the wisedome, bounty, power, and iustice of the author.

10. Certaine & euident foresel. lings of euents.

10 *From certaine and cleare significations of future euentes,* which neither by humane sight or perceiueablenes, neither by naturall causes or signes coulde haue beene foreknowen: but only beeing reuealed by him, who hath both mankinde and the nature of all thinges so in his owne power, that nothing can bee doone but through his motion. Such are the prophecies of the deluge, of the posterity of Abraham, of the comming of the Messias. Which first is thereby manifest, for that the decrees and counsailes

sailes of that minde, which is the first cause of his owne workes, no man can knowe before himselfe: and therefore they cannot bee foreknowen of others, but beeing disclosed by him. Furthermore, many Prophecies haue beene vttered in such sort, that God hath not onely foretolde things shuld so come to passe, but also that those thinges shoulde bee doone and brought so to passe by him, *Ezech. 12.* Of all thinges foretolde by him hee saith, *I will speake the woorde, and I will doe it.* Lastly, it must needes bee that he knoweth all things who promiseth that hee will giue answere concerning all purposes and cuentes necessary to bee knowen, which shall bee demaunded of him, and dooth indeede performe this; euen as God did among the people of Israel. And therefore God himselfe alleageth this as his worke alone, for proofe of his diuinity against all forged & fained Gods. *Isa. 41. 23. Shew the things that are to come hereafter, that wee may knowe that you are Gods.*

11. Heroical and noble instincts of minde.

11 *From heroicall instincts*, that is, wisedome, and excellent vertue, in vndertaking and atchiuing those woorkes, which surpasse the common capacity of mans nature. Such is the felicity and happinesse of noble artificers or gouernours, in searching or polishing artes, and in finding out deuises and counsailes: Likewise the couragiousnesse of mind in performing the actions of vertue, and in menaging matters: such as was in Achilles, Alexander, Archimedes, Plato, and others.

2 *Who and what God is.*

Wee must acknowledge God to bee such, as himselfe hath manifested himselfe to bee.

WHen it is demanded, *who is the true god*, we are to hold most firmly and surely, that he alone is the true god, who euen from the beginning of mankinde did not onely manifest himselfe in the nature of thinges by the steppes and prints of his diuinity shining therein, but especially in the Church, by his woord deliuered, and other famous testimonies of miracles, deliueries, and consolations, wherby he plainly teacheth whom & what he will be acknowleged and published by vs to be, and that he is not acknowleged or woorshiped of any, but of them, who thinke according to this word both of him and his will, neither is the true

true knowledge of him founde elſe-where than in this worde. The certaintie of this poſition, is hereof moſt manifeſt, for that all thoſe who imagine GOD to bee other in eſſence, or nature, or will, than hee hath teſtified himſelfe to bee in his owne manifeſtations and reuelings, doe not embrace and woorſhip at all the true GOD, but an other thing of their owne framing, in ſteede of the true GOD, according to theſe ſayings, *Iohn. 4. 22. Ye woorſhip that which ye knowe not: we woorſhip that which wee knowe: for ſaluation is of the Iewes.* And *cap. 5. verſ. 23. He that honoreth not the ſonne, the ſame honoreth not the father which hath ſent him.* Gal. 4. 8. *But then when ye knewe not GOD, yee did ſeruice vnto them which by nature are not Gods.* Eph. 2. 12. *Ye were at that time without Chriſt, & were aliants from the common-wealth of Iſraell, and were ſtraungers from the Couenants of promiſe, and had no hope, and were without GOD in the world.* Act 17. 23. *Whom yee then ignorantly woorſhip, him ſhew I vnto you.* 1. Iohn. 2. 23. *Whoſoeuer denieth the ſonne, the ſame hath not the father.*

But againſt theſe thinges ſeemeth that to bee, which Paul ſaith to the *Rom. 1. 19. That that which may bee knowen of GOD is manifeſt alſo in men eſtranged from chriſtian Religion: for that GOD hath ſhewed it vnto them.* *For the inuiſible thinges of him, that is, his eternall power and Godhead, are ſeene by the creation of the world beeing conſidered in his woorker: to the intent that they ſhoulde be without excuſe.* And Act. 17. *That GOD in former ages did not leaue himſelfe without witne ſe: and that out of the whole nature of thinges, but chieflie by the minde of man, and the difference of thinges honeſt and diſhoneſt, and by the puniſhments the of wicked, it may in ſome meaſure bee gathered, not onely that there is a GOD, but alſo what hee is: and therefore manie thinges are found to haue beene ſpoken truely by the heathen and others concerning the vnitie and nature of GOD.* But to theſe obiections wee aunſwere: that there are indeede ſome true thinges, concerning GOD manifeſted otherwiſe alſo than by the worde deliuered to the Church: but by them notwithſtanding, who is the true GOD, cannot bee ſheweds and that for two cauſes. For firſt, *thoſe thinges by themſelues are*

The glimſe of nature not ſufficient to ſhew who is the true God.

not ſufficient: For, to the knowing of the true God, it is requiſite that wee knowe and profeſſe, not ſome thinges onely, but all thinges which hee openeth of himſelfe, and woulde haue knowen. Moreouer, *theſe ſelfe ſame true teſtimonies of God alſo, which remaine in mens minds and in nature, all they by reaſon of a naturall blindneſſe in them and peruitie doe manie waies corrupt, who in weighing of them followe not the light and interpretation thereof drawen from the worde of God deliuered to the Church*, when as euen of theſe thinges which might bee knowen by the helpe of nature, manie thinges they doe not knowe, manie they faine of their owne, which haue nothing agreeing with the nature and wil of God: and thoſe thinges which they do retaine, & in ſhewe of wordes profeſſe, they farre otherwiſe vnderſtand than they are propoſed of God, and declared in his word, and in the Church vnderſtoode: and ſo beholding and ſounding in their mouth true ſentences and ſayinges concerning God, conceiue neuertheleſſe and foſter falſe opinions of him in their mind. This anſwere S. Paul himſelfe expreſſeth *Rom. 1.* when he addeth; *That they are inexcuſable, becauſe that when they knewe god, they glorified him not as god.*

Now albeit Philoſophicall wiſedome cannot therefore ſhew *who is the true god*, for that concerning the eſſence, nature, wil, and workes of god, ſo much as is neceſſary to bee knowen it doth not teach, & is diuerſly depraued by men, ſo that out of the Church remaineth no true knowledge of god, yet neuertheles that voice of the nature of things concerning god ought not for theſe cauſes to bee reiected as falſe, or contemned as fruitles. *For neither is that ſtraight waies falſe in it ſelfe, which is perueſtie conſtred of men; neither fruitles for al things, nor to al men, which auaileth ſhe reprobate nothing at all to euerlaſting ſaluation.* For god will alſo out of the Church bridle the lewd & diſſolute, by the teſtimonies which their conſcience & puniſhments giue of his will, anger, and iudgement, and according to them will hee haue the life and manners of men ruled. Hee will haue mans corruption and his iuſtice made more conſpicuous and cleare in puniſhing them, who ſtubburnely withſtand the knowen truth. He wil by natural teſtimonies, mens conſcience ſhewing the imperfection thereof, haue men ſtirred

The voice of nature concerning god, neither to bee reiected nor contemned, either in reſpect of inſufficiencie, or of mens miſconſtring it.

vp to seeke the true God in the Church, as it is said, *Act.17. That men were therefore placed in the theater of the worlde, that they should seeke the Lord, if so be they might haue groaped after him, and found him.* Hee will also haue them, who are conuerted to him, to be more confirmed by the consent of nature and the worde, as the often alleadging of naturall testimonies in the Scriptures declareth. Lastly he will, the imperfection of naturall knowledge beeing considered, haue mens ignorance concerning God acknowledged, & his mercy magnified, who discouereth and openeth himselfe in his woorde.

God cannot bee defined, 1. *Because he is immense.* 2. *Because his essence is vnknown vnto vs*: Yet some way hee may be described: which description comprehendeth his attributes or properties, the persons & principal woorks: and by these three is the true God discerned from all false Gods.

The description of God according to the rules of Diuinitie.

After this sort then is God Theologically described, *God is a spiritual essence, intelligent, eternall, infinite, other from all the creatures, incomprehensible, most perfect in it selfe, vnmutable, and of an immense power, wisedome & goodnesse, true, iust, chast, mercifull, bountifull, most free, angry and wrath with sinne: which essence is the eternall father who frō euerlasting begot the Sonne according to his Image, and the Sonne, who is the coeternall Image of the father: & the holie ghost, proceeding from the Father and the Sonne: Euen as it hath bin manifested from aboue, certain worde thereof being deliuered by the Prophets, Christ and the Apostles, and by diuine testimonies, t at the eternall Father together with the Sonne, and the holy ghost, hath created heauen and earth, and all creatures, and worketh all good things in all: & that in mankind he hath chosen vnto himselfe and gathered a Church, by, and for the Sonne, & t by his Church this one and true Deitie may be according to the word deliuered from aboue, acknowledged, celebrated, and adored in this life, and in the life to come: & lastly that he is the image of the iust and vniust.*

The description of God according to philosophie.

Philosophically he is described on this wise: *God is an eternall minde or intelligence sufficient in himselfe to all felicitie, most good, and the cause of good in nature.* So is hee defined by Plato in his booke of *Definitions*, likewise in his *Timæus*. And by Aristotle *Lib.12. Metaph. Cap.7.* and *Lib. de Mundo, &c.*

The

In what the former descriptions differ.

The Theological description of god, which the church deliuereth, differeth from this Philosophical description, because *that is perfecter than this.* 1 *In the number of parts, whereof it addeth manie by nature vnknown vnto men*; as of the Trinity, of the Redēption of man, &c. 2. *In the vnderstanding & declaration of those parts, which are common to both* for the Theological description declareth them more certainlie and fullie. 3. *In the effect or fruite.* By Philosophie or the light of nature men are not able to bee brought to the true knowledge of God, both *because it is maimed, and false by mens corruption*: as also *because it doth not stirre vp in vs Godlines*, that is, the loue and feare of God: seeing it teacheth not those things, whereby this is effectuated and brought to passe.

An explication of the description of God deliuered by the Church.

GOD is an essence] That is, a thing, which 1. *hath his being from none, but from himselfe.* 2. *is preserued or sustained of none but subsisteth by himselfe.* 3. *is necessarilie, & is the only cause vnto all other things of their being.* Wherfore he is called *Iehoua*, as if you would saie, *beeing by himselfe and causing other things to be*, to wit, according to his nature and promises.

Spirituall] 1. *Because hee is incorporeal*: as being infinite, and indiuisible, & most excellent. 2. *Insensible.* For first, *experience teacheth this.* Secondly, *God is without sensible qualities*, which are the obiects of the senses: and Thirdly, *hee is immense.* The eies perceiue onely thinges finite, and which are within a certain compasse. 3. *He is spirituall, because both himselfe liueth, and is the author of all life both corporall and spirituall.*

How God and Angels appeared vnto men.

Obiection. Against this opinion manie places of scripture haue beene heretofore by some alleadged, in which *it is written, that God and Angels did appeare and were seen, thereby to proue, that their nature is corporeal and visible.* But we are to know, that not the very substances of God and Angels, but created shapes and bodies were beheld of men, made, carried, and moued, by the will and vertue of God or Angels, that by them they might make knowen their presence, and vse their ministerie and seruice in instructing men of those

changes which seemed good vnto them. And these were sometimes by imagination represented to the interiour senses of men: which also somewhere may, & somewhere cannot be gathered out of the circumstances of the histories: As the Angels appearing to Abraham & Lot, were inuested with true bodies, as which might bee touche and handled. Whether Micha before Achab saw with the eies of his bodie, or of his mind, the Lord and his Angels, is a matter of doubt. But that those visible shapes were not the very substaunce of God, is hereby manifest, for that the scripture with great consent teacheth, that *God is seene of no man, neither can be seene, and incomprehensible, and vnchangeable. But those visible shapes were not alwaies the same.*

How God is faied to be seene face to face.

2 Obiection. To these they adde that which is saide, that *God was seene of Iacob face to face.* Gen. 32. *And of Moses.* Exod. 33. and Deut 34. *And of all the people,* Deut. 5. *And that all of vs shall see God face to face, in the life to come.* 1. Cor. 13. By which metaphor or borrowed speeche, is signified a cleare and conspicuous manifestation and knowledge of God, which is perceiued, not with the eies of the bodie, but of the minde, *either by meanes*, as by the word, by his woorkes and outwarde tokens, and such as runne into the the senses, whence the minde may gather somewhat of God: *Or without meanes*, by inwarde reuelation. And albeit in the life to come shall bee a farre more bright knowledge of god than nowe: yet to knowe god most perfectly is proper to god onely, as it is saide, *Iohn. 6. 46. Not that any man hath seene the father, saue hee which is of God. hee hath seene the father:* So farre is it, that the inuisible, infinite and euerlasting Deitie may euer be conceaued by bodilie eies, whose nature is not to perceiue any obiectes, but such as are finite and limited.

How the partes of mans bodie are attributed vnto God.

3 Obiection. They haue alleaged also those sayinges, *wherein the parts of mans bodie are attributed to God.* But these also are not properly, but by a Metaphor, spoken of god, whereby is signified to vs a power in god working after an incomprehensible manner his workes, a certaine shadowe whereof are those actions, which men doe by the ministerie and helpe of their bodily partes: as *the eies, and eares* signifie the wisedome of god, whereby hee vnderstandeth all

all things: *the mouth*, the publishing of his worde: *the face*, the declaration, tokens, and teeking of his diuine goodnesse & grace, or feuerritie & anger: *The hare*, his loue: *the hands and armes*, his power: *the feete*, his presence.

4 Obiection. They haue affirmed also, *because man was made according to the image of god, that therefore god hath a humane shape*, not marking, that the image of god consisteth not in the shape and figure of the bodie, but in the mind, & integritie of nature, *in wisedome, righteousnes, and true holines.* Eph. 4. As for Tertullian, whereas he reasoneth, that *god is a bodie*; that he speaketh vnproperly therein, and abuseth the word bodie, in steed of substance, not only Austine witnesseth in his Epistle to Quoduultdeus: but this is also an argumēt, & proofe thereof, because he termeth also the soules and Angels oftentimes bodies.

The image of God in man doeth not argue a bodily shape in God.

Why wee must knowe God to bee spirituall.

Wherefore let vs know that therefore wee are taught the nature of god to bee spirituall, *that wee may not conceiue of god anie thing which is grosse, terrene, carnall, and vnworthie his diuine Maiestie: neither shoulde deeme that hee can bee perceiued by our bodilie senses or in thought imagined, but shoulde consider his nature by his worde and woorkes: that wee shoulde not dare to represent him by any bodilie shape: and in a worde, that wee shoulde remember that hee is to bee worshipped, not with the gestures or other thinges of the bodie, but with the minde and spirituall motion of the heart.* Lastly, *Seeing hee alone inspireth into vs temporall and euerlasting life, wee shoulde acknowledge the gift of both to come from him:* Out of this fountaine onely wee should seeke it, and indeuour to referre it wholy to his glorie.

Why God is faied to bee intelligent, and against whom wee are to holde it.

Intelligent.] 1. *Because hee is the cause both of the minde of man, and of the notions shining in it, and also of that order which is in the nature of thinges and common weales.* 2. *Because all intelligence or vnderstanding of the creature commeth from him, both in respect of the faculties, as also in respect of the operation.* For neither can the efficient and preseruing cause of intelligent natures, and of the vnderstanding it selfe and order in nature, bee but intelligent and vnderstanding. And therefore the holy Scripture also reasoneth on this wise, *Psalme. 94. 9. He that planted the eares, shall hee not heare: or hee that made the*

eie, shall he not see? Nowe this wee are to holde, first, against thole. *who setting nature in the place of God, imagine the world and the varietie and order of thinges in it, to arise from the matter and the inclination thereof to this forme:* when as notwithstanding these thinges coulde not haue their beeing from a cause not intelligent. Wee are to holde it also, *thereby to acknowledge not onely true knowledge it selfe, but also all abilitie of vnderstanding, and the sagacitie and perceiuerance of the senses and minde to be the gift of God.*

The eternitie of god without beginning or end.

Eternall] That such an eternitie, which can haue neither beginning nor any end of beeing, *agreeth to God alone, both nature sheweth,* for so much as hee is the first cause of all things, and of infinite perfection & power; *and the scripture also recounteth,* as Psal.90.2. *Before the mountains were brought forth, or ever the earth and world were made; thou art God from everlasting, and world without end.* But we are to obserue, that not therefore onely the eternitie of God is so often inculcated in the scriptures, that in regard hereof hee may bee discerned from thinges created: but also *because hee will impart eternitie vnto vs,* that is, hee hath purposed and promised that he will giue vs of his eternall goodnes, and prouidence, eternal blessings, and will haue continuall care of vs through al eternitie, and wil haue a kingdome in Angels & men, whereof shalbe no end.

God eternal vnto vs.

Therefore are wee giuen to vnderstand that God is eternal to vs, *that we may oppose the certain hope of eternall blessednes grounded vpon his eternitie against the shortnes of mortall life, and against the fraitie of mans condition.* For seeing hee is eternal, he can, and seeing hee promiseth, he will for euer preserue vs with his protection. *Psal.48.13. For this God is our GOD for ever and euer.* And *Psalm.111.9. Hee hath commaunded his Couenant for euer.* Wherefore being vpholde by this consolation, *let vs neither refuse to suffer the short miserie of this life, neither preferre the short felicitie thereof before eternall blessings: and seeing God will be not only bountifull towards the godly, but iudge also of the vngodlie eternally, let the cogitation of the eternal wrath of god keep and hold vs in the feare of god, that we may not desire to buie the fading shewe of whatsoeuer good with eternal miserie.*

That god is other from all his creatures, we must hold: first, against

God, other and diuerse from all creatures.

against Philosophers, *who wil haue the world or nature it selfe to bee god,* that is either a generall matter, or a power, or a minde and intelligence, or some forme to be infused, mingled, & tied to the bodies of the world, & them to informe, quicken, sustein, and moue, as the soule sustaineth and moueth mans bodie. Which Virgil calleth, *the spirit of the world:* others *the soule of the world.* Secondly, against those *who imagine the creatures, either all, as Seruetus; or some, according to the doctrine of the Manichees, to spring from the verie essence or nature of god, deriuing it selfe, as they speake, into others by propagation.* Thirdly, *that al prophane, vnworthie, & idolatrous cogitation of god, whereby god may be made like to anie creature, may be excluded.* For, that the essence of god is far other than the essence of al the creatures, both nature & the word of god sheweth, *whē as it teacheth that god is wise & Creator of the world: now the world hath manie parts vnreasonable; and it self cannot be Creator so it selfe,* it sheweth also that things are not deriued out of the substance of god, *that beeing vnchangeable and indiuisible.* And lastly, that the Deitie is most vnlike & different from all things created, *because there can neither be, nor be imagined anie similitude of a finite nature and an infinite.*

How all thinges are false to bee of God.

First therefore, whereas the scripture saith, *that al things are of god:* Rom.11.1.Cor.8. it doth not mean that al things are god, or the essence of god, or propagated from it. For al other things are of god, not as begotten of him or proceeding from him, *as the word, and eternal spirite of god,* but as created, that is, made of nothing. *Rom.4.17. Who calleth those things that are not, as if they were.* Secondly, *when as the soule of man is called celestiall and diuine.* Likewise, *when it is said, we are the generation of god.* Act.17.29. This is not meant of the cōmunicating of the diuine substance, as if the soul were deriued from the essence of god, but of the similitude of properties, & of the creation. The soule therefore is said to bee *celestiall and diuine,* that is, adorned with celestiall & diuine powers & gifts, which although they be a certain shadowe of the diuine nature, yet are they created qualities. Thirdly whereas *the elect and saints are said to bee of god, to bee borne of god and his spirite, and the sonnes of god, and spirituall;* Iohn.1.13. & 8.47. & 3.6 Neither is this vnderstood of the propagation of the essence, but of the similitude of the properties, or

of the image of God, to the which they are refashioned by Gods spirite. And fourthly when Paul also saith, 1. Cor. 6. 17. *That he which is ioined vnto the Lord, is one spirit;* and Peter. 2. Pet. 1. 4. *That we are made partekers of the diuine nature:* we are taught, both that the spirite of God dwelleth in vs by grace, and is ioined vnto vs, as also that there is begun in vs euen nowe *a conformitie with God*, which shall bee perfected in the life to come. And lastly, *when Christ himselfe is said to be God, and to haue a diuine bodie:* There is not thereby signified a mutation of the diuine nature into the humane, or of the humane into the diuine: but an vnseparable copioyning of two natures, reteining their properties distinct, into one person, and a glorifiyng of the humane nature which indeede agreeth to a nature ruler and gouernes of all things, but yet notwithstanding made & created.

Whatwee are to learne by the immensitie and incomprehensibilitie of God.

Incõprehensible, or immense.] Here will haue vs to know, *that he cannot be cõprehended in the cogitation of any creature*, to that what things he ascribeth to himself in his word, how great soeuer they be thought of vs, yet are they alwaies far greater. For the power of vnderstanding which reacheth but to finite things, cannot cõceiue the forme or perfect patterne of an infinit nature. 2. *The Deitie cannot be cõprehended or circumscribed in place or space, or any limits*: that is, the essence of God, is immense or vnmeasurable, neither to be extended, nor diuided, nor multiplied. Therefore it is al euery where, one & the same. The 1. reasõ hereof is: *Because an infinit power cannot be cõtained in an essence or nature which is finit & limited.* 2. *Because the power of god is alwaies euery where, & therefore his substance also.* For that cannot be without this: yea it is the diuine essence it selfe. And that the power or vertue of the diuinity which hath been spread perpetually in infinit maner both before & after the creation of the world, cannot be any where, either in no substãce at al, or in any substãce, but only in the very substãce it self of god, the Philosophers also, who cõcerned god to be infinit, haue cõfessed. Neither yet is it to be thought, *that the substance of the diuinity is so extended, that one part thereof is one where, or so multiplied, that an other part is another where; but that it being infinit is euery where: and seeing it cannot bee diuided into parties, as being immense and most perfect, to bee all euerie where: and seeing it is but one, that*

Reasons, to shew that the power and essence of God is euerie where, whole one, and the same.

that it is euerie where the same, so that none can pierce into or cõprehend it, but it pierceth into & cõprehendeth all things. Iere. 23. *Doe not I fill the heauen & the earth, saith the Lord?* 3. *Not onely the power, but the essence also of the Diuinitie to be infinite*, doth euen hereby most certainlie appeare. *Because there is one, the same, and whole substance of the three persons.* For *the eternall father*, as he is alwaies, so at that time, when Christ liued on earth, was hee in heauen. *And the woorde or coeternall Son of the Father* was in his bodie on earth: & yet because there is but one & the same essence of the father & the sonne, both the father was with the Son on earth, and the son with the father in heauen; as himselfe saith, *Ioh. 16. The father is with me:* & Ioh. 3. *The sonne of man which is in heauen:* and John. 14. *I am in the father, and the father is in me.* So *the holy ghost* was truely present in the likenesse of a Doue and a flame, at the Baptism of Christ, & at Pentecost, & now dwelleth in vs as in his Temple: And yet is alwaies with the father and the Sonne in heauen, as the father and the Sonne are with him in all the Saintes, which are dispersed through out heauen and earth: And hence *appeareth the third difference betweene an infinite nature, and a finit nature*, or the third reason, which is onely opened in the worde of God, whereby *the diuine essence is incomprehensible*, to witte, *by communication*, whereas the whole is in such sort common to the three persons of the Diuinity, as not only it is in them as in the creatures, but also is their very substance, & yet neuertheless remaineth in number one and the same.

Nowe, that *it is proper to the Deity alone, nor imparted or communicated to any creature to bee infinite or immense, or to bee euerie where at the same time, or to be the same in diuerse places*, is apparant by these reasons. First, *Because it is impossible that any creature should be, or be made equal to the creator*, as it hath beene often said: *Lord, who is like vnto thee?* 2. *Because god himselfe by this mark distinguisheth and discerneth himselfe from the creatures:* for in saieng, *that he is, who filleth heauen & earth*, he signifieth that there is no other such besides him. 3. *Because the wisdom of God sheweth his diuinity by this argument, in that whē he was in body on earth, yet hee affirmeth himselfe to bee in heauen*, Ioh. 3. 13. *The fourth reason is, that the godly Doctors of the ancient Church defended the Diuinitie of the holy Ghost by*

Infinitie or immensitie proper to God, not imparted to anie creature.

this selfesame argument: as Dydimus in his Treatise of the holy Ghost lib.1.cap.1. *The holy Ghost himselfe, if he were one of the creatures, shoulde haue at leastwise a substaunce limited, as all things which were made. For although invisible creatures are not limited and circumscribed by place; yet are they limited by the propertie of their substaunce. But the Holie GHOST beeing in manie, hath not a limited and finite substance.*

God most perfect in himselfe.

*God is moreouer most perfect in himselfe.*1. *Because hee onely hath al things which maie be desired vnto perfect felicity and glory:* so that no way any thing may bee added vnto him to make him more glorious or happy: And all the creatures haue but only some parts and degrees of blessinges distributed vnto them, conuenient for their nature and place, which the Creator assigneth and giueth to euery one.2. *Because hee receiueth no part of this most absolute felicitie from awie other, but hath al thinges in himselfe, and of himselfe, and is alone sufficient to himselfe for all thinges:* and therefore needeth no mans labour, or aide, or presence, but was alike blessed from euerlasting, before any creature was, as hee is now, after the creation of the woorlde. But contrariwise al the creatures stand so in neede of the goodnesse and presence of God, that without it they cannot onely not any way bee well and in good state, but not so much as bee at al the space of one moment.3. *Because hee is not for himselfe onely, but for the creating also, preseruing, guiding, and furnishing of all and euerie creature so sufficient, that he alone doth giue to al of them all good thinges necessarie and meete for them, aswell eternall and heauenly, as terrene and temporall, neither yet for all that dooth the least iot depart either from his power, or from his happinesse.* Now all the creatures not onely cannot at all profite one another, more than God woorketh by them as the instrumentes of his goodnesse, but neither they themselues, which are as it were cundites, can haue the least good in themselues, but what they haue drawen from God alone, as the onely fountaine and well-spring of goodnesse and felicity. *Now he alone is sufficient for al, and bestoweth al thinges,* because there must needes bee some one first cause in nature of all good thinges: *and hee hath all thinges in his power,* because, except he hadde them, hee could

could not giue them others. *And except hee had them of himselfe,* he could not be the first head and fountain of al good things.

How God is said to haue made al things for himselfe.

1 Obiection. *Proverb.16.He is said to haue made al things for himselfe.* Aunswere. Not for the aiding or encreasing of himselfe, as if hee needed any thing, but rather for to communicate and shewe himselfe vnto his creatures hee made thē; because this is the nature of that which is good, not onely to preserue it selfe, but also to communicate it selfe to others.2. *It is obiected that hee vseth the creatures in accomplishing his workes.* But this hee dooth not as constrained thereto by any necessity or impoteney, but of his most free will and goodnesse, to shew that he is able both waies, both without them, & with them, to do whatsoeuer he will: that he is Lord of all things, both by right, and by his power, and can vse al thinges at his pleasure: and that he also dooth worthy his creatures this great and free honour, as to make them the instrumentes of his bountifulnesse, & fellowes and disposers (as Saint Paul speaketh 1. *Cor.*4.) of his diuine works.3. Furdermore, *that we are willed to performe, exhibit, and offer, obedience, worship, honour, sacrifices, to God, and to giue him that which is his:* therby is taught, not what good commeth more to god, but what good ought to be in vs. For as disobedience and despite against god maketh not God but the creature more miserable, so obedience towardes God, which is a conformity and agreement with Gods Law and minde, is the good and blessednesse, not of God, but of the reasonable creature. And this is saide to bee giuen or taken from God, not that God needeth it, or is profited thereby, but because men ought, by order of iustice, to perfourme and yeeld it vnto God. As Psalm.50.9. *I will take no bullocke out of thy house: nor he-goates out of thy folde.* And Luke 17.10. *When yee haue doone all those thinges which are commaunded you, saie, wee are vnprofitable seruantes.*

The glorie which wee giue vnto God is auaileable for our happines, but neither dooth nor can make God more happie:

And if any man reply, *That glorie neuertheless tendeth to his happinesse and perfection, vnto whom it is giuen:* we must know, *that the glory of god signifieth sometimes the foundation of glory, to wit, the attributes or virtues which are in god himselfe, and his diuine worke, and the beholding and approbation of them in god.* And in this sense can no man giue him glory, neither can it be happie:

bee diminished or augmented, but it was and remayneth the same in him for euer: according as it is saide, *Iohn.17.5. Glorifie mee O Father, with the glorie which I hadde with thee, before the woorlde was.* Sometimes it signifieth *the agnizing and magnifieng of the goodnesse and woorckes of God*, which is not in GOD, but in creatures endewed with reason: and therefore may be made lesser or greater; and beeing amplified or diminished, it encreaseth or diminisheth the goodnesse, happinesse, and perfection, not of GOD, but of the creature. But if anie man will further reply, *that this verie worshippe and obedience profiteth him vnto whome it is doone:* to graunt this concerning the Creatures, as who may bee furthered and enriched by the mutuall dueties of each other; yet will it by no meanes agree to GOD, seeing no man can help or harme him, and the true agnising and magnifyeng of GOD, as also the whole conformity and agreement with him, is not his happines and perfection, but the creatures.

Our obedience, though due to God, yet bringeth no encreasle to him.

4 Obiection. *To whome is giuen that which is due vnto him, to him something commeth thereby more than hee hadde before. Vnto GOD is yeelded our obedience and woorshippe, which is due vnto him. Therefore somewhat commeth to him from vs.* Aunswere. The Maior is true of that which is due of need or want, or which hee needeth, and is furthered thereby, to whom it is giuen. But our obedience is no such due, but that which GOD, by order of his iustice, requireth of vs: and that not for his, but our perfection and felicity.

Gods reioicing in our obedience and saluation is the cause thereof but not our obedience and saluation, the cause of his reioicing.

Lastly, if anie man vrge, *that he who reioiceth doth receiue some good of those thinges, wherein hee reioiceth: and therefore some fruite certainly to redound vnto God out of our obedience and saluation, seeing hee pronounceth that hee reioiceth therein,* wee graunt verily that in men, reioicing and the like affections are stirred vp by outwarde obiectes: But wee must not deeme that our vertues are the cause of that reioicing which is in God. For therefore is a thing thought right and honest, because it is agreeing to the wil and nature of God: and because God from euerlasting is delighted with his owne goodnesse and vprightnesse, and with things

things agreeing therewith: therefore dooth hee create and woorcke such in men: and that euerlasting approbation or liking, which was the cause why GOD created good things, is the cause also why hee now cherisheth and preserueth them being created. Wherefore the euerlasting reioicing in God for our obedience and saluation, is the efficient cause of our obedience and saluation: but not contrariwise, our obedience the efficient cause of that reioicing in God: as it commeth to passe in men, who are affected by outwarde obiectes. *Or thus:* God reioiceth at our good, as beeing an obiect, but not a cause: because obiects are not the cause, but effects of gods approbation and reioicing.

What is ment by Gods vnchangeablenes.

Moreouer when GOD pronounceth himselfe to be *vnchangeable*, hee sheweth that hee will bee alwaies such, as hee hath beene from all eternity: so that first, *neither his essence, and whatsoeuer is proper thereto, can bee augmented or diminished: neither secondly, his nature and will bee changed: neither lastly, himselfe hath neede to transport himselfe from place to place.* Thus doe Philosophers, induced thereto by reasons, confesse. For first, *whatsoeuer is changed, that must needes haue either some outwarde cause, or some originall or beginning in it selfe of mouing and changing, or both. But GOD cannot bee mooued or changed by anie thing which is without him:* for so himselfe should not be the first mouer and maker of all that is good in nature. *Neither can he suffer change from anie inwarde originall or beginning of change.* For whatsoeuer is so moued or changed, that must needs haue partes, whereof some must moouе & some be moued. Now that god should be diuided into parts, neither doth his immensity suffer, nor his great perfectiō. For seing euery part is imperfecter than the whol, & in god is nothing which is not most perfect: it is impious to imagin any parts in him. *Wherefore neither by any outwarde, nor inward cause is he mooued or changed.* Secōdly, *whatsoeuer is changed, that must needs be changed either to the worse, or to the better, or into a state equal to the former. It is impossible that God should bee made worse:* for he should so become of perfect vnperfect. *And to be made better is also vnpossible.* For so he should haue bin before more vnperfect. *But neither can he be trāslated into an equall condition*

condition and state, as thereby to leaue some good which before he had, and to receiue some good which before hee had not: for thus should he be neither before nor after his change most perfect, as wanting some part of those good things which belonged vnto him. Thirdly, *That which is infinite, neither can be made greater*; for so it should not haue beene infinite before; *nor lesser*, for so it should be made finite. Seeing then both the essence, and power, and wisedome, and all the vertues of God are incomprehensible, & all things in God immense; therefore cannot any of them be either diminished or increased. Fourthly. For the same cause, *God doth not transport and remoove himselfe from place to place as creatures*, seeing by reason of his immensitie, whereby he filleth heauen and earth, he can neither depart nor be absent from any place. Fiftly, *Seeing he is most wise, and therefore from everlasting hath most well purposed, decreed, and foreseene all things; change of purpose & will cannot fal into him.* And therefore God would haue this in many places of holy scripture inculcated vnto vs, that his nature & wil is subiect to no mutations, as beeing a thing most respecting his glory. As *Num.23.19. God is not as mã, that he should lie; nor as the Son of man, that he should repent. Hath he said it then, & shall he not doe it? Hath he spoken, & shall he not accomplish it?* Psal. 33.11. *The counsell of the Lorde shall endure for euer. And the thoughts of his heart from generation to generation.* Iam.1.17. *With whome is no variablenesse, neither shadowe of change.*

Why God is sayd to repent, when yet hee doeth nothing which hee decreed not from euerlasting.

1 Obiection. *But God is said to repent.* Answere. He is said to repent, not that he changeth his will: but, 1 *because he earnestly detesteth sinnes, and is not delighted with the destruction of men.* 2 *Because by reason of this hatred against sinne, & this mercie towards repentant sinners, he maketh change of things and euents, which from euerlasting he decreed*, as men are wont to doe, who repent them of their purpose. For among men euery change is an amending of that, which displeaseth thẽ. Amending riseth vpon repentance. Wherfore the name of repẽtance, as also the names of other human affectiõs are said to be attributed to god by an anthropopathie. Because the Scripture speaketh of God after the manner of men, for our infirmitie, that wee vnderstanding those thinges, which are in vs, to be shadowes of those which are in god, may

may in some sort conceiue something of the nature of god and his wil towardes mankinde. Wherefore these formes of speaking doe not signifie any perturbation in God, or change, or passion like vnto our affections, but are vsed to signifie these two things of God. First, *that that is not a fained or dissembled, but an earnest, eternall, unchangeable nature & will in god*, a shadow and image whereof he would haue the affections and motions created in men to be: yet is it without al trouble, or hinderance, or diminishing of his blessednesse and ioy. Secondly, *that he doth those things which mẽ are wont to do*, being stirred vp by those affections, which are attributed to God, not that he, as men being mooued by a present or sodaine affection of the minde, doth nowe first take counsel, but doth now at the length execute and do those things, which he decreed and appointed from all eternity.

Gods promises and threatninges conditional, and with an exception.

2 Obiection. *The promises and threatnings of God oftentimes are not fulfilled.* Aunswere. The promises of God are alwaies to be vnderstood with an exception of the crosse of the Godly, and of the punishments, and chastisments of such as depart from God and sinne, or with a condition of perseuerance in faith and Godlines: and also contrarilie his threatninges, with an exception of conuersion and praier, or with a condition of perseuerance in sinne. And these conditions are sometimes expressed, as *Ier.* 18. and 28. where plainly is set downe this rule of vnderstanding Gods promises and threatninges: as that God will punish them who depart from him, vnto whom he had promised blessinges: and will spare those who repent, to whom hee had threatned punishment. And sometimes they are closely vnderstoode, especially in the threatninges and comminations, thereby euen to wrest repentaunce and more timely and earnest praiers from vs, by which as meanes interposed and comming betweene, he hath decreed to saue and deliuer vs. Reply. *But these conditions are uncertain & chaungeable. Therefore the wil of god is also changeable.* Aunswere. In respect of the nature, will, and iudgement of man, they are chaungeable: but in respect of the counsell and prouidence of God, vnchaungeable and most certaine. For God hath decreed from euerlasting the

the meanes and ends of things: as also he hath decreed in whome hee will, and in whome hee will not woorke conuersion.

3 Obiection. *He changeth manie his precepts, obseruances and woorks, as the Mosaicall Lawes and gouernement.* Answere. He changeth them indeede: but so as he woulde also from euerlasting that change: neither are al thinges appointed of God for perpetuity. But he decreed, from euerlasting, some things to last only for a time.

Gods vnchangeablenes one of his speciall differences, whereby hee is distinguished from all creatures.

Wherefore bee it so vs out of all controuersie, that God is vnchangeable. For first, *this is amongest those especiall differences, whereby the Creatour will be distenced from all creatures, that hee onelie can by no meanes bee changed, whereas all other things both are dinerslie changed, & may at the onlie pleasure of God be changed infinitelie*, howsoeuer for a while, so long as it is his pleasure, they are and seeme firme and immutable; according as it is said, *Mat. 24. Heauen and earth shall passe, but my word shall not passe.* Secondly, *Hence we vnderstand and are assured, that al things in the worlde are gouerned by the euerlasting prouidence of god.* For seeing *no mutation happeneth to god*, it must needes be that all his counsailes were purposed from euerlasting. *And seeing god both foreseeth all things vnchangeable, and his counsailes concerning the euent and end of things are certaine and vnchangeable:* it must needes be also that the second causes and meanes or Antecedents, without which those euents were not to followe, must bee certaine and vnchangeable. *And because in things created, especially in humane affaires, there is great vncertaintie and mutabilitie, neither is there any cause of vnchangeablenesse but the will of god*; God could not haue appointed any thing certaine or vnchangeable concerning the euent and end, except hee had also made all the meanes, (by which the end is attained vnto, and which as concerning their owne nature are most vncertaine and chaungeable) by his euerlasting counsaile and decree certaine and vnchangeable.

Wherefore it is saide, *Isay 14. 27. The Lord of hostes hath determined it, and whoshall disanull it?* Thirdly, *the whole vse and force, and declaration of the promises, threatnings, and examples of Gods goodnesse, power, iustice, mercie, and wrath, both*

both olde and newe, to teach vs, and to excit vs with comfort, or by feare to holde and keepe vs in our duetie and the feare of God: dependeth of Gods vnchaungeable nature. For all those do then affect vs, when wee thinke that the same nature and will of God, which was in times past, is nowe also, and is and will bee such to vs repenting, or persisting in our sinnes, as wee see it was in times past, and nowe is towardes others. And then doe wee truelie relie vpon the promises of God, when wee knowe, that his counsell shall neuer bee chaunged. Fourthlie, *This doctrine inclineth mens mindes to obedience and subiection, which is necessarie in asking thinges at Gods handes:* that wee desire not GOD to doe those thinges for vs, or others, which hee hath before time assuredlie toulde vs, that hee will not doe: and further that wee submit and leaue with reuerence those thinges to his pleasure, whereof hee would not as yet haue knowen vnto vs, what hee hath decreede. Fiftlie, *The vnchaungeablenesse of Gods will is the grounde and foundation of the hope and comfort of the godlie in this life.* For it is most absurd to conceiue of GOD, that nowe hee loueth, and nowe hee hateth vs, nowe hee will assuredlie giue vnto vs euerlasting life, and a little after againe hee will not: And therefore when once true faith and conuersion vnto GOD is begunne in our heartes, and the spirite of God hath begunne to witnesse to our spirite, that wee are the sonnes of GOD, and heires of euerlasting life; God will haue vs certainlie to resolue, that as hee had this his will towardes vs from euerlasting, so to euerlasting hee will not change it, but will assuredlie bring vs, at his pleasure, out of this wicked and miserable life through al tentations and daungers what-soeuer, to eternall and euerlasting life, according to that article of our Faith, *I beleeue life euerlasting.*

Whenas *Omnipotencie* is attributed to GOD, thereby is first vnderstoode, *That whatsoeuer hee will, or whatsoeuer, not impeiring his nature and maiestie, hee is able to will, he is also able to performe.* Secondie, *That he is able to performe all those thinges without anie difficulty & labour, euen with his only beck & will.* Thirdly, *That all the force & power of working and*

What is signified by gods omnipotencie.

and effecting anie thing, is so in god only, that there is not the least abilitie or efficacie of anie creature, but what he continuallie imparteth, & preserueth at his pleasure. And therefore the power of God is to bee considered of vs, not as beeing idle, but as creating, sustaining, mouing, and ruling al thinges. The reasons are, 1 *God is the first cause of all thinges:* Therefore he hath all things in his power, and their abilitie is so much, as he giueth vnto them. 2 *Hee dooth such thinges as can bee done by no created & finit power:* as are the creation & gouerning of all thinges, the preseruation of common weales, the deluge, the deliuerie out of Ægypt, & all his miracles. 3 *He is vnchangeable.* Therefore in him to be able to do, and to doe, is the same which to will, and so of the contrary.

How the doctrin of the church and philosophie differ in conceiuing of Gods omnipotencie.

But although al men affirme God to be omnipotent, *yet there is a double difference betweene the sacred Doctrine of the Church, and Philosophie, concerning gods omnipotency.* For first, *without the doctrine of the Church, men only know the vniuersall and generall power of god, whereby hee created, preserueth, and gouerneth the whole world: but they know not that power, whereby he saueth men, and restoreth the world by his sonne, gathering and preseruing an euerlasting Church, and deliuering it from sin and death, and endowing it with life and glory euerlasting:* by which works God especially theweth forth his power, as it is said, *Hag. 2. 7. Yet a litle while, & I will shake the heauens & the earth, and the sea, and the drie land.* Secondly, *neither doe they professe of the generall power of god so much as is sufficient.* For albeit they are enforced to confesse that God is the author and preseruer of the woorld: yet are they not able to saie that al things were created of nothing by the woorde of God alone: & for as much as they are ignorant to the cause of sin & confusion, they cannot affirme al things so to be administred and gouerned by gods omnipotency, as that al which is good is done by the powerful working of Gods will: but they attribute many things to chance, fortune, & humane wisdome, or vertue, and so imagine the power of god to be idle in these and doing nothing.

Furthermore, *that god cannot either sinne, or will, and allowe of sinne, or be changed, or diminished, or suffer any thing, or make things doone vndoone, or will thinges that repugnant and contradictorie, or create another god or some nature equal to himselfe, or bee*

bee perceiued by bodilie senses, or doe other thinges proper to a creator or finite nature, or admit the same into himselfe: this doth not diminish or weaken, but rather augment & strengthen his power. For that is the greatest and most perfect power, which can neither be destroied, nor weakned, nor diminished: and that, none sustaining it, but only by it selfe. But contrariwise, to be able to be corrupted & impaired, is a token of imbecillity and imperfection *of exceeding & immense wisedome* That we may rightly and with profit and commoditie know the power of God, it is necessarie not to consider it, but as it is ioyned with his immense wisedome and goodnesse, which moderateth it. Further, of his diuine wisedome first we learne, *That God doth of himselfe in one act or view vnderstand and behold perpetually and most perfectlie, in marvellous manner, and that vnknowen to vs, himselfe and the whole order of his minde declared in the nature of thinges and in his woorde, and what agreeth therewith and disagreeth, and all his woorkes, and the woorks of all creatures, past, present, and to come, & all the causes and circumstances of all things.* And moreouer, *That al Angels and men haue no more knowlege of diuine and humane matters, than God doth work & maintaine in their minds.* For among other thinges, the most beautiful and sightlie order which is in the nature of thinges, the endes and vses of all things, the signification of future euents, arts and seiences, the euerting and ouerturning of those deuises, which the Diuell and wicked men haue most craftily contriued against God and all the godly, doe enforce all men to confesse, that these things could not proceed but from a most wise artificer and author. Wherefore also the scripture it selfe willeth vs to consider the wisedome of God, shining in these his woorks. *Eccle. 3. 11. God hath made euerie thing beutiful in his time.* Isai. 44. 7. *Who is like me that shal cal, & shal declare it, & set it in order before me, since I appointed the ancient people?* Ioh. 5. 13. *He taketh the wise in their craftinesse.* And of these hee concludeth, that the wisedome of God is immense & vnconceiueable. As, Psal. 145 7. *His wisdom is infinit.* Rom. 11. 32. *O the deepenesse of the riches both of the wisedome and knowledge of God!* But here again is to be obserued a difference betweene Philosophie and the word of God. Fust, *that euen in the creation, the knowen or legall wisedome was*

Gods exceeding wisedome: whereby both hee knoweth all things perfectly, and is the fountaine of all knowledge and vnderstanding.

darkned and maimed in men through sinne, and therefore needeth a renewing by the woorde deliuered to the Church. And then, *that men without this heauenlie doctrine are altogether ignorant of that especial wisedome of God reuealed in the gospell, whereby he saueth the Church gathered from amongst mankind by the son. As it is said*, Mat.11.1 *giue thee thanks, O father, because thou hast hid these things from the wise & men of vnderstanding, and hast opened them vnto babes.*

The Goodnes of God diuerslie taken in scriptures.

The goodnesse of God signifieth sometimes *his bountifulnes*, as Psa.106.1. *Praise the Lord because he is good*: sometimes *all the vertues, and whatsoeuer is spoken of the nature of God*, As Psalm.14. *Let thy spirite leade mee thorough the wright waie*. That which also is meant by the name *of holines or sanctity and light*.1.Iohn 1. So in this place, *first by the name of goodnesse are vnderstoode al those thinges which are attributed to god in his woorde, and are represented and resembled in his image, as those thinges which are termed good in Angels and men*, as life, power, wisedome, ioy, righteousnesse &c. For such is the nature of God, as it hath manifested it selfe in the Lawe and Gospel, and the goodnesse of the reasonable creature, is an image of the diuine goodnesse. And therefore here also differ philosophy and the Scripture; in that Philosophy attributeth onely to God that his goodnesse which was opened in the Lawe, and yet neither that wholie: but of his goodnesse reuealed in the Gospell it is altogether ignoraunt. Secondly, *by reason of the great and huge difference betweene the creatour, and the creature, we vnderstand those good thinges to bee in GOD, which are agreeing to his diuine nature and maiestie*. For those which are proper vnto created natures, woulde not bee good in GOD, but rather a diminishing of his goodnesse. Thirdly, *By reason of the immensitie of his diuine nature, those things which are finite in creatures are in GOD infinite*. And therefore against sundry and diuerse disputes of Philosophers concerning the chiefest good, we learne in the Church, *that GOD is the chiefest good*. Fourthly, *because nothing is vnperfect or not subsisting by it selfe in GOD: whatsoeuer is attributed vnto him, is not in him, as formes or accidentes in creatures: but such is his essence and nature, in a manner not able to bee comprehended by our knowledge and vnderstanding.*

ling. Fiftly, *His nature and will is a rule of that goodnesse and vprightnesse which is in creatures*. For so farre foorth thinges are, and are called good, as they agree with the wil of God. Sixtly, *GOD is the onelie fountaine of goodnesse, and the first cause of all good thinges*: So that all thinges haue so much goodnesse, as God dooth create and maintaine in them. And in this sense is it said, *Luke 18. There is none good but God onelie*, cuen so, as hee is most perfectly good, and the fountaine of goodnesse.

The righteousnes of God both generall and particular.

The righteousnesse of God sometimes in Scripture signifieth *that which is accounted righteousnesse before him, and whereby he maketh vs righteous: & that elsewhere legall*: which is holines of life, or conformity with the law of God, which God worketh in vs by his spirit, begun in this life, & to be perfected in the life to come; as *Iam.1.20. The wrath of man dooth not accomplish the righteousnesse of God*. Or sometimes *Euangelicall*, which is the righteousnesse of Christ imputed to beleeuers of the free mercy of God. As *Roman.3.21. But now is the righteousnes of God made manifest without the Law, hauing witnesse of the Lawe and of the Prophetes, to witte, the righteousnesse of God by the faith of Iesus Christ vnto all, and vppon all that beleeue*. Sometimes *it meant that righteousnesse, whereby himselfe is righteous*: and then also in many places *it signifieth the faithfulnesse or mercie and beningnitie of GOD*, who according to his promises preserueth, defendeth, and deliuereth the faithfull, as *Psalm 31.1. Deliuer mee in thy righteousnesse*. But when it is properly spoken *of the righteousnesse of GOD, whereby himselfe is righteous*, as in this place: First, *hee is called iust, in respect of his generall iustice and righteousnesse*, which is the order or nature of this diuine vnderstanding and will, whereby GOD will, and approoueth, doth himselfe, and woorketh in others vnchaungeable and vnspeakeable such thinges, as hee hath commaunded in his Lawe: and neither will, nor approoueth, nor woorketh, nor causeth, nor furdereth any thing whatsoeuer disagreeth from this order, but horribly hateth and detesteth them, as it is said *Psalm.11.17. The righteous Lord loueth righteousnesse*. Secondly, *In respect of his particular iustice and righteousnesse, which is the vnchaungeable will of God*, whereby God giueth

to himselfe, and will haue giuen him by others that glory, which is due vnto the chiefe good: as he saith: *I will not giue my glory to another.* & punisheth al sin with such punishment as is equall to the offence, that is, with eternal, as in them who perish; or with equiualent, as in his Sonne Christ, sustaining the punishment for al those who are saued by him, according as it is saide, *Thou shalt not depart thence, vntill thou hast payed the vtmost farding*: and cannot iniury anie creature, whatsoeuer he determineth of him, or doth vnto him, because he oweth no man any thing, as it is said, Psa. 45 *God is iust in al his waies.* And Act. 10. *God is no accepter of persons.* Thirdly, *Gods diuine wil is the chiefe and perfectest rule, and onely square of vprightnesse*: And therefore God alone, because he is exceeding good, cannot of his owne nature wil or work anie vniust thing, but the wils and actions of all creatures, are so far iust, as they are made by god conformable to his diuine wil.

Men not able without the doctrine of the church to conceiue aright of Gods iustice and righteousnes.

Now although al confesse *god to be righteous and iust*, because *God hath imprinted this notion and knowledge of himselfe among other in the reasonable nature*: because *hee is perfectly good, and therefore is the rule of perfect righteousnesse*: because *hee witnesseth by examples of punishmentes and rewardes that he hateth and punisheth vniust thinges, and liketh the iust*: because *hee is the iudge of the woorlde, to whome it belongeth to compose or set and administer all thinges in a iust order*: because lastly *hee weeth not any thing to any nature, but by the right of a creatour, it is lawful for him to dispose of all thinges at his will, and therefore cannot be to any iniurious*, as it is saide *Luc. 17. When ye haue done all, saie, we are vnprofitable seruants.* Rom. 11. 35. *Who hath giuen vnto him first, and hee shall be recompenced?* Matth. 20. 15. *Is it not lawfull for mee to doe as I will with mine owne?* Yet notwithstanding it is farre off, that men should iudge aright of the righteousnesse and iustice of God, without the doctrine of the Church, because they haue not the whole knowledge, nor so much as of the Lawe, wherein God made knowen his iustice, and can affirme nothing certaine concerning the euerlasting punishmentes of sinnes; and are altogether ignorant of the punishment which the Sonne of God susteined for sinnes.

Moreouer

The causes which make men to conceiue amisse of Gods iustice.

Moreouer mens mindes are troubled, so that they doubt, *whether all thinges be gouerned of God in a iuste and right order.* First, *when they see it goe well with the bad, and ill with the good.* And to this obiection the doctrine of the Church onely is able to make answere, which sheweth that God differeth the punishmentes of the wicked, and the rewardes of the good to another life: inuiteth the vngodly by his mildnesse & lenity to repentance: proueth & confirmeth the Godly by exercises and calamities: punisheth and chastiseth many for their sins, who seem in mens iudgements to be giltles. *It goeth therefore euil with the good*, but not finally. *Now as hee differeth the punishment of the wicked*, thereby to inuite them to repentance: *so he afflicteth the Godlie*, First, *Because they yet retaine manie sinnes*, Secondlie, *To proue and trie them*, Thirdly, *To confirme their faith in them.*

Obiection. *But iustice requireth, that neuer any good should be done to the wicked; they were presently to bee punished.* Answere. Except there be a reasonable and iust cause why to differre their punishment. Reply. *But yet no harme shoulde euer be doone to the good.* Answere. Not to those which are perfectlie good. But we in this life are not perfectlie good. Reply. *Wee are perfect in Christ.* Answere. And therefore we are not punished of God, but onelie chastised, proued, and exercised, that so at length we may be also perfect in our selues.

Secondly when men consider, *that God dooth not cause and bring to passe that no sinne be committed, when yet he might most easily doe it: but farther that he punisheth sinnes which went before, with after-sinnes; and passeth at his pleasure thinges from one to another, as the AEgyptians goods to the Israelites*, Exod. 12. *And yet these thinges to be forbidden vs by his Lawe: it seemeth vnto them, that God will, & dooth some thinges contrarie to his Lawe.* But these things are contrarie to his Lawe and iustice, if they be done by men: but if God doe them, they are most iust, and are most agreeable to his Lawe. For creatures are bound one to another, one to prouide for anothers safety whensoeuer hee can: But God is bound to none. Thirdly, some, *when they heare that god dooth not giue alike and equallie to men, who all are*

by nature equal, that is, the Sonnes of wrath, when as he conuerteth and saueth some, hardeneth and condemneth others, they deeme that by this reason accepting of person is laide vpon God. But these men mark not, that then it is vniust to giue vnequalle to those who are equall, when a due and deserued rewarde is paide, and that GOD doth giue his blessings vnto men not of due, but of his free bountifulnesse.

Reply. *Those thinges which are doone according to iustice, are doone as due. But that good should be doone to those who are good, the order of iustice requireth: Therefore good is doone vnto the good as due.* Aunswere. Al this is true, if wee talke of creatures. But if of God, not so: because the creatour is bound to none, as the creatures are: neither can the creatures deserue any thing of God, as they may one of another. Wherefore God punisheth of iustice; but dooth good of grace and mercie; according as it is saide, *When yee haue doone all, say, we are vnprofitable seruants, wee haue doone that which was our dutie to doe.* And if any man reply, *that not men onelie, but God also is bound by order of iustice, to spare, and doe well to the good, out of those wordes of Abraham.* Gen. 8.23. *Wilt thou also destroie the righteous with the wicked?* It is to bee obserued, that this bond is not of any desert or right, that may make the Creatour to stand answerable to the Creature, but of gods promise and truth. For God did most freely and of his exceeding goodnesse, when hee ought nothing to any, bind himselfe by promises endented, to doe good vnto the godlie. And this goodnesse of God and faithfulnesse in keeping his promises, is often called iustice. And therefore it is well saide, that it agreeth not with God, to afflict anie vndeseruedly, not because hee should iniurie any, though he destroied him not offending, but because his mercie, and bountifulnesse and trueth doe not admit this.

These thinges are necessarily to be ascribed of vs vnto the iustice of God, that the cogitation thereof may ascertaine vs of the punishment of the wicked, & of the deliuerance of the Godly from their iniuries after this life: that so we may patiently beare, whatsoeuer he will lay vpon vs, as *Dan. 9.* it is said, *O Lord, righteousnes belongeth vnto thee, but vnto vs open shame.*

God

GOD teacheth vs in the Scripture to knowe *his trueth* after this manner: First, *that his infinite Wisedome* How wee are taught the truth of God in scripture.
suffereth none but most true and certaine knoweledge of all thinges to bee in him. Hebrues 4.13. *There is no creature which is not manifest in his sight: but all thinges are naked vnto his eies, with whom wee haue to doe.* Secondly, *that hee neither appointeth, nor will, nor speaketh, thinges repugnaunt and contradictorie,* 2. Corinth. 1.19. *The Sonne of GOD Iesus CHRIST, who was preached among you by vs, was not Yea, and Naie, but in him it was Yea.* Thirdly, *that hee faineth nothing, nor deceiueth anie man, but thus is in trueth and indeede his will, which hee openeth vnto vs.* Roman. 3.4. *Let GOD be true, and euerie man a liar.* Fourthly, *that hee neuer changeth his minde.* Psalm. 89.34. *My couenant will I not breake, nor alter the thing that is gone out of my lips.* Fifely *that it certainly commeth to passe, whatsoeuer god asoucheth shal come to passe:* which experience also witnesseth, & many sayings of holy Scripture, as *Matth. 24. Heauen and earth shall passe, but my word shall not passe.* Sixtly, *that he is the louer, autor, and preserver of the truth in the reasonable creatures, and an enimie to all lies, dissembling, and hypocrisie.* Therefore John 14.15. and 16. The holy Ghost is called *the Spirite of trueth, who shoulde teach vs all trueth.* Prouerb. 12.12. *The lying lippes are an abomination vnto the Lord: but they that deale truelie are his delight.* Mat. 24.51. *He wil giue him his portion with hypocrits.*

Seeing then the trueth of God is to bee considered out of his woorde and woorkes, albeit men by nature confesse that GOD is true: yet are they ignorant wherein his trueth consisteth. For it is saide, *John. 17. Thy woorde is trueth.* and *Psalm. 89.5. Thy trueth in the congregation of the SAINTES.* Neither doth the conscience or the priuie knowledge of anie mans sinnes suffer him who knoweth not CHRIST the Mediatour, to put any confidence in Gods promises. For as 2. *Corinth.* 1. it is said, *Al the promises of God in him are Yea, and in him Amen vnto the glorie of God.*

God differeth not when hee faieth hee will doe that which yet he doth not.

But *if sometimes god foretold that hee would doe those things, which he neuer decreed to doe, he did not therein dissemble.* For what hee threatned, that hee meant with this condition

should so come to passe, except the conuersion of men and praiers came betweene: and what he promised hee meant with this condition, if they repented, & either persisted in godlinesse, or needed not affliction and chastisement. Wherefore he would indeede haue punished the Niniuits if they had persisted in their sinnes. And Christ, *Luke.24.* was indeed departing, except his disciples had desired him to stay in the Inne at Emaus.

How God is saide to deceiue a deceiued Prophet.

As for that which God saith, *Ezech 14 9. And if a Prophet be deceiued, and hath spoken a thing, that he hath deceiued him:* he signifieth not thereby that hee deceiueth by instilling lies into false Prophets, but that they are by him in iust iudgement deliuered and giuen to bee seduced by the Diuell, as *1.King.22.* GOD is saide *to haue giuen a lieng spirite in the mouthes of all the prophetes of Achab.* Replie. *But yet GOD would that the false Prophetes should tel a faise tale.* Aunswere. He would, but in diuerse respects, and to a diuerse end. God foretolde victorie to Achab by an ironie, and that a sharpe and bitter one, thereby to recall him from making his expedition to warre, and to punishe him for not obeying, by deliuering him to bee seduced by the Diuell. The false Prophets foretolde victorie to flatter him, the Diuel to destroy him and to die.

Why chastitie is one of Gods properties.

There is made also mention of Chastitie in the former description of God, because amongst his especiall and most notable differences, whereby he may be discerned from Diuels, he wil haue truth to be and chastitie. For as God will bee acknowledged to bee true, and will haue trueth loued of vs, that it maie certainelie appeare, that he is, and what hee is, & that men may think and speake the truth of him, and through his knowledge be partakers of euerlasting life; so the Diuell attempteth to sil the worlde with lies, that he may both darken the glorie of God, and by forging lies of God, destroy mankinde. Whereupon the holy Ghost is called *the Spirite of trueth*; But the Diuell *a liar and murtherer from the beginning, & the father of lies*, Ioh.8. *And as God both by reason of the exceeding puritie of his nature, as also because hee will haue the spousall loue and coniunction of mariage to be the image of the vnspeakeable loue and spirituall coniunction betweene him and the Church,*

Church, as wee may see *Ephes.5. Ezech.16. Osee 2.* and therefore will haue it accounted sacred and holy amongest men; As God then in these respectes is the louer and author of chastity, *and doth most seuerely detest and punish al vncleannes both internal & externall, which is repugnant to this order*, as the examples of the Sodomites, of the tribe of Beniamin, and others of all other ages and nations testifie: So the Diuell, both for his impurity, as also because whatsoeuer God woulde haue holde most holie and venerable, that for the hatred hee beareth to God hee studieth most to depraue and most foulie to deforme; endeuoureth with obscenitie and filthinesse horriblie to pollute al mankinde, and to withdrawe them from GOD. Therefore it is said, *1. Thess.4.3. This is the wil of god, euen your sanctification, and that yee should abstein from fornication, that euery one of you should know how to possesse his vessell in holinesse and honour.*

The mercie of God in preferuing his creatures.

The mercie of fauourable and inclinable will of GOD to preserue his creatures and especiallie mankinde, the Scripture proposeth vnto vs opened by these degrees. First, *that hee taketh delight in the saluation of all, but in the destruction of none.* Ezech. 33.11. *As I liue, saith the Lord god, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* Secondlie, *that he differeth, mitigateth, and taketh away punishmentes, inuiting all men by his long suffering to repentaunce, if not one waie, yet by the testimonie of their conscience.* Heereof *Exod.34.* and often elsewhere *hee is saide to bee slowe to anger.* Thirdly, *that hee debaseth himselfe to relieue our infirmitie both by inwarde and outwarde supplies, as by his spirit, worde, oathes, Sacramentes, and miracles.* Fourthly, *that he embraceth with singular loue his chosen, so that he saueth, and deliuereth them for euer from sinne and all euilt, and comforteth them also in afflictions*, Reuelat.7. and 21. *God shall wipe awaie all teares from their eies.* Isaie 49.15. *Though a woman shoulde forgette her Childe, yet will I not forgette thee.* Fiftlie, *that hee chose rather to bring to passe this our deliuery euen by the incarnation and death of his onelie begotten Sonne, than that all mankinde shoulde perish.* Iohn 3. *So god loued the woorlde, that he gaue his onelie begotten Sonne.* Sixtlie, *that hee promiseth and performeth*

meth all these thinges of his owne free goodnesse. Exod. 34. 19. *I will shewe mercie, to whome I will shewe mercie: and will haue compassion on whome I will haue compassion*. Mat, 43. 25. *I, euen I, am hee that putteth awaie thine iniquities for mine owne sake, and will not remember thy sinnes*. Seuenthly, *That hee doeth these thinges towardes sinners, who not onelie were vnworthie of them, but also who were his deadlie enimies*. Romanes 5. 10. *When wee were enimies, wee were reconciled to GOD by the death of his sonne*. They also of the wiser sort, which are out of the Church, are all compelled to attribute mercie vnto God, because they see him so mercifullie to spare sinners: whereupon Ieremie, Lamentations chap. 3. 22. saith, *It is the Lordes mercies that wee are not consumed, because his compassions faile not*. But beecause the perfectnesse of Gods iustice, and the priuitie of their owne sinnes doth not permit them to conceiue any firme persuasion of Gods mercie towardes them, neither knowe they ought concerning the saluation of men by the death of his sonne: therefore are they not able either constantly or wholy to agnise Gods mercie.

1 Obiection. *Mercie is a kinde of griefe or sorrow: therefore there is sorrow and griefe in God*. Aunswere. The names of affections, when they are attributed vnto God by an Anthropopathie, they doe not signifie anie passion or change in God, but an inspeakeable either dislike, or liking of the obiects. God therefore is said to be mercifull. 1. *Because he is against the destruction of his creature*. 2. *Because hee doth those thinges, which mercifull men are wont to doe*. 2 Obiection. *God seemeth sometimes to reioice in reuengement*. Isai. 1. Prouerb. 1. Aunswere. He reioiceth not in reuengement or punishment, but in the executing of his owne iustice. 3 Obiection. *It seemeth in some places of scripture, that Gods mercie doth not extend it selfe vnto the wicked*; Isai. 27. Aunswere. This is to be vnderstood of that degree of mercie, wherewith he imbraceth his chosen. And yet hee spareth also the wicked, neither reioiceth at their destruction. 4 Obiection. *But yet he saueth not all, whereas he is able to do it. Therefore hee is not exceeding mercifull, neither mercifull towardes all*. Aunswere. He doth not saue all, for most iust cause.

cause. For his mercie is so to bee exercised that it hinder not the execution of his iustice.

5 Obiection. *He doth not take mercie on anie, or receiue anie into fauour without the satisfaction of his sonne. Therefore he doth it not freelie*. Aunswere. That which is concluded doth not followe; becawse God of his free grace giueth this satisfaction it selfe, apd appleth it vnto vs. Nowe hee giueth a thing freely, who giueth the price of a thing, for which the thing it selfe is giuen.

God is also called *Bountifull*, 1. *Because hee createth and gouerneth all things*. 2. *He is the onely fountaine of al good things*. 3. *Which befall to all creatures*. 4. *Yea to the wicked*. 5. *Of his goodnes, loue, and free mercie towardes all creatures*. 6. *But especiallie towardes mankinde*, which he hath made according to his image, and for whose sake hee hath created all other things. 7. *But in them also chiefliе toward his Church*, to whom hee hath opened himselfe and his will. 8. *And in this his Church, toward his chosen Angels and men, to whom by his sonne he giueth life and glorie euerlasting*. And further, whom he is angry with, and on whom he inflicteth punishment, hee is not angrie with their substaunce or nature which himselfe created, but with that corruption, which came by other meanes to his diuine worke. *Rom.* 1. 18. *The wrath of god is reuealed from heauen against all vngodlines*. Obiection. *No creature visible is subiect to so manie euils, as man. Therefore he is not bountifull towards men*. Aunswere. Hee is subiect to these euils by an accident, that is, because of sinne: but withall he is enriced aboue other creatures, with great blessings euen when hee is out of the Church; but is most happie and blessed, if he repent. In what the bountifulnes of God is teene.

God also alone is *most free*, beecause hee alone by nature is such, *that no fault or misdeede can fall vpon him*. 2. *Neither can hee bee constrained of anie*. 3. *Neither is hee bounde to anie*. 4. *Neither is hee subiect or tied to the rule or lore of an other*. Wherefore whatsoeuer he will and doth, that hee will and doth of himselfe most freely, when, as much, and in what maner he will; & what he will, that is most good & iust. But here chiefliе is considered the freedome of will, or libertie frō constraint, which is the power & abilitie, whereby god without any necessitie hath from euerlasting decreed, the whole For what causes God is saied to bee most free.

whole order of the creatiō, preseruatiō, & rule of al things, and doth accomplish the same, not beeing constrained or tied to other causes; yet so, that hee neuer swarueth from his rightnes. To this beare witnes his miracles, and many examples of deliueries and punishments, and many places of scripture, as *Psalm.* 135.6. *Whatsoeuer pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths.* 1. Sam. 14.6. *It is not hard to the Lord to saue with manie or with fewe.*

1 Obiection. *That, without which second causes, which worke necessarilie, can not worke: doth it selfe also worke necessarilie. Without the first cause, which is God, Second causes, which necessarilie worke, cannot worke: therefore the first cause also, which is God, worketh together with them necessarilie.* Aunswere. The Maior is true of such causes as woorke with absolute necessitie: but it is falle of such as worke onely of a conditionall necessitie, that is because it to pleaseth God (who notwithstanding could moue them otherwise, or elſe at all not moue them, or not so much as make them) that they should worke, and shoulde worke after that maner, which they doe woorke. Therefore all second causes depend on the first, but not the first any way on the second.

2 Obiection. *God is vnchangeablie good, therefore not freelie good.* Aunswere. This vnchangeablenes, doth not diminish, but establish the libertie of Gods will. For it is not the vnchangeablenes of a nature, but constraint and coaction, which is contrarie to libertie: and so much the more freely the will chooseth, with howe much the greater and surer force and motion it is carried vnto her obiect.

3 Obiection. It is said also of *particular euents, that God can onelie wil those thinges which are best: but onelie those things which hee hath decreed are best; therefore hee cannot will other things.* But aunswere is made to the Minor: What things God hath decreed, those are best, not before, but after his decree. For Gods will being the rule and squire of rightnes, therefore are thinges good, because hee will them: wherefore if hee woulde haue from euerlasting had anie other thing: that then shoulde haue beene best. As that Ioseph should be solde, and made Lord of Ægypt, and giue sustenance to his fathers familie, was best, because God would so.

so Now if God wou'd haue any other way exercised Ioseph and taken vengeaunce on his brethren, that shoulde then haue beene the best. It followeth therefore, that God will no other thing, after hee hath once decreed, what hee will haue done: but that he was able from euerlasting to haue decreed some other thing: For whatsoeuer he would, that from euerlasting hee woulde most freely. 4 Obiection. Moreouer, *some places of scripture seeme to intimate that the will of God may bee sometimes hindered by his creatures.* As Ezech. 33.11. *I desire not the death of the wicked.* Math. 23. *How often would I haue gathered thee, and thou wouldst not?* Ans. These and the like places onely shew, with what God is delighted, & to what he inuiteth & calleth al: but not what by his mercie & spirit he hath purposed to work in euery one.

Wherefore this doctrine of the libertie and free will of God let vs diligently maintaine, that both the glorie of god may bee vindicated from stoicall blasphemies: and in vs faith, hope, inuocating on god, and sedulitie and earnestnes in performing our duety, may be established, if acknowledging god most freely to gouerne all his creatures, we be neither secure in prosperitie, nor in aduersitie doe cast away hope and good indeuours.

Lastly in the description of gods nature is put, *that he is angrie and wrath with offences and sinnes. Which horrible anger and wrath of god, whereby hee detesteth and punisheth all sinnes,* although al the wicked at length too late perceiue & haue experience of, when they rush into eternall dispaire; yet such his displeasure and indignation as god will haue to be knowen, they cannot so much as conceiue, who are without the Church, seeing they neither iudge all those euils to be sinnes, which god in his lawe threatneth hee will punish with euerlasting tormentes; neither knowe the death and punishment of the sonne of god, than which god could not shewe a greater token and Argument of his anger against sin. The elect and chosen alone, are throughly moued by a right and sauing knowledge thereof gathered out of gods punishments and threatnings to conuersion, and the feare of god. But the greatnes of it no man can fully conceiue, according as it is saide *Psal.* 90. *Who knoweth the power of thy wrath?* The anger of God against sinne.

Our;

How the conceiuing of the whole nature of God, he that is instructed by the holie ghost, goeth beyond him whom nature informeth.

Out of the description therefore of God before deliuered, wee may vnderstand, *how the true God is discerned from false Gods*. Likewise, *what the knowledge of God reuealed in his word differeth from that, which the heathen haue beeing derived from the light of nature*. The difference consisteth, first *In the attributes or properties of God, now expounded*. Secondly, *In the persons*. Thirdly, *In the workes of these two is to be spoken afterwardes*. *These thinges are fullie and rightly vnderstood in the Church onely*: Because they are made knowen by reuelation from GOD onely, wherefore they who are not of the Church, doe not knowe and worship of the true GOD, but an idole in steede of the true GOD. For *they erre*, First, *in the attributes or properties of GOD*, who *either knowe not and professe all, or doe not rightly and fully expounde them*; as they are declared in the worde; *or else corrupt them*. The Heathen therefore knowe not the omnipotencie, wisedome, goodnes, iustice, truth, mercie, bountifulnesse of GOD shewed in the sauing and restoring of men, by the sending of the Sonne, and the holie Ghost: They knowe not the death and punishment of the Sonne of GOD; therefore they knowe not the grieuousnesse of GODS anger against sinne, euen that hee will punish all sinne, yea the least, with eternall punishment. Wherefore also they know not the iustice of GOD punishing all sinne with eternal pains in the wicked, or with that which is equiualent to eternall in his Sonne. They knowe not the Wisedome, Mercie, Truth of god, freeing vs sinners from death, and receiuing vs, without breach of his iustice, into fauour; iustifiyng vs, sanctifiyng, and glorifiyng vs in his Sonne by the holie ghost, according to his promises. Neither further doe they ascribe vnto god fullie and wholy his Omnipotencie, Wisedome, goodnesse, which shineth in the creation of thinges, and in the continuall preseruing of the same. For of manie things they haue either none, or but a darke knowledge: many things they subtract, and withdrawe from the prouidence and gouernement of god, and attribute it to their owne wisedome, industrie, vertue, and strengh, or ascribe it to fortune, and chaunce. The like we are to

to conceiue of other attributes of god, in which they are alike blinde.

Secondly, *The Church acknowledgeth three persons of one and the same Diuine Essence*, that is, that the true god is an Essence, so in number one eternall and infinite, that notwithstanding it is the same and whole substaunce of the three persons: to wit, the eternall Father, and his Coëternall Sonne, and the Coëternall holy ghost: But the Heathen, and Pagans, and other sectes doe not acknowledge three persons, but as the Essence, so also the person of the Godhead they professe to bee onely one.

Thirdly, *They which are not of the Church, are altogether ignorant of the works of the Churches saluation*, namely, the reconciliation of men with god, iustification, sanctification, and full deliuerie from all sinne and miserie by the Sonne and the holie ghost. *Neither doe they wholy acknowlege or professe the woorkes of Creation*. For they doe not thinke all thinges to haue beene created of nothing, by the woorde of god onely: they denie all generally and each in particular, euen the least, to bee administred power-fullie by the Omnipotencie of God: but ascribe very manie to Chaunce, Fortune, and humane Wisedome.

Wherefore, seeing out of the woorkes of god, as his proper affectes, are made knowen both the properties or nature of the true god, as also the Trinitie of persons in one godhead, and therefore god and eache of the persons take their names from them; and seeing those woorkes are both all and chiefliе extant in the Church, and are by the Church rightly, and sufficiently vnderstoode: hereof is necessarily concluded, that hee alone who is made knowen in the woorde, and the Church, is the true and naturall god, and that hee is to bee knowen and discerned from Idols by the woorde onely, and by his benefites and reuelations exhibited to the Church; as the sending of the holy ghost, the redemption of mankinde, regeneration, sanctification and glorification; concerning the which Pagans and many other sects know nothing at all.

3 *Whence it may appeare, that there is but one god.*

Whence first sprang the multitude of Gods.

ALbeit god in the beginning did as certainely declare vnto mankinde that he is but one onely, as what he is: yet the world by the guile and deceit of the Diuel (going about to spoile god of his honour, and to beare and vaunt himselfe for god, and to destroy mankinde for the hatred hee beareth vnto god) and through their owne blindnes & malice reuolting frō gods diuine manifestations, & frō the doctrine of our first fathers, hath in horrible madnesse forged a multitude of gods, yeelding diuine honours partly to creatures, partly to imaginarie gods, and forgetting the true god, or desiring to ioine and couple other gods with him. And whereas there is no greater bond, than whereby the creature is bound to honour his Creator, and therefore no more grieuous sinne, than to obscure the glorie due vnto god, or to conuey it ouer to any other: god, that he might meete with this sacrilege, hath often testified and witnessed in his word, *that there is but one god, not manie*, That is, that there is but one diuine essence eternal, of infinite power, wisedome, and goodnes, Creator, preserver, and ruler of all thinges. As *Deut. 6.4. Heare O Israel, the Lord our god is Lord onely.* And cap. 32.39. *Behold now, for I, I am he, and there is no gods with me.* Isai. 44.6. *I am the first, and I am the last, and without me is there no god.* And cap. 45.5. *I am the Lord, and there is none other: there is no god besides me.* 1. Cor. 8.4. *Wee knowe that an Idole is nothing in the world, and that there is no other god but one.* Eph. 4.5. *One Lord, one faith, one baptisme, one god and father of all, which is aboue all, and in vs all.* See also *Deut. 4.35. 2. Kings. 22. 32. Psalm. 18.32. Isai. 36.5. & 45.21. & 47.8.10. Hose. 13.4. Mat. 2.10. Marc. 12. 32. Rom. 3.30. Galat. 3.20. 1. Tim. 2.10. &c.*

Reasons to shew that there is but one God. 1. But one onely manifested by sufficient testimonies of miracles and prophecies, and other workes.

There are not wanting reasons and arguments also, vnto which the iudgement of reason attenteth and yeeldeth, that there are no more true gods but one.

1 *We are to hold so manie for gods, as haue manifested their diuinitie by certaine and vndoubted testimonies. But there is but one onlie manifested by miracles, prophecies, & other works, which can not be done but by an omnipotent nature.* Isai. 44. Psalm. 86. *Therefore*

Therfore but one is to be held for god, euen he who the Church adoreth. Obiect. *Other gods haue wrought miracles, & vttered prophecies.* Anſ. 1. *Those miracles were no other thē might be done by creatures, not proper to an omnipotent nature.* 2. *They confirmed some manifest impietie or turpitude*, and therefore were not true miracles.

2 *His authoritie and Maiestie is greater, who alone raigneth ouer all, and alone gouerneth all thinges, than his, who hath a fellow partaker of the rule and gouernement with him, that is, it is a point of the greatest maiestie, to raigne alone: but the Maiestie of god is so great, that no greater can either bee, or bee imagined:* Therefore there is but one God. The Maior is prooued. *Because hee who is not Lord alone, vnto him greater Maiestie may bee added: but the greatest and highest Maiestie, is that,* whereunto nothing can be added. And the Minor is prooued *by the perfectnes, omnipotencie, blessednes, and surpassing goodnes of god, & by naturall iudgement.* Exod. 34.14. *Thou shalt bowe downe to none other god.* Isai. 42.8. *I am the Lord, this is my name, & my glorie wil I not giue to another.* 1. Tim. 1.17. *Vnto god onelie wise, be honor.* Apoc. 4.11. *Thou art worthie, O Lord, to receiue glorie, and honor, & power: for thou hast created all thinges.* 2. The maiestie of God admitteth no fellowes.

3 *That which hath greatest perfection, can bee but one, for the whole is greater and perfecter than anie part thereof. Therefore he is perfect, who hath the whole alone: and they imperfect, who haue anie thing diuided and distributed amongst them. Furthermore, the verie euidence of the thing it selfe doth so inforce vs to confesse the greatest perfection of goodnes, wisedome and power to be in god, seeing he is the cause of al, that good is in nature; that nothing is more absurd, than to imagine anie thing to be god which is not most great, and most perfect. Wherefore there is but one only diuine essence, for that the diuinitie beeing dispersed into more gods, would be al and whole in none: and so none of them would bee perfect, & therefore none the true god.* And herehence appeareth the vanity of that deuise and imagination, whereby *is fained that there is but one supreme god: but to this are added, other minor & deny gods, as subiect and vnder-powers to the highest.* For seeing it is impious to conceiue of the diuinitie, otherwise than as being most great & most perfect, and such wherto nothing may be added, & which is subiect to none; therfore neither that which is distributed into more gods, 3. That which is most perfect, is but one. What seemes is God, is Soueraigne, and Supreme.

neither any thing, which commeth short neuer so little of the greatest perfection and surpassing al mans cogitation, can be the true god, as it is often saide: *Lord, who is like vnto thee?* Whether therefore the others bee equall, or inferiour, yet would there be in none the whole diuinitie. For in him that is supreme or soueraigne, & the rest iointly together is more of the diuinitie, than in that one supreme onely. Therefore neither in the supreme & soueraign god, should the whole deitie be. And further those inferiour powers can not bee gods, because they are not most perfect, nor supreme.

4 But one chief good.

4 *God is of infinite goodnes, and the verie chief good. But then ought to be one onelie chief goo! For if besides that there were another chief good also, that should be either greater, or lesser, or equal. If greater, then should it also be god: which were contumelious against god: if lesser, it should not be god: if equall, then neither the one nor the other should be god.*

5 But one Omnipotent.

5 *There is but one Omnipotent. God is Omnipotent. Therefore he is but one.* The Maior is proued thus. *He against whose will any thing may be done, or whom another can hinder from doing that he would, cannot be truely omnipotent: but if there be more, at one & the same time put to be omnipotent, then shall they be able to do anie thing, though the others bee against it: and one shall necessarilie haue the power to hinder another, and to let his action, and to doe any thing contrarie to the others will: for otherwise bee should not be able to doe all things (for it is proper to him that is omnipotent, that no man be able to resist him) but should haue his power bounded and limited within a certaine compasse. None of them therefore would be indeed omnipotent, but in word onely and by intreatie each of other: and therefore there cannot bee imagined more gods, except omnipotencie be withall taken from them.* Obiection. *But they may agree all. Wherefore omnipotencie hindereth not, why there shoulde not bee moe omnipotent.* Aunswere. Omnipotencie is, not onely not to be hindered, but, not to be able to be hindered.

6 More Gods would be either vnperfect, or superfluous.

6 *It is not lawfull to imagine god to be such a one, as sufficeth not for the wielding and menaging of all things, neither such a one as is superfluous or idle, without manifest impietie and absurditie; seeing there is nothing superfluous or idle in god. But if there be put more gods, either each of them will be too weake to rule all, and so imperfect*

imperfect, and not worthie of the title and name of diuinitie: or one will suffice for the guiding of the whole world, and so the rest shall bee idle, superfluous and needelesse. Wherefore there must needes bee but one god, that hee alone may suffice for all.

7 There can bee but one infinite.

7 *There can bee but one infinite: for if there were more infinites; none shoulde bee present euerie where, and rule all. Wherefore there cannot be more, but one onelie god which is infinite.*

8 But one first cause. How many are called Gods in scripture.

8 *There is but one first cause of al things. God is that first cause. Therefore he is but one.* Obiect. *Manie are called Gods. Psal. 82. 6. I haue said, yee are gods.* 1. Cor. 8. 5. *Manie are, and are called gods in heauen and in earth.* Exod. 7. 1. *Moses is called Pharaos god. Likewise the gods of the heathen. Therefore there is not one god onely.* Ans. There is an ambiguity & double signification of this word, God, which sometimes signifieth him, *who is by nature god, and hath his being not frō anie thing but from himself and by himselfe, and all other thinges are from him.* Such a God is but one onely. Sometimes it betokeneth not the verie Diuine, Eternall, and immense Essence, but *a god either so ensisted*, for some similitude of the Diuine properties, dignitie, and diuine office, and function: *Or an imaginarie, and fayigned god.* Such Gods are manie. First, *Iudges, and Magistrates are entitled and called gods*, not that they haue the Diuine Essence communicated vnto them, and are by nature GOD; but because they beare a Diuine office and function, that is, because they are the Deputies and Vicegerents of GOD, by whom, as by his instrumentes and seruaunts, hee exerciseth his power and iudgementes here on earth: and therefore dooth furnish and arme them with Wisedome, Fortitude, Power, Authoritie, and Maiestie, as much as is necessarie and sufficient to bridle the mindes of the multitude, beeing desirous of licencioufnes, and to holde and keepe them in feare and obedience: hee dooth also vouchsafe them the honour of his name, that the Subiectes may thereby know, that they haue to deale not with men, but with GOD himselfe, (whose Vicegerents they are) whether they obeie their Magistrate, or repine against him. Rom. 13. 2 *Whosoever resisteth the power, resisteth the ordinance of God.* Secondly, *The Angels also are called Gods*, both for the excellencie of their nature and gifts, power and

wisedome, as also for the diuine office and function, which God exerciseth by them in this world, in defending the godly and punishing the wicked. Thirdly, *The Diuell is called the God of the world*, for his great potencie and power, which hee hath ouer men and other creatures by the iust iudgement of God. 2. *Cor.* *Ephes.* 6. Nowe Idols are called Gods by a figurative speeche of imitation, imitating and following therein the opinion of men who faigne a diuinitie in creatures, feare them, trust in them, and rest on them. *Exod.* 20. 3. *Thou shalt haue none other Gods before me.* Philip. 3. 9. *whose God is their belly.*

4 *What these words, Essence, Person, & Trinitie, betoken & signifie.*

The explication of these wordes serue much for the vnderstanding of the vnconceiueable mystery of the Trinitie: and therefore is it not to bee read with a running eye.

Essence, as it is vsed in this doctrine, for substaunce, is a thing subsisting by it selfe (that, is a thing hauing a proper being, not sustained in another) although it bee communicated to moe. That is saide to be *communicable or communicated*, which is common, or may bee made common to moe. That is saide to bee *incommunicable*, which is not in moe, neither can bee affirmed of moe. *Mans essence is communicable and common to manie men, but this essence is in generall common, not in particular, and in number:* that is, the nature and essence of all men is in generall one, but not one in number: for euerie man hath his Essence distinct from others, neither are all one man, but manie men. *But the Essence of God is communicable in particular;* because the selfeslame Deitie in number, and that whole and entire is common to the three persons, & is the substance of the three persons: and therefore the three persons are that one God, who created all thinges, not three gods.

A person, is a thing subsisting, individuall, liuing, vnderstanding, incommunicable, not susteined in another, neither part of another.

Subsisting] By which word is signified, that it is not an accident, cogitation, decree, vanishing sound, or any created qualitie, or motion.

Individuall] Not any generall; but a particular one in number, and therefore vndiuidable, and called individuall.

Liuing] No inanimat thing, which hath no life, as a stone.

Vnderstanding] A thing which hath sense onely, as are brute

brute beastes, who are thinges liuing and sensible, but not vnderstanding, and therefore are no persons.

Incommunicable] Not the diuine Essence, which is common to three: not the substaunce of mans nature or any other thing created: which is communicated to the thing begotten thereof or thence deriued.

Not susteined in another] Not the human nature of Christ: because this is personally susteined *of the word*, that is, so, that it together with the word is the substance of one Christ, & except it were subsisting in the word, should not at all be.

Neither part of another] Not the soule of man, which as long as it is contained in the bodie, is part of man.

5 *What difference betweene Essence and Person.*

Essence is the verie being of God; Person, is the manner of his being, which is threefold, and so maketh three Persons.

IN the Church, by the name *of Essence* is vnderstood that which God, the eternall father, and Sonne, and holy Ghost, eache of them and in themselues absolutely, and is common to them three, euen the verie eternal and one onely Deitie, or the verie being of God. By the name of *Person* is signified the manner, after which that being or Essence of God is in eache of these three, or the proper and seuerall manners of eache of their beeings. That is, Person, is that, which eache of these three are respectiuely or being compared one to the other: or, is that very being of god considered respectiuely to one and another, and distinct by a proper and peculiar manner of beeing and subsisting from the others. Wherefore *in number there is one and the same Being or Essence in God*, that is, in each of these three, who are god, *but it is after a diuers manner in god.* As when we speake *of god the father*, that being is of it selfe, not from another. *The sonne* is the father: *The Sonne* is the same being or Essence, but from the Father: *The holie ghost* likewise is the selfe same diuine being, which the father is and the sonne, but from the father and the sonne. So *the wisedome, power, iustice, goodnes, bountifulnes, mercie, &c. of these three are the verie diuine being or essence, which is in number one and the same in these three. But to be of himselfe, or from another; likewise to be from one, or from two:* (that is, to haue that one Essence of himselfe, or to haue it communicated from another, either from one or from two) *is the manners of being which are three, to wit, The eternal father, and the sonne, and the*

saivire of them both. And this is it, that lustine Martyr saith: *There is one existence or essence of the three, which is from none but of it selfe: because it is but one: but the manners of the existence are three.* Wherefore as concerning existence, Being, or essence it selfe, the three persons are of themselues: as concerning the maner of existing or beeing, the father is none but of himselfe: The sonne of the father; the holie Ghost, from both: The sonne begotten, the holy Ghost proceeding.

The summe of the difference between the Essence and person is: *the essence is absolute and communicable; the person restrictiue and incommunicable.* This may bee made more manifest by exemplifying in a man. It is one thing, to bee a man, an other thing to bee a Father, or a Sonne; and yet one and the same, is both a man and a Father: but hee is a man absolutely, or in himselfe, or according to his owne nature: he is a father to another, or in respect of another, namely of his sonne. Semblablie, it is one thing, to be God, another thing to be the father, or son, or holy ghost, and yet one and the same is both God, and father, god in respect of himselfe, or his own nature; father in respect of the sonne. Again, *the essence of a man who begetteth another is communicated to him who is begot: but the person, or individuel, is not communicated.* For the begetter bringeth forth not himselfe, but another distinct from himselfe, the same essence notwithstanding being communicated vnto him. And no relatiue is his correlatiue, or any part thereof. Therefore the sonne is not the father, nor the father the sonne, although both bee true man. So in like sort, the eternall Father hath by eternall generating communicated to the Sonne his Essence, but not his Person, that is, hee begot not the Father, but the Sonne, neither is the Father the Sonne, or the Sonne the Father; albeit each is true God,

God, and man communicate both their Essence to another; but their maner of communicating is most different, and is much to be obserued.

Now although this be like in God and man, that both doe communicate to an other not his Person, but his Essence: yet *is there an exceeding dissimilitude in the manor, wherby the diuine Essence being infinite, and the humane being created and finite is communicated to another:* Which dissimilitude is diligently to be obserued. For first, *in men, in the father & the Sonne, the Essence is as distinct as the Persons themselues.* The father and the Sonne are not onely two persons, but also two men distinct in essences: So that the father is not that man, which is the sonne. *But in God the persons are so distinct, that yet the essence remaineth common, one and the same*, and therefore there are not three Gods, but the Sonne is the same God in number, which is the Father and the Sonne. Secondlie, *In persons created, hee that begetteth and generateth doth not communicate his whole essence to him that is begotten: (For then hee should cease to be a man,) but only a part, which being allotted and seuered out of the essence of him that begetteth, is conueied or deriued into him that is begotten, and is made the essence of another individuall or person, distinct from the essence of the individuall who begetteth. But in uncreated persons he that begetteth or inspireth, communicateth his whole essence to him that is begotten or proceedeth, or is inspired: yet so, that he who communicateth doth retaine the same, and that whole.* The reason of both differences is, *that the essence of man, as also of other creatures, is finite and diuisible, the essence of God infinite and indiuisible: and therefore the Deity may, beeing the same and whole or entire, bee together both communicated and reteined.* Wherefore the eternall Father, and Sonne, and holy Ghost are that one true GOD: and yet the Father is not the Sonne, or the holy Ghost, neither is the holy Ghost the Sonne; that is, they are one God, not three Gods, but three persons, subsisting in one God.

By the name *of Trinity*, are vnderstoode the three maners of beeing in God, that is, three not essences, but persons of the same diuine Essence. *Now Trinity and tripliciti*e, as also *Trinal and triple differ.* That is said to be *Triple*, which is compounded of three essences, or is distinct by three essences. *Trinall* is that, which in essence is but one and most simple, but hath three manners of beeing. *God therefore is not Triple*; because there are not mo essences: *but Trinall*, because he beeing one according to his essence, is three according to his persons.

This difference of essence and person is to be obserued and hold. 1. *Least the vnitie of the true God be distracted.* 2. *Least*

the distinction of the persons be taken awaie.3. Least another thing be vnderstoode by the name of person, than the truth of gods woorde declareth. For *person* in this place doth not signifie only a relation or office, as the Latines are wont to speak, *Principis personam tueri, to defend the person of the Prince*, as of olde, *Sabellius* falsely taught: muchlesse doth it signifie the countenance, or visible shape (as in these daies *Seruetus* sported and trifled with the word *person*) representing the forme, or gesture of another: such as is the person of a stageplaier: but it signifieth *a thing subsistent*, truely distinct frō others, vnto whom it hath a relation & respect, by an incommunicable property: that is, it signifieth that which begetteth, or which is begotten, or which proceedeth: not the office, or dignity, or degree of him that begetteth, or is begotten, or proceedeth. Furthermore, *the persons are not anie thing separated from the essence, but each of them are the verie selfesame whole essence of the Diuinitie.* But the difference is in this, that the persons are each distinct frem the other, but the essence is common to them three. And, that the person is no other thing subsisting, or other substaunce, than the essence, may be vnderstoode in some sort, by the example of a man. One and the same man, or one and the same substaunce, is a father and a man, or a sonne and a man: and yet the manhoode, or, to be a man, is one thing: the fatherhoode, or, to bee a father, another: but there is not one subsistent which is the father, and another subsistent which is a man, but one and the same subsistent is both, because both manhoode and fatherhoode is in him: manhood absolutely, fatherhood respectiuely as in regard of his Sonne.

Of the worde *essence* also it is furder to be noted, that *God or the Deitie or diuine essence is not in respect of the persons, the same which the matter in respect of the effect*: because God is vnchaungeable, neither is compounded of matter and forme. Therefore we cannot say wel: Three persons are, or, consist of one essence: *Neither is it as the whole in respect of the parts*: because God is indiuisible. Wherefore it is not well saide, that the person is a part of the essence, or the essence consisteth of three persons: for euery person is the whole diuine essence, one and the same. *Neither is it as the generall*

generall to the speciall, because the persons are not specials, but individuals. *Neither is it simplie as the speciall to the individuals*, because the diuine essence it selfe is individuall, or one in number: and the persons are not another, or a diuerse, or a separated thing from the essence, but euery person is that essence. Therefore it is well said, *God or the Diuine essence, is the father, is the sonne is the holy ghost*: Likewise, *The three persons are one God, or in one God*: Againe, *they are one and the same essence, nature, diuinity, wisedome, &c. They are of one or the same essence, nature, diuinitie, &c.* Yet it cannot bee saide well, they are of one God. Wherefore *the diuine essence is in respect of the persons, as a thing after a rare and singular maner communicated, in respect of those things, vnto which it is common.* For neither is there the like example of community in any created things. *For a generall is a certain thing common to manie specials, & a general and special to manie individuals: but yet so, that they are affirmed of those manie plurallie, not singularlie: as, that the father, and the sonne, or this father and sonne are two liuing creatures, two men. But wee maie not speake after this sort of God and the diuine persons, as to saie, the father and the sonne are two Gods, two spirites, two omnipotentes, &c. Because there is but one GOD, one spirite, one omnipotent, &c.* Wherefore that affirmation, the father is God, the Son is God, the holy Ghost is God, is a true affirmation affirming that which is more common of a thing which is more restrict: that is, affirming the essence of the individuall; which hath in some sort an analogy and proportion only with the speciall affirmed of his individuall, but is not at al the same, nor of the same kind.

6 Whether these names are to be vsed in the Church.

THese names are to be vsed and reteined in the church.

Obiection. *But these names, namely Essence, person, and Trinitie, are not in the Scripture; therefore they ought not to be vsed and reteined in the Church.* Answere. These names which are not in the Scripture, neither the words themselues, nor the sense of them, are not to be vsed: but both *the names them selues of essence and person are* found in the Scripture, and the thing also or the doctrine it selfe concerning them. The name *Essence* is expressed by the name of Iehoua, which is frequent in the Scripture. Likewise by the name of *Beeing*, which

which often also offereth it selfe in the Scripture. *Exod.* 3.14. *I am that I am.* Reuel. 1.8. *Which is, and which was, and which is to come. The woorde Person, is expressed by the greeke woord ὑπόστασις*, Heb. 13. which woord is there interpreted, Person: The ingrauen forme of his person. The name of *Trinitie*, is signified, 1. *Ioh.* 5.7. *There are three which beare recorde in heauen, the father, the woorde, and the holie ghost, and these three are one.* And this for the names themselues. Now for the thing. As often as is mentioned one Iehoua, so often is mentioned one essence. As often as the Father, the Sonne, and the holie ghost is called Iehoua, so often the three persons of the Diuinitie are expressed: that is, three subsisting, three vnderstanding, &c. And this aunswere yeeldeth the first cause, why these woordes ought to bee reteined in the Church: *because namelie they are extant in the holie Scripture, either in woordes or in sense and meaning.*

The Second cause is, *because they are fit to expound the phrase and speech of the Scripture vnto the vnlearned.* And furder if no woordes were to bee vsed, but such as are extant in the Scriptures, all interpretation shoulde bee taken away. For interpretation requireth, that the words of Scripture bee expounded to the vnlearned by such words, as being more vsual in other languages or matters & doctrines, are more easie for them to vnderstand, & paueth and maketh plaine away vnto them for the vnderstanding of the speech and phrase of Scripture.

The third cause is, *that the sleights and sophismes of heretiques, which for the most part they goe about to cloake and couer with the woords of holie Scripture, are more easily espied and taken heede of, if the same things bee expounded in diuerse woordes, and those especiallie shore, perspicuous, and significant.* So the sectaries and followers of Seruetus do confesse, that the Father, the Sonne, and the holy ghost, are one God, but not one in essence, but by propagation, that is, that they are not ὁμοούσιοι, *the same in substance*, but ὁμοιούσιοι, *like in substance*. Likewise they graunt the Sonne to be true God, but they deny him to bee *the same in substance* with his father. But therefore is it that heretiques will none of the Churches phrase & speech, because they dislike

dislike the thing it selfe. For if there were a consent & an according in the thinges, we shoulde easily come to an agreement about the woordes.

7 *How many persons there be of the Diuinitie or God-head.*

IN one diuine essence are *subsisting three persons*, and those truely distinct one from another by their properties; namely the Father, the Sonne, and the holy Ghost: *which three persons notwithstanding are one and the same God, eternal, infinit, & most perfect in himselfe.* And these persons are consubstantiall and coeternal, without any confounding of their properties and respects, as also without anie disparagement, or inequalitie betweene them. Three persons are one God, and one God is three persons.

And *that there are three persons*, each of which are that one true God, creatour of all thinges, is prooued, first, *by testimonies of Scripture*, which are taken partly out of the olde Testament, and partly out of the newe. The old Testament yeeldeth vs many testimonies. *Gen.*1.2. *The spirite of God mooued vpon the waters: Then God said, let there be light.* Exod.3.2. *The Lorde is said to haue appeared vnto Moses in a flame of fire, out of the middest of a bushe.* Steuen, Acts. 7.30. calleth him *the Angell of the Lorde*, which is Christ the Sonne of God, euen *that Angell of the great counsaill.* Isay.61.1. *The spirite of the Lorde God is vpon me: therefore hath he annointed mee, he that sent me to preach good tidinges vnto the poore, to binde vp the broken hearted.* Heere *the spirite* is discerned both from him that annointeth, and from him that is annointed. Hee is discerned also by his giftes, because he saith, *Vpon me*, that is, dwelling in me, sanctifieng me. Therefore these be three diuerse persons subsisting. But yet there are both mo, and more cleare testimonies in the newe Testament. *Mat.*28. 19. *Teach all nations, baptising them in the name of the father, and the Sonne, and the holy Ghost.* Iohn.14.26. *The comforter which is the holy Ghost, whom the father will send in my name.* Ioh.15.26. *When the Comforter shal come, whom I will send vnto you from the Father, euen the spirite of trueth, which proceedeth of the Father.* 2.Cor.13.13. *The grace of our Lord Iesus Christ, and*

and the loue of God, and the communion of the holie Ghost be with you al. In this saying of the Apostle inuocation is ioyned with an application & distinction of the 3 persons. By *grace* he meaneth the benefites of Christ: by *Loue*, the acceptation, whereby GOD, for his Sonnes sake, doth receiue vs into fauour: by *the communion of the holie ghost*, his gifts which are common vnto the godly. 1. *Iohn.* 5. 7. *There are three in heauen which beare record* Tit. 3 5 *God saued vs by the washing of the new birth, and the renewing of the holie ghost, which he shed on vs abundantlie through Iesus Christ our Sauiour.* Heere hee maketh three authors of our saluation. *Ephes.* 2.18. *Through him we haue an entrance vnto the father by one spirite.* Gal. 4.6. *God hath sent forth the spirit of his sonne into your harts.* Therefore it is one spirit, which the father & the Sonne sendeth. Secondly, *The same is proued by those places of Scripture, which giue vnto these three, the Father, the Sonne, and the holie Ghost, the name of Iehoua and true God.* In like manner those places wherein those thinges which are spoken of Iehoua in the old Testament, are in the newe referred expressely and most plainly to the Sonne and the holy Ghost. Thirdlie, *those places which attribute the same whole diuine essence to the three*; and shew that the Sonne is the proper Sonne of the father, most truly begotten of him: and that the holy ghost is the spirit of the father and the Sonne, and that so proper and peculiar as that he is, and proceedeth of God, which is the father and the sonne. The sonne therefore and the holie Ghost haue the same, and that whole essence of the Deity, which the Father hath: The Sonne hath it communicated of the father by beeing borne of him, and the holy Ghost of the father and the sonne, by proceeding from them. Fourthly, *those places, which giue vnto the three the same attributes or properties and perfections of the diuine nature*: namely, eternity, immensity, omnipotency, &c. Fiftly, *those places, which attribute to the three the same effects or works proper vnto the Deitie*, namely, creation, preseruation, and gouernment of the world, as also miracles, and the saluation of the Church. Sixtlie, *those places, which yeeld to the three equall honour and worshippe, and such as agreeth to the true god alone.* By this consent thereof the olde and newe Testament it is confirmed, that one GOD is three persons

persons truely distinct, and those three persons are one God.

By this also we vnderstand, that it is truly said, *that the father is other from the sonne and the holie ghost, and the holie Ghost other from both*: but not truly, that the father *is another thing from the sonne, the sonne another thing, and the holy ghost another thing.* For *to be another thing*, betokeneth a diuersitie of essence: *to be other*, a diuerse manner of existing, or a distinction of person. Nowe the three distinct persons haue not a diuerse Deity, but one and the same in number.

8 *How the three persons of the godhead are distinguished.*

The three persons distinguished by their inwarde workes.

THese persons are distinguished two waies: *by their inward workes: and by their outward workes. Their inwarde works are those which the persons haue and exercise one towardes another.* By these then they are distinguished, in *that the father is and existeth of himself: not from another.* Hee begot the Sonne, & inspired the holy Ghost, by communicating his essence vnto them after an vnspeakable manner. *The sonne hath his beeing from the father, begotten of him from euerlasting*, that is, he hath the same essence with the father, but communicated vnto him from the father. *The holie ghost proceedeth from euerlasting from the father and the Sonne*, that is, hath the same essence, but communicated vnto him from the father and the Sonne. Obiection. *That which is not vnderstoode cannot be discerned or distinguished: the manner of the begetting and generating of the Sonne, and of the proceeding of the holie ghost is not vnderstoode. Therefore they cannot bee discerned or distinguished.* Aunswere. Those things cannot be discerned, which are not at all vnderstoode, neither in respect of the proper causes thereof, nor in respect of the effects. But that the son is begotten of the father, and the holy ghost proceedeth from the father and the sonne, we know out of the holy Scriptures. We vnderstand also in some sort, what this is, *namely, the sonne to be begotten of the father: For to bee borne or to be begotten, is to be produced out of his essence who begetteth to haue his essence communicated vnto him of him who begetteth*, Albeit the maner, whereby the eternal father communicated his essence, the same whole and entire vnto his sonne,

The three persons distinguished by their mutuallie directed towardes one another.

son, we conceiue not. The like also is to be vnderstood concerning the proceeding of the holy ghost.

Here is to be obserued also, that it is truly said, *The son is begotten: The holie ghost proceedeth.* Likewise, *The diuine person is produced, begotten, proceedeth of the essence of the father, or of the father and the son.* But not truly: *The diuine essence is produced, or begotten, or proceedeth.* Yet truly it is said, *The diuine essence is giuen, communicated to another, receiued of another.* The reason hereof is, for that *to bee giuen, communicated, receiued,* stretcheth further than *to bee produced, begotten, or to proceede.* For not whatsoeuer is giuen, communicated, receiued, is also begotten. Further, that is said *to bee begotten, not which is communicated to the thing begotten, but that, vnto which the substaunce of him that begetteth is communicated.* So the essence of GOD the father, is not begotten, or produced from another, and yet the selfe same essence of it selfe subsisting, is giuen and communicated to the Sonne and the holy Ghost, and receiued of the Sonne and the holy GHOST. *Iohn 5.26. The father likewise hath giuen to the Sonne to haue life in himselfe.* Neither dooth it followe: *The person is begotten: therefore the Essence is begotten.* For that which is affirmed truely of a thing respective, is not necessarily to bee affirmed of a thing absolute in his owne nature. For although euerie father hath a Sonne: yet not euerie thing, of which it maie bee truely affirmed, that it is a father, maie bee said to haue a Sonne. Albeit then the person of the Sonne is begotten: yet whatsoeuer is the Sonne is not begotten.

The person, not the essence, of the Sonne is begotten.

Another difference of the persons is, *in the order of their outwarde actions*, which they exercise towardes the creatures, in them, and by them. *The Father woorcketh, createth, sanctifieth of himselfe, by the Sonne and the holie Ghost.* Hee sendeth them, and is not sent. *The Sonne woorketh from the Father by the holie Ghost*: hee is sent of the Father: hee sendeth the holy Ghost: *The holie Ghost woorketh and is sent from both.* His working is said to bee from another, who woorketh anothers will and pleasure going before, his owne accompanieng and following it, not in time, but in the order of woorking. *The persons therefore differ*

The persons distinguished by their outward work extended vnto the creatures.

not in the woorkes themselues, but in the manner onelie and order of working. The work is not distinct: the manner of working is distinct. *The father is called the first person*, because the Deity is communicated vnto him from none. *The Sonne, the second person*: because the Deity is communicated vnto him from the Father. *The holie Ghost, the third*: because the essence of the father and the son is communicated vnto him from the father and the son. Now *the first and last* are here said, not as in degree, or dignity, or time, but onely in order of existing and working.

This eight question together with the former shall be more at large explicated in the Articles of the sonne and the holy Ghost.

9 *Wherefore this doctrine is to be held and maintained in the Church.*

THis doctrine of the Trinity is to be learned and held in the Church. 1. *In respect of the glorie of God, that God maie be discerned and distinguished from Idoles.* For God will not be matched with Idols: but will haue himselfe to bee woorshipped, and celebrated, and therefore knowen and agnited for such a one, as he hath declared himselfe to bee. 2. *In regard of your owne saluation and comfort.* No man is saued, who knoweth not the father; and the father is not knowen without the sonne. 1. *Iohn. 2.23. Whosoeuer denieth the sonne, the same hath not the father.* Againe, no man is freed and saued from sinne and death, without beleeuing the Mediatour Christ. But no man repeseth trust and confidence in the sonne, when as yet he is not knowen vnto him. Therefore we must first know the sonne, and then for the son we must know the father, that we may beleeue in him. Likewise no man is sanctified and saued by the holy Ghost who knoweth not the holy Ghost. For he who receiueth not the holy Ghost is not saued. But no man receiueth him, whom hee knoweth not. Therefore who knoweth him not is not saued. That no mã receiueth him, whom he knoweth not, is proued by those words of Christ. *Iohn 14.17. The spirite of truth the world cannot receiue, because it seeth him not, neither knoweth him.* Ioh. 3.5. *Except a man bee borne againe of water and the spirit, he cannot enter into the kingdome of heauen.*

The doctrine of the Trinity to be taught in the Church.
1 In respect of Gods glory.
2 In regard of our saluation.

Hence

Hence it manifestly appeareth, *that they which will be saued must necessarily know the father, the sonne, and the holy ghost.* And they must knowe, that the sonne and the holy ghost are distinct from the father, but yet consubstantial with the father, & equal in perfections, honor, worship, & therefore the same true God which is the father. For except God be known of vs to be such, as he hath declared himselfe to be; he doth not communicate himselfe to vs, neither may wee looke or hope for euerlasting life from him. And what he hath shewed himselfe to be, wee haue heard, namely, *that he is the eternall Father, coeternall Sonne, and coeternall holie Ghost.*

But among al points there is none more sharply oppugned by the aduersaries of the truth, than this doctrine of the three persons in one godhead, especially since the son of god was manifested in the flesh. It is not harde to espie the causes of this strife, *for that indeede no part of Doctrine is more vnknowen and vnsearchable to mans reason: as also for that the diuell in hatred of God and men attempteth with horrible fury to darken and extinguish the glory of the Sonne of God incarnate.*

Certaine obiections against the Trinitie aunswered.

1 Obiection. *One Essence is not three persons: Iehoua is one essence. Therefore he is not three persons.* Answere. One finite essence, is not three persons: But God is infinite. Obiection 2. *That which hath a beginning is not eternall. But the sonne and the holy Ghost haue a beginning: Therefore they are not eternall.* Aunswere. That which hath a beginning of essence and time is not eternal: But the sonne and the holy ghost haue onely a beginning of person, or order, or maner of beeing: and so the Scripture teacheth, Christ both to bee Iehoua, and to haue a beginning, namelie as touching his manner of being. *He gaue vnto the sonne to haue life in himselfe.* Obiection. 3. *Our vnity with God is a consent. But the vnity of the son with the father is like to ours. Therefore it is the vnitie, not of Essence, but of consent, which the sonne hath with the father.* Answere. The conclusion of this reason hath more in it, than was in the former propositions. For the conclusion is generel of al kind of vnitie, whereas the Minor was particular of the vnity of consent. For there is another vnitie of the Sonne with the Father, namelie of essence. Obiect. 4. *In whom*

whome the whole Deitie is, besides him there is no other, in whome the whole Deitie is. But the whole Deity is in the father. Therefore not in another. Aunswere. The Maior is false: because the same Deity which is in the Father is whole also in the Sonne, and whole in the holy Ghost. Obiection. 5. *The diuine essence is not begotten: But the Sonne is begotten. Therefore he is not the diuine Essence.* Answer. Where al be particulars nothing can be concluded. And the first proposition or Maior cannot bee expounded vniuersallie: For it is false, That whatsoeuer is the diuine Essence is not begotten. Obiection. 6. *Where are distinct operations, at leastwise internall, there also are distinct essences. But the internal operations of the father, and the sonne, and the holy Ghost are distinct. Therefore also their essences are distinct.* Answere. The Maior is true of finit persons, but not of infinite. Obiect. 7. *The diuine Essence is incarnate. The three persons are the diuine Essence. Therefore the three persons are incarnate.* Aunswere. Here also are meere particulars, whereof nothing can be concluded. For the Maior speaketh not of the Diuine Essence generally, but particularly as it is the Sonne. Obiection. 8. *The Sonne is Mediatour vnto Iehoua. But the Sonne is Iehoua. Therefore hee is Mediatour to himselfe.* Aunswere. Here also are meere particulars, and therefore nothing concluded. For not all that is Iehoua, is Mediator. Obiect. 9. *Christ hath a head aboue him: Therefore hee is inferiour to GOD, and by a consequent hee is not of one and the same essence with GOD.* Aunswere. Hee hath indeede a Head, but that first, in respect of his Mediatourshippe, secondly in respect of his manhoode. Obiection. 10. *This is (saith Christ) life euerlasting, that they do know thee to bee the onelie verie God. Therefore the Sonne and the holie Ghost are not true God.* Aunswere. In this place is opposed, not the father to the son and the holy ghost, but God to Idoles and creatures. Moreouer the particle, *onelie*, dooth not belong to the subiect, *thee*, but to the predicate *God*, which the greeke Article sheweth. Obiection. 11. *Iehoua is the Trinity. The father is Iehoua. Therefore he is the trinity.* Aunswere. Iehoua is not taken for the same, but varieth in this Syllogisme. For Iehoua in the Maior is meant of all three persons, in the Minor of one only. Reply. *The father*

is Iehoua, one in number: Therefore the father is the Trinitie. Heere those diuerse manners of beeing are of no force. Aunswere. He is one in number of essence, not of persons. Obiection. 12. *Where are three & one, there are foure. But in god are three & one, namelie three persons, and one essence. Therfore there are foure in God.* Aunswere. Where there are three and one reallie distinct, there are foure. But in God the persons are not reallie distinct from the essence: for the three persons of the Diuinity are one and the same essence. Obiection 13. *The same works are atributed to the Father, and the Sonne, and the holy Ghost, in the Scripture.* Aunswere. This hindereth not the distinction of persons. For mo persons may concurre to one action, the distinct order of woorking beeing obserued. Obiection. 14. Christ saith, *Iohn. 14. He that seeth me, seeth the father.* Aunswere. Christ meaneth not hereby, that he is the father, but that he sheweth and resembleth the person, wisedome, omnipotency, goodnes and wil of the father in his doctrine and woorkes: as it is saide: *The Sonne, which is in the bosome of the father, hee hath shewed.* Againe, *Who is the inuisible image of GOD.* And as himselfe addeth here, *The father in mee, and I in the father.* Obiection 15. *The wisedome and power of the father are not distinct persons from the father, but are the father himselfe, as also mercie, goodnesse, chastitie, trueth and other properties of God. But the Sonne and the holie Ghost are the wisedome and power of GOD: Therefore they are not persons distinct from the father, but the father himselfe wise and powerful.* Aunswere. There is an ambiguity in the woordes, wisedome and power, which in the Maior signifie the wisedome and power, whereby not only the father, but the Sonne also and holy Ghost is wise and forcible or effectuall, that is, the common nature or essence of the father, and the Sonne, and the holy Ghost. But in the Minor they signifie the persons of the Sonne and the holy Ghost, the Son beeing called the wisedome, and the holy Ghost the power of GOD, because by them the Deitie sheweth foorth, and declareth the wisedome and power thereof.

OF

OF CREATION.

NEXT vnto the Doctrine *concerning God*, the Doctrine *of the woorkes of GOD* is most fitly placed: as we see to be done also in the Creede. *The woorks of God are of two sortes. Generall and Speciall. The generall* are diuided into the *works* 1. *Of creation*, (the works whereof are read in Genesis to haue bin accomplished in 6. daies, & are by daily increase furthered and multiplied in the world) 2. *Of preseruation*, (whereby God still susteineth the heauens and earth, and the things, that in them are, that they fal not to ruine and decay) 3. *Of administration*, whereby through his immense and great wisdome he administreth and gouerneth all things. These two latter are comprehended vnder the name of his *prouidence*. And therefore next vnto creation is annexed the place concerning Gods prouidence. The *Special woorkes of GOD*, are those which are wrought in the Church and company of his elect and chosen, to iustifie, sanctifie, and glorifie them, and are either woorks of *Reparation* or restoring (whereby hee repaireth al things which for the sinne of man are subiect to corruption) or of *perfection* and accomplishment, whereby hee bringeth all things to their certaine appointed end.

The principall questions of creation are these,

1 *Whether the world were created of God.*
2 *How it was created.*
3 *For what cause it was created.*

1 WHETHER THE WORLD WERE CREATED OF GOD.

THE *name of the world is diuerslie vsed in the Scripture.* 1. It signifieth *the vniuersal frame of all thinges*, namelie, Heauen and Earth, and al thinges which are in them, visible and inuisible, besides God himselfe. 2. *Worldlie concupiscences.* 3. *All mankind.* 4. *The wicked or those that are not regenerate in the world.* 5. *The elect.* Here we consider it in the first sense.

To create signifieth, 1 *to ordaine or constitute*; as the latines vsed it, *creare Consulem*, to create a Consul. 2 *To make something of nothing, without any motion, with a becke or woorde only.* So is it taken in this place. 3 *The continuating of creation: or creation continued:* Which is the prouidence of God.

That the worlde hath not beene from euerlasting, but had, when it seemed best to the creatour, according to his eternal counsel and wil, a beginning once, and was created of that only true God, who hath manifested himselfe in the Church, that he is the eternal Father, and Sonne, and Holy Ghost, we know: First *by testimonies of holy scripture*, as by the whole historie of the creation set downe by Moses. Likewise out of other testimonies of Scripture verie many. *Psalm.* 33 6.9. *By the woorde of the Lorde were the heauens made, and all the host of them by the breath of his mouth. He spake and it was doone, he commaunded and it stood,* Ps 104.113.124. 136.146. & Hier. 44. Act. 4. & 17. *or was created.* There are other places also in the Psalmes, where more largely and amply the wonderfull woorkes of God, and the principall partes of the woorlde created by God are proposed to be considered of vs, that through the consideration thereof wee may learne to put our trust and confidence in God. For to this purpose did the Lord himselfe propose vnto Iob his marueilous and incomprehensible woorkes conspicuous in heauen, and earth, & other thinges also created by him, to declare his iustice, power, and prouidence. Iob. 38. & 39.

The creation of the worlde proued by reason: not onelyby testimonies of the sacred word.

Furdermore, besides testimonies of Scripture almost innumerable, it is confirmed also by firme and true reasons, that the world was created of God. First, *The autoritie of God himselfe auouching the same in his word.* Secondly, *The originals and beginnings of nations and peoples shew it,* which could not be faigned of Moses, whenas some remembrance and memoriall of them was then extant amongest manie: which yet in processe of time perished. Thirdly, *The nouelti e and latenesse of all other historiesi compared with the antiquity & ancientnesse of the sacred storie.* Fourthly, *The age of men decreasing*; which sheweth that there was greater strength in nature at the first, and that not without some first cause it hath decreased hitherto. Fiftly, *The certaine course*

course & race of times, euē from the beginning of the world, vnto the exhibiting of the Messias. Vnto Testimonies of scripture come also argumentes drawen out of nature it selfe. First, *The order of things instituted in nature*, which must needes haue beene produced and framed by some intelligent minde, farre superiour to all thinges. Secondly, *The excellencie of the mind of men, and Angels.* These intelligent mindes haue a beginning: therefore they haue it from some intelligent cause. Thirdly, *The principles or generall rules, and naturall notions ingenerated in our minds.* Fourthly, *The tremblings of conscience in the wicked.* Fifthly, *The constitution and founding of common weales.* Sixtly, *The endes of all thinges profitablie and wiselie ordeined.* Therefore by some cause vnderstanding & ordaining them. Seuenthly, *The verie order of causes and effectes, which cannot bee carried backward or forward infinitly:* for then neuer should the end be come vnto, or the effect produced. Lastly those other arguments and reasons also, which proue that there is a God, proue in like manner that the worlde was created of God.

And although out of Philosophie, or those generall principles, which are naturallie knowen, it cannot bee knowen or shewed, *Whether the woorlde was created from euerlasting, or in time:* and also, *Whether it was to haue beene created, or no:* Likewise *Whether it shal endure for euer or no: and whether it shall remaine the same, or is to bee chaunged:* (for these thinges depend onely vpon the will of God, which is onely declared to the Church in his woordes:) yet notwithstanding it may bee knowen by the light of nature; sithence the woorlde was, that it was by God alone produced out of nothing. For euen the founder philosophers are enforced to acknowledge, that GOD is the cause efficient, or maker of all other thinges which are: Therefore hee was the maker both of the first matter of all thinges, and of those celestiall and heauenlie spirites, and of the soule of man. But these thinges are not produced by GOD out of any matter; Therefore out of nothing. Wherefore, whatsoeuer argumentes are brought of Philosophers against the creation of the woorlde, it is easie to per-

ceiue that those were not framed out of true philosophie, but by the imaginations of men; if the order of the generation and mutation of things instituted in nature, which was created of God, bee diferred from creation.

God not idle before the world, but contemplating from euerlasting his owne wisedom.

1 Obiection. *God*, say the Philosophers, *could not bee from euerlasting idle. But the world not beeing created, he should haue beene idle. Therefore the worlde is eternall.* Aunswere. First, the Maior is false; *If it be all one with them, to bee idle, and not to administer and rule the worlde.* For GOD created the worlde most freely, which beeing not created, hee should neuertheleſſe haue beene no leſſe perfect, than he is, now whē it is created: as who for euer is moſt perfect of himſelfe and in himſelfe. Secondly, the Minor is alſo falſe, *If they meane by idle, him who doth nothing at all.* For God before the creation of the woorlde did contemplate and beholde from euerlaſting his own wiſedome; hee begot the Son, from him flowed the holy Ghoſt: he choſe vs to euerlaſting life; hee decreed to produce & create the worlde in time. Thirdly, *It is impietie to ruſh and breake in into the ſecrets of god, who hath prouided and prepared hel for curious ſeekers or ſearchers, what God did before the creation of things.*

Motion goeth before any moueable thing which is generate: but not before that which is eternall.

2 Ob. They collect arguments alſo, whereby to prooue, *that this motion or mutation of things which none is, hath beene from euerlaſting. What ſoeuer can any way be mooued or changed, ſay they, that either hauing bin ſuch from euerlaſting, hath admitted no change or motion, which were abſurd, & is alſo denied of vs: or hath beene made ſuch by ſome generation & motion. But there is no motion or change, except there bee ſome thing before, which can be mooued and changed. Wherefore no motion of any thing can be brought, which ſome other motion hath not gone before; and ſo there ſhall bee no beginning of changes & mutations.* But there is an vntrueth, & an vnſufficient enumeration in the Maior, for that they imagining that thinges coulde neuer be produced out of other but by generation, take away from god the power of creating what he wil, euen out of no matter preexiſtent or being before. Wherefore our aunſwere is, that Motion goeth before a mooueable thing which is generated, but not which is created.

There went not any motion be-

3 Obiect. *All motion, before which was quietneſſe or a ceaſing of mutation, hath another motion going before it, where-by*

fore the firſt beginning of motions in nature, but onely the creating will of God.

by is remooued the cauſe of that quietneſſe, or let of mutation. But they ſay that according to our aſſertion there is put a quietnes before the firſt motion that euer was in the nature of things. Therefore there muſt bee ſome motion or mutation, whereby the cauſe of that quietnes was taken away: & ſo there ſhall bee no mutation which may be ſaid to be the firſt. Aunſ. The maior is true of the mutation & entercouſe of things now begunne after the creation, but not of the firſt orignal of theſe mutations, & changes, which we now ſee in the world. For the let & ſtay of them was then the will of God only; which is not taken away, but being the ſame, & ſtanding immoueable from euerlaſting to euerlaſting, beginneth & effecteth the beginnings & ends, & mutations, or motions of things, and alſo quietneſſe or ceſſation, & a continuance in the ſame ſtate, moſt freely, & without any mutation or change of himſelf. Seing then his diuine wil alone beginneth the motion & mutation of things without ſecond cauſes, as hee did in the creation of the worlde; it was not onely not neceſſary, but not ſo much as poſſible, by reaſon of the eternitie and immutability of the diuine wil, that there ſhould be any other mutatiō before that original & beginning of the motions & mutations of nature. For god wil from euerlaſting to euerlaſting, that al ſhould then begin, haue their moueing, mutation, & beeing, when this beginning was made. There is therefore an ambiguity in the word, quietnes. For we grant the Maior, as concerning that quietneſſe, which ſignifieth a priuation in the ſubiect; that is taken away by motion: But the maior is falſe if it meane ſuch a quietneſſe as is an abſolute denial of the being of motion. This is take away, not by motion, but by the wil of god, which alone, without ſecond cauſes & any motion, beginneth motion.

Time, as it is taken for the meaſure of motion, is not eternall.

4 Ob. *If time be eternal, then motion alſo is eternal: for time is the meaſure of motion, whereby we iudge how long or ſhort al motiō is. But time is eternal; becauſe euery inſtant or point of time is the end of that time which went before, & the beginning of that which followeth. Therefore alſo motion is from euerlaſting.* Aunſ. The appellation of time heere is ambiguous or doubtfull, and therefore cauſeth a double aunſwere. For if *time bee taken onelie for the meaſure of ſome motion*, the Maior is true, but if it be take *for the diuring of any thing*, the Maior is falſe: as it

is manifest in the during of quietnesse, which during also is time. So also eternity is time without any mutation of the thing which is eternall. So the Minor also is true as concerning duration; but as concerning the measuring of motion, it is false. Neither is it furthered by the argument which is adioined concerning an *instant*. For the first instant or moment wherein any motion beginneth, may bee also without any precedent motion (for otherwise wee shoulde bee faine to say that all, euen the shortest motions of all thinges, were from euerlasting.) And that instant is onely the beginning, or first point, or indiuisible moment, wherein time, by the will of God, beganne to flowe or multiply; but it is not the end of any time forepast. So the first point in a line hath only line after it, not also before it: that is, it is the beginning of the line, not also the end.

Heauen is not corrupted naturally, but by the power of God.

5 Obiection. *Whatsoeuer hath a beginning hath also an ending. The celestiall bodies haue no ending. Therefore they had no beginning.* Aunswere. The Maior is to bee distinguished. Whatsoeuer hath a beginning naturally, by motion or alteration of a preexistent subiect, hath an ending also and is corrupted, to witte, naturally, by motion. The celestial bodies are not corrupted, that is, naturally: for they haue not a matter which is capeable of another forme. Therefore they had no beginning, that is by naturall motion. For, by order of nature, corruption followeth the generation of one thing out of another. Nowe although heauen is not corrupted naturally; yet is it corruptible by the absolute power of GOD woorking without anie motion. For the omnipotencie of the Creatour is able most freely either to preserue in the same state, or to chaunge, or to bring to nothing as well those things which he formeth out of other things, as which hee produceth out of nothing.

6 Obiection. *God is eternal. Heauen is the pallace and seat of god. Therefore heauen is eternal.* Answere. It doth not follow. For first there are foure termes in this Syllogisme. *For God is one thing, and the pallace and seat of god another thing, which is not god.* In like maner the body is the seat of the soule. But it followeth not hereof, that the body is a spirituall, intelligent,

gent, immortall essence, because the soule is. Secondly, *heauen is the seat of God, not properly, nor necessarily*: because God, as being an infinite essence, is in al thinges, and without al things. And Aristotle himselfe witnesseth that heauen is without heauen. Therefore hee can bee, though heauen bee not; neither needeth he this Tabernacle. *But hee is faide to dwell in heauen, though hee fill all thinges with his essence and power. 1. Because hee is aboue all thinges, and the Lorde and ruler of all. 2. Because hee exhibiteth there his glorie, maiestie, and grace more clearly and fullie to be beheld and enioied of the blessed Angels and men, than heere on earth.* Lib. 1. de Cœlo cap. 9.

Heauē is the place of the blessednes of the elect; but not god himself, or blessednesse.

Against the first aunswere the Vbiquetaries replie in Aristotles behalfe, on this manner: *The blessednesse of GOD is not without GOD, but is GOD himselfe. Heauen is the blessednesse of GOD, not anie place: Therefore heauen is GOD himselfe.* Answere. 1. Not onlie Aristotle, but the sacred scripture also *doth euerywhere distinguish heauen from god*, as, the thing made, from the maker thereof: and also, *opposeth heauen to earth*, so that it affirmeth earth to bee below, and heauen aboue vs, where GOD communicateth himselfe and his blessednesse vnto the elect more clearelie and fullie, than on earth: *Heauen*, saith GOD himselfe, *is my seat: and earth my footestoole.* Wherefore although heauen were somewhere taken for heauenly blessednesse, yet might it not bee heere of inferred, that heauen properlie is not a place, wherein the elect enioie and shall for euer enioie that blessednesse. For also hell sometimes signifieth hellish pains, yet so, that it excludeth not the place, where the wicked, beeing truely seuered from the Godlie, shall suffer those paines and tormentes. 2. The Minor is false, *if heauen bee taken for that blessednesse, which is GOD himselfe, beeing sufficient vnto himselfe in all thinges.* For heauen is a thing created and finite: that blessednesse is increate, and immense. And if it bee vnderstoode *of a created blessednesse*, which is in vs communicated from GOD, there are foure termes in the Syllogisme. For the Maior proposition speaketh of an increated blessednesse, which is the verie essence of GOD, neither is communicated at anie time to anie creature.

Obiect. 7.

The external respects and relations of God, are not the mutation or perfection of God, but of the creature.

7 Obiection. *Hee that is Lorde in possession, is happier than hee which is Lord onlie in possibilitie. But GOD before the creation was onelie in possibilitie Lorde. Therefore hee is made happier by the creation. But this is absurd. Therefore the woorlde was from everlasting.* Aunswere. He is happier, that is Lord in possession, true, if by the actual dominion and gouernement there arise anie more good vnto him than hee had before. But vnto GOD by reason of his exceeding great perfection, simpleneſſe, and immutabilitie, there coulde or can nothing at all come by his creation and dominion ouer his creatures. For *the respectes and appellations of Creatour, Lorde, Sauiour, Redeemer, Father of mankinde, and the like, which GOD in time assumeth vnto him, doe not appertaine to Gods essence, but signifie the beginninges and mutations of creatures*; that is, GOD is termed creatour, not of anie newe action or forme, that is in him, but of the creatures, which once beganne to be from him, when they were not at all before. Wherefore *these respectes, creation, dominion, and the rest, are in the creatures reall relations, but in GOD respectes onelie of our consideration.* And therefore *the creatour and the creature are relatiues, not mutuall*, as the Schoolemen wel speake and iudge: *because not both of them, but one onelie dependeth of the other, and is referred thereto reallie and formallie, that is, the creature.* For in the creatour is nothing at all depending of the creature. For if the creatour and the creature were relatiues mutuall, then these absurdities necessarily follow; 1. *That god is not most perfect in himself.* 2. *That frō everlasting both the creator was as he is creator, and the creature.* 3. *Or some reall thing to haue come in time to the diuine essence:* 4. and therefore *the diuine essence to be mutable and compound.* Wherefore relations in god do not make mutation, but are attributed to god in respect of the creatures.

2 How God made the world.

The world created.

1 By the Sonne and the holie Ghoſt.

1 THe woorlde was created of God *the father by the sonne, and the holie ghoſt*. Of the sonne it is laide, *Ioh.* 1.3. *All thinges were made by him* woorde of the holy Ghoſt. *Gen.* 1.2. *And the ſpirite of GOD mooued vpon the waters.* And Iob. 33. 4. *The ſpirite of GOD hath made mee.* 2. God created *the world most freely, without anie constraint, not by*

2 It was created most freelie, without constraint.

by anie absolute necessitie of consequence, that is by the decree of his wil, which decree though it were eternall and vnchangeable, yet was it most free. For neither was God tied to the creating and susteining of things, neither if hee had not at all created the world, or did annihilate it being created & bring it to nothing, were hee therefore leſſe good, or leſſe happie. 3. *God made the world with his beck onelie or wil, without labor, wearisomnes, motiō or any change of himselfe*, that is, not by any new action of his, but by his forcible will onely, which from euerlasting woulde that things shoulde on a sodaine exiſt and be, at such a time as hee had freely appointed and decreed. *Isai.* 40.28. *The Lord hath created the ends of the earth; he neither fainteth nor is wearie.* Now to worke any thing, with his becke and word onely, is the highest and chiefest manner of working. For *there* Fiue sorts of *Aare fiue kindes of operations, and agents. 1. A naturall agent.* gents. 2. *That which worketh with an appetite.* 3. *Men and Diuels.* 4. *Angels.* 5. *God, which three latter sortes are voluntarie agents.*

3 Without motion.

The firſt *therefore is of those things which worke according* 1 Naturall. *to the qualitie, and force of their owne nature, not beeing guided by anie proper vnderſtanding or will of their owne:* Such is the operation of fier, water, medicinable hearbs, precious ſtones. The actions and operations of these are subiect to the rule of those which are voluntary agents, and are by them moued and directed to certain ſises, and to the performing of certain works. The second, *is of those which folow also the love of nature in woorking, but not without some proper appetite or desire of their own, though the vse of reason be wanting:* But neuertheleſſe their action and working is so ordered, that sometimes it is forced from them against their will. Of this sort are the operatiōs & actions of brute beasts. But these also are subiect to the rule & direction of god, Angels, & men; yet so, that no violence is offered vnto them, but what they doe moued by these ſuperiour agents, that they do of their own accord, according to their owne nature & force giuen thē of god. The third is, *of men & Diuels, who also work according to the qualitie of their nature, namely by reason, & by deliberatiō, & freely, but corruptlie.* The fourth is *of good ſpirits, which we cal Angels, who likewise as mē work by reaſō & wil, but not corruptly*: yet notwithſtāding, both of thē, both men & Angels, though

2 Agents with an appetite; as are brute beaſts.

3 Men and Diuels, working with reason, but corruptly.

4 The blessed Angels, working with reason also but not corruptly, & yet directed by a higher power.

though they woorke according to their nature freely, are not exempted from the decree and direction of God. The fifth is, *the highest and supreme kinde of working, which according to the nature of the first agent floweth from an understanding and will, and that most pure, most perfect, and most right, neither is it subiect to the pleasure and disposition of anie higher cause.* Therefore this agent, which is God himselfe, is most wise, most good, most free, and immense, which hath no needs of any deliberation to goe before, and doth without motion, at his becke and commaundement onely, woorke and guide al things, which he will, and as he will. Wherefore all things depend of his will, but he of none. *Psal. 33. 6. 9. He spake, and it was done: he commaunded, and it was created.* Rom. 4. 17. *Who quickeneth the dead, and calleth those thinges which be not as though they were.*

5 God working most perfectly, and directed by none but by himselfe.

4 The world was created of nothing.

4 *God created all thinges of nothing, not of a preexistent or forebeing matter: not of the Essence of god, nor of anie matter coeternall with god.* For if God created all things, nothing then is excepted besides the creator himselfe, no not the matter, whereof all the rest were framed. 1 Obiection. *That which is produced with some preexistent thing is not created: Man was produced out of a preexistent thing, the earth, and the rib. Therefore hee was not created. But this is false: for the scripture saith that god created man. Therefore creation is not a production of a thing out of nothing.* Aunswere. The Maior is not simplie true. Because those thinges also are said to be created, whose matter, whereof they came, is of nothing. Man therefore was made of nothing, not immediately, but mediately by reason of his matter, not the last, but the first matter: for this at the beginning, had a beginning from nothing, & out of it afterward diuers kinds of things were formed. To this reason also, that may bee added, namely, that that production also is called creation, whereby a thing, which was not before, is made sodainly, without any motion by the commaundement of God onely out of a matter indeede, but yet such, as hath no definite power in it selfe of producing any thing.

All things created of nothing, either immediately or mediately.

Such a production, being no naturall generation, and being after a sort not out of any matter, is rightly called in the scripture creation. Wherefore it followeth not: Some crea-

creation is not of nothing immediately, neither of that which is simply no matter: therefore no creation is of nothing. For creation properly so called is a production of a thing out of nothing.

2 Obiection. *Of nothing is made nothing.* Aunswere. This principle and rule is true as concerning that order which was appointed by God in nature now created. Further by such an agent, as is created it selfe, nothing is made of nothing: but that which is impossible to a creature is possible to God the creator. And it appertaineth to our comfort, that God hath created all things of nothing. For if he hath created all thinges of nothing, he is able also to preserue vs, and to hinder the attempts of the wicked, yea to bring them to nothing.

5 *God created the world at a certaine and definite time, and euen in the beginning of times, not from euerlasting.* For first, *all things were created of nothing, and therefore haue a beginning.* Secondly, it is to bee knowen out of the sacred storie, *how long the world hath lasted.* For according to the veritie of the scripture, by Luthers account, they are from the creation of the world to the Natuitie of Christ, yeares, 3960. and so to our time, namely to the yeare of Christ, 1579. there shall be yeares 5539. According to Melanchthons supputation, the yeares from the beginning of the world are 5541. For from the beginning of the world vnto Christ he numbreth 3962. yeares. According to their supputation of Geneua, from the creation of the world vnto Christ, are 3942. yeares and sixe moneths. There shall bee then to the yeare of Christ, 1579. from the Creation of the world, 5521. years, and sixe moneths. According to the supputation of Beroaldus, from the creation of the worlde vnto Christ, are 3928. yeares, and so then shall bee to the yeare of Christ 1579. from the creation of the world, 5507. yeares. These supputations accorde verie well one with another, as concerning the graunde number, though in the lesser number some 3 yeares are either wanting or abounding. By these foure supputations then, of the most learned of our time, compared together, this at the least shal be apparent, that God created not the world before these 5541. yeares past, and therefore it was not from euerlasting.

5 The world created at a certaine time.

6 God

6 The world created in a certain time.

6 *God created not the world in one moment, but in the space of sixe daies. In the seuenth day god ended all his works.* Obiect. *He that liueth for euer* (saith the sonne of Sirach, *Eccle.18.1.*) *made all thinges together. Therefore hee made all in one moment.* Ans. He speaketh not of a momēt of time, but of the whole number of things: as if he should say, whatsoeuer are, they are all from god by creation. But the causes why god created not al in one moment, are these. 1. *Because he would haue the creation of the matter it selfe distinct and manifest from the forming, and fashioning of the bodies of the woorlde, which consist of it. 2. Because hee woulde shewe his power and libertie in producing and bringing forth whatsoeuer effects he could, & that without naturall causes,* while hee yeeldeth light to the woorld, maketh the earth fruiteful, bringeth plants out of it, euen before the Sun & Moon were made. 3. *He would this way shew his goodnes and prouidence, whereby hee cherisheth his creatures, and prouideth for them not yet borne,* bringing beasts into the earth full of plants and food, and men into the world most stored and fraught with al thinges appertaining to the necessitie and delight of life. 4. *He would by that order and course of creation hold us not in an idle, but diligent consideration of his works:* which also by the consecration of a sabbaoth he hath consecrated to all mankinde.

7 All things of the world created good.

7 *God created all thinges most wisely, verie good; that is, euerie thing in their kind and degree perfect.* Gen 1.31. *All thinges were verie good.* Wherefore god was not the cause of sin or deformity; but sin came into the world by man. Obiect. *Death is euil.* Likewise it is said, *There is no euil which the Lord hath not done.* Amos.3.6. Ans.1. *God at the first creation made all thinges good;* the euil both of crime or effence, & of pain or punishment, ensued vpon mans disobedience. 2. *Death & calamities are euil,* in respect of the creature which suffereth them, and in the iudgement of flesh: *but they are good,* in respect of god, who iustly inflicteth them for sin, & doth purge out that sin in the godly by chastisements. Wherefore after the fall of man, god was the author of pains & punishments: because they are in a respect & consideration good: but sin he doth not cause, but onely permit.

3 *For what cause god created the world.*

THE endes of the creation of al thinges are some general, some speciall and subordinate. 1. *The first and chiefe end is the glorie of god.* For he would haue his goodnes, wisedome, omnipotencie, iustice (which his properties he sheweth in the creation of al things) be knowen & magnified of vs. *Prou. 16.4. The Lord made al things for himselfe* Psal.102.22. *Praise the Lord al ye his works.* Rom.11.36. *Of him, & through him, and for him are al things.* 2. *The manifesting, knowledge, & contemplation of his diuine wisedome & goodnes shining in the very creation of things.* For that he might bee celebrated & magnified for his works, he was to create those thinges which should know him, & should praise & magnifie him, being knowen and manifested vnto them in his woorkes. And to this purpose created he natures both endewed with reason & without reason, that there might bee both those which should praise him, & the matter of his praise. *Psalm.19.1. The heauens declare the glorie of god, & the firmament sheweth the worke of his hands.* 3. *The administration & gouerning of the world.* For therefore he created the world, that hee might by his prouidence euer gouerne, rule, preserue it, & so might perpetually shew forth his maruelous works, which he hath done from the beginning of the world, & now doth, & wil do: but chiefly that he might administer the Church & congregation of elect Angels & men. *Isai. 40. 26. Lift vp your eies on high, & behold who hath created these things.* This third end is subordinat & serueth for the second end. 4. *To gather a church of Angels & men,* who should agnise & magnifie this creator. 5. *That al other things might serue for the sustetie both of the soul, & bodie of man: as also for the life, necessitie, & delight of man:* but especially that they might profit the elect, eache thing in their due place, & might be to them as ministers & instruments, whereby god blessing & increasing them, might be lauded & praised of them. *Gen.1.28. Subdue the earth, & rule ouer the fish of the sea, & ouer the foul of the heauen, & ouer euerie beast that moueth vpon the earth.* Psal. 8.6. *Thou hast made him to haue dominion in the works of thine hands: thou hast put al things vnder his feete.* Only man he created for himself: the rest for man, that by man they might serue god. Wherefore when we place creatures in the roome of god, we cast our selues out of that degree, in which we were placed by god.

The ends of the creation of the world.

1 The glorie of God.

2 The knowledge of God.

3 His prouidence.

4 That he might gather a church.

5 That all things might serue for man.

This

Why god would haue this doctrine of the creation to be deliuered and held in the Church.

This doctrine of the creation of the world god would for these causes especiallie haue remaine extant in the Church. 1. *That the glorie of the creation might bee giuen wholy to god, and his wisedome, power, and goodnes therein acknowledged.* 2. *That neither the Sonne, nor the holie ghost should be excluded, but each should haue their owne parts yeelded them therein, according as it is said, that all might honor the sonne, as they honor the father.* 3. *That as the world was created by the sonne and the holie ghost, so also we might knowe that by them mankinde is restored.* Colosshans. 1. *For by him were all thinges made: And hee is the heade of the bodie of the Church: for it pleased the father that in him should all fulnes dwell.* 4. *That seeing god created all thinges of nothing, we may thinke that he is able to restore them being corrupted and ruinated, into their first state againe.* 2. Cor. 4. 6. *For god that commanded the light to shine out of darkenes, is he which hath shined in our harts, to giue the light of the knowledge of the glorie of god in the face of Iesus Christ.* 5. *That we may not reuerre the original of corruption to god, but knowe, that it was purchased by the fault of Diuels and men.* Iohn. 8. *The Diuel is a lyer and a murtherer from the beginning, & whē he speaketh a lie, he speaketh of his own.* Rom. 5. 12. *By one man sin entred into the world, & death by sin.* 6. *That knowing god, as in the creating, so also in the maintaining and gouerning of all things, not to be tied to second causes and to the order by him setled in nature, but that hee may either keepe or alter it, wee shoulde with confidence and full persuasion looke for and craue those things which he hath promised, yea those things, which in respect of second causes seeme impossible.* Rom. 4. *He calleth those thinges which are not, as if they were.* 7. *That wee should celebrate for euer the knowē goodnes of god, wherby he hath created all thinges, not for his owne profit or happines (for he wanteth nothing) but for ours: and seeing all other things were created for mans vse, we alone other creatures, especiallie being restored from sinne and death to righteousnes and life, shoulde acknowledge that we owe thankfulnes vnto god therfore.* Psal. 8. 4. *What is man, that thou art mindfull of him: and the sonne of man, that thou visitest him? Thou hast made him to haue dominion in the works of thine hands.* 8. *That wee knowing god (in as much as of nothing and through his meere goodnes hee created all thinges) to owe nothing to anie; but all his creatures to owe themselues & all that they haue to him their creator, should confesse that to be most iust,*

iust, whatsoeuer hee shall doe concerning vs and all his creatures; Ierem. 45. 4. *Beholde, that which I haue built, will I destroie, and that which I haue planted, will I plucke vp, euen this whole land. And seekest thou great things for thy selfe? seeke them not.* 9 *That we should refer the vse of all things to the glorie of God, since that we haue receiued al good things from him.* Rom. 11. *Of him, and through him, and for him are all things.* 10 *That seeing the works of god were therefore created and placed before our eies, euen for vs to beholde them, we doe not idlie, but earnestlie, and as much as euerie mans abilitie, occasion, and vocation permitteth him, contemplate and consider them, and learning out of them the wisedome, power, and goodnesse of the Artificer, celebrate it both in this life and in the world to come.* Acts. 17. 26. *He hath made of one blood all mankinde to dwell on all the face of the earth, and hath assigned the times which were ordeined before & the bounds of their habitation, that they should seeke the Lord, if so be they might haue groaped after him and found him, though doubtles he be not far off from euerie one of vs.*

OF ANGELS.



Mongst thinges created by GOD the chiefe and principal, are those natures which are indued with reaso, Angels & men. For in these hee imprinted the markes and image of his Diuinitie, and woulde haue all other thinges to be the matter of his praise: but of these he woulde bee knowen and praised, and vnto them was his will to impart and communicate his blessednesse and ioy. The questions concerning Angels are two: the first whereof is, *what description is set downe in the Scripture, of good Angels: the other, what description is deliuered of bad Angels.*

1 WHAT GOOD ANGELS ARE.

Angels, both good and bad, as holie Scripture recordeth, are spirites, by which name here a spirituall person is vnderstood, that is, a substaunce incorporeall, inuisible, indiuiduall, liuing, vnderstanding, incommunicable, not susteined in another, neither

1 Angels, spirites or incorporeal substances.

the part of an other, as Luc. 24. it is taken. *A spirite hath not flesh & bones.* Colos. 1. 16. *All which are in heauen, and in earth, thinges visible and inuisible.* Heb. 1. 14. *They are all ministring spirits.* 1. King. 22. 21. *There came forth a spirit and stood before the Lord.*

The Angels themselues are not seene, but the bodies or shapes which they take.

That therefore both *in times past there appeared often times good Angels, when as the gathering and establishing of the Church, the doctrine of god being not as yet plainelie deliuered, and the prophecies not fulfilled, needed more extraordinarie and miraculous reuelations than now; and now a dayes also not seldome appeare bad Angels: this first doth not proue their nature to be visible or corporall.* For those visible shapes or bodies, which may be seene or felt, are diuers substances from the incorporeall Essence of spirits, being formed either of nothing, or of some matter, and carried and moued by a spirite for a time for the working and performing of certaine actions. For both they put them off and lay them away againe, and also they take formes of diuers sortes and kinds; as *the Serpent by whom the Diuel communed with Eue: Mens bodies, whose feete Abraham washed.* Gen. 17. *A flame in the bush appearing to Moses.* Exod. 3. *A piller of cloude and fier in the desert: Horses and Chariots of fier.* 2. King. 2. and 6.

The error of the Sadduces.

And further this verie thing refuteth the opinion of the Sadduces, *Who*, Actes. 23. *said there was neither Angel nor spirite: but that good Angels are cogitations and motions raised by GOD in men, or happie euents proceeding from GOD: and bad Angels, euil and wandring affections, or lustes, or purposes and deuises, which come of the corruption of nature.* For except they were liuing substances and forcible in working, they woulde not assume, carrie, and moue bodies and visible shapes. Moreouer the Scripture attributeth manie thinges to them euery where, which agree not but to natures subsisting by themselues, liuing, and vnderstanding.

For the good Angels were these ministers, by whom the Lawe was deliuered in mount Sina. Actes 7. Galat. 3. *They shall come with Christ when he shall iudge the quicke and the dead.* Mat 25. *They know not the daie of iudgement.* Mat. 24. *They alwaies beholde the face of the father which is in heauen.* Math. 18. 10. *They reioice for the saluation of men.* Luke. 2. and 15. 1. Pet. 1. *The*

elect shall be like vnto them. Math. 22. *Christ is made more excellent than the Angels.* Hebrewes. 1. *They defend the elect.* Psalm 34. *But the euil Angels did not abide in the truth.* Iohn 8. 44. *They appeare amongest the children of god.* Iob. 1. 6. *They inuade and possesse the bodies of men and beastes.* Math. 8. *They shall be punished with euerlasting torments.* Math. 25.

2 Angels finite both in nature, and in proper places.

Angels are also finite, that is of a limited essence or nature, and endewed with a certaine measure of strength and wisedome. For although spirites are not circumscribed in a certaine compasse of place, as bodies: yet their substance is neither infinitelie extended, neither in more places than one at the same time, neither is able in wisedome or power, or other properties to match and equall the immensnes of the Creator. For they are saide to goe from one place to another, and to be absent from one place, when they are in another; as *Luk. 1. Act. 10. & 12. & Dan. 10.*

3 They were created.

They were created by god of nothing, in the verie beginning of the world. Psal. 148. *Praise ye him, all ye his Angels; praise him all his armie. For hee commaunded, and they were created.* Col. 1. 16. *By him were all thinges created which are in heauen, and which are in earth, thinges visible and inuisible: whether they bee thrones, or dominions or principalities, or powers &c.* Wherefore albeit in Moses there is no mention made, in the storie of the creation, seuerallie of Angels, as who applying himself to the common capacitie of men especially recounteth the visible workes of god: yet, whenas he saith that heauen, earth and al the hoast of them was created, he implieth also Angels, which both are these verie heauenly hosts and ministers of god, and are often mentioned among them by Moses himselfe. And whereas they are called, *Iob. 1. & 38. The children of god;* it is not to be vnderstood of any coeternity and propagation of their substance out of god, but of their creation and conformitie with god, and of the mutuall loue betweene god and them, as in like sort also may bee saide of men.

Moses made mention of the Angels in general, though not in particular.

4 They were created in holynes.

They were created al good and holy, that is, in their creation, they were enriched with strength, wisedome, libertie of will, holines and righteousnes, whereby they might be conformed and like to god, as it is saide: *He saw all that hee had made, and lo, it was verie good.* And of the good Angels it is

said, *Psal.* 103.20. *Ye his Angels, that excell in strength, that do his commaundement, in obeying the voice of his word.* Mat.18.10. *Their Angels alwaies beholde the face of my father which is in heauen.* Mat. 22. *The elect shall be in the resurrection as the Angels of god in heauen.* Luc. 9. they are called *holie.* Likewise, *Isai. 9. Seraphim,* that is, flaming or shining, namely with puritie and diuine wisedome, and with the loue of god. *But of the bad Angels* it is saide, *John.*8. *Hee abode not in the truth.* And in the epistle of Iuda, *The Angels which kept not their first estate, but left their owne habitation.*

5 And confirmed therein.

Now as these former, to bee spirites, finite, created by God of nothing, and created good and holie, are in the Scripture deliuered as common both to good and bad Angels: So also the Scripture deliuereth those things, whereby a huge and exceeding difference appeareth betweene them. *For the good Angels by the especiall grace of their Creator were so confirmed and established in that sanctitie and blessednes, wherein they were created, that albeit they serue their Creator with an exceeding and most free will, yet can they neuer reuole from him, or fall from that state of righteousnesse and felicitie, wherein they stand.* Wherefore 1. Tim. 5. *They are called elect Angels.* Mat.18. *They are saide alwaies to beholde the face of the father: Of those who are elected to euerlasting life* , it is said, Math. 22. *That they shalbe like the Angels* . And this perseuerance in their state they haue, not by the peculiar excellencie and vertue of their nature; as it is saide, *Iob.* 4. 18. *He found no stedfastnes in his seruaunts, and laid follie vpon his Angels:* But of the meere and free bountifulnes of God towards them, by the sonne of God keeping and guiding them, that they may be ioined to him as to their head, and remaine together with elect men the euerlasting Church and Temple of God, magnifying and praising God for euer. *Colos.*1. *All thinges consist in him.* Likewise, Ephes. 1. *It hath pleased the father to gather together in one all thinges both which are in heauen, and which are in earth, in Christ.*

6 To worship and magnifie God.

The good Angels were both created and confirmed 1 *Euerlastingly to knowe and magnifie God for his goodnesse, and louingly towards them and mankind.* Psal.103. *Praise the Lord all ye his hosts.* Isa.6.5. They crie: *Holie, holie, holie the Lord of hosts, the whole earth is full of his glory.* And Luc.2. *They laud & praise God*

God for the manifestation of the Messias. 2 *To be the ministers of god for the accomplishing and maintaining of the safetie and saluation of the chosen,* when as God by them declareth his will, deliuereth the godly out of daungers, defendeth them against the Diuels and wicked men: *Or also to punish the wicked, who oppugne the Church.* Psalme. 34.7. *The Angel of the Lord pitcheth rounde about them that feare him, and deliuereth them.* Psalm. 91. 11. *He shall giue his Angels charge ouer thee, to keepe thee in all thy waies.* Nowe although the wicked also and reprobate are defended by the Angels, and receiue other benefites not seldome at the handes of God: as *Iohn. 5. When after the waters of Bethesda had been troubled by an Angel, whosoeuer then first stepped in was made whole of his disease.* Yet these benefites stretch no further than the commodities of this life, and as other thinges which befall vnto the wicked in this life, whether good or bad, are turned to their destruction, but serue for the defence & deliuery of the chosen, for whose sakes, God oftentimes, like as he punisheth the wicked, so also enricheth them with his benefits. The ministerie then and gard of Angels properly belongeth to the Saintes and chosen, vnto whom that beeing lost by sinne, is restored by the merite and benefite of Christ. For hee is the heade of the Church which consisteth of Angels and men, restoring that good will and coniunction (which is betweene the members of the same bodie) betweene men and Angels, and vsing at his good pleasure the ministerie of Angels to safegard and defend his. *Eph.*1. *That hee might gather together in one all thinges which are in heauen and in earth, in Christ.* Psalme. 97. and Hebrewes. 1. *Let all the Angels of god worship him.* Math. 13. *Hee shall send his Angels.* Heb. 12. 22. *Ye are come vnto the mount Syon, and to the Citie of the liuing god, the celestiall Ierusalem, and to the companie of innumerable Angels.* And Gen. 28. 12. *Iacob sawe a ladder which reached from earth to heauen, on which the Lorde stoode, and the Angels went vp and downe by it:* which signified Christ, God & man, the Mediator. *Iohn.*1.51. *Ye shall see heauen open, and the Angels of god ascending and descending vpon the sonne of man.*

7 To be the ministers of God for the saluing of his chosen.

They serue also for the wicked.

They are the ministers of the Elect, by Christ.

Now god doth manie thinges by Angels, and sometimes by many together, which he coulde as wel doe either without

Why God vseth the ministry of Angels, being able to bring what hee will to passe without them.

them, or by any one of them: *Partly in fauour and regard of our infirmitie*; which vnlesse it see it selfe inuironed with many succours, defences and instrumentes of his diuine power and bountifulnes, falleth presently to doubting of the prouidence, safegard, and presence of god: as it is manifest by the example of Eliſæus seruant. 2. *Kings.* 6. and by those consolations and incouragementes which promiſe vnto the Church the aid of Angels: *Partly to shewe his power also ouer his Angels, who vseth their labour and ministerie as his pleasure.* Hereof, 2. Thes. 1. *The Angels are called the powers of the lord Iesus when he shal shew himselfe frō heauen*, that is, by whō he exerciseth his power. Likewiſe, *Ep. 1. & Colos. 1. They are called principalities, might, powers, dominions created by the sonne of God, subiect vnto him being exalted at the right hand of God.* Becauſe by them he ſhewe th and exerciſeth his principalitie or rule, might, power, and dominion. Likewiſe, *Pſalm. 103 & 148. 1. King. 22. Apoc. 19. The hoſt of the Lord, and the hoſt of heauen.* Becauſe both the number of them is huge and great, and God ruleth ouer all of them, as a Captain ouer his ſouldiours, and doth by them whatſoeuer he will. Hereof alſo are they called *Cherubins*, that is, flying or winged, becauſe they performe and execute, with all readines and celeritie the hеſtes and commaundementes of god, and doe each their owne partes and dueties. Wherevpon wee pray, *Let thy will be done in earth as it is in heauen.* They are alſo called gods. *Pſal.* 8. & *Heb.* 2. Becauſe the nature, and Maieſtie of god ſhineth in their ſtrength, vertues, funcſions, and maruelous workes. Which is alſo ſignified both by the name of *Gabriel*, that is, the ſtrength of god; & by the name of *Raphael*, that is, the medicine of god. For the ſame cauſe alſo the name of *Michael*, that is, who is like god, *Dan.* 10. & 12. in the Epiſtle of Iude, and in the Reuelation, cap. 12. *Is giuen to the ſon of God and an Angel, who is called the Archangel*, either becauſe the ſonne of god is head of the Angels, or becauſe god doth according to that meaſure, which ſeemeth beſt to him, diſtribute his gifres to the Angels, and ſhewe forth his powerfull operation by them,

of

Of euil ſpirits or Angels.

THEY *which now are euill ſpirites or Angels, although they alſo were at their creation good, and adorned by God with the ſame holineſſe, and righteouſnes, and bleſſednes, wherewith the reſt were: yet notwithſtanding by their own will, & that free, & therefore by their owne fault, they reuolted themſelues from GOD, and reſolued from his loue and frō obedience due vnto him*, ſo that they left the habitation of God, and no longer continued their conformitie with God, but euer burne with a horrible hatred of GOD and men, and, that they maie deſpite GOD, force men to ſinne, and by force and ſleightes attempt to caſt all downe head-long into deſtruction. 2. *Pet.* 2. 4. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to bee kept vnto damnation.* And Iude: *The Angels which kept not their firſt eſtate, but left their owne habitation, hee hath reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great daie* Ioh 8. 44. *Yee are of your father the Diuel, and the luſtes of your father yee will doe. He was a murtherer from the beginning, and abode not in the truth. When he ſpeaketh a lie, then ſpeaketh hee of his owne: for hee is a liar, and the father thereof.* 1. Iohn 3. 8. *Hee that committeth ſinne, is of the Diuell: for the Diuell ſinneth from the beginning.* Iohn 13. *Satan entred into Iudas.* Actes 5. *Satan filled Ananias heart, that hee ſhoulde lie vnto the holie Ghoſt, and keepe backe the part of the price of the poſſeſſion.* Epheſ. 2. *According to the courſe of this worlde, and after the Prince that ruleth in the aire, the ſpirite, that nowe worketh in the children of diſobedience.* 2. Theſſ. that is ſaide of Antichriſt: *Whoſe comming is by the worcking of Satan with all power and ſignes, and lying wonders, and in all deceitfull vnrighteouſneſſe among them that periſhe, becauſe they receiued not the loue of the truth, that they might bee ſaued.* And therefore hee is called the wicked, 1. *Iohn* 3. 12. *Caine, which was of the wicked.* Epheſ. 6. 16. *That yee maie quench all the feirie dartes of the wicked.* And euerie where in the Scripture hee is called *Satanas*, that is, the aduerſarie of god and men. 1. *Chronic.* 21. 1. *And Satan ſtoode vp againſt Iſrael, and prouoked Dauid to nomber Iſrael.* And he is in like maner called, *Diabolus*, *Diuel*)

Dinel) because hee depraueth the woorde of God, and is a slanderer of men, as in Paradise, & *Iob* 1. & 2. *And the Dragon or old Serpent.* Reuel. 12. & 20. because speaking by a Serpent in Paradise he seduced mankind through his subtilty, neither ceaseth he to seduce them still: *Gen.* 3. 2. *Cor.* 11. *Apoc.* 12. *The great Dragon, that olde Serpent, called the diuell and Satan, was cast out, which deceiueth all the world.* Again, *The accuser of our brethren which accused them before our GOD day and night.* And Cap. 9. he is called *Abaddon* and *Apollyon*, that is, destroieng. He is also called *the God of this world, blinding the eies of vnbeleeuers.* 2. Cor. 4. *and the Prince of the woorlde.* Ioh. 12. 14. 16. both for his power and forcible woorking, which hee sheweth on the wicked, and for that tyrannie which he exerciseth against the godly also by gods permission; as withal for that obsequie, homage and obedience, which is done him by the wicked, euen those who professe the woorshippe of the true God. *Ephes* 6. 1. *Pet.* 5. 1. *King* 22. 1. *Cor.* 10. *Ioh.* 8.

The refutation of the Manichees, who held two first causes.

By these places is made manifest the impiety of the Manichees, *who fained two causes, or two Gods coeternall, the one good, whom they called the light and minde; the other euill, whom they termed the darknesse and matter; the former whereof had created good natures, the latter bad;* abusing those testimonies of Scripture, where the Diuel is called *the god and prince of the world, the father of the wicked, author of sinne and death, the power of darknesse.* And standing most of all on this argument, *that a good God should not make the cause of euill.* For neither hath the Diuell any more power either ouer the godly or ouer the wicked, or ouer other creatures, for which he is called *the prince & god of the world*, than is granted him of God, as appeareth by the first and second chapter of the story of Iob, and *by the inuasion of the swine*, Mat. 8. Neither is the creation of the wicked, but the corrupting and enforcing of them to euill, attributed to the Diuell. Neither is there any neede, least God should be made autor of sinne, to make another God of the Diuell, seeing the Scripture teacheth of Diuels and men, that both were created good and holy by God; but the Diuel reuolting from god and seducing men, corrupted both himselfe and men.

And

The euill spirits are vnchangeably euil and damned.

And *although of their owne proper and free will they reuolt and bend themselues against God: yet by the iust iudgement of God they are so forsaken and abiected of him, that they are without all chaunge, or alteration vnreclaimable euill, and subiect to euerlasting tormentes.* Wherefore Iude saith, that *they are reserued by GOD in euerlasting cheines vnder darcknesse.* And Christ, *Matth.* 25. *Goe yee cursed from mee into euerlasting fire, which is prepared for the Diuell and his Angels.* For though doubtlesse these euil spirits, were euen from their fall dispoiled of the celestiall habitation and blessednesse: yet notwithstanding both they and reprobate men shall bee at the last iudgement adiudged to more greeuous punishment: as contrariwise the felicity and glory of the Godlie shall then at length, after the resurrection of their bodies, bee in all respectes consummated and made perfect. Therefore 2. *Pet.* 2. and in Iude, these spirites are laide *to bee reserued vnto damnation and the iudgement of the great day.* And Mat. 8. *They complain that Christ came to trouble them before their time.*

The causes why God permitted them to fall.

Furthermore GOD permitted them to fall into this wickednesse, *not onelie thereby to shew his wrath against sinne in their euerlasting paines: but also to punish by them in this life the wicked, and also to chastice or trie and exercise with temptations the elect.* For *fire is saide to bee prepared for them from euerlasting.* Matth. 25. And 1. Sam. 6. vers. 18. *The euill spirite of GOD came vpon Saul, and vexed him.* Psalm. 78. 49. *Hee cast vpon the Aegyptians the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill Angels.* But Iob, cap. 1. vers. 2. is deliuered to bee afflicted of Satan, for the trial of his constancie. Luc. 22. 31. *Satan hath desired you to winnowe you as wheat.* 1. Thessal. 2. *Wee woulde haue come vnto you, but Satan hindered vs.* 2. Corint. 12. 7. *Least I shoulde bee exalted aboue measure through the aboundance of reuelations, there was giuen vnto mee a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure.* 1. Thessal. 3. *Least the tempter hadde tempted you in anie sort, and that our labour had beene in vaine.* And Matth. 4. *Christ himselfe is tempted of Satan:* and therefore verily is hee called *the tempter*, for that hee solliciteth and inciteth men to sinne and to reuolt from

from God, both by offering outwarde occasions of sinnes, as also by stirring vp the cogitations and inward motions of the wil and hart.

OF GODS PROVIDENCE.

The creation and preseruation of things are the same in the thing it selfe, but diuerse in consideration.

THE Doctrine which entreateth *of gods prouidence*, is ioyned with the place which entreateth *of the creation*: Because the prouidence, that is, the preseruation and gouernement of thinges, *doth not differ from creation in the thing it selfe*: for that there is but one and the same wil or power, or action of God, whereby things both beginne to be, and continue: *but they differ in consideration onelie*. For *the omnipotent will of GOD is called creation*, in respect of the beginning, when thinges by the force and power of his will tooke their beeing: *it is called prouidence*, as by the selfe-same power thinges are preserued. Wherefore prouidence is the continuaunce and accomplishment of creation, or creation it selfe continued and perpetuated. For as no thinges would euer haue bin except GOD hadde created them: so neither woulde they retaine and keepe their beeing, neither their force of woorking, neither the verie operation it selfe or motion, if GOD did not preserue and moue them effectuallie. And therefore the Scripture it selfe often ioyneth the preseruation and continuall administration of thinges with their creation, and from hence reasoneth for Gods prouidence. And GOD is called Iehoua, not onelie becausse hee once gaue to euerie thing both small and great, their beeing, but also, becausse hee maintaineth it in all, ruleth and mooueth them so, as that hee not onelie seeth, what is doone in all things, but also causeth and inclineth them, to doe this, which he from euerlasting would euery of them to doe. And by this his prouidence hee gouerneth, administreth, ruleth and preserueth all thinges, that they be not brought to confusion.

But

But albeit there be more in number, and more euident arguments in nature of Gods prouidence than of the creation of all things out of nothing, and therefore the Philosophers doe more acknowledge that, than this: yet *by reason of the pride of mans heart*, which hardly willeth all good to be ascribed vnto God; *by reason of the iudgement of our sense*, vnto which most things seeme to go by fortune, especially the wils of men: *by reason of the knowledge of Gods prouidence, darkened by the fall of man; by reason of our desire of auoiding and declining by anie meanes gods sight and iudgement; by reason of the small compasse of mans minde, and vnderstanding*: whereby when men measure God, they cannot easily imagine in him, the gouernment of al things in the woorlde, as being partly hard or impossible, and partly as vnworthie of God: and lastly *by reason of confusions & sins*, al which euils would seeme to haue God their author, if it should be granted that God gouerned all thinges; we find experience euerie one both in our selues and others, how hardly the true Doctrine concerning Gods prouidence getteth place in the minde: and that naturall light sufficeth not to the right vnderstanding thereof, so great varietie of opinions and errors concerning this point of doctrine dooth sufficiently declare. Now there are of these, three sorts especially.

Errors concerning Gods prouidence.

1 *The Epicures will haue either no prouidence at all, or onely of those thinges which are, and are doone in the lower parres of the world.*

2 *The Stoickes haue deuised in deede of prouidence an absolute necessitie and order of all thinges, being in the verie nature of things, whereunto not onlie al other things, but god himselfe also is subiect.*

3 *The Peripateticques did imagine, that God indeede dooth beholde and vnderstand all thinges: but yet dooth not order and rule all thinges, but mooueth the celestiall motions, and dooth by them send downe by waie of influence some power and vertue vnto the lower parres of nature: but the operations themselues or motions depend of the matter and of the wils of men*: that is, they will haue the prouidence of GOD to bee a prescience or foreknowlege in god of al things, but not a will decreeing, causing, and ruling al things.

Contrari-

Contrarily, The Church teacheth out of the worde of God, *that nothing is extant and commeth to passe in the whole world, but by the certaine and definite, though yet most free and most good counsail and purpose of God.* Which that it may the better bee vnderstoode, these three questions are to bee considered.

1 *Whether there be any prouidence of God.*
2 *What the prouidence of God is.*
3 *Why the knowledge thereof is necessarie.*

1 WHETHER THERE BE ANY PROVIDENCE OF GOD.

The prouidence of God certaine and not to bee doubted of.

It is manifest that they who deny Prouidence, take away religion and the whole woorshippe of God. For if God dooth not respect and rule humane affaires, then neither were good things to be desired of him, neither were hee to be praised for them receiued, who doth not giue them: neither his anger to be feared, who doth not punish: neither were we to liue according to his will, who requireth not obedience, nor maketh or keepeth anie difference betweene the good, and bad. These therefore are the first and most knowen, and most certaine grounds and principles of al religion: That there is a God, and that there is prouidence: that is, that God knoweth and ruleth those thinges which are, and are done in the world, and especially mankinde, as beeing the chiefe and principall part of the world. Neither yet doth the whole Scripture therefore so many wates inculcate Gods gouernment of all thinges, as if their own conscience did not conuince euerie man of it: but that it might the more confirme in vs the beleefe & perswasion of a thing most certaine, and most necessary to be knowen, & teach vs that which men know not of it, and correct that which they vnderstand amisse.

Testimonies of scripture, for Gods prouidence.

There are two sorts of arguments & proofs whereby is confirmed *that there is a prouidence of God.* First it is proued by testimonies of Scripture. *Act.17.25. He giueth to all life & breath, and all thinges:* and a little after, *In him wee liue and moone and haue our being.* Matth.10.29. *Are not two Sparrowes sold*

sold for a farthing, and one of them shal not fall on the ground without your father? Yea and all the haires of your head are numbered: Like to these are found infinite testimonies in the Scripture, not onely as concerning the generall rule, but also as concerning particular examples. For there is almost no point of heauenly Doctrine, which is more diligently inculcated & vrged in the old Testament, than the Doctrine *of Gods prouidence*. So in *Ier.27.* God reasoneth from the generall to the particular, that is, from the rule it selfe to the exaple. The general is, *I haue made the earth, the man, and the beast that are vpon the ground, and haue giuen it vnto whom it pleased me.* And presently he adioyneth the particular: *Now haue I giuen all these landes into the handes of Nabuchadnezzar the king of Babel my seruant.*

Reasons of philosophie for proofe of the same.

Moreouer *the prouidence* is confirmed by reasons: which are in such sort Philosophicall, as that also the Scripture often vseth the same. Of these there are two sorts, whereof one demonstrateth the thing that is in question, from the woorkes or effectes of GOD: the other from the attributes or properties or nature of God, whereon as their proper cause those effects depend. *Yet more knowen proofes and more common and obiect are those which are drawen from the woorkes or effectes of god.* For by these, as being more knowen vnto vs, we learne and knowe the cause it selfe, euen the nature and properties of God: then after wee knowe the cause, we returne backe againe from it to the effectes, and demonstrate them by this, and haue distinct and perfect knowledge thereof. And both these proofes, and reasons are demonstratiue, necessarily and irrefragably prooving that which is in question, and common to Philosophy with Diuinity. But the properties and workes of God are better knowen of them which are in the Church, than of them which are without. And furder the prouidence of God is proued almost by the same arguments, whereby it is shewed that there is a God.

The reasons drawen from the workes or effects of God, for proofe of his prouidence.

1 Order.

1 THE *order which is in the nature of things*, that is, the most apt disposing of all the parts, & the succession of motions and actions continuing by certaine and perpetuall

perpetual Lawes and courses, and seruing for the preseruation of the whole, and for those ends, whereunto thinges were ordained. This order proceedeth not from a mere sensible nature, neither commeth it by chance or fortune: but contrarie, hee must needes be most wise, who appointed and setled this order in the nature of things, and so he also, who by his prouidence gouerneth and ruleth nature. *Psal.8 19 135.147.148.*

2 The minde and vnderstanding which is in Angels and men. Man, which is as it were a little worlde, is ruled by a minde and vnderstanding: much more then is the great woorlde gouerned by diuine prouidence, as in the administring whereof more wisedome is required. Whence it is saide, *Psalm.94.9. Hee that planted the eare, shall hee not heare? Or hee that formed the eie, shall he not see?*

2 The naturall notions of principles engraffed in our minds, o the Lawe of nature, or the difference betweene thinges honeste and dishonneste. He that hath engrauen in the mindes of men the rule of directing their life, hee will haue men to liue according to that rule, and therefore respecteth & gouerneth their life, actions, and euentes. But God hath engrauen in the mindes of men such a rule, whereby to discerne that which is honeste from thinges dishonneste. Therefore hee is both the beholder and iudge of mans life. *Rom.2.12.13.14.15. As manie as haue sinned without the Lawe, shall perish also without the Lawe: and as manie as haue sinned in the Lawe, shall bee iudged by the Lawe. (For the heavers of the Law are not righteous before God, but the doers of the Lawe shalbe iustified &c.* And PLAVTVS saith, *There is verilie a God, who both heareth and seeth what we doe.*

4 The terrours of conscience.

4 *The terrours and tormentes of conscience in the wicked, which generally ensueth vpon some committed by them.* These feares cannot bee stroken into any without some intelligent and vnderstanding nature, which beholdeth and respecteth all humane affaires, especially seeing the wicked can not escape. Therefore there is some reuenger of sinnes and wickednesse, who is God, and who inflicteth these horrors, and also who knoweth and regardeth all thinges, euen the secretes of men. *Rom.1.18. The wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse*

vnrighteousnes of men. And Iuuenall writing vnto a friend of his some way to comfort him for the losse which hee had suffered by trusting too much a cousening and periured Merchant: *Why*, saieth hee, *doost thou thinke such fellowes to haue escaped, whose minde being conscious and guiltie of the deede possesseth them with astonishment, &c.*

5 Rewardes and punishmentes. 5 *Rewardes and punishmentes.* He that at all times and in all places adorneth vertue with rewardes, and draweth the wicked to punishment, hee must needes rule all mankind by his prouidence. But God yeeldeth more pleasant successes and euents to the good, which liue with moderation, and soberly, euen to those that are without the Church, and punisheth hainous offences with grieuous punishmentes in this life: yea when men winke at them: Therefore GOD ruleth and iudgeth the whole worlde by his prouidence. *Psalm.58.10. The righteous shal reioice, when hee seeth the vengeance: hee shall wash his feete in the blood of the wicked; And men shall say, verilie, there is fruite for the righteous, doubtlesse there is a God that iudgeth in the earth.*

6 The maiestenance and preseruation of commonweales. 6 *The order and preseruation in common-weales.* He that ordereth and setleth the Empiers and states of the whole woorlde, preserueth and mantaineth them against the power, hatred, sleights, furies of Diuels, tyraunts, & wicked men, and at his pleasure altereth and translateth them; it must needes bee that hee taketh care of, and guideth the affaires, counsels, and actions of men. But it is God, who alone is able to perfourme, and doth perfourme these thinges: for none besides him is mightier than the Diuell; and the order of common-weals & kingdomes doth alwaies continue. Therefore god gouerneth all thinges by his prouidence. *Proverb.8.15. By mee kinges raigne, and Princes decree iustice.* Dan.4.14. *That liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth to whomesoeuer he will, & appointeth ouer it the most abiect among men.* And Tully saieth in a certaine Oration, *Common-weals are gouerned far more by the aide and assistance of God, than by mens reason and counsel.*

7 Heroicall instinctes. 7 *The vertues, & singular gifts, or heroicall instinctes, and the excellencie of artificers, which God bestoweth for the good and preserua-*

preseruation of mans societie. And these things are far greater than that they can proceede from a thing mere sensible without vnderstanding, and more excellent than that they should bee giuen of nothing or gotten by men: Nay rather, when GOD wil doe thinges for the preseruing of mans society, hee giueth vs men endewed with heroicall and noble vertues, inuentours of arts and sciences, princes valiaunt, good, and wise, and other the like fit and able instruments: and contrary, when he wil punish vs for our deserres, hee taketh away againe such profitable and preseruing instumentes from vs. Therefore there is some dispo-ser of these good things, and so the gouernour of humane affaires. *Esai.1. The Lord stirred vp the spirit of Cyrus.* Isai.3.2. *The Lord taketh away the strong man, and the man of warre, the Iudge, and the Prophet.*

3 Fore-tellings of things to come.

8 *The prediction and signification of euentes, or of things to come, and the execution or accomplishment thereof.* Hee that of himselfe dooth fore-shewe certainely vnto men thinges to come, doth not only foresee those things, but also causeth them, and hath the whole nature of things so in his power, that nothing can be done without his wil and pleasure. But God alone doth of himselfe certainly fore-shewe thinges to come. Therefore he doth not only foresee them, but also causeth them, and therefore gouerneth humane affairs. *Nowh.* 23.19. *Hath hee saide, and shall hee not doe it?* And Tullie saith: *Are there gods, and doe they not signifie or foretell things?*

De Diuin.

9 The Ends or finall causes of all things.

9 *All things in the whole world, both great and small, are not ontie ordained, but are also done and tend to their certaine and appointed end.* Therefore it is God, who by his wisedome, and power as he destineth al things to their ends, so also dooth bring them thereunto.

Reasons drawen from the properties or nature of God.

There is a God.

1 THere is a god. *Therefore there is providence.* For that God should not rule and gouerne the world created by him, hath flat repugnancy with the nature of God, (for the world can no more consist without God, than be created without him) and they who deny providence, deny God to be God, and take away al religion.

2 He

2 He is omnipotent, who hath al things so in his owne power, that with euery thing he may doe what he wil, and without his wil nothing can be done. But God is omnipotent. Therefore he hath the whole nature of thinges in his power, and effectually moueth and gouerneth al things at his owne pleasure.

2 His omnipotencie.

3 It is the property of a wise gouernour, to set nothing of that, which he hath in his power, to bee doone without his wil and counsail. God is most wise, and hath al thinges in his power, and is present with them. Nothing therefore is done in the world without Gods prouidence.

3 His infinite wisedome.

4 God is most iust, and iudge of the world. Therefore he, in ruling the woorld, giueth rewards vnto the good, and inflicteth punishments vpon the wicked.

4 His exceeding iustice.

5 God is most good. But that which is most good, is most communicable: Therefore as GOD of his infinite goodnesse created the woorlde, so by the same his goodnesse dooth he preserue, administer, and rule the woorlde created.

5 His perfect goodnes.

6 *Euerie positiue thing, and all good is from God, as the first cause and chiefe good.* But not only substaunces, but all their motions and actions are a certaine positiue thing & good. Therefore all motions also haue God their first cause, and are done by his wil.

6 Autor of all good.

7 *Hee that will the ende or consequent of anie euent, will also the meane or euent which goeth before.* But GOD will the ends of all things which are doone. Therefore he will also all precedent euentes, either simply and absolutely, or in some sort and respect.

7 God maker and disposer of the meanes which bring to euerie end.

8 *God is the first cause of al things.* Therefore all things depend on him.

8 He the first cause.

9 *An vnchangeable prescience or foreknowledge dependeth of an vnchaungeable cause. God foreknoweth all thinges vnchangeablie from euerlasting.* Therefore this his foreknowledge must depend of an vnchaungeable cause. But there is no vnchangeable cause beside the wil of God. Therefore al things depend and are gouerned of the wil of God.

9 His vnchangeable foreknowledge of all thinges.

2 WHAT THE PROVIDENCE OF GOD IS.

THe prouidence of god is the eternal, most free, vnchaungeable, most iust, wise, and good counsail of god, whereby he worketh al

The definition of Gods prouidence.

good thinges, and permitteth also euil thinges to bee doone, and directeth al things both euill and good to his glorie, and the safety of his chosen.

The explication of the parts of the definition seuerally.

1 Counsel.

1 By the name of *counsel* is comprehended, *An vnderstanding, or prescience and foreknowledge of things to come or to be done, & of the causes* for which they are, or are not to be doone: Likewise *a will effecting or working a thing for certaine causes, and that in due time and order.* Prouidence therefore is the prescience, and forcible wil of God. *Psal.33.11. The counsel of the Lord standeth for ever.* Isaic 46.10. *My counsel shall stand. Prescience* is a knowledge, whereby God knew from euerlasting not so much what himselfe was or is to doe, as what not himselfe, but others, would and wil doe, as sinnes. And this prescience belongeth to vnderstanding. *Prouidence & Predestination*, though they agree in this, that both are of those things only, which god himselfe purposed to do, yet they differ: because *prouidence extendeth to al things and to al the works of god: but predestination is extended properly to those creatures only which are endued with reason. Predestination is the most wise, eternall & vnchangeable decree of God, whereby he deputed & destined euery man, before he was created, to his certaine vse and end.* God predestinated no man to commit sinne, though he foreknew sinne before.

2 Eternal.

2 *That this counsel is eternal cannot bee denied:* because seeing neither the ignorance of any thing, nor encrease of knowledge, nor change of wil falleth into God, it is certain that he knew and decreed al things from euerlasting. *Pro. 8.22. The Lord hath possessed me in the beginning of his way.* Isa. 46.10. *Which declare the last things from the beginning, & from old the things that were not done.* Ephes.1.4. *Hee hath chosen vs in Christ before the foundation of the woorlde.* 1.Corint.2.7 *Wee speake the wisedome of God, which hee had determined before the world.*

3 Most free.

3 *Most free*; that is, a decree which was made from euerlasting of all thinges and euentes, as it pleased him of his greate wisedome and goodnesse, when hee had perfect power otherwise to haue directed his counsell, or else to haue omitted it, or to haue done thinges otherwise, than hee decreed to doe them by his counsel. *Psal 115.3. Hee doth what soeuer he wil.* Ier.18.6. *As the clay is in the potters hand,*

hand, so are you in mine hand.

4 Vnchangeable.

4 *Vnchangeable*) Because neither error of counsell, nor any change or mutation falleth into god: but what he hath once decreed from euerlasting, that as being most good and right doth he bring to passe. 1.*Sam.15.29. The strength of Israel wil not lie nor repent.* Mal.3.6. *I am the Lorde, I chaunge not.*

5 Most wise.

5 *Most wise*) This is shewed both by the woonderfull course of things and euents in the world, and by the scripture it self. *Iob.12.13. With him is wisedom and strength, he hath counsel and vnderstanding.*

6 Most iust.

6 *Most Iust*) Because the wil of God is the onely fountaine and the chiefe rule of all iustice manifested and declared in the Lawe. Whatsoeuer therefore G O D will, or hath decreed, or doth woork, it is simply and in it selfe iust, whether we know or not knowe the manner, how it is iust. 2.*Chro.19.7. There is no iniquitie with the Lord our God, neither respect of persons.* Dan.9.14.

7 Effectual in working.

7 *Whereby god worketh*) This is added, that wee maie knowe the counsel of God not to be idle, but effectual and forcible in working. For god not only once created things & bestowed on them a vertue and force whereby to work, but also doth preserue and moue, by his presence and continual working, al things at his pleasure. No creature, whether great or small, can either be, or moue, or do or suffer anie thing, except God effectually preserue, moue and gouern it. *Act.17. In him we liue, and moue, & haue our being.* And God worketh al things by his sole and eternal wil, without any labour or motion. For to wil, in him, is both to be able, and to do: and contrary, his power and action is his very eternal and vnchangeable wil. For in god the wil is not disioined from his efficacy and woorking, as it commeth to passe in creatures.

The general and special woorking of God.

The working or operation of God is two-fold. General, whereby hee susteineth and gouerneth al things especially mankind; *special*, whereby he beginneth the saluatiō of his chosē in this life, and perfecteth it in the life to come. 1. *Tim.4.14. God is the sauior of al men, specially of those that beleeue.* Ro.8.14. *As many as are led by the spirit of god, they are the sons of god.* An other diuisiō there is of gods working, wherby it is diuided

The Immediate working of God.

into immediate, and mediate working. Immediate working is, *when beside, or contrarie to the meanes and order setled by him in nature he worketh what he will;* as in all miracles which are described and declared to this end, that we might learne that God dooth worke most freely, either by meanes or without them. For that all those miracles are not wrought without diuine power, both experience teacheth vs (in asmuch as they cannot bee wrought by the power of any creature) and the Scripture witnesseth, as *Psalm.* 136.4. *Which onely dooth great woonders.* Exod. 8.19. *This is the finger of God.*

Gods Mediate working.

Mediate woorking is, *when God by creatures or second causes produceth those effectes, to which those creatures, or causes, are by the accustomed and common order of nature fit, and so made of God,* as when he susteineth vs by nourishments: *Deutr.* 8 3. and driueth away diseases by medicines. *Isay.* 38.21. *Take a lump of drie figges and lay it vpon the boile, and he shall recouer.* So likewise God by his worde written, read, heard, sheweth vnto vs both his will & himselfe. *Luk.* 16.29. *They haue Moses and the Prophets: let them heare them.*

His mediate working, sometimes by good meanes, sometimes by bad.

Moreouer *the mediate woorking or action of God is doone sometimes by good, sometimes by vitious and sinfull instruments, as wel naturall as voluntary:* Yet in such wise, that the work of God in them and by them, is alwaies most good, most iust, and most holy. For the goodnesse of gods works depend not vpon the goodnesse, wisedome, and rightnesse of the instrument, but of god. *As touching good instruments, that by the God worketh verie wel,* there is no controuersie among the Godly: *but of euill instruments,* all thinke not the same. Neuertheless yet, except we wil deny 1 *the trials and chastisementes of the Godlie,* or 2 *the punishmentes of the wicked, which are doone by the wicked,* both *to bee iust, and to proceede from the will, power, and efficacie of God;* as also 3 *the vertues and such actions and deedes of the wicked as haue beene for the safetie of mankinde, to be the giftes and blessings of God;* that is, except we will deny that God is a iust iudge of the world, and power-full in operation, and the efficient of all good thinges; wee must needes doubtlesse confesse that God doth also execute and accomplish his iust and holy works and iudgementes by euill and sinfull instruments. So God,

Numb. 23.8. *bleseth Israell by Balaam.* Deutr 13.3. *tempteth the people by false Prophetes.* 1. Sam. 16. 14. *vexeth Saul by Satan.* 2. Sam. 15 12. *punisheth Dauid by Absalon.*

8 All good thinges done by the will of God.

8 *He worketh al good things.*] Euen in all creatures, both great and small, hee woorketh good things, so that not onely hee doth engender and preserue in them a generall power and force of woorking, but doth also effectuallie moue them, so that, without his will being effectuall and woorking, that power and force neuer in any thing sheweth forth it selfe, or is brought into act, that is, not onlie all force of working, but also the act and operation it selfe is in al creatures, from GOD as the efficient thereof and directer.

What thinges are saide to bee good.

For by the name of *good* are vnderstood, 1 *The substances and natures of thinges.* 2 *Their quantities and qualities, forces or powers, or inclinations.* 3 *Habits and facultyes of the minde conformed to the will of God.* 4 *Motions, actions, and events,* as they are motions, and agree with the Law of God. 5 *Punishments, as they are the execution of gods iustice, and are inflicted by god the most iust and righteous iudge of the world.* All these, since they are either things created of God, or some thing ordained by him and agreeing with his diuine Lawe and iustice, they must needes both partake of the nature of good, and proceed from god their efficient, and by his prouidence continue and be directed.

All thinges present, past, and to come, done by God.

Furder, whereas al thinges are saide to be done by the prouidence of God, we vnderstand both things past euen from the beginning of the woorlde, & thinges present and thinges to come euen to all eternitie. *Isay.* 46.9. *Remember the former thinges of olde, for I am god, and there is no other god, and there is nothing like me, &c.*

9 God permitteth euill thinges.

9 *He permitteth also euill things to be doone.*] *Euill is twofolde, the one of crime or offence, which is sinne; the other of pain or punishment,* which is euerie destruction or affliction, or forsaking of the reasonable creature inflicted by God for sinne. Example of each signification & meaning is. *Ier.* 18. *If this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* But now because *the euill of paine or punishment, being the exeqution of the Law, and declaration of Gods iustice,*

The euill of punishment is a Moral good, and is done by God.

is indeed a natural euil, as it is a destruction of the creature, but is in a consideration a natural good, as it is agreeing with the order of gods iustice: this sort of euils also not onely as it is an action or motion, but also as it is a destruction or affliction of sinners, is to bee ascribed to God as autor & efficient thereof: 1 *Because hee is the first cause & efficient of al good things,* (now all euill of punishment or pain, as it is a punishment, dooth partake of the nature of morall good, because the law and order of Gods iustice requireth the punishment of sinne) 2. *Because it is the part of a iust iudge to punish sinne: But God is iudge of the world, & will be acknowledged the maintainer of his iustice and glorie.* 2.Chron.19.6. *Ye execute not the iudgements of man, but of the Lorde.* 3 Because the whole Scripture with great consent referreth both the punishments of the wicked, and the chastisements and exercises, *& Martyrdomes* of the godly, as also the passion and death of the Sonne of God himselfe, which is a sacrifice for the sinnes of men, to the effectuall and forcible working of the will of God. As *Amos* 3. *There is no euill in the Cittie which the Lorde hath not doone.* Isay.47.5. *I the Lord make peace and create euill. Wherefore wee accounte in the number of good things the punishments of the wicked, and gods iudgements:* which God not onely by his vnchangeable decree wil haue doone, but also doth them by his effectuall power and will. *For although destruction be euill in respect of the creature who suffereth it:* yet is it good in respect of the Law and order of diuine iustice exacting it, and in respect of God most iustly inflicting it, & executing as it were the proper and peculiar woorke of the iudge of the worlde.

1 Obiection. *Wisd.1.13. God made not death.* Answere. True, not before sin, when he created all things. 2 Obiect. *Hose.13.9. Thy destruction is of thy selfe Israel.* Answere. True, as concerning the desert: but as concerning the effecting or inflicting of their punishments, it is from God. 3 Obiect. *He will not death.* Ezech.18.23. & 33.11. Answere. He wil not death with a desire of destroying, or that he delighteth in the destruction, vexation, or perdition of his creature: neither would he it, or woulde effect or cause it, if it were nothing else, but a destruction and perdition. But he will it, & wooriketh it, and delighteth in it, as it is the punishment of sinne,

God wil, and wil not death.

sinne, and the execution of his iustice, or the deliuerie of his Church, or a chastisement, or triall, or Martyrdome, or ransome, *Isay.1.24. Psalm.2.4. Proverb.1.26.* 4 Obiection. *Hee will that all men shall bee saued.* 1. Tim. 2.4. 2.Pet.3.9. Answere. All men, that is, all sorts of men. For out of all sorts of men he chooseth his chosen.

Now *of euil of crime or offence*, there is another consideration. For *these, as they are sinnes, or euils of crime, are not considered as good,* & S. Iames saith of them, *let no man when he is tempted* (that is, when he is sollicited to euil) *say that he is tempted of God.* Therefore God neither intendeth them in his counsel & purpose, neither alloweth, nor worketh, nor furdereth them: but only suffereth or permitteth them to bee doone of diuels & men; that is, doth not hinder the from not being doone, when yet he could hinder them: partly to shew in punishing them his iustice, & partly to shew in pardoning them his mercy. *Gal.3.22. The scripture hath concluded all vnder sin. &c.* And *Rom.9.17. For the same purpose haue I stirred thee vp, &c.* But in the mean season the forsaking of his creature, or depriuing him of diuine light & righteousnesse, & the action it selfe, which diuels & men sinning, do against the Law & wil of God, he notwithstanding by his generall providence & efficacy wil & moueth, but to such an end, as doth best agree with his nature, law, iustice, & goodnesse, whether it be knowen or vnknowen to vs. Therefore sinnes are truely said to be doone, not by the wil or working, but by the permission of God.

Fail of crime, as it is such, God doth only permit and not wil.

The word *permission*, in this place is to bee reteined, because both it and others of the same force, are sometimes found in the Scripture. As *Gen.26.* and *31.7. Psal.105.14.* but yet we must expound it aright out of the scriptures: *For God neither will, nor will not sinnes simplie, but in some respect he wil, and in some respect hee will not,* but onely permitteth them. Which that it may the better be vnderstood, we must knowe, that *in euery sin or euil of crime are two things:* namely, *the materiall, or subiect,* and *the formal,* that is the corruption it selfe, or defect of rightenes, sticking & inherent in the subiect. *The subiect, is a thing positiue, or a thing of nature,* as an inclination, motion, action; & therefore doodth it partake of the nature of good, & is wrought and moued by god, but

Sinne is alwaies both in a good subiect, and to a good end directed by God.

corruption is not wrought by God, but came vnto the subiect by the wil of diuels and men forsaking God. Wherefore *no sinne can bee, or bee imagined, which is not in some good thing, and hath adioined vnto it some consideration, and respect of good.* Otherwise God for his infinit goodnesse would not suffer it to bee doone, neither shoulde it bee desired of any, neither should at al be: so that it is truly saide, *that there cannot bee put anie thing which is the chiefe and extreme euill*, that is, such, as dooth take away good wholy: for it should not bee desired vnder some shewe and apparancie that it hadde of good, neither shoulde it haue a subiect wherein to bee, and so shoulde destroie it selfe. But albeit euill is alwaies ioyned with good, and dooth concurre with it in the same actions or inclinations: yet these two thinges are diligently to bee seuered and diserned, neither is the woorke of the Creatour to be confounded with the worke of the creature sinning least either God thereby bee made the cause of sinne, or the greatest part of the gouernement of the woorlde and humane affaires bee taken from him.

Sinne alwaies is to bee discerned from good.

Heereby wee may vnderstand, *howe fearre foorth god will sinne, how he wil not, but permitteth it.* He wil therefore sinnes,

In sinne God effectuallie will, 1 The subiect or matter.

1 *As concerning their matter*, that is, the actions themselues of men sinning, motions and inclinations to obiectes, as they are onely such, God wil, woorketh and directeth. For both they partake of the nature of good: and it God simplie would them not, they shoulde not at all bee done.

a The endes.

2. *As concerning the ender whereunto God destineth those actions, which are sinnes:* that is, hee wil the actions of sinners, as they are the *punishmentes of the wicked*, or *chastisementes*, or *trials*, or *martyrdomes of the godlie*, or *the Sacrifice of the Sonne of GOD for the sinnes of men.* But these endes are most good, and most agreeing with the nature, iustice, and goodnesse of GOD. Therefore GOD, the first cause of al good, will, intendeth, and woorketh these in the sinnes or actions of the wicked: and by a consequent, also the actions them-selues, which the wicked doe in sinning, and by which as meanes GOD attaineth to those endes.

3 The forsaking of his creatures.

3. *As concerning the withdrawing of his grace*, that is, his diuine light and rightnesse. *This withdrawing is an action, proper to god*, namely his eternall and forcible woorking will, destining whom it will, to bee forsaken. *It is also iust and holie*, because GOD is bound to none: and because it is either the exploration and triall of the creature, or the punishment of sin. And this withdrawing once being put, the inclinations, motions, actions of the creature cannot but erre and swarue from the Lawe of GOD, and bee sinnes.

The corruption of the action or inclination God swarue from the Lawe of GOD, because they are doone will not, but permitteth.

Nowe as the inclinations, motions, and actions of sinners, are sinnes, that is, are repugnant to order and nature, and beying him: So *God neither will, nor ordaineth, nor alloweth, nor commaundeth, nor woorketh, nor furthereth them*: but forbiddeth, condemneth, punisheth and suffereth them to be committed of his creatures, and to concurre with his most iust decrees, iudgementes, and woorkes: thereby to shewe, howe necessary and needefull for the creature is the grace of the holie ghost to the sinne, and to manifest his iustice and power in punishing sinne.

Why God is said to permit sinne.

Wherefore *the permission of sinne, is no idle permission*, or a cessation and ceasing of Gods prouidence and woorking in the actions of the wicked, as if they did depend onely vpon the will of the creature: but this permission is of efficacie, and woorketh. *It is permission, as concerning the formall cause of sinne*, that is, corruption it selfe, which the creature hath of it selfe, not by anie effection or woorking of GOD: *but it is of efficacie, and woorketh, as concerning the motions and actions of the creature sinning*, which god effectuallie will, and moueth, as also *concerning the withdrawing of his grace, & the ends*, where vnto he destineth, directeth, and bringeth the actions of them that sinne.

GOD then is saide to permitte sinne. 1. *Because his will, where-by hee will haue some one woorke doone by a reasonable creature, hee dooth not make knowen vnto him.* 2. *Because hee dooth not correct and incline the will of the creature too-beie in that woorke his diuine will*, that is, to doe it to that end which GOD will, by either general or speciall commaundement. These two are signified, when GOD is

is saide, *to withdraw from his creature his grace, or speciall worcking: to forsake him: to deprive him of light and righteousnesse, or of conformitie with the Lawe: to leave him in naturall blindnesse and corruption: to will and permit, that together with the action, which God worcketh by his creatures, and is in respect of GOD most iust, the sinne of the creatures may concur*, by the comming whereof that action, in respect of the creatures is made euil, and highly displeasing god. 3. *Because notwithstanding god so moueth, inclineth, and ruleth by his secret and generall providence the wil and all the actions of the creature so forsaken, as that by the creatures sinning, himselfe doth execute the most iust decrees of his owne wil.* For such is the liberty, wisedome, goodnesse, and power of God, that no lesse by vitious than by good instrumentes, he most wel, iustly, and holily woorketh what he wil. Neither is Gods work, by reason of either the goodnesse or badnesse of the instrument, more or lesse good: as neither the woork of wicked men, is made good, for that God dooth well vse it. For God doing in all thinges what he will, will alwaies and doth that which is right. Now that together with him woorking well the creature may also work wel, it is necessary that the special working of God therein concur with his general working, that is, that hee correct the creature by his spirite. Whenas therefore God doth moue the creature only by a generall working and not by a speciall, the creature dooth necessarily, though yet freely, swarue & defect from rightnes, god himselfe notwithstanding working holily and accomplishing by his creature the iust and good worke of his will and prouidence.

The creature worketh wel together with god working wel, if God correct him.

God correcteth whom he wil.

If any mã demand, why then God doth not correct vitious instruments, that god vsing thé wel, théselues also may work wel? God himselfe aunsweth him, *Exod.33.19.* and *Rom.9 15. I will haue mercie on whom I will haue mercie:* And Ro. 9.20. *O man, who art thou which pleadest against God? Hath not the potter power of the clale?* Rom.11.35. *Who hath giuen vnto him first, and it shall bee recompenced?* God perfourmeth nothing of duty, but al of mercy vnto his creatures. It is free therefore to him, to doe what, and in what sort, & how far forth, and to whom he wil, according as it is saide, *Mat.20. 15. Is it not lawfull for me to doe as I will with mine owne?*

Permission

What permission is.

Permission therefore *is the withdrawing of the grace of God, whereby god 1. when hee executeth the decrees of his will by reasonable creatures, 2. either doth not open his wil, where by hee would haue thos worke done, to the creature; 3. or doth not incline the wil of the creature, to obey his will in that action.* Or, *permission is the secret prouidece or wil & power of god, 1. whereby he effectually wil, moueth, and inclineteth the motions and actions (men of men sinning, as they are actions, and punishments both of them end others: 2. but sinne it selfe he neither wil nor worketh: neither yet himselfe it, but in his iust iudgement suffereth it to concur with their actions. 3. and this also he vseth to the illustrating of his glorie.* This description of God; *permission of sinne* is confirmed by many places of Scripture. For first that God neither wil nor worketh sinnes, as they are sinnes, is confessed by al the godly, and all such as are of found iudgement: seeing both the infinite goodnesse of god cannot be the cause of euill, which hath in it no respect and quality of good, and god himselfe dooth often auouch this of himselfe. As *Psalm.5. Not a god that loueth wickednes.*

Permission of sinne confirmed by sundry places of scripture, according as it was before described.

Neither are there fewer places of Scripture, which teach most clearly that the actions of the wicked, which they doe when they sinne, are done and ruled, though by the secret, yet by the good and iust wil of god: As *Gen 45.8.* Ioseph saith *that he was sent of god into AEgypt.* Exod.7. and 10.& 11. Deut. 2. Ios.11. Iud.3.& 4 we learne, that the indurating and hardning of Pharao and other enemies of the Israelites, was wrought by the lord, & that to this end, as thereby to punish his enemies, and to shew forth his glory. 2. *Sam.*12.11.& 16. 10. and 24.1. *Iob* 12 25. *Psalme.*119.10. *Isaie.*10.6. and 63.17. *Lament.*3.37. *Ier.*48.10. *Act* 2.23. and 4.28 *Rom.*11.8.& 14.23. These and the like places of holy writte doe shewe by two reasons or argumentes, *That god did not permit without some worcking also of his owne, but did effectuallie will that working of Pharaos wil and others*, whereby they opposed themselues against Israel: First, *because these Scriptures vefore the cause of their indurating wrought by themselues to an indurating wrought by GOD*, that is, that therefore they woulde not the dimissing of the people, or the entering of a peace or league with them, because GOD did incline their willes to this, that they should not will. Secondlie,

because

because these scriptures adde further the final causes of thie counsel and purpose of god; euen that his enimies might be punished, and the glorie of god magnified. For seeing God woulde the ends, he woulde also most iustly the meanes, by which hee woulde come vnto them: the kinges notwithstanding and people themselues neither respecting, nor knowing it, neither being inforced or constrained thereto, and therefore sinning, and perishing through their owne fault and demerite. Moreouer by these fewe and other infinite places of scripture, it is apparent, that God, though by his secret, yet effectual consent, motion, and instinct, doth most iustly worke those actions or workes by his creatures, which they with sinne performe: for because that they being destitute of the grace of the holy Ghost, either are ignorant of the will of God concerning those woorkes: Or, when they doe them, they respect not this, to execute the knowen will or commaundements of God, but to fulfill their owne lusts, against the lawe of God: Therefore they working together with God, worke ill, when God worketh well by them. *For neither do the creatures therefore sinne, for that God doth by their will and actions exercise his iudgements: for then also should the good Angels sinne, by whom God sometimes punisheth the wickednes of men: but because in their action they haue no respect of gods commandement, neither doe it to that end, as thereby to obey god.*

Permission is the withdrawing of Gods grace.

Further, that God doth in such sort permit sinne, as that he doth not illighten their minds with the knowledge of his will, or doth not bend their harts and wils, which by his arcane and secrete efficacie he inclineth whither himself listeth, vnto this, as for the obeying of God to pursue or flie these or those obiectes, that is, doth not conforme the wils of finning creatures to his will; these sayinges of scripture witnes. *Rom.14. What soeuer is not of faith, is sinne.* Deut. 13. *If there arise among you a Prophet, or a dreamer of dreames, saying, let vs go after other gods, thou shalt not hearken vnto the words of the Prophet; for the Lord your god prooueth you.* Deut. 29.2. *Yee haue seene all that the Lord did before your eies in the land of Aegypt &c. Yet the Lorde hath not giuen you an heart to perceiue, and eies to see, and eares to heare, vnto this daie.* 1.Sam. 24.14. *Wickednes proceedeth from the wicked; but mine hand be not vpon thee.*

Lastly,

Lastly, in the description of prouidence it was said, *that it directeth all things both good and euil to gods glorie*, that is, to the manifesting and magnifiying of his diuine iustice, power, wisedome, truth, mercie, and goodnes: *And to the safetie of his chosen*, that is, to the life, ioy, wisedome, righteousnes, glorie and felicitie euerlasting of his Church. And that to these ends, euen to the glorie of god, & safetie of his chose, al the counsels & works of God, & in them also the punishments of sinne are referred of God, ought to be out of controuersie: seeing in al of them is beheld the glorie of god, & his fatherly care towards his Church. *Psalm 19.1. The heauens declare the glorie of god, and the firmament sheweth the work of his hands*, Isai.48.9. *For my names sake wil I differre my wrath.* Rom 8.28. *We know that all things worke together for the best, vnto them that loue god.* Iohn.9 3. *Neither hath this man sinned nor his parents, but that the works of god should be shewed on him.* God vseth also *sinne or corruption it selfe (which yet himselfe worketh not, but suffereth to concurre with his owne action in the wicked)* 1. *To shew forth both his iustice in punishing it, and his mercie in remitting it.* 2. *To worke in vs a hatred of sinne, true humilitie, and an imploring of gods grace, and thankefulnes of our deliuerie from sinne and death.* Prou.16.4. *The Lorde hath made all things for his owne sake: yea euen the wicked (but not wickednes) for the daie of euill.* Exod 9.16. Rom.9.17.22.23. Ezech. 16.61 62.63. Gal.3.

God directeth all both good and euil vnto his glorie, and his chosens saluation.

We are further *to consider the degrees of gods prouidence. For he respecteth indeede and gouerneth all his creatures, but especiallie mankinde*, as being the chiefe and principall amongst his woorkes, and which beeing created according to his image, he hath adorned with verie manie benefites aboue all other creatures: *And in mankinde especiallie those whom he hath elected and chosen to eternal life*, whom with the blessed Angels, he maketh one euerlasting Church, that in them he may dwell, as in his Temple and habitation, and therefore doth so guide and rule them in the whole race of their life, as that all things must serue for their safetie.

The degrees of Gods prouidence, whereby hee rendereth the wholeworld, mankind, his chosen.

Now haue we explicated and made plaine the definition of gods prouidence: whereout ariseth a *Question* greatly to be considered, which is, *whether gods prouidence extendeth is selfe to all things.* Aunswere. Yea to euery little thing doth

The prouidence of God, is the gouerning and guiding of euery particular thing.

dooth the providence of GOD extende it selfe. And that all thinges, *both the greatest, and the smallest of them are ruled by the providence of GOD*, and that his providence *is extended to all actions and motions of all creatures, euen of those that seme, so that all thinges, whatsoeuer are done, come not to passe but by the eternall counsell and purpose of GOD, either working them, as they haue a respect and qualitie of good in them, or permitting them, as they are sinnes, but moderating, and gouerning all thinges, euen sinne it selfe, and directing them to his glorie, and the safetie of his chosen*; is confirmed both by verie manie testimonies of Scripture, and also by reasons drawen from the nature of God.

Testimonies. Of the testimonies which may be alleadged for confirmation hereof, there are certaine orders and rankes. For, *some are vniuersall and generall*, which teach, that all euents vniuersally are subiect to Gods prouidence. *Some are particular*, which speake both of some particular, and certaine euents, as also of the whole specials and generals thereof. For the Scripture doth often transferre that to the whole specials & generals, which it speaketh of particular & singular examples. Wherefore it will haue all the individuals & singulars of the whole specials & generals, to be subiect to the diuine providence of God. *Of particular testimonies some belong to reasonable creatures, or such as haue a will in working, be they good, or bee they bad; some to those which are without reason*, whether they be thinges liuing, or not liuing. *Some likewise inreat of thinges contingent, fortuning, and casuall*, which soothly are such in respect of vs: *Some speake of necessarie thinges*. Nowe to all these heades as it were and principals, adde we some such testimonies, as are most cleare and famous: for there are infinite.

Gods general prouidence confirmed. *The vniuersall and generall prouidence of God* is witnessed by these, Eph. 1.11. *Hee worketh all thinges after the counsell of his owne will*. Actes. 17.25. *Hee giueth to all life and breath, and all thinges*. Num. 23.19. *Hath hee saide, and shall hee not doe it? And hath hee spoken? And shall he not accomplish it?* Nehem. 9.6. *Thou hast made heauen and earth, and all things that are therein, the seas and all that are in them: And thou preserueste them all*. Esai. 45.7. *I forme the light, and create darkenes: I make peace, and create euill; I the Lord doe all these things*.

Of the providence of God ouer reasonable creatures, the historie of Ioseph yeeldeth vs notable testimonies. *Gene.* 45.18. *You sent not me hither but God.* Gene. 50.20. *When ye thought euill against me, God disposed it to good.* Likewise, the indurating and hardening of Pharao. *Exodus.* 3.4.7.8.9.10.14. *Exodus.* 4.11. *Who hath given the mouth to man, or who hath made the dumme, or the deafe, or him that seeth? Haue not I the Lord? Therefore goe now, and I will bee with thy mouth.* Iohn. 9.3. it is saide, that GOD woulde that hee shoulde be borne blinde, to whom CHRIST restored his sight. *Ios.* 11.6. *The LORD saide vnto Iosua, bee not afraide for them; for to morrowe about this time will I deliuer them all slaine before Israel.* Iosua. 21.45. *There failed nothing of all the good thinges which the LORD saide vnto the house of Israell, but all came to passe.* 2. Samuel. 16.10. *The LORD hath bidden him curse Dauid.* 1. Kinges 22.20. *Who shall intise Ahab that hee may goe and fall at Ramoth Gilead*, and so foorth. *Thou shalt entise and shalt also prevaile.* Prouerbes. 21.1. *The Kinges heart is in the hand of the LORD: hee turneth it whither soeuer it pleaseth him.* Prou. 19.14. *A prudent wife commeth of the LORD.* Prou. 22.14. *The mouth of strainge women is as a deepe pit. Hee with whom the LORD is angrie shall fall therein.* Eccl. 10.5. The LORD calleth the king of Assyrians the rodde of his fury. Lament. 3.37. *Who is hee then that saith, and it commeth to passe, and the LORD commaundeth it not?* Daniel. 4.32. *According to his will hee worketh in the armie of heauen, and in the inhabitauntes of the earth, and none can staie his hand nor saie vnto him, what doest thou?* Actes. 4.27. *Herode and Pontius Pilate with the gentiles and the people of Israell gathered themselues together to do whatsoeuer thine hand and thy counsel had determined before to be done.*

Gods particular prouidence ouer creatures indued with reason.

Of his providence in creatures which are without reason whether they bee liuing or not liuing, testimonies are extaunt cuerie where in the sacred Scriptures. *Iob.* 37. *Psalme.* 34.20. *The Lord keepeth all the iust mans bones.* Psalm. 104. throughout the whole Psalme. Likewise, *Psalme.* 134.7. *Hee bringeth up the clouds from the ends of the earth, and maketh the lightning with the rain, he draweth forth the wind out of his treasures.*

His prouidence ouer creatures voide of reason.

Gen.

Gen. 8. 1. *God remembred Noah, and made a wind to passe vpon the earth.* Psal. 147. 8. 9. *Which giueth to beasts their food, and to the young Rauens that crie.* Mat. 6. 26. 30. *Your heauenlie father feedeth the fowles of the Aire.* And a little after, *If god so clothe the grasse of the field, shall he not doe much more vnto you?*

His prouidence ouer things casual and fortuning.

Of the prouidence of god gouerning things contingent, fortuning and casual, these places of scriptures speak. Exod. 21. 13. *If a man hath not layde wait, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee.* Math. 10. 29. 30. *Are not two sparrowes solde for a farthing, and one of them shall not fall on the grounde without your father? Yea, and all the haires of your head are numbered.* Iob. 1. 21. *The Lord hath giuen, and the Lord hath taken it, blessed bee the name of the Lord.* Prou. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.* Ios. 7. God openeth the theft of Achan by lot.

His prouidence in necessarie euentes.

Lastly, *that necessarie euents (whether such come by a naturall necessitie, or by the order so setled of God in nature, or whether they be by a conditional necessitie, as in respect of Gods decree or other causes comming betweene*) are wrought and ruled by the prouidence of God, these sayinges doe prooue, Iob. 37. 5. *God thundereth marueilously with his voice: he saith to the snow, bee thou vpon the earth, likewise the small raine and to the great raine of his power. The whirle wind commeth out of the south, and the cold from the Northwind. At the breath of God the frost is giuen.* Iob. 38. 27. *He causeth the bud of the hearb to spring forth by raine: he begetteth the dewe, the frost, the ice: he bringeth forth hayle stones in their time, hee guideth Arcturus, hee guideth the motions of heauen, & effectually worketh by them in these lower regions.* Psal. 104. 14. *He causeth the grasse to growe for the cattell, and hearbe for the vse of man, that he may bring forth breade out of the earth, &c.* Prou. 20. 12. *The Lord hath made both these, euen the eare to heare, and the eie to see,* that is, God made not onely the power, but the very act also of hearing and seeing. *So not one bone of Christ was broken,* Iohn. 19. 36. Because that was decreed and foretolde by God, *Exod.* 12. 46. So Christ according to the determinate counsell of God was deliuered vp to be slaine of the Iewes. *Act.* 3. 23. *Isai.* 46. 10. *My counsaile shall stand, and I will doe whatsoeuer I will: I call a byrd from the East, and the man of my counsel from far. As I haue*

spoken it, so will I bring it to passe. I haue purposed it, and I will doe it. To these and the like testimonies of scriptures those places also may be added, which confirme the resurrection & raising again frō the dead of those bodies which we carry about with vs in this life, as *Philip.* 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euen to subdue all things vnto himselfe.* 1. Cor. 15. 53. *This corruptible must put on incorruption, & this mortal must put on immortalitie.* For seeing we see the first face of our bodies to be so many wayes changed & scattered after death, when as they are moulded into dust, Gen. 3. Iob. 10. it followeth thereof necessarily that there is a prouidence of god which taketh a most strait and exact care euen of the smallest dust, whereby the substance of our bodies so often altered & dissipated into infinite forms & parts is again in such wise to be recollected, gathered together, & reduced to their first masse & forme, as that not other, but the selfe same bodies which wee haue in this life shall rise again. Against these places of scripture alleadged some make exception, *that the examples, whereof these places speake, are particular & prophetical euents administred by the speciall counsell of god, and that therefore there may not bee framed a generall rule vniuersallie extending to all euentes.* But against these we returne a threefold answere. For first, *The like causes are found in al euents, for which the scripture assigneth those euents afore recited to haue beene done or to be done by the counsel & decree of god;* namely *the glorie of god, and the safetie of his chosen.* The causes therfore of al euents being like, we are to iudge alike of all. For all wise men confesse that a generall is well gathered out of the enumeration or numbering of many singulars or particulars, then, when as there cannot be alleaged any different or vnlike example. Neither doth any of the godly & such as conceiue aright of the immeasurable wisdome of god deny, that god hath most good reasons for al things which are done, albeit they are not known to vs, whereby al things are referred to those two last endes. Wherefore those things which god hath not foretolde or hath not by the speciall testimonie of his word shewed to be done by his will, are no lesse to be thought to depende of his secrete gouernement than those things which he hath

by plaine wordes expressed, that himselfe either would doe hereafter, or before had done. Secondly, *we see the scripture it selfe not onelie to attribute the particular euents of all both specials and generals vnto gods prouidence, but fin ther to transferre & applie the same to all the specials & generals, which it speaketh of singular and particular examples.* Wherefore the scripture will haue the same also to be vnderstood of all individuals & singulars. For *as god brought the wind vpō the earth*, Gen. 8. *so doth he bring the wind out of his treasures*, Psal. 135. *As he would that he*, of whom it is spoken, *Ioh. 9. should bee borne blinde, so doth he make the deafe and the dumbe, him that seeth, and the blind.* Exod 4. As *he destroieth the counsel of Achitophel* 2. Sam. 17. *so he frustrateth the counsels of the gentiles*, Psalm. 53. As *he commaunded the Rauens to feede Elias*, 1. Kings. 17. *so one sparrow falleth not to the ground without him*. As Christ could not be taken before the time appointed by God: so can no euil happen to any of vs, but at such time and place, and in such maner, as pleaseth God. For therefore doth the scripture, to teache vs how to collect and gather, recount so many examples of Gods prouidence.

Thirdly, *there are also places of Scripture, wherein the generall reserving of all thinges to the prouidence of God is plainlie expressed, or is signified by a Synecdoche (which figure of speeche wee vse when we signifie the whole by a part, or a part by the whole) or by the comparing of lesser things with greater, or greater with lesser.* Ezec. 12. 25. *The thing that I shall speake shall come to passe.* And God speaketh, not onely those things which he reueileth vnto vs, but what soeuer also from euerlasting hee hath decreed and purposed with himselfe.

Infinit almost are the testimonies, *which demonstrate that the prouidence of God extendeth it selfe to all thinges*: but these now shall easilie suffice. For by these verthe it is apparent, *that euen euerie the least and smallest thing, both good, and bad, is ruled by the prouidence of God: yea in such wise, as that those things which partake of the nature of good, are not onelie done according to the prouidence of god*, that is, god not willing, neither commanding, nor working them, but permitting by his prouidence, and directing them vnto the ends by him appointed) *but also by the prouidence of God, as the cause: but those thinges which are euil, are done according to the prouidence, but*

not by the prouidence of God, that is, God willing, commaunding, and working them. For all good thinges are done, God willing them: euill, God permitting them. And *God will those things*, by his will, which he liketh, worketh and commandeth. *He permitteth those thinges* which he neither liketh, nor commandeth, nor worketh nor further eth: but which he condemneth, forbiddeth, & punisheth. That appeareth especially out of those testimonies, which were alleaged concerning reasonable creatures: For they shewe that all reasonable creatures, both Angels, and men, and those both good, and bad, are ruled and gouerned by Gods prouidence: but so, that whatsoeuer good is in them, that is from god himselfe, who worketh this in reasonable creatures: but whatsoeuer ill is in thē, is of themselues, being by nature euil, nor of God who is most good. Al good thinges god worketh himselfe in reasonable creatures, but euill things hee permitteth in respect of other things that are good.

The reasons and arguments to proue all thinges to bee done by the prouidence of God.
1 Gods omnipotencie.
2 His wisedomes.

The reasons, whereby is demonstrated, *that the prouidence of God extendeth it selfe to all things*, are almost the same with those, which proue that there is a prouidence of god.

1 That which is not done if God no way will it, must needs be done god some way willing it. This is true by the rule of contradiction, where one of the two contradictory propositions must alwaies bee true. But nothing can bee done, god no way willing it, that is, god simplie not willing it: because he is omnipotent. And it is proper to omnipotencie, for one to be able to doe what he will, and to forbid, what he wil not haue done. Therefore all things are done, god some way willing them, to wit, either simplie, as good things; or after a sort, as euil things. For if he would & could not, he should not be omnipotent. Now concerning those, which after a sort he wil, after a sort he wil not, he decreeth of that part, whereof he hath waighter & better reasons, whe her knowen or vnknown vnto vs.

2 It is proper to him that is most wise, not to suffer any thing which is in his power, to be done without his will and counsell. And how much the wiser he is, so much the more largely doth his gouernement extend it selfe. But god is a gouernour infinitely wise, and hath in his power

al things. Therefore he suffereth nothing to come to passe without his certain and determined counsel. And further, if the number of things were infinit, yet were god sufficiēt for the admintring of them: seing he is of an exceeding and infinite wisedome. And therefore he easilie taketh care of all thinges that are created; which although they be many, yet in them-selues, and most of all in respect of Gods infinite wisedome, they are finite, and limited.

3 God will the ende of all thinges.

3 He that will the end or consequent of any thing or euent; he wil also the meanes or antecedent, or that euent, whereby the end is come vnto. But God wil the ends of all things and euents, whether good or bad. Therefore he wil vniuersally all thinges which are, and are done, if not simplie, yet in some sort and respect. For whatsoeuer thinges are, or are doone in the woorlde, either they are the ende and consequent, or the antecedent and meane whereby to attaine vnto the end. The Maior is manifest. The Minor is thus prooued. *God will all that is good.* But of all thinges there are some endes most good; otherwise god by reason of his immense goodnes would not permit them to be done. *Prou.16.4. The Lord hath made all things for his owne sake, yea euen the wicked for the daie of euil.* Therefore the endes of al euents are wrought by the will of God.

4 God is the first cause.

4 *The first cause is that which doth not depend of anie other, but whereof all second causes, and their actions and motions depend and are governed.* But God is the first cause of al things. Therefore God and his counsels and woorkes doe not depend or are gouerned of any other, but all other thinges of him, neither according to others actions dooth hee determine of his, but himselfe decreeth all things so to be doone: that is, God hath not therefore determined or decreed any thing, for that hee foresawe that second causes woulde so doe; but therefore all thinges shall bee so, for that they are so determined or decreed by him. Nowe to depend of another is, vpon consideration first had of anothers action, whether present, or past, or to come, to bee moued thereby to determine and doe a thing.

5 The vnchangeablenes of Gods foreknowledge.

5 *If that God vnchangeablie foreknoweth he also vnchangeablie will from euerlasting.* But God from euerlasting foreknoweth vnchangeablie all things, euen those which are most mutable. There-

Therefore hee woulde from euerlasting vnchangeablie all thinges, either simplie, or in some sort and respect. The Minor is manifest. The Maior is thus prooued. *All certain and vnchangeable prescience or foreknowledge, depen[d]eth on an vnchangeable cause: But there is no vnchangeable cause besides the will of God.* For all second causes are in themselues changeable, and might haue not beene. Therefore Gods will alone is the cause of his vnchangeable prescience, that is, GOD therefore foreknoweth that a thing shall be so, because he will and decreeth it to bee doone so, either simplie, or in some respect. For if he simplie woulde it not, it couldē neuer haue beene done and foreknowen of him. *The summe is.* Gods will and decree is the cause both of the euent and of the foreseeing or foreknowing of it: but the foreseeing, is not the cause of the effect. Moreouer prescience in GOD is not seuered from his will and woorking, as in creatures: but they are both but one thing differing in consideration onely. *Num.23.19. Hath hee saide it, and shall hee not doe it? And hath he spoken, and shall hee not accomplish it?*

6 God the cause of all good, as it is good.

6 *All naturall good thinges are from GOD as the first cause.* But all the faculties, motions, actions of all things, as they are meerely such, are naturall good thinges, that is, thinges made and ordeined of GOD in nature. Therefore all are from GOD their authour and effectour, and are wrought by GODS prouidence. *Act. 17.28. In him wee liue, and moue, and haue our being.*

A Confutation of certaine Sophismes or cauils, which are woont to be obiected against the prouidence of god ouruling and gouerning all and euerie particular, whether good or bad, great or small, most iustlie.

The first, of confusions and things disordered in nature.

Confusions, as they are such, are not from God as efficient of them, but disposing of them.

NO confused or disordered thinges haue their being, or are gouerned by the prouidence of god. 1.Cor.14.33. *But whatsoeuer thinges are vnder the sun are confused, because all are vanity.* Eccles.1.14. *Therefore they are not ruled and gouerned by diuine prouidence.*

prouidence. Answere. The Maior proposition consisting of doubtfull termes is to be distinguished. *No confuse thinges*, true, if they be simply confuse. *are gouerned by the providence of god*, that is, the prouidence of god working them, as they are confuse, *All thinges that are vnder the Sonne*, that is, *humane thinges, are confuse and vaine*: true, but not simple, so that no order and good at all lieth hid and is found in that confusion. For if they were such, god for his great goodnes and iustice, would not permit them to be done. Wherefore if by the confusions of the world they collect and conclude that there is no prouidence, there is more annoched in the conclusion, than was contained in the premisses; or they proceed from that which is in some respect so, to conclude the same to be simply and absolutely so. For whereas many thinges in the world are well ordered, as the celestiall motions, the preseruation of the kindes of al thinges, commonweals, the punishments of wicked men, & many more: it may not by this argument be concluded of al things, but of those onely which are done against the order by god appointed, that they are not gouerned by his providence: but those things in which a most manifest order doth appeare, shalbe an euident testimony of gods wisedome & effectual working. *But if then they conclude that those disordered thinges are not ruled and gouerned of god*: so also shall there bee more said in the conclusion, than was in the premisses. For it followeth thereof, not that the things confuse & trouble, but that the confusion or troubling of order, which is in the, is not of god: As the wicked were created of god: albeit their wickednes proceeded not fro god but from thēselues. For euery thing is not necessarily annoched of the concrete, or subiect so qualified, which is affirmed of the abstract or quality it self. Wherefore if it be again replied, putting this Maior, *That disordered things are not, or are not ruled of god, and therfore many things in the world not done by his providence*; euē thus too is the Maior diuersly faulty. For first that it be granted, that things disordered, if they be simply such, are not, or are not ruled of god: yet cānot this be granted of them, if both confusiō & order in diuers respects be found in the. Nowe neither diuels nor men commit any thing so repugnant to the order setled by god, wherein, albeit in respect of

There is order euen in disordered things.

of their corrupt wil it be most disordered, there is not yet the most wise order of diuine iustice, power and goodnesse lieng hid le vnder that confusion, which themselues haue caused: and for the most part also the same doth manifestly appear, the euent, or god himself by his word declaring it. Great confusion was there in the Iewes detestable murder, when they crucified the sonne of god: and yet notwithstanding the hand and counsel of god hath defined & determined nothing with more woonderful order and wisedome than the death of the sonne for our sinnes. *Al humane thinges therefore are vaine*, not in respect of the will and decree, or prouidence of god: for if we respect it, they are most wel ordered, euen such as in mens iudgementes seeme most disordered: but in respect of men, as concerning both the fault, and the punishment. For first, *all our thinges, GOD not illightening, correcting, and directing vs by his spirite, are euil, and displeasing GOD*. Secondly, *they obtaine not their expected and hoped euentes, or those at least-wise not firme and stable, neither such, wherein sound and solid felicitie and blessednesse doth consist*. Thirdly, *That wisedome also, which is the knowledge of Gods will, and a true desire to bee obedient thereunto, in this life is ioined with manifolde errors, sinnes, and calamities*. Therefore humane matters are not ruled of GOD, that is, working them, as they are confuse and sinnes: but are ruled of GOD permitting sinnes, euen as they are sinnes, and directing them to most good endes; but woorcking all that is good, euen those thinges which he did in thinges disordered and confuse. Moreouer, *the euils which iust men suffer, and the good which the vniust enioie, seeme disordered to mens iudgements*, but according to the iudgement of GOD there is a most iust order in them, for those causes which are vttered in the woord of GOD. And those things are to bee removed from the will and woorking of GOD, not which in our iudgement, but which in the iudgement of God are disordered.

2 Obiection. *They who are against God, are not ruled and guided by GOD. Diuels and wicked men are against GOD. Therefore they are not ruled and guided by his diuine prouidence*. Aunswere. Wee graunt the whole reason in some

The wicked are not ruled of God so manifestly as the godly and they wish and gods rule is not but not his lawe.

respect, namely, that Duels and wicked men are not ruled of God by his speciall providence, that is, by his holy Spirit inlightning their minds with the knowledge of Gods will, and inclining their harts, not to respect and execute in their actions their owne lusts, but the knowen will of God, and so themselues to worke well together with God, who by them worketh well. But they are ruled and governed of GOD by his generall and secret providence or gouernement, so that they cannot doe any thing, but what GOD hath decreed to doe by them, and are the instruments of his punishmentes and benefites, though themselues think and respect some other thing. *Dan.4.32. According to his will hee worketh in the armie of heauen, and in the inhabitantes of the earth, and none can stay his hand, nor say vnto him, what dost thou?* Prouer.21.1. *The Kings heart is in the hande of the Lorde, as the riuers of waters: hee turneth it whithersoeuer it pleaseth him.* Gen.45. God mouth, enclineth, and ruleth the wicked wil of Iosephs brethren in such wise, as not to kill Ioseph, but freely to sell him to the Ismalites, thereby thus meanes he might transport the family of Iacob into Aegypt, nourish, and multiply them, and beeing oppressed by long seruitude and bondage, gloriously deliuer them. Esa.10. *Assur*, though a wicked and proud King, yet *is called the rod of the Lords wrath*. Likewise, *the Assyrians are called, the sanctified of GOD, his hired souldiours, doeing seruice to God:* whom yet their own ambition, cruelty, and couetousnesse carried, to take weapons against the Iewes. Likewise euery where in Scripture *God is said to infatuate, & bestir the wicked, to giue them a giddines, to mad and amaze them, to effeminate them, to fil them ful of fear, so that their spirits faile them at the voice of the falling of a leafe: to rule the swords of the wicked with his hand: to obdurate and harden their hearts.* By these and the like it is manifest, that euen the deliberations, counsels, actions of the wicked, are subiect to his diuine providence and gouernement, and that it is not an idle permission in them, but an effectuall working of God, inclining their wils, and guiding their actions at his good pleasure.

The

The second sophisme, of the cause of sinne.

OBiection. *All the actions and motions of all creatures are done by the wil and working of God. Manie actions (as the selling of Ioseph, the Assirians warring against the Iewes) are sinnes. Therefore sinnes are done by the wil and working of God.* Answere. There is a fallacy of the accident in the Minor proposition. *Actions are sins*, not in themselues, and as they are actions, but by an accident, by reason of the corruption of the instrument, in those actions, which God worketh most iustly by him, he not respecting this, as to obey therin the knowen wil of God. This corruption or defect of the creature, & the action, which god worketh by the creature concur together by an accident. For neither is essentiall to other, neither the cause of other, but each is to other accidentary. *For both god could haue wrought that selfesame punishment, which hee inflicted iustly on the Iewes by the Assyrian sonning, by an instrument not sinning: and the Assyrian, if it had pleased god to correct his wil, might haue been notwithstanding the instrument of gods wrath, and yet good, how great soeuer sinne itie hee had exercised towarde the Iewes: As when GOD by his good Angell slaieth the wicked host of the Assyrians.* Sinne therefore, which is in the actions of the creature, is not doone by the will and working of GOD, but by an accident, to write, as God will and worketh those actions, which are sinnes by the fault of the creature. The summe of all commeth to this: *The most good action of GOD exercised by an euill and corrupt instrument, is no otherwise the sinne of the bad instrument, then water which commeth pure out of the fountaine, is made impure, running through vncleane places: or the best wine conteined out of a good vessell waxeth sowre and eger, being put in a corrupt vessell*, according to that of Horace, *Lib.1 Epist.2. Vidasse the vessell bee pure, whatsoeuer thou powreste in, sowreth: or further then the good worke of a good iudge is the euill worke of an euill seruant or minister: or the riding of a good horse man is the hautring of a lame horse.* In al these is a Paralogisme or fallacy of the accident, that is, there is a proceeding from the essence or thing it selfe, to that, which is but an accident to the thing, and dooth but by an accident concurre with

it

Actions are not sinnes in themselues, but by an accident.

it: after this manner. The going of a lame horse is a plain haulting. The horse-man will and worketh the going of the lame horse. Therefore hee will and worketh the haulting. In like sort, the Diuell is created and susteined by God. The Diuell is wicked. Therefore the wickednesse of the Diuel is from God as the author and effector thereof. Both which reasons are a like sophisticall & false.

Many things in respect of the creatures are sinnes in them selues.

1 Reply. *Those things which are in their own kind sinnes, or vnto which the definition of sin agreeth, they are in themselues sinnes. Many actions are in their own kind sinnes, as theft, lying, adulterie, murder. Therefore they are sinnes in themselues.* Answer. It is a fallacie, reasoning from that which is in some respect so, to that which is simply so. For the whole argument is graunted concerning actions prohibited by God, in respect of the creatures, as they are committed by them against the will of God, knowen vnto them either by generall or speciall commaundement; or as they are not doone to that end principally, as thereby to doe and execute the knowen will of God. The reason thereof is certaine, and expresse in the Scriptures; because *the wil of God, reuealed in his word, is the only and sliest rule of goodnesse & rightnesse in the creatures.* Wherefore whose motions and actions accord with the wil of god, they are in themselues good & pleasing to God; but those actions which disagree from his will, are in themselues sinnes, which God abhorreth and punisheth. *Rom.* 14. 23. *Whatsoeuer is not of faith is sinne*, that is, whatsoeuer resteth not vpon the certaine commaundement of God, neither is doone to that end, as thereby to obey the knowen will of God. But the argument on the other side is false, if we respect the wil of god mouing and working all the motions and actions of all creatures. The reason is; for that *God alone by his own nature can will, appoint or doe nothing that is vniust, whether he worke by the good, or by the wicked:* Because seeing he is most good, his will onely is the rule of iustice: and seeing he oweth nothing to any man, he cannot to any man bee iniurious. Wherefore to spoile another, against the law & commandement of God, is sinne in it selfe and theft. But god commanding, *Exo.* 11. 2. by an especial commandement the Israelites, *to spoile the AEgyptians*, it was not theft, but a worke good

No action euill in it selfe, in respect of God.

good in it selfe, both in respect of God, by this meanes punishing the iniustice of the Ægyptians: as also of the Israelits doing to this end, that they might obay therin the especial wil & commandement of god, which if they had done without this commandement, they had committed theft.

2 Reply. *He that will and worketh an action, which is in it selfe sinne, will and worketh sinne: God will those actions, which in themselues are horrible sins, as are the hainous offences of Absalon,* 2. Sam. 12. *The lying of the Prophets,* 1. King. 22. 23. *The cruelsie of the Assirians making waste of Iurie,* Hay. 10. *Therefore God will & worketh sinne.* Aunswere. The Maior is true of one who worketh an action, which is sinne, & disagreeth from the law of God in respect of his will who worketh it, and not of others. But the actions of the Assirians, and of others sinning, which God effectually would, were sins not in respect of the wil of god, but of the will of the men themselues sinning: For though god would the same thing, yet would hee it not in the same sort that they. But that this answer, as also the former, may be the better vnderstood, & may bee with greater certainty opposed against the like sophistries, which humane reason in great number frowardly wresteth against gods providence, this generall rule is to be obserued, the truth whereof is manifest, and the vse great in Philosophie both Naturall, and Morall, as also in Diuinitie. *One & the same worke or action, or effect in subiect or matter, is in consideration, manner, & forme made most diuerse, good and bad, according to the diuersitie of the causes both efficient, and finall. For in consideration and respect of a good cause, it is good: & in respect of a bad cause, bad: & a good cause is in it selfe a cause of good, by an accident a cause of an euill & bad effect or of vice, which is inherent and remaining in the effect, by reason of a bad & vitious cause, concurring in the producing of that effect: & contrarywise a bad & euil cause is in it selfe a cause of euil: but by an accident of good, which good is in the effect, by reason of a good cause concurring therewith to the producing of that effect.* Now then, *whatsoeuer God doth, cannot be but most good, & most iust:* seeing both himselfe is most good, & hath no scope or ends of his counsels & works, but such as are most good, alwaies agreeing with his nature & law, namely his glory, & the safety and saluation of his chosen.

God will those things which in themselues is sinne, but not in respect of his wil

A rule to be obserued of good and euil causes and effects of one and the same effect.

But

But the creatures action is then good, when both themselues are good, & haue a good end propused vnto them of their action: which end they haue, when as they execute the commandement of God either generall or speciall, being moued by the cogitation of this commandement, whether they haue or haue not any knowledge of the counsell and purpole of God, why hee commaundeth this or that thing to be done. *And the action of creatures is euil*, when both theselues are euil, as also when being forsaken and not corrected by God, they do a thing without his cómandement, or not to that end, as thereby to obay him. Wherfore that worke, the working and dooing whereof is ascribed by the Scripture both to God and to a corrupt & euill creature, must needs be good in respect of God, & euill in respect of the creature: neither what is euill in that woorke, may bee attributed to God, neither what is good, vnto the corrupt creature, but by an accident. So the afflicting or wasting of the Iewes was in subiect and matter one and the same worke, which both God would, ordeined, and wrought, & the Assyrians: yet in consideration and respect it was not the same, but most diuerse. For in respect of God, purposing by this meanes to punish the sins of the Iewes, it was the proper and most holy woorke of God: in respect of the Assyrians, who were both wicked, cruell, raueinous, and bent not vpon the will of God, which they were ignorant of, but on the fulfilling of their owne rapacity & hatred, against the Law of God, it was wicked robberie, the proper woorke of the Assyrians (as it is expressely shewed, *Iesay. 10.7. &c.*) which God neither would, nor intended, nor wrought in the Assyrians. Wherefore neither the proper woorke of the Assyrians can be attributed to God, nor the proper woorke of God vnto the Assyrians, but by an accident, because namely in one and the same losse and waste, which God brought vpon the Iewes by the Assyrians, the vniust woorke of the Assyrians did, by an accident, concur with the most iust woorke of God. Euen as a iudge is not therefore made a theefe, nor a theefe made a iudge, because a iust iudge putteth to death a robber, by an euill executioner & a theefe; but one and the same slaughter is a iust punishment, in respect of the iudge, and murther in respect

respect of the executioner beeing a theefe. So a Captaine lawfully waging warre, and laying waste the country of his enimies, doth well: but the wicked souldiers, who fulfill therein and follow their owne lusts, sinne. So God afflicting Iob thereby to trie him, doth iustly: Satan and the Chaldeans, spoiling & vexing him for to fulfill their own lusts, & to destroy him, do wickedly. Wherefore it is a most true rule: The end maketh the kinde of action either the same or diuerse.

3 Reply. *That which is doone, God simply not willing it, is doone, God willing it. But sinne, as it is sinne, can not be doone, God simplie not willing it: Because God is omnipotent. Therefore sinne must needes be doone, God willing it. And so it followeth, that not only euils of paine and punishment, but euils of crime and offence also are doone by the prouidence of God.* Answere. The consequence of this argument is to be denied: because the Maior hath not a sufficient enumeration: for this member is wanting, *namely, God permitting it*. For that which is not doone, God not willing it, may be done, God either willing it, or permitting it. Or wee may aunswere, that the Maior hath an ambiguity and doubtfull meaning in it. For, *God to will a thing*, is taken sometimes, as for him to approue and woorke it: sometimes, for his permitting, or not hindering a thing from being doone. This, *to permit*, is in some sort *to will*, as that he will not inhibit it, although he dislike and punish it. *Sinne then is said to be doone, GOD willing it*, not as if hee dooth intend, like, and work sinne, as it is sinne, but because he doth permit it: that is, he by his iust iudgement suffereth sinne, which riseth from the corruption of his instruments, to concurre in the action, which he exerciseth by vitious & corrupt creatures, with his holy woork, while he indeede mooueth and bendeth them by obiectes whither himselfe will, but dooth not correct them by his sprit. that so with God working well, they also may worke well, that is, according to the knowledge of his diuine wil, and with purpose of beeing obedient thereunto. God doth not will or worke sinne it selfe, but only permitteth it.

4 Reply *The priuation or bereauing of the knowledge of gods wil, & of righteusnesse, is from god, as worker and effector thereof. This priuation is sinne. Therefore sinne is from god as efficient thereof.* Aunswere. There are foure termes in this sinne. Not to bereaue but to be bereaued of Gods knowledge is

Syllogisme.

Syllogisme. For *priuation* in the Maior is taken actiuely, to deprue, bereaue, forsake, to withdrawe the grace of his spirite, not to keep the creature in that goodnesse, wherein hee was creared, not to restore him to it, beeing lost. This woorke of GOD is most iust, nothing repugnaunt to his nature and Lawe: either because it is the most iust punishment of sinne, or because God oweth nothing to any creature, and therefore cannot be iniurious to any or an accepter of persons, whatsoeuer hee doeth determine of his creatures. In the Minor priuation is taken passiuely, and signifieth as much as to want, or the want of righteousnesse, which ought by the right of their creation to be in reasonable creatures. This want, because it is receiued & is in the creatures, they themselues willing & procuring it, against the lawe of god, it is sinne in them, and is not wrought by god, but, God not continually ruling these reasonable creatures by his holy spirit, it is in them voluntarily without god either furthering or enforcing it.

To make sinnes, is not to worke them.

2 Obiection. *When a creature is said to be ruled of God, it is meant that his actions are from God, and are directed to the glorie of God, and the safetie of his chosen. But the creatures, euen when they sinne are ruled of God. Therefore sinnes are wrought by god.* Answere. The conclusion pulleth in more, than was in the premisses. For this only toloweth of them: therfore the actions also of sinners, as they are actions; that is, as they are not sins, but motions wrought by god, are ruled of him: for he wil the action, but the prauity & naughtines of the action, which is from man, he wil not. Moreouer, God through his great goodnes ruleth & guideth sins also, as they are sins, yet not by woorking them, but by permitting them, and destining and directing them to certain ends, and those most good,

3 Obiection. *Of those thinges which are done by Gods prouidence, God himselfe is author and efficient. But all euils, euen of crime and offence are doone by the prouidence of God. Therefore God is author of all that is euill.* Answere. The Maior is to be distinguished: Those thinges which are doone by Gods prouidence, that is, Gods prouidence working them, or are doone according proceeding from it, God worketh them. But all euil thinges are doone by gods prouidence; yet not all alike. Euils

Euils of punishment, because they haue in them a respect and consideration of good, are doone as proceeding from the prouidence of god: for god hath from euerlasting decreed them, and in time, order, and maner determined by him, woorketh them. Euils of crime or sinnes, as they are such, are not done as from or of the prouidence of God, but according vnto the prouidence of god, that is, they are done by the prouidence of god, not working them, but permitting, determining and directing them to most good endes, and most agreeable to his nature and Lawe. For god did not decree or wil woorke them, but he decreed to permit them, and not to hinder them from being done by others, & from concurring in actions with the holy and sacred word of god.

The third sophisme, of contradictory wils.

HE *that will that to bee done, which hee forbiddeth, hath in him contradictorie and fliet repugnant willes: But God will that to be done which he forbiddeth in his law, as robberies, spoils, rapes, murthers. Therefore hee hath contradictorie wils.* Aunswere The Maior is to be distinguished. He contradicteth, or is contrary to himselfe, who will and will not the same woorke, that is, in the same manner and respect: *GOD will and will not the same*, but in a diuerse manner and respect. *Hee will and woorketh it*, as it is a motion and action, and also a punishment of sinne, or any thing agreeing with his Lawe and iustice, as a triall, or exercise, or martyrdom of the godly. *He wil not, neither alloweth, nor commandeth, nor woorketh anie thing*, as, by reason of the corruption of the instrument, by which he exerciseth his woork, it swarueth from his diuine iustice and Lawe. *Nowe in a diuerse manner and respect to will, and not to wil the same, and yet to determine on that part, whereof the reasons seeme strongest, is not in vs, much lesse in GOD absurde or repugnaunt.* The waste of Itrael, which the Assyrians wrought, GOD wil as a punishment, which his iustice of right did require: hee wil not, but condemneth, and afterwardes most grieuously reuengeth in the Assyrians, in as much as it was

not

God will haue obedience of all, as concerning his commanding it vnto all, but not as concerning his secret working of it in whom hee will.

not the execution of Gods wrath, but a fulfilling of their owne wrath and lustes against his Lawe. *So God will, that all should obeie his worde and bee saued.* 1. *In respect of his loue towardes al,* for he is delited with the death of no man. 2. *In respect of his commaundement, and inuiting of al to repentaunce.* But he wil not that al be conuerted & to be saued, in respect of his working or efficacy: that is, he commaundeth al men indeed to repent and beleeue, and promiseth life to all that beleeue: but he doth not any where promise that hee will work by his spirit in al, that they should beleeue and be saued. For if he would this, it must needs bee that either all should obey Gods commaundements and be saued, or that God should not be omnipotent. Reply. *If god will one thing in signification or by his commaundement, and will effectmallie or by his efficacie and working another, he shal be changeable and a dissembler.* Aunswere. This doth not thereof follow. For euen when he wil effectually those actions which are sinnes, hee doth indeed detest them, as they are sinnes: and when he commaundeth obedience, he doth in earnest exact it of al. But this wil of signification, or commaundement of God, doth not testifie, or declare, what he wil worke in all: but what agreeth with his mind, what he alloweth, what he requireth, & what euery one oweth vnto him. God therefore dissembleth not, neither is contrary to himselfe: because he doth not in al places nor at al times manifest his will vnto his creatures: and his will of punishing is not disagreeing from his Law.

God no dissembler.

The fourth Sophisme, of Contingency and liberty or freenesse.

Gods gouernment doeth not take away, but establish the liberty of the creatures will.

THat which is doone by the vnchangeable decree of god, *is not done contingently and freely. But al thinges are doone by the vnchaungeable decree, or counsel, or prouidence of god. Therefore nothing is done contingently and freely.* Aunswere. The Maior is either particular, and so concludeth nothing: or beeing generally vnderstoode is most false. For *an effect which is the same in subiect and matter, is changeable and vnchaungeable, necessary and contingent,* in respect not of the same cause, but of diuerse, of which togither it is produced & doth depend, and whereof some are chaungeable, some vnchaungeable. *In*

In respect therefore of second and neerest causes, some effects are necessarie and certaine, which are produced out of causes alwaies working after one sort; *some are changeable,* which haue a changeable cause, that is, such as is not alwaies working after one sort, and producing the same effectes. *In respect of the first cause, namely the decree of god, which is vnchangeable, all effects are vnchangeable and most certaine,* euen those, which in respect of second causes, are most vncertaine. As, *that the bones of Christ should not be broken,* it was a thing contingent in respect both of the bones, which in their own nature might as well haue beene broken, as not broken, as also of the souldiers, who as concerning the nature of their will, might haue chosen to doe either, but in respect of the decree of god it was necessary: for by his decree were the wils of the souldiours so ruled, that they could not then neither would choose the contrary. Wherfore the vnchangeablenes of the decree of God, which is a necessity by supposition, or conditional, doth not take away either the contingency of euentes, or the libertie and freenesse of a created will, but rather maintaineth and confirmeth it. For GOD accomplisheth his decrees by reasonable creatures, according to the condition of their nature, whenas by obiectes represented and shewed to their vnderstanding hee enclineth and bendeth their wil, that it shoulde with free and inwarde motion choose or refuse that, which seemed good from euerlasting to GOD, and was decreed of him. For if, when God worketh well by euil creatures, there is not taken away in them, through the decree or prouidence of God, and his good woorking, that which is accidentall to them, that is, corruption: how much lesse shall that bee taken away which is essentiall vnto them, euen to worke freely? So the blessed Angels are chaungeably good, as concerning their nature: but they are vnchaungeably and necessarily onely good, according to Gods decree and directing of them, and yet freely, so that howe much the more effectually they are mooued by the spirite of God, so much the more freely, and with greater alacritie and propension they will and doe onelie that which is good. *Iudas, the Iewes, Herode, Pilate,* the foul-

dious deliuered and crucified Christ freely & with great willingnes & pleasure, & yet *they did whatsoeuer the hande & counsel of god had determined before to be done.* Acts.4 28.

2 Ob. *That which is done by the vnchangeable decree of god, is not don cõtingently, but necessarily: All things are don by the vnchangeable decree of god: nothing therefore is done contingently, neither by fortune or chance, but al necessarily: which is the Stoicks doctrin of fate or destiny.* Here before we answere to this obiectiõ, we must know the significatiõ of the words, & the difference between the opinion of the Stoicks and Christians.

The difference between necessarie and contingent things.

NECESSARY *is that, which cannot be otherwise, than it is.* CONTINGENT *is that, which is indeede, or is done, but might notwithstanding not haue bin, or haue bin done otherwise.* Necessity therefore and contingency is the order which is betweẽ the cause and the effect, vnchaungeable or changeable. And because the effectes follow of their causes vnchaungeably, either in respect of the nature it selfe of the causes, or in respect of som external cause, which designeth and appointeth another cause to a certaine effect: and because also the effects themselues cannot be more vnchãgeable, than are their causes: therefore *there is said to be a double necessity. One absolute or simple, which is of them, whose opposites or contraries are simply impossible, in respect of the nature of the cause or subiect whereof it is affirmed.* As are the essential & personal properties of god, to wit, god is, god liueth, god is iust, wise, &c. God is the eternal father, son, & holy ghost. *The other is necessity of consequence or by supposition, which is the immutability and vnchangeablenes of those effects which follow of causes which causes being supposed or put, the effect must necessarily follow, but the causes notwithstanding, themselues might either not haue beene, or might haue been changed.* So are those things necessary which god hath decreed that they should be don, in respect of the vnchangeablenes of his decree, which decree yet god most freely made, that is, he might from euerlasting either not haue decreed it at al, or haue decreed it otherwise, according to those words, *Mat.* 26.53. *Thinkest thou that I cãnot now pray to my father, & he wil giue me mo than twelue legions of Angels? How then should the scriptures be fulfilled? Likewise those things are said to be necessary, which are done indeed by such second causes, as are so made of god, that by their owne*

The difference betwene absolute necessitie, and necessitie of consequence or supposition.

owne nature they cannot doe otherwise than they doe, but yet they maie bee by God himselfe either taken away, or hindered, or altered and changed. As the Sunne and the shadow going forward, in consequence or order of nature, with the Sunne, and yet constituing and standing still in that battaile of Iosua, and returning backwards in the dayes of Ezechias the fire burning bodies within the reach thereof which are capeable of burning, & yet not burning the three children in the fornace of Babylon: or those things which are indeed in their owne nature apt to produce a contrary or diuerse thing, or to forbeare producing of their effect: and yet notwithstanding cannot do otherwise, be cause they are so moued by god, or by other causes, which although they be not changed, yet might haue bin changed, or when they work so, cannot withall not worke, or work otherwise, because two contradictories cannot bee both at one time true.

Fortune and chaunce.

FORTVNE *and* CHANCE *are sometimes taken for the euents themselues or effects which follow causes that are causes but by an accident, by reason of such causes, as are causes by and in themselues, but not known to vs:* as when wee say, good or euil fortune, happy or vnhappy chance: sometimes *they signify the causes of such euents, either the manifest causes, which are causes but by an accident* (as when any thing is said to be don by fortune or by chance) *or the hidden and vnknowen causes, which are causes by and in themselues:* As it is said in the Poet: *Omnipotent fortune and fate inuincible. And they are wont to cal that fortune which is a cause by an accident in voluntary agents, whose actions haue some ende, that seldom happeneth, besides their appointment:* As he that digging with purpose to builde, findeth treasure. *Chaunce they call an accident in all cause in naturall agentes, whose motions haue effectes neither proper to them, neither always hapning, & that without any manifest cause directing it,* as if a tile falling from a house kill one that passeth by.

Fate or destinie.

By the name of FATE *or destiny, sometimes is vnderstoode the decree & prouidence of God:* As that of the Poet, *Leaue off to hope that the fates of the gods are moued with entreatie.* But the Stoickes by this woorde vnderstoode *the immutable connexion and knitting of all causes & effectes, depending of the nature of the causes themselues, so that neither the second causes are able to woorke otherwise than they woorke,*

The difference betwen the churches doctrine concerning Gods prouidence.

neither the first cause can worke otherwise, than doe the second, and therefore all effectes of all causes are absolutelie necessarie. This opinion of the Stoickes, because it spoileth God of his libertie and omnipotency, and abolisheth the order and manner of working in second causes disposed by Gods diuine wisedome, not onely founder Philosophy, but the Church also reiecteth and contemneth, and doth openly professe her dissenting from the Stoickes. First, *because the Stoicks tie god to second causes, as if it should be necessary for him so to worke by them, as their nature doeth beare and suffer.* But the Church teacheth, that God worketh not according to the rule or lore of second causes, but second causes according to the prescript of GOD as beeing the chiefe and most free gouerner and lord, and therefore are subiect and tied to his wil & pleasure. Secondly, *the Stoikes were of opinion, that neither God nor second causes can doe any thing of their owne nature otherwise than they do.* The church affirmeth, that not only second causes are made & ordained by god, some to bring forth certaine & definit effects, some variable and contrary; but God himselfe also coulde from euerlasting either not haue decreed, or haue decreed & wrought otherwise, either by second causes, or without them, and by them either changeable in their own nature, or vnchangeable, all things whose contrary are not repugnant to his nature: & that hee hath so decreed them, and doth so work them, not because he could not otherwise, but because it so pleased him, as it is said Ps.115.3. *Our god is in heauen, he doth whatsoeuer he wil.* And Luk.1.37. *With god shal nothing be impossible:* that is, which is not against his nature, or where by his nature is not ouerthrowen, as it is saide 2. *Tim.2.*

One of this then which hath beene spoken we answere vnto the argument which was, *That which is done by the vnchangeable decree of God, is not done contingently but necessarily. All thinges are dome by the vnchangeable decree of God, nothing therefore is doone contingently, neither by fortune, or chaunce, but all necessarily.* First wee say, there is more in the conclusion than in the premisses, when the opinion of the Stoicks is obiected to the Church. *For albeit the church confesseth all euents, in respect of gods prouidence, to be necessary;*

necessary; yet this necessity is not a Stoical fate & destiny, because the church defendeth against the Stoikes both liberty in god gouerning things at his pleasure, & a chāgeablenes in second causes, & sheweth out of gods word that god could both nowe doe, and from euerlasting haue decreed many things, which neither hee doth, nor hath decreed. And therefore the church also hath abstained from the name of *fate*, least any should suspect her to maintaine with the Stoicks an absolute necessity of al things. Secondly *if removing stoicisme, yet notwithstanding the necessity of al things & the abolishing of contingency, fortune, & chaunce, be obiected:* we make answere to the Maior by distinguishing the words. For those things that are done by the prouidence & decree of god, are done indeed necessarily, but by that necessity which is by supposition, or of consequence, not by simple necessity or absolute. Where fore it followeth that all things come to passe, not by simple & absolute necessity, but by that of supposition or consequence. *And necessitie of consequence doth not at al take away contingency.* The reason hereof is this: *Because the same effect may haue causes whereof some may produce it by an order changeable, some by vnchangeable order, & therefore in respect of some it is contingent, & in respect of some, necessary.* For as the originals or causes of contingency in things are that liberty which is in the will of god, and Angels, and men, and the mutable nature of the matter of the elementes, together with the readinesse or inclination thereof to diuers motions and formes: so the cause *of absolute necessitie in God* is the very vnchangeable nature of god; but the cause *of that necessitie which is onely by consequent*, is the diuine providence or decree comming between those things which are in their own nature mutable, & also the nature of things created, which is framed and ordained of god to certaine effects, and yet subiect to the most free wil & gouernment of god, either according, or besides, or contrary to this order which himselfe hath made. *In respect therefore of second causes, some things are necessary,* which are done by causes working al waies after one sort, as the motion of the son, the burning of any matter put vnto the fier, if it be capeable of burning: *some thinges are contingent*, which haue causes working contingently,

Necessitie of consequence or supposition doth not take away contingency.

that is, apt and fit to produce or to forbeare producing diuerse & contrary effects: as the blasts of windes, the locall motions of liuing creatures, the actions of mens wils. *But in respect of the first cause*, that is, *of the will of god, all thinges which are, or are doone in Gods externall and outward woorks, are partly necessary, partly cõtingent: necessary*, as cuẽ those things which haue second causes most chaungeable: as that the bones of Christ on the crosse were not broken by the souldiers, by reason of the vnchangeablenes of the decree & prouidence of God: *contingent*, (by reason of the liberty of his eternal and vnchangeable decree, and the execution thereof) euen those things which, as concerning their owne nature, haue second causes most vnchangeable, as the motion of the sunne & shadowes.

What contingency is denied.

If therefore by contingency they meane the changeablenesse of effects, which they haue by the nature of second causes, & by the power and libertie of God; it doth not follow that things are not contingent, because of that necessity which they haue by the prouidence of God. For this dooth not take away, but preserueth rather the nature, order, & maner of woorking in second causes ordeined by God. *But if by contingency they mean the changeablenes of second causes and effects so flowing and wauering, that they are not ruled and governed by Gods prouidence*, any such contingency the Scripture dooth not admit or approue.

Whether the motions of creatures are contingent or necessarie.

Hereby we also vnderstand, *when it is demanded concerning the motions & effects of creatures, whether they are to be termed necessarie or contingent*, that some verily are more rightly & properly called contingent than necessarie, though both contingent & necessary are wrought by diuine prouidẽce. For they are rather to bee called such as they are of their own nature & by the nature of their neerest causes, thanas they are in respect of Gods preuidence, which is a cause more remoued, & farther off. And nothing is more either certaine or manifest, than that according to the nature of second causes, some thinges should bee changeable, some vnchangeable: yet by the power of God, though al things in the creatures may bee changed, they are made notwithstanding vnchangeable, because of the certaintie of his decree and diuine prouidence.

So

So likewise we answere, *concerning fortune & chance. For if these names be vnderstood such causes or euents by accident, as haue no cause which is proper and by it selfe a cause*, they ought to be far abandoned from the church of Christ. *But if wee vnderstand thereby a cause which is by it selfe a cause & proper, though vnknown to our senses and reason, or such causes by accident which haue notwithstanding some secret proper cause adioined*, nothing hindereth (in respect of second causes, which are causes by accident, & in respect of our iudgement whereby we attain not to the proper, & that which is by it selfe the cause of these euents) that to be, or to be a thing forrunning or don by chance, which in respect of gods prouidẽce commeth to passe by his most accurate and vnchangeable counsel & decree; according to those sayings, *Matth.* 10. 29. *One sparrow shall not fal on the ground without your father.* And *Pro.* 16 33. *The lot is cast into the lap, &c.*

and chaunce is denied.

The fifth Sophisme, of the inutility or vnprofitablenesse of meanes.

That which shal be vnchangeably and necessarily, by the will & prouidence of god, in vain to the furdering or hindering of that are meanes applied, is the vse of the ministery, the magistrate, lawes, exhortations, promises, threatnings, punishments, watch, our study & endeuors. But all things are done by the decree of god vnchangeably, neither can they which worke by the prouidence of God, worke otherwise than they doe. Therefore all those meanes are vaine & fruitlesse. Ans. It is not necessary, that, the first & principal cause being put, the second & instrumẽtal cause should be remoued and taken away. *In vain are second causes & meanes applied, if god had determined to execute his decrees without meanes, neither had commanded vs to vse them. But seeing god hath decreed, by those meanes, in some to worke faith & conuersion, some to bridle & keep vnder, & some to leaue vnexcuseable, & hath for that cause commanded vs in his word to vse the; they are not in vain vsed and applied. Yea when there commeth no profit by these meanes, yet they profit to this that they leaue the wicked without excuse.* As therefore the sunne doth not in vaine daily rise and set, neither are the fieldes in vaine sowed, or watered with the raine, neither bodies in vaine with foode refreshed, though God create in light

and darkenesse, bringeth forth the corne out of the earth, and is the life & length of our dayes: so neither are men in vaine taught, or study to conform their life vnto doctrine, though all assaileable actions and euentes proceede not from any but from God. For God from euerlasting decreed, as the endes, so the meanes also, and prescribed them vnto vs, whereby it seemed good to him, to bring vs vnto them. Wherefore we vsing those meanes doe well, and obtaine profitable and frutefull euentes: but if wee neglect them; either by our fault we deprive our selues or others of those blessings offered by God; or if God euen in this contempt of his worde haue mercie of vs or others, yet our conscience accuseth vs of open and grieuous sinne.

Why wee must vse meanes.

Wherefore wee must vse meanes, first, *that we may obay God therein, who both hath decreed endes, and ordained meanes to those endes, and prescribed them vnto vs; neither tempt him, by contemning these, to our owne peril and danger.* Secondly, *that we may obtaine those blessings decreed for vs, according to his promise, and that to our saluation.* Thirdly, *that we may retaine a good conscience in vsing the meanes, although the expected euent doe not alwaies follow, either in our selues, or others.*

The sixth Sophisme, of the merit of good & euill.

WHatsoeuer is necessarie, doth not merit rewardes or punishmentes. *But all morall good and euill is doone necessarilie. Therefore neither the good meriteth reward, nor the euill punishment.* Aunswere. This argument is handled by Aristotle in his Ethicks, Lib. 3. Cap. 5. But the aunswere thereto is easie. *First,* the maior is either particular, and so there is no consequence or sequele; or beeing generally taken, is false, and that euen in morall or ciuil consideration, to wit, in respect of those thinges, which are necessarie by supposition, and yet are done freely, as, the actions of men, *Secondly,* we grant the reason, in respect of the iudgement of god, concerning good works. *For the creature cannot merit any thing, no not by his best workes, of God:* Because both they are due, and are the effects of God in vs. And therefore the more good things God woorketh in vs, so much the more he bindeth and endebteth vs to him. Wherefore in the godly,

No good work of the creature meriteth reward.

godly, God crowneth and rewardeth of his free bountifulnesse not their merites, but his owne gifts. *But as touching euill woorkes, we deny the reason: for they merit punishment, and that most iustly.* For although man forsaken of God cannot but sinne: yet the necessity of sinning, both was purchased by their owne fault, as who freely and willingly departed from God, and remaineth in them ioyned and accompanied with great desire & delight. Wherefore to this, that they should merite punishment, their own will sufficeth, whereas especially the punishment was before denounced. This solution or aunswere Aristotle himselue in the same fifth Chapter giueth vs, when as he sheweth *that men are iustly reprehended and punished for vices, either of which or both, though they can not auoid them or leaue them because themselues are the cause of their owne vices, and haue purchased them vnto themselues of their owne accord and voluntarilie.*

Iust workes merit vs iustly.

Lastly of all they wrest also certaine places of Scripture, by false interpretations, against gods vniuersall prouidence. As Iohn 8. 44 *When the Diuel speaketh a lie, then hee speaketh of his owne:* and Iam. 1. *God tempteth no man.* Eccles. 15. 20. *He hath commaunded no man to doe vngodly, as also other the like places, which denie God to bee the author of sinne.* But those places attribute vnto the wicked and remoote from GOD the sinnes, as lies, and temptations to sinne; but the actions themselues of the wicked, as they are not sinnes, but operations and motions seruing for the exercising and manifesting of Gods goodnesse or iustice, the whole Scripture sheweth to bee doone by the will of God, and also, as they are sinnes, by his iust permission: As *of Satan deceiuing the Prophetes of Achab: of the false Prophets by whom god trieth and openeth the hypocrisie or constancy of men in true religion.*

Certaine places of scripture wrested against Gods prouidence.

Acts 5. *Satan filled the hart of Ananias.* 2. Cor. 4. *The god of this world hath blinded the harts of vnbeleeuers.* In these & the like saiengs also is discerned the work of the diuel vniustly blinding men, to destroy them; and of God, iustly blinding them by the diuel, to punish them. *Act.* 5. 38. *If this counsel be of men, it will come to nought.* And Isa. 30. *Woe to the rebellious children, that take counsel, but not of mee.* The counsels

of

of men are laid to be not of God, but of themselues, in respect of the endes, which men, letting passe the wil of God reuealed vnto them, respect and attaine not vnto: but not in respect of the ends which god doth respect, & attaineth vnto, as wel by the wicked, not knowing, or contemning his wil, as by the godly: or, which is in effect the same, the counsels of men are said to bee of them, not of God, as they are sins, that is, as they swarue from the known wil of god, but not as they are the execution of Gods either secret or knowen wil.

1. Cor. 9. God doth not take care for Oxen: Not principally, or not in such sort as for men. For he giueth also to beasts their meat. Those words the, *Thou shalt not muzzel the mouth of the Oxe that treadeth out the Corne*, was therefore spoken especially, that God might thereby shewe, what hee would haue by men vnto men to be performed.

So *the wicked are often said to be cast out of the sight of God*, not that the prouidence of God is not extended to them, but that he doth not tender them with his mercy & bountie, as he doth the godly. For the godly also complaine, *that they are neglected of god*, when they are afflicted: not that god is not present with them in affliction, but that humane sense & iudgement suggesteth this vnto vs. And *God is said to set his face against the wicked, to cut them off*, Leu 20.5.

3 *Why the knowlege of this doctrine concerning Gods prouidence is necessary.*

The causes why this doctrine is to bee knowen. 1 The Glorie of God.

THis doctrin is necessarily to be known, 1 *For the glory of god.* For he wil haue vs to ascribe vnto him most great liberty, goodnes, wisedome, power & iustice: & this he wil haue vs to acknowlege & profes against the dreams & dotings of Epicures, Manichees, and Stoicks. But if the prouidence of god in mouing & guiding al things, euen the least, both good & bad, be denied, these also his properties are denied. And if these bee denied, god is not worshipped and magnified of vs, but denied.

2 Our comfort and saluation.

2 *For our own comfort & saluation*, that by this means there may bee stirred vp in vs, First, *patience in aduersitie*: because all things come to passe by the most wise, iust, and most auaileable counsell and will of our heauenlie father. And whatsoeuer either good or bad god send eth vs, in the

wee

we consider the fatherly will of god towardes vs. Whatsoeuer commeth vnto vs by the counsel and will of god, and is profitable for vs: that we ought to beare patiently: but all euils come vnto vs by the counsell and will of god, and are profitable for vs: Therefore wee ought to beare all euils patiently. Secondly, *That wee may bee thankefull for benefites receiued of god.* Wee ought to bee thankeful, because of whom wee receiue all good thinges both corperal and spirituall, great and small, to him wee ought to bee thankefull, and to serue and worship him: But from god the author of all good thinges we haue all thinges. Therefore wee ought to bee thankefull vnto god, and to worship him. Nowe *thankefulnesse hath two parties.* 1. *Truth*, to acknowledge his benefite, and to be thankefull both in worde and minde vnto him. 2. *Iustice*, to remunerate and make recompence. Or, *Thankefulnesse consisteth.* 1. *In acknowledging of the benefit.* 2. *In celebrating it.* 3 *In remunerating it.* Thirdly, *That we may conceiue a good hope and confidece of things to come, when as god by his prouidece deliuereth vs out of euils:* He that hath decreed vnchangeable to saue & is able & will saue beleeuers, doth neuer suffer thē to perish. *Hope* here signifieth such a hope, as resolueth all things to be gouerned of god, as that also they shall hence forward be profitable for our safetie, & that he will neuer suffer vs to be pulled away or withdrawen from his loue; nor will euer forsake vs, that we perish: Because his will and power in preseruing & seuing vs is vnchangeable & far aboue the forces of all his enimies. Fourthly, *the desire & studie of godlines, patience, and labour*, because although god indeed alone giueth all good things, yet he giueth them with this rule and order, that they bee desired, and expected from him, and sought by our labour and studie, which must bee guided by his word.

By this it appeareth, that all the grounds and foundations of godlines or religion are pulled asunder, if the prouidence of god be once denied, such as before it hath been described out of the scripture. For, 1. *We shall neuer be patient in aduersitie, except we know it to come from God our Father, vnto vs.* 2. *Wee shall neuer bee thankefull for his benefites, exceps wee acknowledge them to bee giuen vnto vs from aboue.*

All the grounds of religion ouerthrowen, if the prouidence of God bee denied.

3 *We*

3 *Wee shall neuer haue certaine hope of our future deliuerie from all euill both of crime and paine to be perfected and accomplished, except we resolue, that the will of God, of certainelie seaning all the elect, is vnchangeable.* 4 *Wee shall neuer with assured confidence crane of God his blessings promised vs, especiallie those which are necessarie to saluation, neither shall wee striue thereto with right indeuours and agreeable to Gods word, except we be assured that God both hath from euerlasting decreed for vs those blessinges themselues, and hath destined and appointed the meanes, whereby they are receiued, and doth also most certainely bestow those decreed and promised blessinges vpon all: to whom hee giueth those meanes and the lawfull vse of them.*

THE SECOND PART OF THE CREED, OF THE SONNE THE REDEEMER.

IN the Second part of the Apostolique Creed, *is intreated of the Mediatour. The doctrine concerning the Mediatour*, consisteth of two partes: The first is, *The person of the Mediatour*: The second, *Of his office*. *Of his person* the two former Articles speake. *And in Iesus CHRIST his onelie sonne our Lord; which was conceiued by the holie Ghost, borne of the Virgine Marie. His office* is summarily expounded in the same two articles: but particularly in those which folow, euen vnto the third part of the Creed, wherein is entreated concerning the holy Ghost.

There are two parts of his office: humiliation, or merite: and glorification, or efficacie. Of his humiliation, whereby Christ hath promerited and deserued for vs his benefites, namely, remission of sinnes, and reconciliation and attonement with God, the holy Ghost, and life euerlasting, these articles speake; *Hee suffered vnder Pontius Pilate, was crucified, dead, buried, descended into hell. Of his glorification*, in respect whereof Christ is effectuall and worketh forcibly in vs, in applying his merited blessinges and benefites vnto vs by his spirite, these articles speake; *The third daie he rose againe from the dead, he ascended into heauen; Sitteth on the right hand of God the father almightie; From thence shall hee come to iudge the*

The great wisedome and order in disposing the articles of our Creed.

the quicke and the dead. Hence it appeareth with how great wisedome the articles were written, and applied to the question of the Mediatour. For as it descendeth in order from the first to the last step and degree of Christs humiliation, which is signified by his descention into hell, and is the feeling of the horrible iudgement, and wrath of God against the sinnes of mankinde: so it ascendeth from the lesser glorie, which beganne from his resurrection, to the highest and greatest, which is betokened by his sitting at the right hand of GOD the Father. The same order and the same wisedome is seene in the first part of the Creede. It is also apparent in the third part, which is as it were the fruit of the articles going before, wherein are recited in most notable order the benefites which Christ promeriting by his passion, applieth to vs by his spirite. *For the benefites of Christ are different from his office. His benefites* are the thinges themselues, which Christ hath purchased for vs and bestoweth on vs, to wit, remission of sinnes, or our reconciliation with God, the giuing of his holy spirit, and life euerlasting. *His office is*, to promerit in those things for vs by his obedience, and to bestowe them on vs by his owne power and efficacie.

Moreouer the 29. 30. 31. Questions of the Catechisme, which are concerning the sonne, belong vnto the common place of the office of the Mediatour, in respect of which office, the sonne of God our Mediator, beareth the name both of *Iesus*, and of *Christ*. And he is called *Iesus*, that is, *Our Sauiour*, 1. *Because he deliuereth and saueth vs from both euils, both of crime, and paine.* 2. *He doth it alone.* 3. *He doth it fullie and perfectlie.* 4. *He doth it by his merite and efficacie.* Where fore *to beleeue in Iesus*, is certainly to thinke and be perswaded, 1. *That there is a Sauiour of mankinde.* 2. *That the sonne of God borne of the Virgine Marie is this Iesus the Sauiour, whom God will haue vs acknowledge, hearken vnto, and worship:* Mat. 1.22. & 17.5. Iohn. 5.23. & 37.3. 3. *That he alone doth fullie and perfectlie deliuer vs from the euils of pain and crime.* 4. *That he is not onelie the Sauiour of other the chosen of God, but mine also.* 5. *And that he is not our Sauiour by his merite onelie, but by his efficacie also and effectuall working*, while by the imputation of his satisfaction hee iustifieth vs, and regenerateth

Why Christ is called Iesus.

What is to beleeue in Iesus.

vs by his holy spirite, and restoreth the righteousnes or image of God in vs, which restoring being here begun, he finisheth and accomplisheth in the life to come.

OF THE NAME IESVS.

BVT, that it may the better bee vnderstoode, that by the name, *Iesus*, the office of the Sonne of GOD the Mediatour is designed, these foure questions are to be considered.

1 *What is signified by the word Iesus.*
2 *From what euils he saueth or deliuereth.*
3 *How he saueth.*
4 *Whom he saueth.*

1 WHAT THE NAME IESVS SIGNIFIETH.

IESVS is an Hebrewe worde, which signifieth *a Sauiour and authour of safetie*. This etymon or originall signification of this woorde is affigned by the Angel, *Mat. 1. 21. Luc. 1. 31. The Sonne of God therefore is called IESVS in respect of his office, by an excellencie*. For hee alone saueth from euils most perfectly, whether wee respect the number, or the degree. For hee performeth our deliuerie from all euils, and that such as is not onelie begynne, but also consummated.

* The Sonne onelie is our Sauiour.

1 *Now that the Sonne of GOD onelie is that Sauiour*, is shewed by the places of Scripture following, *Iohn. 3. 18. He that beleeueth not in the Sonne is alreadie condemned*. Acts, 4. 12. *There is no saluation in anie other, for among men there is giuen no other name vnder heauen, whereby wee must bee saued*. Romans. 5. 19. *By the obedience of one shall manie bee made righteous*. 1. Tim. 2. 5. *There is one God, and one Mediatour betweene God and man, which is the man Christ Iesus*. 1. Iohn. 5. 11. *God hath giuen vnto vs eternal life, and this life is in his Sonne*.

OBIECTION. *The Father and the holie GHOST also are Sauiours:*

Sauiours: Therefore not the Sonne alone. And so contrarie, The Sonne alone is Sauiour: Therefore not the Father, nor the holie GHOST. Aunswere, It is a fallacie affirming that to bee simplie so, which is in some respect so. For first, *The Sonne alone saueth*, namely, as Mediatour, by his merite and efficacie. *The Father saueth*, as the fountaine of our deliuerie: Because hee sendeth the Sonne into flesh, by him to deliuer vs; but the Father himselfe is not sent. *The holie Ghost saueth*; as an immediate effectour or worker of regeneration sent from the Father by the Sonne into the heartes of the chosen. Wherefore this efficacie or effectuall woorking it selfe, is common to all three persons: yet the order and manner of woorking is different, and appropriate to eache. But the Ransome, the Sonne onely hath paied. Secondly, *The Sonne is called the onelie Sauiour, in respect of the creature*, to whom hee is opposed, and from whom hee is discerned; that is, from the woorke of saluation, not the Father and the holy Ghost, but the creatures onely are excluded. For no creature deliuereth from sinne and death. So 1. *Corinth*. 2. 16. it is saide, *The thinges of god knoweth no man, but the Spirite of god*: But it followeth not hereof, that the Father and the Sonne knowe not themselues. For the Spirite in that place is compared with the creature, not with the Father and the Sonne. Replie. *But there haue beene manie Sauiours of the people, and some of them also called by the same name*, as Iosua. *Therefore not CHRIST onelie is Sauiour*. Aunswere. Other were termed Sauiours, but in a most diuers respect. First, *Because they carried a type of this IESVS as our true, onelie, and designed Sauiour by GOD*. Nowe albeit the Parents of Iosua when they gaue him this name, couilde not so much as suspect, that by him shoulde come the deliuerie of the people of Israell: yet was it decreed with GOD from euerlasting that hee, as also others, shoulde bee a type of the onelie Mediatour and Sauiour. Wherefore by his secrete and vnknowen prouidence hee so mooued and ruled his Parentes willes, that they shoulde call him Iosua. Secondlie, *GOD by them bestowed onelie corporall, and temporall benefites, upon*

vpon the Israelites. But by this Iesus he saueth all the chosen dispersed through the whole world, from all euils both of bodie and soule, from sinne and death euerlasting. Thirdly, Christ is the author of all good things both temporal and eternall, and these he by his owne efficacie bestoweth on whom he will: They were onelie instrumentes and ministers, by whom Christ gaue safetie and benefites temporal to the people.

a Iesus is the perfect sauiour.

2 Moreouer that *this Iesus is the perfect Sauiour, and doth most perfectlie deliuer vs from all euils*, these places testifie. *Col. 2. 9. In him dwelleth all the fulnes of the godhead bodilie:* And verse 10. *Ye are complete in him*: that is, Christ is that one and perfect God, the fountaine of all knowledge and good: therefore he is sufficient for your saluation: he who hath Christ, cannot bee ignorant or want any of those things which are necessarie to eternal blessednes, neither hath any need to seke them elsewhere. *1. Iohn. 1. 7. The blood of Iesus Christ cleanseth vs from all sin.* Hebr. 7. 25. *Christ is able perfectlie to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.*

Against the Papist merits, and intercessions of saintes.

Hereof in the 30. question of the Catechisme, is inferred a notable consequence against the Papists, who couple their owne woorkes and the intercessions of Saintes with Christes merite and intercession: namely, *that they indeede spoile and robbe Iesus of his glorie, whereby hee is the perfect and onelie Sauiour*. Which is also true of them, *who seeke for but the least bit of saluation or felicitie in themselues, or other things without Christ*. The collection is this. *He is the perfect and onelie Sauiour, who bestoweth saluation neither iointlie with others, nor in part onelie, but full, intire, and whole. But this Iesus, the sonne of Marie, is that Sauiour, which is the onelie and perfect Sauiour, whereof demonstration hath beene made a little before. Wherefore hee bestoweth saluation neither iointlie with others, neither part thereof onlie, but he alone performes the wholes and by a consequent, they who ioine moe intercessours with Iesus, or crave and expect anie part of saluation elsewhere, doe indeede denie the onelie Sauiour Iesus.*

Obiection. *To pray for others is to make intercession. God will that one should pray for another, as the Saintes, for Saintes; Therefore he will that one make intercession for another. And by a consequent, the glorie of Christ is not impeached, if the intercessions of Saints be adoibed vnto his intercession.* Answere. There is an ambiguitie, both in the woorde Praier, and in the word Intercession. *God will that one pray and make intercession for an other*: But this they must doe, not standing on the worthines of their owne intercession and merites: but on the worthines of the intercession and merites of the onely Mediatour Christ. *Christ maketh intercession for vs*, because he prayeth, will, and obtaineth, and effectuateth in himselfe, that for his owne sacrifice and prayers wee may bee receiued of God the father into fauour, and bee reformed according to his image. Christ therefore maketh intercession for vs by the vigour and vertue of his owne proper worthines and merite; for his own worthines he is heard, and obtaineth what he desireth. After this sort doe not the Saints make intercession one for another. Wherefore seeing the Papists faigne that the Saintes doe by their owne merites and praiers, obtaine for others grace and certain good thinges at Gods handes, they manifestly derogate from the glorie of Christ, and denie him to bee the onelie Sauiour.

2 *From what euils he saueth vs.*

HE deliuereth vs from all euils of all both crime, and paine, most fullie and perfectly. *Math 1. 21. He shal saue his people from their sinnes. 1. Iohn. 1. 7. The blood of Iesus Christ cleanseth vs from all sinne*, that is, that it may not bee imputed vnto vs, and that it may not raigne in vs, but bee abolished, and so wee at length leaue off to sinne. Wherefore also hee deliuereth vs from all paine, and punishment. For the cause being taken away, which is sinne, the effect is taken away, which is punishment. *Rom. 8. 1. Now then there is no condemnation to them that are in Christ Iesus. Iohn. 10. 28. I giue vnto them eternall life.* The saluation then, which this our Sauiour Iesus Christ bringeth vs, is righteousnes and life euerlasting. *Dan 9 24. Seuentie weeks are determined to finish the wickednes, and to scale vp the sinnes, and to reconcile the iniquitie, and to bring in euerlasting righteousnes. 1. Cor. 1. 30. He is made vnto vs wisedome, righteousnes, sanctification, and redemption.*

Christ saueth vs both of crime and paine.

3 *How he saueth.*

Christ saueth vs 1 By his merit.

HE saueth vs after two sorts: First, *by his merite*, that is, yeelding a sufficient punishment or satisfaction for our sinnes, whereby hee hath merited for vs remission of sinnes, reconciliation with God, the holy Ghost, saluation and life euerlasting. Vnto this beare many places of holy Scripture witnesse in plentifull sort. 1. *Iohn.* 2. 2. *If anie men sinne, wee haue an Aduocate with the Father, Iesus Christ, the iust. And hee is the reconciliation for our sinnes: and not for ours onelie, but also for the sinnes of the whole woorld.* Rom. 3. 25. *Whom God hath set forth to be a reconciliation through faith in his bloud, to declare his righteousnesse by the forgiuenesse of sinnes.* Rom 5 19. *By the obedience of one manie shall bee made righteous.* Esay. 53. 5. *Hee was wounded for our transgressions, hee was broken for our iniquities; the chastisement of our peace was vpon him, and with his stripes wee are healed. All wee like sheepe haue gone astrait, we haue turned euerie one to his owne waie; and The Lord hath laide vpon him the iniquitie of vs all.* 2. Cor. 5. 21. *Hee hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousnesse of God in him.* Gal. 3. 13. *Christ hath redeemed vs from the curse of the Lawe; when he was made a curse for vs; that the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the spirite through faith.* Gal. 4. 4. *God sent forth his sonne made of a woman and made vnder the lawe,* (that is, made an execration or curse, *Gal.* 3. 13. For we are deliuered not from the obedience, but from the curse of the lawe,) *that hee might redeeme them which were vnder the lawe, that we might receiue the adoption of the sinnes.* Heb. 9. 14. *How much more shall the bloud of christ, which through the eternall spirite offered himselfe without spot to god, purge your conscience from dead woorkes to serue the liuing god?* Heb. 10. 10. *By the which will we are sanctified, euen by the offering of the bodie of Iesus christ once offered.* By these and verie many the like places of Scripture, it is manifest, that for Christes merite wee are not onely freed from punishment, the remission of our sinnes being obtained: but are also reputed righteous before GOD, adopted of him

him to bee his sonnes, blessed, endewed with the holy GHOST, sanctified, and made heires of euerlasting life.

Why Christs death was of such force, as fully and perfectly to saue vs.

Nowe this so great force and power fully and perfectly to deliuer vs, and further to bestowe most perfectly saluation on vs, the death and punishment of Christ (which is a most perfect merite) hath, first *by the worthinesse of the person*: because hee that suffered it, is God, *Act.* 20. 28. *God hath purchased the church with his owne bloud.* Hebrewes 9. 14. *which through the eternall spirite offered himselfe.* Hereof therefore is it, that the obedience of the Sonne in punishment, or satisfaction, surpasseth the righteousnes and punishment or satisfaction of all the Angels, and is a sufficient price, and merite for so many and so great blessinges. Againe, it hath this force *by the greatnesse of the punishment*: because hee susteined the torments and feeling of GODS wrath for all the sinnes of the whole woorlde. *Hee descended into hell.* For hee suffered so great torments, th t euen those who are euerlastingly damned, cannot sustaine so great and so sufficient afflictions, and tormentes, and therefore cannot satisfie the wrath and iustice of God.

Obiection. *The sufficient punishment for sinne must needes bee eternall. But the punishment of CHRIST for our sinnes was not eternall. Therefore was it not sufficient, neither dooth is merite.* Aunswere. The Maior hath not a sufficient enumeration: either it must bee eternall, as the reprobates punishment; or equiualent to eternall, as was the punishment of Christ, for the causes euen now specified.

2 Christ saueth vs by his efficacie, and powerful working.

Secondly, *Christ saueth vs by his efficacie*, power, & operation, whereby hee effectually applieth vnto vs his merited & deserued benefits, that is. 1. *He iustifieth vs by imputing vnto vs that satisfaction, which he performed vnto the law for our sins.* 2. *He giueth vs by the ministerie of his word the holy ghost, by whom he worketh in vs both faith, whereby we applying Christs merite vnto our selues maie be assured of our iustification in the sight of god through the force thereof: & also conuersion, or the desire & loue of new obedience,* and so by his word & spirit he gathereth his Church. 3. *He confirmeth this his collected & gathered*

Church, defendeth and preserueth it in this life against the force of Diuels and the world, and against all the corporal and spiritual assaultes of all enimies, euen to the end, so that not one of those, which are conuerted, perisheth.

4. *And at length, their bodies being raised from the dead, he fully deliuereth his church, aduanced vnto euerlasting life and glorie from all sinne and euill. The efficacie* therefore, whereby the sonne faueth vs, *compriseth the whole benefit of our redemption*, which hee bestowed on vs by faith through the vertue and woorking of his spirite. For what benefites he merited by his death, hee doeth not retaine them vnto himselfe, but bestoweth them on vs. For saluation and life euerlasting (which him selfe had before) hee purchased, not for himselfe, but for vs, as beeing our Mediatour.

The gift of the holy Ghoste is part of our saluation.

Hereby wee may vnderstand, *that the giuing of the holie Ghost is a part of our saluation or deliuerie by Christ Iesus our Mediatour*. For the holy Ghoste is hee, by whom Christ effectually performeth this, which hee, beeing our intercessour with his Father, hath promised his Father in our behalfe, that is, hee teacheth vs, by illuminating our mindes with the knowledge of GOD and his diuine will; and regenerateth, or sanctifieth, and guideth, and establisheth vs, that we may begin the studie of holines, persist and profit therein, vntil sinne be fully abolished in vs; and sinne being abolished, death must also needs be abolished; which that hee might together with death destroy, Christ was sent of his Father into the woorlde. Of this efficacie or effectuall operation speake these places, *Colos. 1. 14. In the Sonne we haue redemption through his bloud, the forgiuenesse of sinnes*. Isai. 53. 11. *By his knowledge shall my righteous seruaunt iustifie manie*. Iohn. 1. 9. *That was the true light, which lighteth euerie man that commeth into the woorld*; that is, hee is the author and fountaine of all light, both natural in all Angels and men, and spirituall in his elect and chosen. *Iohn. 5. 21. As the Father raiseth vp the dead and quickeneth them, so the Sonne quickeneth whom hee will*. Iohn. 15. 26. *I will send vnto you from the Father the spirite of truth*. Matthew. 3. 11. *Hee that commeth after me, will baptize you with the holie Ghost, and with fire*. Ephes. 4. 8.

4. 8. *When hee ascended vp on high, hee gaue giftes vnto men. Hee ascended that hee might fill all thinges*. Luc. 10. 22. *No man knoweth who the Father is, saue the Sonne, and hee to whom the Sonne will reueile him*. Iohn. 1. 18. *No man hath seene GOD at anie time: the onelie begotten Sonne, which is in the bosome of the Father, hee hath declared him*. Matthew. 28 2. *I am with you alwaie, vntill the ende of the woorld*. Iohn. 14. 18. *I will not leaue you comfortles*. Iohn. 10 28. *My sheepe shall neuer perish, neither shall anie plucke them out of mine hand*. 1. Iohn. 3. 8. *For this purpose appeared the Sonne of God, that hee might loose the woorkes of the Diuel*. Iohn. 16. 54 *I will raise him vp at the last daie*. Eph. 5. 27. *That he might make it vnto himselfe a glorious Church, not hauing spot or wrincle, or anie such thing.*

4 *Whom he saueth.*

Hee saueth the elect and beleeuers onely.

HE saueth all and onelie the elect and beleeuers, which haue beene, are, or shall bee, euen from the beeginning to the ende of the woorlde: and that both by his merite, and by his efficacie. For in them onely, which embrace the benefite of Redemption with a true faith, hath GOD his ende, euen his worship and glorie. Therefore vnto them onely it doth befall. *Iohn. 3. 16. GOD so loued the woorld, that hee hath giuen his onelie begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life*. Iohn. 17. 20. *I pray not for these alone, but for them also which shall beleeue in mee through their woorde, that they all maie bee one &c.* Iohn. 6. 51. *I am the liuing bread which came downe from heauen: if anie man eate of this bread, hee shal liue for euer.* Ephesians. 1. 4. 12. *Hee hath chosen vs in CHRIST, that wee should bee holie and without blame before him in loue; and that wee should be vnto the praise of his glorie.*

I BELEEVE IN CHRIST.

What is signified by the name of Christ.

THE name of *Iesus* doth rather summarily than expressely note the office of the Mediator: and is as it were a proper name designing rather a certaine per-

son. But the woorde, *Messias*, or *Christ*, or *Annointed*, is properly an epitheton of the office, which being adioyned to the former, doth more significantly declare the proper and certaine office of the Mediatour: For it expresseth metonymicallie the three parts thereof, namelie, to bee *a Prophet*, *a Priest*, and *a King*. For these three were wont to be annointed, and so to be designed to these functions.

Obiection, *But it may bee that CHRIST was annointed but to one of these functions onelie*. Aunswere. He is called in the Scripture a Prophet, a King, and a Priest: And further CHRIST was signified by annointed persons, whereof those three sortes were in the olde Testament. And hence it commeth to passe that these two names *JESVS CHRIST* are often ioined. For it is not inough to beleeue, that there is a Saviour, and that hee is exhibited, but wee must further also certainly bee perswaded, that this IESVS, borne of the Virgine Marie, is that Saviour and CHRIST, promised in the olde Testament. Furtheremore, concerning the office of the Mediatour, as it is designed by this name *CHRIST*, which signifieth Annointed, fower thinges especiallie offer themselues to bee considered.

1 *What the vnction or annointing of Christ is, or in what sense he is called Annointed.*
2 *What is Christs prophetical all function.*
3 *What his Priesthood.*
4 *What his Kingdome.*

1 WHAT CHRISTS VNCTION OR ANNOINTING IS.

What was betokened by annointing, in the old Testament.

ANnointing *in the old testament was a ceremonie, whereby according to gods ordinance Prophets, Priests, and Kings were annointed either with some speciall, or with common oile: that it might stand for a testimonie, to those who were rightlie annointed, that they were called of god to the administring of one of these functions, and that they should be furnished from god with giftes necessarie for the performing of that wherevnto they were called.* For

For Annointing signified, 1. *The calling and ordaining of anie to the office either of a Prophet, or of a Priest, or of a King.* 2. *It signified the promise and bestowing of giftes necessarie thereto.* For to whome GOD committed anie office, and whome hee caused to bee annointed, to these also hee submnistered the giftes of the holie GHOST necessarie for the discharging of it, as knowledge, wisedome, strength, fortitude, industrie, authority, and such other. 3. It signified *the fragrantnesse or sweete sauour of the labours employed in that vocation*, that is, it was a testimonie that the labours were gratefull and acceptable to GOD, and that hee woulde prosper such labours, as the Annointed shoulde with a true faith and cheerefullie vndergoe in exequiting the function committed vnto them of GOD. 2. *Corinth.* 2. 15. *We are vnto GOD the sweete sauor of Christ in them that are saued.* 1. Corinth. 15. 58. *Your labour is not vaine in the Lord.*

Further, the outwarde annointing did as a signe represent the inwarde, that is, the giftes of the holy GHOST, as the thinges signified, by reason of a correspondent Analogie and proportion. For as oile maketh the drie partes, beeing annointed therewith, liuely, agill, and able and fitte to doe their duetie, and besides to send foorth a sweete sauour: So the holie Ghoste furnishing them with necessarie giftes, which are ordained to a function, giueth them strength and power, whereby they being of themselues vnfit to doe any good, are made fit and able to worke and accomplish thinges gratefull vnto God: that is, the holie Ghost causeth them to dispatch readilie and with dexteritie the partes of that duetie which is enioined them, and to doe thinges acceptable to GOD, and auaileable for the preseruation of the Church.

Nowe *the annointing* of Iesus Christ is, First *the ordaining of the sonne of God to the office of the chiefe Prophet, Priest, and King of the Church*. Secondlie, *The especiall communicating of the giftes of the holie Ghost necessarie for this office*. Thirdlie, *Gods approbation and prospering of this office*. Isaie 53. 10. *The LORDE woulde breake him, and make him*

subiect to infirmities: when hee shal make his soule an offering for sinne, hee shal see his seede, and shall prolong his daies, and the will of the Lord shal prosper in his hande. He shal see of the travell of his soule, and shal be satisfied, by his knowledge shal my righteous seruant iustifie many, for he shal beare their iniquities. Therefore will I giue him a portion with the great, and hee shal diuide the spoile. Iesus then, the sonne of God and Mary, is called Messias, or Christ, or annointed: First, *because he was appointed of his father from euerlasting the Mediator*, that is, the chiefe Prophet, Priest, & King of the Church. This is confirmed by this reason. *He that is to be a Prophet, a Priest, and a King, and is called annointed, hee is in respect of those three called annointed. But the Mediator which was called Messias or annointed, was to be the chiefe Prophet, Priest and King of the Church. Therefore he is in respect of those three called annointed or Christ.* Again the same is shewed by many places of Scripture. *Ioh. 7.28. I came not of my selfe &c.* Ioh. 6.38. *I came downe from heauen, not to do mine owne will, but his will, which hath sent me.* Heb. 5.5. *Christ tooke not vnto himselfe this honour to bee made the High-Priest, but hee that spake vnto him, Thou art my sonne, this day begate I thee.* Psalm. 110.4. *The Lorde sware, thou art a Priest for euer, after the order of Melchisedech.* Heb. 1.13.8. *Iesus Christ, yesterday, and to day, the same is also for euer.* Reuel. 13.8. *The Lambe slaine from the beginning of the world.* 1. Corinth. 1.30. *CHRIST is made of God vnto vs wisedome, and righteousnesse, and sanctification, and redemption.* So is hee often called the Angell of the couenant sent of olde vnto the Church. 2. *Hee is called annointed in respect of the gifts of the holie GHOST which were powred on him thicke, aboundantlie, and most perfectlie*; that is, al the gifts and graces whatsoeuer are in all the Blessed Angels and men, and those in the most excellent and high degree, that hee might bee sufficient for the restoring, ruling, preserving of his Church, and for administering the gouernement of the whole woorlde, and for the directing thereof to the safetie and saluation of his Church. *Ioh 3.34. God giueth him not the Spirite by measure.* Hebr. 1.9 *Therefore God, thy God, hath annointed thee with the oile of gladnesse aboue thy fellowes.* Iaie 61.1. *The Spirite of the Lorde is vpon mee, therefore hath the Lorde annointed mee.* The annointing

annointing therefore is of the whole person, yet with this difference, *that it is so applied to both natures, as it signifieth the ordaining of him to the Mediatorshippe.* For hee is Mediatour according to both natures, who was alwaies present with his Church, euen before his flesh is borne: *But as his annointing designeth the communication of the gifties of the holie GHOST, so his humane nature onelie is meant to bee annointed.* For his Godhead, because it is alwaies in it selfe goodnesse most perfect, and passing measure, is not annointed, but annointeth & filleth with giftes and graces both his owne humanity, which his God-head dooth personally inhabite, as also all the elect and chosen. *Wherefore one and the same Christ, in respect of his diuerse natures, is both annointed and annointer*, as raiser and raised. For the father annointeth with the holie Ghost, but by the Lorde: so that Irenaeus said prettile, *that by the name of annointing was comprised and vnderstood the three persons of the godhead, The annointer, the annointed, and the annointing.* Christ annointed in respect of his humanitie, not of his Godhead, because of his annointer.

Obiection. *But it is no where reade, that Christ was annointed.* Aunswere, Christ was not annointed, typicallie, ceremonially, or sacramentallie; but reallie, and spiritually, that is, hee receiued the thing it selfe, which was prefigured and signified by the ceremonial annointing; which was the holy Ghost, as it is said, *Psalm. 45.97* and *Heb. 1.9 Wherefore God, thy God, hath annointed thee with the oile of gladnesse aboue thy fellowes.* Iaie 61.1. *The spirite of the Lorde is vpon mee, therefore hath the Lorde annointed mee.* As therefore it was meete that Christ shoulde bee a Prophet, a Priest, and a King, not typical, but the verie signified and true, that is, the great and high Prophet, Priest, and King; so it was necessarie that hee should be annointed not with typical oile, but with the signified and true oile, which was the holy Ghost. For such as the office was, such should the annointing be. But the office was not typical, but the very thing it selfe. Therefore such also should the annointing be. Christ annointed spiritually.

Hence wee learne and vnderstand these two thinges. The first is, *That Christ hath this name, not from the ceremonial annointing, but from the thing it selfe which was thereby signified*

Christ hath his name, not from the ceremonial annointing, but from the thing thereby signified.

fied: because he is that chiefe and high Prophet, Priest and King, whom, as types, the Prophetes, Priestes, and Kinges of the olde Testament, which were wont to bee annointed with external oile, did represent. The name therefore of the signe or type, that is, Annointed, is transferred to the thing it self, euen to the High-Priest, Prophet & King, Iesus.

The difference between Christ Annointed, and the Annointed of the old Testament.

Another thing that wee learne is, *That there is a great difference between this Iesus Annointed, and the Annointed of the olde testament.* For 1. *There were only certaine types and shadowes of this onely chief and true Christ*, that is, of this King, Prophet, & Priest. *Wherefore necessary was it that they should yeeld & giue place to him being once exhibited.* For the thing it selfe being come & exhibited, the types cease. 2. *The annointing, that is, the communicating of the gifts of the Holy Ghost in the typicall Annointed was imperfect & weake. But in Iesus christ it is perfect & exceeding great. For in him dwelleth the fulnes of the Godhead personally*, so that he is both the Annointed & the Annointer. 3. *He onlie hath received all the giftes of the holie Ghost, and those manie waies more excellent than they are to bee found in all the Angels and men:* Because hee had them in the highest both number and degree. 1. *Iohn* 1.16. *Of his fulnesse haue all wee receiued. But the Annointed of the old testament received neither all the giftes, neither in the highest degree, but diuided, and according to the measure of the gift of christ, some more, some fewer, & some greater gifts than some,* 1. Cor. 12. 11. Ep. 4. 7. *Much lesse were they able by their own power and vertue to worke the same in others.*

Replie 1. *GOD cannot bee annointed: christ is GOD. Therefore he couldе not be annointed, no not with the prefigured or signified oile.* Aunswere. In some respect wee graunt this whole reason. For Christ as touching his God-head, cannot be annointed with the giftes of the holie GHOST. First, *because not one iot of the giftes of the holie Ghost can bee added to the God-head, because of the exceeding perfection thereof.* And further, *because the holie Ghost, by whome the annointing is immediately administred, is the proper spirite of christ, no lesse proceeding from him, than from the father.* Wherefore he, as he is God, hath not any thing from the holy Ghost, neither dooth hee receiue him, which is already his owne from any other, but giueth him vnto others whom it pleaseth

seth him: As also no man can giue thee thy spirite which is in thee, because that which thou already hast cannot bee giuen vnto thee.

Reply 2. *According to which nature christ is annointed, according to the same he is Mediator, that is, the Prophet, Priest, and King of the church. But according to his humane nature onely he is annointed: Therefore according to that only he is Mediatour.* The Minor is thus proued. *To be annointed, is, to receiue the gifts of the holie Ghost: But according to his humane nature onlie hee receiued these giftes: therefore according to that onelie he is annointed.* Aunswere. The Maior of the former reason is made of a bad and faultie definition: because the definition is of too strait and narrowe a compasse. For to bee annointed is not onely to receiue the giftes: but also to bee designed to some certaine office. In the former sense Christ is annointed according to his humanitie only: in the later, according to both natures. Or, we may aunswere that the whole reason is faulty, because of an ambiguity in the word *annointing*. For in the Maior, it is taken either for the whole annointing, or for that part, which is an ordeining to an office: but in the Minor it is taken for the other part onely, which is the participation of the giftes of the holie Ghost. Nowe then, *according to which nature christ is not annointed*, that is, neither seuerally by a designement to an office: neither by both a designement to an office & a receiuing of the giftes of the holie Ghost: *according to that nature he is not Mediatour. Christ according to his God-heade is not annointed*, both with a designement to an office, and a receiuing of giftes: yet is hee according to his God-heade annointed by an ordaining or designement to an office. *Therefore hee is Mediatour also according to his God-head.*

In what sense Christ may bee said to bee annointed according to his God-head.

Christ Mediatour according to both natures.

Christ therefore is Mediatour, that is, the Prophet, Priest, and King of the church in respect of both natures. For vnto the office of a Mediatour doe mo actions concur, whereof some he executeth by his Godhead, some by his flesh: yet so, that they are don & performed together, the properties of both natures being as it were communicated. Wherefore that we er not here, nor conceiue amisse, these two rules ar to be obserued. The first: *the properties of the one nature in the mediator,*

are

are attributed to the other in the concrete, that is, to the person, yet still in respect of that nature whose properties they are. This is called the communicating of the properties, & it is a certaine kind of Synecdoche. The second, *The names of the mediatorship are attributed to the whole person, in respect of both natures, yet referring still the properties of each nature, and the differences of actions.* For to the performing of the Mediatourship, the properties of faculties and operations both of the diuine and of the humane nature are requited.

2 WHAT IS CHRISTS PROPHETICALL FVNCTION.

The significatiō of the name **Prophet.**

THE worde *Propher* commeth from the Greeke word *προφήτης*, which signifieth to publish abroade things either present, or to come. *A Prophet in generall, is a person called of god, who publisheth and expoundeth vnto men the will of God concerning things either present or to come; which without some reuelation from God, remain vnknowne to vs, as being such, to the knowledge whereof men were not able by themselues to come. A Prophet is either a minister, or the head and chiefe of the Prophets, which is Christ. Of Ministeriall Prophets,* to me are of the old, some of the new Testament. Of the new Testament, some are spectally so called, some only in generall.

What the Prophets of the old Testament were.

The Prophets of the olde Testament were persons immediatlie called and instructed of God himselfe either by inspirit, or by dreame, or by diuine visions, or by speeches had of God with them, that they should declare to men, to whom they were sent, the true doctrine concerning God, and his worship, and cleanse and cleare it from errors and corruptions: that they should reuiue & illustrate the promise of the Messias to come, and his kingdome and benefits, of remission of sinnes and eternall life, by and for him, to be giuen to all beleeuers: that they should foretell future euents, good and bad, and rewards and punishments: that they should guide & administer and order many counsels and offices politicke, or ciuil, hauing diuine and certaine testimonies to warrant them, that they could not erre in such Doctrine, precepts, and counsels, as they propounded in the name of God. Those testimonies were especially these. 1 *The continuall consent of the Prophets in Israell, of Moses, and the Patriarcks, both one with another, and with those*

those first diuine reuelations, which were giuen at the creation in Paradise. 2 *Miracles certainly comming from God.* 3 *The euents of things exactly answering to the sacred oracles and predictions of the Prophetes.* 4. *The testimony of the holy Ghost thoroughlie perswading and remaining assuredly in their minds concerning the truth of Prophesies of Christ.* Such Prophets were, Adam, Seth, Noa, Abraham, Isaac, Iacob, Ioseph, and other, and afterwards Moses, & they who succeeded him among the people of Israel.

What a Prophet of the new Testament is both in generall and in speciall.

A Prophet of the new testament, specially so called, is a person, who by diuine instinct, and through speciall reuelation of the holie ghost, doth certainly foresee and foreshewe thinges to come; As were the Apostles. & *Agabus,* Acts. 11.28. & cap. 21. 11. *and the Disciples, telling Paul through the spirite, that hee shoulde not goe vp to Ierusalem,* Acts. 21 4. &c. *A Prophet of the newe Testament, in generall, is called anie, whosoeuer hath the gift of vnderstanding, expounding and applying the Prophecies and writinges of the Prophets, who are properly so called, to the present vse of the church.* So is this word vsed. 1 *Cor.* 14. 3. 4. 5. 29. This function & gift of prophecying, that is, of expounding & applying the Scriptures of the Prophetes and Apostles to the vse of the Church, is at all times necessary: That other, of foretelling things to come, not so: and therfore is it but temporary, and for a time.

Christ a Prophet from the beginning of the church to all eternitie.

The great and chiefe Prophet, which is Christ, *is a person immediatelie ordained of god euen from the beginning and cradell of the Church in paradise to all eternity, sent of the father to declare the wil of god towards mankind, to institute and appoint a ministerie, to teach by the woorde and Sacramentes, the holy ghost working together with him and lastlie in the flesh; to preach the gospel, and to make knowen that he is the Sume consubstantiall and of the same substaunce with the father, and author of the Euangelique doctrine, kindling it in the harts of men, and not only preaching it; as a Minister: And therefore Christ is called the* WORDE, *not onely in respect of the father, of whome in cogitation beholding himselfe, and considering the image of himselfe not vanishing, but subsisting, consubstantiall, coeternall to the father himselfe, hee was begotten: but also in respect of vs, because hee is that person, which spake to the fathers, and brought foorth the liuing and quickening woorde, or Gospell, out of the*

the bosome of the Father.

What Christ according to his prophetical function was to doe.

Wherefore *the prophetical function of Christ is, 1 To open & declare vnto men God & his secret will,* of sauing beleeuers by and for him, shewed vnto him immediatly from God himselfe. 2 *To refine and purifie the Lawe* and woorshippe of God *from corruptions,* Mat.5.6.7. he interpreteth the Lawe. *Ioh.1.18. The sonne which is in the bosome of the Father, he hath declared him.* Iohn.8.26. *The things that I haue heard of the Father, those I speake I to the woorld.* 3 *To open the promises of the gospell concerning himselfe to bee borne, to suffer, and to die concerning remission of sinnes, our reconciliation vnto God, and of saluation and everlasting life.* 4 At length also *assuming & taking vnto him humane nature, to teach vs by his voice the will of god, concerning vs, and towards vs, and to confirm this doctrine by Miracles.* 5 Not only to giue oracles and prophecies, to open the will of god by prophets, and to teach & expound it himselfe present in humane nature; but also *to ordaine & institute the ministery of the woord and sacraments,* that is, *to call and send Prophets, Apostles,* and other ministers of the Church, and to furnish them with gifts necessarie to this ministerie. *Iohn.20.21. As the Father hath sent mee, so send I you.* Ephes.4.11. *He (Christ) hath giuen some Apostles, and some Prophetes, some Doctours.* Luk.21.15. *I will giue you a mouth, and wisedome, where-against all your aduersaries shall not be able to speake, nor resist.* So 1.Pet.1.10. The spirit of Christ is saied to haue spoken by the prophetes. 6. *To giue the holy Ghost.* Mat.3.11. *Hee will baptise you with the holy Ghost, and with fire.* 7. *To be through his owne and others ministerie effectuall in the hartes of the hearers,* that is, by his spirit to lighten our mindes, that wee may vnderstand those thinges which hee teacheth vs of God and his will, either by his own voice, or by the voice of others: Luk.24.45. *Then opened hee their vnderstanding, that they might vnderstand the scriptures.* 8. *To effectuate also that which by the efficacie of his spirit he speaketh in our hearres,* that is to moue our will, that wee may yeeld our assent and obedience to those thinges, which by his teaching wee learne and knowe. Eph.5.25. *Christ gaue himselfe for the Church, that he might sanctifie it and cleanse it, by the washing of water through the worde.* And these thinges Christ did & doth performe euen from the beginning

ning of the church, to the end of the world, and that by his own authority and power: and for this very cause is hee called the *Word.* Mat.11.27. *No man knoweth the Father, but the Sonne, and he to whom the sonne will reueile him.* Ioh.5.21. *As the Father, so the Sonne quickeneth whom he will.*

By these things which haue beene now spoken, is also vnderstood, what difference there is betweene Christ, & other Prophets, both of the old and newe testament; & why he is the chiefe prophet & doctor. The difference & eminency consisteth in his nature & office. 1 *Christ is the verie sonne of God & god and lord of all, & doth immediatly vtter the woord of the Father, & is the embassador and mediator sent of the father.* Other prophets are only men & his seruants, called & sent by him. 2 *Christ is autor & reueiler of the doctrine, & therefore the Prince of all Prophets.* Others are signifiers of that which they haue receiued from Christ. For whatsoeuer knowledge and Prophetical spirite is in them, all that they haue from Christ reuelling and giuing it to them. Therefore is *the spirit of christ said to haue spoken in the prophets.* Neither hath he opened only to the prophets the doctrine which he teacheth, but also to all the godly. *Ioh.1.16. Of his fulnes haue we all receiued,* that is, al the Elect, euen frō the beginning of the world vnto the end. *Ioh.1.18. No man hath seen god at any time, the only begotten sonne, which is in the bosome of the father, he hath declared him.* 3 *His Prophetical wisedome is infinit, and perfect, & therefore in al gifts he excelleth others.* 4 *This Prophet christ, appointeth the ministery, sendeth & ordaineth Prophets, and Apostles: he giueth the holie Ghost & gifts necessarie for the prophets, Apostles, & al ministers of the word, to the performming of their duty.* Ioh.16.14. *He shall receiue of mine, & shall shew it vnto you. He will teach you into al trueth.* 5 *Christ himselfe is not onlie autor of the doctrine, & erector & maintainer of the external Ministery, but also by his own & other Prophets voice & outward ministerie he preacheth effectuallie to men inwardlie through the vertue and working of the holy ghost.* Others are onely the instrumentes of Christ and that arbitrarie, and at his disposition and direction. 6 *The Doctrine of christ, which beeing made man hee vttered by his owne and his Apostles mouthes, is much more cleare & ful than the doctrine of Moses, & the Prophets of the old Testament.*

Christ

Christ therefore hath authoritie of himselfe; others from him: *if Christ speake, wee must beleeue him for himselfe*: others, because Christ speaketh in them. These things are expresly prooued by these places of holy writ. *Hebr.* 1.1. *At sundrie times and in diuerse manners god spake in the old time to our Fathers, by the Prophets: In this last daies he hath spoken vnto vs by his Sonne.* And, cap. 3.3. *This man is counted woorthie of more glorie than Moses; in as much as hee which hath builded the house, hath more honour than the house.* Ioh. 16.14. *The spirit of truth, which I will send you, shall receiue of mine, and shal shew it vnto you.* Mat. 17.5. *This is my beloued sonne, in whom I am well pleased: Heare him.* Luc. 10.16. *Hee that heareth you, heareth mee: and hee that despiseth you, despiseth mee, and him that sent mee.*

3 WHAT CHRISTS PRIESTHOOD IS.

A priest in general.

A *Priest*, in generall, *is a person ordeined by god to offer for himselfe and others oblations & sacrifices: to pray for others, and to intreate.* Vnder praier is comprehended blessing, which is to wish them good from God.

A typical priest.

There is one Priest which is significant or typical, another signified. The typicall Priest was a person appointed by God, 1. to offer typical Sacrifices, 2. to make intercession for himselfe and others, 3. to declare to the people the doctrine of the Law, and the promise of the Messias, and true Sacrifice which was to come. Such were al the Priestes of the old Testament. For these three properties which we haue reckned, were common *to the High-Priest* with other inferiour Priestes. But some thinges the High-Priest had proper & peculiar to himselfe. 1. *That he alone entered into the Tabernacle, called the Holiest of al, or Sanctuarie, & that but once euerie yeare, not without blood, which he offered for himselfe and the people burning incense there, and making intercession for the people.* 2. *That his rayment was more gorgious.* 3. *That he was set ouer the rest.* 4. *That he onlie was consulted of questions or matters doubtful, waightie and obscure, whether appertaining to religion or to the common-wealth, and did returne the answeres of God for the Princes and the people,* 5. *and therefore did gouerne and order some counsels and offices of the State and Kingdom, & did see, that al things were lawfully administred.* The inferiours were all the other priests of the old Testament, whose

The High priest.

whose office it was, *to sacrifice, to praie, to teach the doctrine of the Lawe, and the promise of the Messias to come, and to make intercession for themselues and others.* Wherefore though all the Leuitical priestes were a type of Christ: yet the most notable type was the High-Priest, for that he in mo thinges represented Christ our very true, celestial, & perpetual high-Priest.

The difference between the Priestes and prophetes in the old Testament.

Obiection. *But it was the Prophets office to teach. Therefore the Priestes differed nothing from the Prophetes.* Answere. Both of them, both the Prophets and the Priestes did teach the people: and it might so fal out also, that the same was both a Priest and a Prophet; as it is reade of Ieremie. But this was not perpetual, but accidentarie: *Because 1. the Priestes were ordained out of one certaine tribe, namelie the Leuitical; but God raised vp Prophetes out of anie tribe.* 2. There is a great difference found betwixt them, as touching their function of teaching. For *the Prophets were called extraordinarilie and and immediately by God himselfe, and so received from him the doctrine, which they were to declare vnto men.* 3. *They were so guided by the special motion of the holie ghost, that they couldc not erre in that doctrine, which they vttered vnto men in the name of god.* But the Priestes, as Priests 1. *were ordinarie ministers of the oulde Church.* 2. *were appointed by men.* 3. *were tied to the doctrine of Moses and the Prophetes, which they learned, not from GOD immediatelie, but mediatelie by men.* 4. *They might erre in doctrine and counsels, and did erre often, when they departed from the rule of the Prophetes.* Wherefore as touching their function of teaching, the Prophetes differed from the Priestes of the oulde Testament, after the same sort, as in the new Testament the Apostles from other ministers and teachers of the Church.

Christ the true and prefigured high priest. Christs Intercession.

The signified, and true, and onelie High-Priest, is the Sonne of GOD, immediatelie ordained by GOD the Father himselfe, and annointed by the holie GHOST, to reueile vnto vs the secret will of GOD & his counsell towardes vs, & by assuming humane nature to offer himselfe a Sacrifice propitiatorie for the sinnes of all man-kinde, to obtaine for vs by his intercession vnto the Father remission of sinnes and eternall life: and lastlie to applie effectuallie his Sacrifice vnto vs, both by imputing it, and also by illightening and

mooving the elect by his woorde and spirit to receiue it with a true faith, hauing this testimonie, that he is certainly heard of his heauenly father, for all those for whom he maketh intercession: and withall hauing power to collect and gather his Church.

Wherefore there are foure principall parts of Christes Priesthoode. First, *To teach men both outwardly by his voice, and the voice of his ministers, and inwardly by the efficacy of his spirite.* Secondly, *To offer himselfe a sacrifice and ransome, full-sufficient and acceptable vnto GOD for the sinnes of the woorlde.* Thirdly, *To make continuall intercession for vs vnto the father.* For this intercession is proper vnto the Sonne: First, *not onelie because himselfe liuing on earth in the time of his flesh was made a suppliant and a Sacrifice for vs vnto his Father.* Secondly, *but also because he earnestly and desirously wil according to both natures, that the Father for his sacrifice once accomplished on the Crosse, remit vnto vs our sinnes, and restore vnto vs righteousnesse and life.* Thirdly, *that the Father, looking vpon the sacrifice and wilof his onely beloued Sonne receiueth all beleeuers into his grace and fauour.*

Christs Intercession.

Wherefore the Sonne in respect both of his merite & will to saue vs, & of his fathers continual beholding & looking thereon, hath from euerlasting made intercession, and also doth nowe and for euer in heauen appearing before his Father, make intercession for all the elect & chosen. *To praie for the people*, is a thing common to all priestes: but, *to make intercession both in heauen and earth vnto the Father for vs, that our sinnes may bee pardoned vs*, is onlie belonging to this high and onelie Priest. Fourthly, *to apply his sacrifice vnto all those for whom hee prayeth.* And hee applieth it, First, *when hee procureth by praier, the Father to impute it vnto vs*, that is, to receiue vs for it into fauour, and for it to loue vs: Secondly, *when himselfe also for the same his sacrifice sake, dooth receiue vs into fauor.* Iohn. 17. 19. *Father, for their sakes sanctifie I my selfe.* Thirdly, *hee endueth vs with true faith, whereby wee also may apply his satisfaction vnto our selues*, that is, maie bee assured and thinke that it is our righteousnesse, whereby wee may stande in the presence of the Lorde.

Christs applying of his merit vnto vs.

Heereby also it is cleare, in what other Priestes differ from

from Christ. I. *These receiue onelie by their outward voice, and not by the inwarde woorking also of the holie Ghost 2. They doe not make continuall intercession, neither do they alwaies obtaine what they aske 3. These apply their benefits vnto no man. 4. They offer not themselues a Sacrifice for the sinnes of others.* For all these thinges, can bee and are performed by CHRIST alone.

The difference between Christ and other Priests.

WHAT IS CHRISTES KINGDOME.

A King is a person ordained by God, to gouerne in a people and beare rule alone according to honest Lawes, and to haue power to reward the good, and punish the bad, & to defend his subiectes against their enimies, hauing no superiour gouernour about him. *The King of Kings, CHRIST, is a person immediatelie ordeined of GOD, to gather and rule by his woorde and spirite his church, purchased by his blood; and to defend her beeing subiect vnto him and serving him, against all her enimies both corporall and spirituall, and to reward her with eternall rewards, but to cast her enimies into euerlasting paines and torments.*

A King in generall.

Christs a King.

Wherefore CHRISTES royall office is, First, *to rule by his woorde and spirite his Church gathered out of all nations from the beginning of the woorlde.* For that it may go well with vs vnder this King, it is not enough, if hee ourwardly teach vs, what hee would haue vs, his subiectes, to performe; vnlesse also by his spirit he moue our heartes, and cause vs to bee obedient to his commaundements.

Christs King dome.

Secondly, *To defend and preserue this his Church in this life against al both inward and outward, domesticall and forraine foes*, which also he dooth performe, while not onlie by his power-ful hand hee is euer present with vs, but furnitheth vs also with those weapons, wherewith our selues also may constantlie and happilie enter the combat against our most mighty foes, and vtterly vanquish and discomfit them. This sacred harnesse and war-like furniture is described, *Ephes. 6. 13.* Thirdly, *To make his church partaker of the blessings of his kingdome, and to adorne her raised vp from dead with euerlasting glorie, & blisse.* Fourthly, *To ouercome & rule his enimies by his might & power, and at length to*

thrust them downe beeing falselie overcome and conquered into eternall torments.

We are in this place *to obserue the difference of the Prophetical, Priestlie, and roiall office, both of them who were in the olde Testament, and of Christ, and of our selues. In the olde Testament, they were types, or typicall Prophetes, Priestes, and Kings. Christ is indeede the true Prophet, King, and Priest which they prefigured: we are Prophetes, Kinges, and Priestes, by participation, as hauing Christs dignities communicated with vs. Now then, let vs see what is our prophetical, Priestly, and roial office.*

OF THE COMMVNION OF THE FAITHFVL, OR CHRISTIANS, WITH CHRIST.

IN the 32. Question wee are instructed, *concerning the inunction or annointing of the faithfull, namely, when they are called Christians or annointed:* and, *what is the dutie of Christians, and what their comfort;* whereof this name doth aduertise the. Heere then is discourced the common place, *concerning the communion* of Christ the head with the faithfull, his members: and of the functions of these his members. Hereof fowre things come to be confidered.

1 *What is the annointing of Christians, or whence beleeuers haue the name of Christians or Annointed.*
2 *What is the Prophetical function of Christians.*
3 *What their Priesthood.*
4 *What their kingdome.*

1 WHAT IS THE ANNOINTING OF CHRISTIANS.

LVKE Act. 11.26. testifieth, *that the name of Christians first began to bee vsed in Antioche, in the Apostles time, whenas before time they had bin termed by the names of breethren & Disciples.* The name *Christian is deriued from Christ:* & in general *he is called a Christian, who is a Disciple of Christ, & followeth his doctrine or life:* &, *who being inserted into Christ, hath communion and fellowshippe with him, whether he be such indeed, or onelie carieth*

Who is called a christian.

carrieth a face or shewe before him of beeing such. For there are two sortes of Christians: some *seeming or counterfeit, and outward, but not true,* that is, hypocrits: others *seeming and true.* For not euery seeming christian, that is, who is in outward conuersation, a Christian, is an hypocrit: though euery hypocrit is a seeming Christian. *They are called seeming, but not true Christians, who beeing baptized professe in word & life or outward conuersation the Doctrin and faith of christ, and are in the company of those which are called, but are not partakers of Christes benefites, beeing destitute of true faith and conuersion.* Therefore they are not the true & liuely members of the Church. *Mat.* 20.16. *Many are called, but few chosen. They are both seeming and true christians, who being receiued by baptisme into the Church, acknowele dge and professe Christs doctrine; and being engraffed into Christ by a true faith, are made partakers of all his benefites; and beeing regenerated by the holie ghost, led a life worthie of true Christians.*

Seeming & false harted christias.

Seeming & true harted christias.

Furthermore, of hypocrites we are not here to speake, but of those, who are both without and within, that is, are truelie Christians, and annointed of Christ by the holie ghost. *The annointing of these* therefore, whereof they take the appellation of Christians and Annointed, *is, that being through a true faith engraffed by Baptisme into christ as members into their head, they are made true partakers of his annointing.* For first *he communicateth with them his Prophetical, Priestly, & roial function;* that is, he ordaineth & maketh them Prophetes, Priestes, and Kinges. Secondly *he annointeth them with the true oile, that is, hee powreth into them the giftes of the holie ghost, wherewith they beeing furnished maie easilie and rightlie discharge that their function.* For the holie Ghost is not idle in vs, but woorketh the same in vs, which hee doth in Christ: albeit those graces and giftes in Christ are farre more excellent both in number and degree. These thinges are expresselie shewed by these places of Scripture. 1.Corin.6.15. *Knowe yee not, that your bodies are the members of christ?* 1.John 2.20. *Yee haue an vnitment from him that is Holie, and yee haue knowen all thinges.* Actes 2.33. *This Iesus by the right hande of God hath beene exalted, and hath receiued of his Father the promise of the holie ghost, and hath shed forth this which yee nowe see and heare.*

The annointing of christians
1 Is an ordaining of them to an office.
2 A bestowing of giftes on them.

1 Pet 2.9. Ye are a chosen generation, a royall Priesthood. Reuel. 1.6. and 5.9. Thou wast killed, and hast redeemed vs to God by thy blood out of euerie kinred, and tongue, and people, and nation. And hast made vs vnto our God Kings, and Priestes, and we shall raign on the earth. By these places are these two thinges manifest: one is, that our assumpting is bestowed of Christ: the other, that vs is bestowed onlie vpon those, who are the members of Christ. And to be the member of Christ is nothing else, than to bee conioyned and vnited to Christ by the same spirite dwelling both in him and vs: and by this spirite to be enriched with such righteousnesse and life, as is in CHRIST: to bee conformed vnto CHRIST: and seeing that righteousnesse, so long as we remaine in this mortall bodie, is vnperfect, to bee acceptable vnto GOD for the righteousnesse of Christ which is imputed vnto vs. Rom. 8 11. 1. Corinth. 6. 7 Eph. 4. 15. 16. 1. Coloss. 12. 13. Rom. 8. 1. &c.

What is to bee Christs members.

Now the similitude of the head and members of the same bodie, is most fitte and appliable to declare that most streit and indissoluble coniunction of vs with Christ. For first, As all the members of the bodie are knit to one and the same head, and consequentlie to one another, by sinewes and fleshlie ligamentes, and draue their life, sense, and all their motion, by the ministerie of the spirites from that one heade, so long as they remaine vnited to their head, and among themselues: so Christ is that one and quickening head, to whome all the elect who are the liuing members the church, beeing vnited by the holie Ghost, receiued thorough faith, are quickened and are knit also among themselues by the meanes of mutuall charitie. Which charitie and dilection must needs be there; if we be ioined vnto the head. For the connexion of the members with the heade is the originall and cause of the coniunction of the members among themselues. For the quickning spirit of christ doth not flowe out of one member into another, but out of one Christ as the head into all the members of the Church. Ioh. 15. 26. I will send vnto you from the father, the comforter, the spirit of truth.

The similitude of mans bodie, to declare our vnion with Christ.

Secondly, As in mans bodie are diuerse offices and functions of the members, and yet but one life and soule quickening and moouing all the members: So in the bodie of the church are diuerse offices and functions, and yet but one Spirite, by the benefit where-of

of each member maie doe this function. Thirdly, as the head is placed in the highest place, and therefore is of more worthinesse, and the fountaine of all life: So Christ hath the highest roome and degree in the church, as in whome the spirite is without measure, and of whose fulnesse all receiue: but in the members, that is, in christians are certaine measures of giftes, which are derived into them from the onelie head and fountaine christ.

Christ is our Head in three respectes.

Christ is our head in three respectes. First, In respect of his perfection: because hee is both God and man: and in giftes, as touching his humane nature, excelleth all creatures. Coloss. 2. 9. In him dwelleth all the fulnesse of the God-head bodilie, &c. Hee alone gineth the holie Ghost. Matth. 3. This is he who baptizeth with the holie Ghost. Secondly, In dignitie, or order, glorie, maiestie, power, authoritie, which in his humane nature glorified, he nowe openlie sheweth foorth and declareth. For as GOD created all thinges by him, so hath hee made him heire of all thinges. Hebr. 1. 2. and the ruler of his house, Heb. 3. 6. Thirdly, In respect of his office. For hee is ouer euerie member of the Church, hee ruleth, gouerneth, quickeneth, nourisheth, and confirmeth them, so as they continue ioined in him with the rest of the members.

Wee are in three respectes Christs members.

We are also in three respectes the members of christ. First, because by faith and the holie Ghost wee are ioined vnto him, and also are knit together amongest our selues, as the members to the head, and one with another. And this coniunction of the members of this bodie, amongest themselues, is no lesse requisite and behouefull for the safetie of the Church, than the coniunction of the whole bodie with Christ the head. For if thou separate the arme from the hand, thou shalt separate it also from the head, and so it shall no more haue life. Secondly, Because wee are quickened & guided of him, & from him as the fountaine wee draw all good thinges: so that, except we continue in him, we haue not eternall life in vs: as neither the members sundered from the bodie retaine life anie longer. Thirdlie, Because as in mans bodie are diuerse faculties and functions of the members: so are the giftes and functions diuerse of the members of CHRIST in the church: And as all the actions of the parties of the bodie are employed and referred to the preser-

uation thereof; so all the members of Christ, whatsoeuer they purpose or doe, that ought they to imploy and refer to the profit and vtilitie of the Church.

2 WHAT IS THE PROPHETICALL FVNCTION OF CHRISTIANS, that is, in what sense they are, and are called Prophetes.

Christians are prophetes in knowledge. In confession.

CHRIST maketh vs partakers of his Prophetical honour or office, not only in this, that himselfe Propheticeth vnto vs, that is, effectually instructeth vs by his word and spirit, but also, because hee will and bringeth to passe, that we may also prophecy, by professing and celebrating God: According as it is said, *Act.2.17. I will powre out of my spirite vpon all flesh, and your Sonnes and your Daughters shall prophecie. Mat.10.32. whosoeuer shal confesse me before men, him will I confesse also before my father, which is in heauen.* Our Prophetical office therefore is, 1. *rightlie to vnderstand and embrace the doctrine, perfect and necessarie to saluation, concerning god and his wil.* 2. *That euery one in his place and degree professe the same being vnderstoode faithfullie, boldlie, constantlie, in woorde and life, thereby both to celebrate god, and to bring manie scholers and disciples vnto Christ.*

The difference between Christs Propheticall function and our is, 1. *That Christ hath the spirite without measure, wee by measure.* For it is the proper spirite of Christ, which floweth from him, and is powred into the heartes of men; wee haue him by gift. He being but one hath all the giftes of the holy Ghost, and those in the most excellent degree: all wee haue but onely some, and those farre inferiour. 2. *That Christ effectuallie teacheth, by mouing the heartes of men to accord and assent: the sound and voice of others without the inward sound and voice of the holie ghost, doth only strike the eares, neither pearceth it vnto the hart.*

3 WHAT IS THE PRIESTHOODE OF CHRISTIANS.

Christians are priestes.

CHRIST maketh vs partakers of his Priesthood, not onely, *because hee sanctifieth himselfe for vs.* Iohn 17.19. and

& imputeth, & giueth his sacrifice vnto vs, that for it we may be receiued of him, & God the Father into fauour, and maie be endowed with the holie Ghost and eternall life, euen as if in our selues that Sacrifice were accomplished: and satisfaction made for our sinnes: but furthermore, *because hee maketh vs also Priestes vnto GOD.* Which hee dooth after a double manner. 1. *When by the efficacie of his spirit he worketh in vs those things, which we maie offer vnto god for a Sacrifice.* 2. *When by his merite and intercession vnto his father, hee causeth our Sacrifices, albeit vnperfect & stained with our sins, to be notwithstanding pleasing and acceptable vnto him.*

1 By the imputation of Christs merit.

2 By offering the sacrifice of thankes giuing.

Wherefore the Priesthoode of Christians is to inuocate on GOD knowen aright, to offer vnto GOD all our life certaine Sacrifices, namelie *Eucharisticall*, euen Sacrifices of thankesgiuing, sanctified by the Sacrifice of CHRIST. These Sacrifices of praise, or thankesgiuing are, 1. *That wee offer vp our selues wholie vnto GOD to obeie him,* that is, that wee mortifie the oulde man in vs, and beginne newe obedience, both inwarde and outwarde, according to all the commaundementes of the Lawe. 2. *Euerie one to doe the duties of his owne vocation.* 3. *To instruct others.* 4. *To praie for themselues and others.* 5. *To giue almes to others.* 6. *To vndergoe and suffer cheerefullie, manfullie, and constantlie the crosse, that is, calamities, persequution, contempt, banishmentes, and euen death it selfe. for the confession of the truth, and the glorie of god.* In summe: The Priesthoode and Sacrifices of Christians are, the worshippe of God, commaunded in his Lawe, or all good workes, doone of those who are reconciled to God, to this end, as thereby to obey God, and doe him honor.

Wherefore the Priestes of the newe Testament are all Christians, both teachers and hearers, as they beginne newe obedience in the knowledge, and faith of the sonne of GOD. *Roman. 6.13. Giue your members as instruments of righteousnesse vnto god.* Againe, 12.1. *I beseech you, that yee giue vp your bodies a liuing Sacrifice, holie, acceptable vnto god, which is your reasonable seruing of GOD.* Againe, 15.16. *Grace is giuen me of god, that I shoulde bee the Minister of Iesus christ towardes the Gentiles, ministering the gospell of god, that the offering vp of the Gentiles might bee acceptable.* Luke.22.32. *When*

When thou art converted strengthen thy brethersen. Phil. 2.17. *Though I bee offered vp vpon the Sacrifice and seruice of your faith, I am glad.* 2. Timot. 4. 6. *I am nowe readie to bee offered* Colos. 1. 24. *Now reioice I in my sufferinges for you, and fulfil the rest of the afflictions of christ in my flesh, for his bodies sake, which is the church.*

Our sacrifices different from Christs sacrifice.

Nowe our Sacrifices differ, as well as the Sacrifices of the olde Priestes from Christes Sacrifice. First, *Christ offered vp togesther a Sacrifice both of thankes-giuing and propitiatorie: Wee offer vppe onelie Sacrifices of thankes-giuing.* The oulde Priestes also offered vp Sacrifices of thankes-giuing: because these belong to the whole Church, euen from the beginning to the ende of the woorlde. But those Sacrifices which they offered besides, were onelie typicall. But no Sacrifices of the newe Testament are typicall, but either eucharisticall and of thankfulnesse, as are ours; or propitiatorie, as if the obedience of CHRIST onelie, performed for vs in suffering our punishment. For hee offered not a typicall or figuratiue, but the reall or figured and signified Sacrifice; as beeing not a typicall, but the signified Priest. *Secondlie,* The Sacrifices of Christ *are both perfect: ours vnperfect and defiled with many sinnes.* Thirdly, *The Sacrifice of christ pleaseth God for it selfe, and for the worshinesse that is proper in it selfe, and meriteth remission of sinnes and eternall life of God for vs: because it is in the death of the very sonne of* GOD. *Our Sacrifices merite nothing of* GOD, *and please him, not for themselues, but for Christs Sacrifice, wherewith they are sanctified.*

4 WHAT IS THE KINGDOME OF CHRISTIANS.

Christians are Kings.
1 By partaking of his victorie and roialtie.
2 By hauing in themselues through him a power to ouercome and ouerrule both their enimies and all creatures.

WEE are made partakers of Christes of kingdome, First, *Because hee is our King and dooth communicate his victorie and glorie against his enemies and ours, with vs, and maketh vs by faith citizens of his kingdome, the Sonnes of God, his brethren and coheirs.* Secondly, *Because by the vertue and operation of his spirit hee also maketh vs Kinges;* that is, the Lordes ouer all creatures, conquerers of our enemies, and partakers of euerlasting blisse and glorie. *Iohn 16.*

Iohn. 16 33. Be of good comfort, I haue ouercome the world. Reuel. 3. 21. *To him that ouercommeth will I graunt to sit with mee in my throne.* Luc. 22. 30. *That yee may sit on seates and iudge the twelue tribes of Israell.* 1. Corinthians, 3. 21. *All are yours.* Our royall office therefore is, 1. *That we are Lordes ouer all creatures:* 2. *That by the vertue of christs spirite* (who hath restored vnto vs our lost roialand heauenly dignity, ouer all our enimies) *we fight continuallie against sinne, the woorlde, the Diuel, and the flesh, and ouercome.* Which wee doe, *when as by a true faith wee are resolued, that wee haue remission of all our sinnes: and when by the same faith wee receiue the holie Ghost to represse sinne euen in this life, as touching the beginning of our conquest.* 3. *That at length all our enimies beeing by the grace of CHRIST fullie brought vnder, wee enioy eternall blisse and glorie,* that is, the heauenly kingdome, which by the woorking of the holy GHOST is begun in vs in this life, and which wee nowe possesse in hope, but then shall in full possession inherite. 1. *Timothie,* 1. 18. *Fight a good fight, hauing faith and a good conscience.* 2. Timothie. 2. 12. *If wee suffer, wee shall also raigne with him.* Mathew, 25. 34. *Inherite ye the kingdome prepared for you from the foundations of the world.*

The difference betweene Christs kingdome and ours.

There is notwithstanding a difference betweene the kingdome of CHRIST, and ours. For, 1. *The Kingdome is hereditarie vnto Christ. For hee is the naturall sonne, and therefore by nature King: but ours is by rights of adoption. Christ as the naturall sonne, is ruler ouer his house.* Hebrewes, 3. 6. *Wee are by and for him, the adopted sonnes of God.* 2 *He alone by full right is King ouer all the creatures simplie, but especiallie ouer the whole Church of the holie Angels and men. But wee neither are, nor euer shall bee the Kinges and heade of this Church; but onelie ouer other creatures, which are compelled to serue vs, wee are* LORDS, adorned with glorie, maiestie, and no common excellencie of giftes; and ouer all wicked men and Diuels, whom wee shall iudge, subscribing, and yeelding our contentes to the iudgement of CHRIST in condemning, and destroying them. *Matthew,* 19 28. *Yee shall sitte vpon twelue seates, iudging the twelue tribes of Israell.*

Wherefore

Wherefore the Pope of Rome lieth, when hee auoucheth himselfe to be the head of the Church. 3. *He conquereth his enimies by his owne power: we in him, and by him.* Ioh.16.33. *Be of good comfort, I haue ouercome the world.* 4. *He alone ruleth the Church, with the scepter of his spirite and woorde, mouuing our heartes, and restoring in vs the lost image of God: wee are ministers and administratours of the outward word and vrites: wee cannot giue the holie Ghoſt*, as it is said, *Mat.*3. 11. *I baptize you with water, but he that commeth after mee, hee will baptize you with the holie Ghoſt and with fire.*

To beleeue in Christ.

The ſumme of all is: *In the olde Teſtament were Prophets, Prieſts, and Kings, typicall: Chriſt is thoſe three in ſignification, and in truth; wee by participation from him.* Wherefore *to beleeue in Chriſt, is not onelie to knowe, that Ieſus is the annointed*, that is the chiefe Prophet, Prieſt, and king: *but to bee perſwaded, that he is ſuch alſo vnto me, and maketh me alſo partaker of his vnction or annointing, that by the woorking of the holie Ghoſt I may alſo be a Prophet, a Prieſt, and a King*, that is, confeſſe and celebrate God knowen vnto mee; offer vp vnto him all my life long the ſacrifice of praiſe and thankefulnes; fight and warre manfully againſt ſinne, the world, and the Diuel, and at length beare rule ouer all mine enimies and the creatures, beeing adorned with euerlaſting bliſſe and glorie.

I BELEEVE IN HIS ONELY SONNE.

TO beleeue in the onelie, or onelie begotten ſonne of God, is to beleeue, 1. *That this Ieſus is the naturall and onelie ſonne of the eternall Father, begotten of his ſubſtaunce from euerlaſting*, and therefore God by nature, neither hauing as touching his godhead any bretheren. 2. *To beleeue that by and for this his naturall ſonne I haue alſo obtained the grace, right, and name of the ſonne of GOD, or am adopted by GOD to be his ſonne.* Ioh.1.12. *As manie as receiued him, to them he gaue power to be the ſonnes of God.* And Epheſ.1.6. *God with the glorie of his grace hath made vs accepted in his beloued.* Becauſe Chriſt is the naturall ſonne of God, therefore he is able to make vs the adopted ſonnes of God: yet ſo, that the

the aſſumption and taking of our nature was to come betweene. Hither appertaineth the common place concerning the ſonne of GOD: wherein theſe foure queſtions are to be conſidered.

1 *How manie waies men are called ſonnes.*
2 *How Chriſt is, and is called the ſonne of God.*
3 *Why his onelie begotten, and firſt begotten.*
4 *Whether the ſonne be coeternal with god the father.*

1 HOW MANIE WAIES MEN ARE CALLED SONNES.

A naturall ſonne.

EVery ſonne is a ſonne either by nature, or by grace. *A ſon by nature or a naturall and proper ſon is hee, who is partaker of his fathers nature and eſſence*: or, *who hath the eſſence or nature of him, whoſe ſonne he is, communicated vnto him*; and *that either wholie, as Chriſt in reſpect of his Godhead*: for vnto him the father by begetting him communicated his eſſence whole and the ſame: *or in part, as men, vnto whom is communicated ſome little ſeuered portion of their fathers eſſence.* Wherefore a naturall ſonne beginneth at one and the ſame time both to be, and to be a ſonne.

A ſonne by grace.

A ſon by grace is he, who hath the right and name of a ſonne, not by nature, that is, not that he was procreated out of his ſubſtance, whoſe ſonne he is called, *but onelie by a free gift of his and by fauour*. So is he ſaid the ſon of God by grace, who not by nature, but by Gods gift, is called his ſonne. *Nowe the ſonnes of god by grace are of three ſorts:* ſome *by grace of creation:* ſome *by grace of adoption:* ſome *by grace of vnion*. The ſonnes of God *by grace of creation are Angels*, and *our firſt Parents before their fall.* For that God ſhoulde create them, and conforme them vnto himſelfe, that is, make them righteous and bleſſed, and that now alſo he maintaineth thoſe bleſſinges in them, it is his benefite and gift proceeding of his grace. And therefore God created them, that hee might account them for his ſonnes, and they againe acknowledge and magnifie him as their bountiful and benigne father. And although they were not borne of the ſubſtance of God: yet neither were theſe at any time, not his ſonnes, but at one and the ſame time beganne both to bee, and to bee the ſonnes of GOD. *A ſonne by grace of adoption, or an*

The ſonnes of God by grace of creation

Sonne by grace or adoption.

an adopted sonne is he, who not by birth, but onelie by the law and will of the adopter receiueth the right and name of a sonne, so that hee is in the same place with him, as if he had been borne of him, whereas before hee had beene no sonne. Wherefore an adopted sonne beginneth not at the same time to be, & to be a son, but he sometime was, when yet he was not a sonne. After this sort, that is, by adoption, are our first Parents, after their fall, & so also are all the regenerat the sonnes of god. For these by nature are the children of wrath, but are adopted to be the sonnes of god, & are made Christs brethren, not by any merite of their owne, but freely by & for Christ. *Eph.* 2. Furthermore, *our fraternitie & brotherhood with Christ consisteth in these fower thinges.* 1. *In the likenes and similitude of our humane nature.* For hee is true man, procreated of the bloude of Adam, the common father of vs all. 2. *In the fatherlie loue and kindnes of god towards vs,* who for Christs sake embraceth vs as his sonnes, & heapeth vpon vs his benefites. 3. *In our conformitie & correspondence with Christ,* which is wrought by the holy Ghost, whom hee bestoweth on vs. 4. *In the consummation and accomplishment of his benefites,* that is, in perfect & eternal righteousnes, blessednes, and glorie. In respect of the three latter we are the sonnes of God by adoption. *The sonne of God by grace of conception or vnion is Christ alone, in respect of his humane nature,* which by the special working of the holy ghost, being conceiued, formed, and sanctified in the Virgins wombe, was personally vnited vnto the word.

Our fraternitie and brotherhood with Christ.

The sonne of God by grace of vnion.

A TYPE OR FIGVRE OF THE SONNES OF GOD.

Euerie Sonne of God is either

- *By nature, and proper: as is the* WOORD *onelie, who hath by birth his fathers nature and substance communicated vnto him whole and the same.*
- By Grace, either of
  - *Creation, as Angels, and Adam before his fall.*
  - *Conception and vnion, as Christ according to his humanitie.*
  - *Adoption, as Adam after his fall, and all the regenerate.*

2 HOW CHRIST IS THE SONNE OF GOD.

Christ is the sonne of God according to both natures, but in diuers respects. *According to his Godhead hee is the sonne by nature, and his natural, or proper and onely begotten sonne,* because according to this nature he alone was from euerlasting begotten of the substance of his father, after a manner altogether ineffable, beeing of the same nature and essence with him. *Ioh.* 5. 26. *As the father hath life in himselfe, so likewise hath he giuen to the sonne to haue life in himselfe.* The eternall father therefore hath communicated vnto his sonne the life, whereby both himselfe by himselfe necessarily is, and maketh all other things to be: which life is that one & eternal Deitie creatresse and defendresse of all thinges. *According to his humanitie hee is not the naturall and proper sonne of god;* because his humanitie as touching it selfe, is not the person, and it issued from the substance of his mother, not from the substaunce of GOD: *But he is the sonne of god by grace, not of adoption,* because he was at no time not his sonne, as that hee shoulde bee made of no sonne, or of the sonne of wrath, the sonne of God; *but by grace of conception by the holie ghost, and of vnion with the word.* For his humanitie was from the very wombe sanctified, and vnited to the Godhead of the *Word,* which Godhead is the sonne by nature. And that a masse of flesh[e] in so maruelous manner, by the power of the holy Ghost, shoulde bee seuered out of the flesh[e] of the Virgin, and that thereof beeing sanctified shoulde bee formed a true humane bodie, that is, quickened with a humane soule, & the same to be vnited to the verie sonne of god into one person & subsistence, was not the merite of his humane nature, as which had not as yet any being, & is in it selfe but a creature; but the speciall & free gift or benefite of God, as Paul in plaine woordes declareth, *Colos.* 1. 19. *It pleased (saith hee) the Father, that in him should all fulnesse dwell.* And Phil. 2. 9. *God hath giuen him a name aboue euerie name.* Christ therefore as touching his humane nature was as the Sonne of GOD by grace, euen presently from that very moment when hee beganne to bee borne man, and that

Christ is the sonne of God by nature, according to his Godhead.

Christ is the sonne of God by grace of vnion according to his manhood.

That Christ according to his flesh[e] was a sonne by grace, euen by merit of his humane nature.

that therefore, because by the vertue of the holy Ghost he was borne, of the substance of the Virgin, pure from al stain or corruption, and so was personally vnited with the *Word*.

Obiection. *Euerie sonne is either naturall, or adopted: Christ according to his humanitie is not the naturall sonne of god: hee is therefore the sonne of god by adoption.* Aunswere. The Maior of this reason, albeit it may be graunted according to ciuil constitutions, yet is it false in diuinitie; because it compriseth not a perfect and sufficient enumeration of the sonnes of God. For there are sonnes of God by grace, as the Angels, Iob.1.6. likewise Christ, according to his humanity, which yet are not adopted sonnes. Replie. *Grace is adoption: Christ according to his humanitie is the sonne of GOD by grace: therefore hee is the sonne of GOD by adoption.* Answere. The Maior of this reason either is particular, and so nothing is inferred thereby: or if it be generallie taken, it is a fallacie. For grace is more large in signification then is adoption, and is in respect of adoption, as a generall in respect of a speciall. For besides the grace of adoption, there is also the grace of creation, in respect of God creating and conforming Angels and men vnto himselfe: the grace of conception and vnion, in respect of God the Father, the sonne and the holy Ghost, forming and fashioning after a singular maner the flesh of CHRIST in the wombe of the Virgine, and vniting it vnto the sonne.

3 *Why Christ is called the onelie begotten and first begotten sonne of God.*

Christ is the onely begotten sonne of God according to his Godhead onely.

Christ is called the onelie begotten sonne of God according to his diuine nature: Because according to this he alone & onely was from euerlasting begotten of the substaunce of his father, and therefore hath no brethren of this generation and nature. For of no other it is saide, *that the father giueth him to haue life in himselfe:* and again, *that in him dwelleth all the fulnes of the godhead bodilie.* Obiect. *He that hath brethren, is not the onelie begotten. Christ hath brethren. Therefore he is not the onelie begotten sonne of god.* Aunsw. The Maior is to be distinguished. He that hath brethren, to wit, of the same generation and nature, hee is not the onely begotten. Christ hath brethren, but not of the same generation

tion and nature: because not any haue been begotten from euerlasting of the substance of God the father. Therefore he is the onely begotten son of God in respect of his Godhead. Replie. *He that hath a generation or begetting vnlike to the generation of other sonnes, is in respect thereof said to be the onelie begotten: Christ according to his humanity hath a generation vnlike to the generation of other sonnes of God. Therefore Christ is called, not in respect of anie eternall, but of this temporall and miraculous generation, the onelie begotten.* Aunswere. The Maior is true of such a son, as hath a generation vnlike in the whole kinde, that is, both in nature, and in the manner of the generation. But Christ according to his humanitie hath a generation diuers from vs, not as concerning his nature, the terme or ende of his generation, but onely in respect of the manner. For hee is true man, hauing a humane nature the same altogether with ours in kinde, but borne after a singular manner of the virgin, by the operation of the holy Ghost. Wherefore according to his humanitue hee cannot bee called the onely begotten sonne of GOD. 1. *Because according to this nature hee hath brethren of the same generation and nature.* Heb. 2.11.14. 2. *Because neither the scripture, neither the Church vseth anie such forme of speech.* 3. *Because the word, onelie begotten, doth not designe the peculiar manner of his conception and generation, but the verie nature or essence it selfe, which by generating, that is, by begetting and by waie of birth is produced.*

Why Christ according to his manhood doth not bee called the onely begotten.

The first begotten (not the first created) hee is called according to both natures. *According to his godhead both in respect of time, and of worthines:* because he, before all, was begotten from euerlasting of the father, and is perfect God; and all were made by him, and by, and for him are deliuered, and receiue the right of sonnes. *According to his humanitie also he is called the first begotten in respect of his worthinesse onelie and right.* 1. *Because he was begotten after a singular manner.* 2. *Because he hath his subsistence in the person of the Word, to the vnitie whereof the humanitie was assumed.* 3. *Because he hath by his merite purchased the right of sonnes for others.* 4. *Because in gifts, worke, maiestie, authoritie, he vnspeakablie excelleth all the sonnes of God, euen Angels themselues, and is Lord and head*

Christ called the first begotten according to both natures.

head of thē all. Vnto Christ therefore in respect of his humanitie agreeth this which of old was signified by the type of the first born. For after the decease of the father, the first-born took two portiōs of his fathers goods, whenas the rest had each but one. Now the cause of that right was his office and function: For hee succeeded into the roome of his father, so that hee had authoritie ouer his family and the rest of his brethren, and did beare rule ouer them. *Gen.* 27. & 29. & 37. So Christ the sonne of GOD hath also right according to his humanitie, ouer the rest of his brethren, and all the sonnes of God, and he but one hath receiued moe and more excellent giftes than haue all the rest: because hee is the Lord of his fathers house, the rest are his ministers. Nowe because wee cannot beleeue, that Christ is the only begotten son of God, and much lesse can beleeue in this only begotten son of God, vnlesse withal we beleeue that Christ is true God, euen that euerlasting *Word* of the same substaunce, dignitie, power, and nature with the father; it remaineth therefore that herein briefliе we deale against the heretiques who impugne it.

4. WHETHER CHRIST BE THE SONNE COETERNAL WITH GOD THE FATHER: OR, OF CHRISTS DIVINITIE.

WHen the question is made, *whether Christ be the eternall sonne of god*, or, *Whether he be thus one true and eternall god*; these fower thinges are demaunded. The first is, *whether the sonne of god or the Word be a subsistent, or hypostasis, or person, in the flesh, & before the flesh*; that is, whether in christ, *vnio, there be besides his soule and body a spirituall nature or substaunce, which was also existing before Christ, borne of the Virgin, and wrought and accomplished the workes of god, and is the sonne of god, and is so called in scripture.* That he is a *subsistent*, the church beleeueth and proueth against Samosatenus, Photinus, Servetus, and others.

The second is, *whether hee bee a person truely distinct from the father.* Wee are to holde that the *Word* is a person distinct from the father, against Noetus and Sabellius, who would haue *the same to be the person of the father and the son, & the holy ghost, which in respect of diuers functions & actions is now called the Father, now the Son, & now the holy ghost:* And therefore were they called *Patripassians:* also against Servetus, who confoundeth the sonne and the holie ghost.

The third is, *whether he bee equal vnto the father.*

The fourth is, *whether he be consubstantiall, that is, of one and the same substance and essence with the father.*

Those two, namelie *equal* and *consubstantiall*, are trulie and iustly maintained against Arius, Eunomius, Macedonius, &c. and the Tritheits of our time, who *make either the father alone to be eternall, and the sonne to haue beene created of the father before other things: or make the sonne also coeternall with the father, but inferior vnto the father.* Wherfore by theese mens opinion, *the father and the sonne are two essences, and two spirits, & by a consequent two gods*; according to Arius, *neither eternall nor coequall*; according to the Tritheites, *coeternal indeede, but vnequall.* Moreouer there is a double maner of gathering arguments out of the scriptures, whereby the diuinitie of the sonne and the holy Ghost, as also other things questioned in diuinitie are confirmed. One is, *when the testimonies of scripture are gathered according to the order of the bookes of the Bible.* The other, *when as certain orders or sorts of arguments or proofes are set, vnto which the Testimonies of scripture thereto belonging are referred.* Both waies are good, and both verie often necessarie for a Diuine, when hee priuately considereth & examineth or discusseth controuersies and disputes of Diuinitie, and searcheth what is true in them. The first way is more laborious, and repeating of the same things: the latter is more short and compendious, and more fit and appliable both for teaching, and also that the groundes of the pointes and opinions of Christian religion may the more easily bee conceaued of the minde, and more firmely sticke and abide in the memorie, for whatsoeuer neede or vse thereof to come.

A double way of gathering Testimonies of scripture.

THE FIRST CONCLVSION.

The sonne of God is a subsistent in the flesh borne of the Virgin, and before the flesh.

THE orders or sortes of Argumentes which confirme this Conclusion, are eight in number. To the first belong those testimonies, which expressly teache

and distinguish two natures in Christ, as that the humane nature was taken by the diuine nature. The argument is framed thus: *He that assumed the flesh, is other from the flesh, and a subsistent. euen before the flesh.* Again; *That which commeth into the flesh, is other from the flesh into which it commeth: but the sonne of God, or the Word, is euen the verie same, who assumed and tooke the flesh, and came in it,* Iohn 1.14 Heb.2.14. 16. 1. Iohn. 4. 2. *Therefore, the sonne of necessitie is another nature from the flesh taken, and a subsistent, euen before the flesh borne of the Virgin.* For that which is the sonne, and putteth on and carrieth flesh, it must needes be that the same is a person, and was subsisting before the flesh was taken. Hither also beelong all those testimonies, which oppose in Christ his diuine nature to his humane nature, or flesh, and distinguish that from this, as *Rom. 1. 3 His sonne made of the seede of Dauid according to the flesh.* Rom. 9. 5. *Of the fathers, concerning the flesh, Christ came.* Therefore there is another thing in Christ besides his flesh, according to which he is not of the fathers, nor of the seede of Dauid. *Phil 2. 6. Who being in the forme of God, tooke on him the forme of a seruant.* Wherefore the forme of God in Christ is one thing, namely his diuinitie most perfect; and the forme of a seruaunt another thing, euen his humanitie weake, base, and seruile. *Mat. 22. 44.* Christ is called the sonne and Lord of Dauid. Therefore there be diuers natures in him. *Iohn 2. 19. Destroie this temple, and in three daies I will raise it vp againe.* Wherefore there is one thing in Christ which is destroyed, euen his bodie: and another thing likewise which raiseth vp his destroyed bodie, which is the Word, who *Ioh. 1.* is called *the onelie begotten sonne.*

The word tooke flesh.

1 Obiection. *The Word, in Iohn, doeth not signifie anie person, which was subsisting before the flesh borne of the Virgin, but onelie that visible Preacher or teacher Iesus who was made flesh, that is, was a man weak, miserable, and abiect.* Ans. This is a notorious, manifest, & impudent corrupting of this place. For it is easie for any man to shewe out of the very narration of Iohn that the *Word* signifieth an hypostasis or person, which was existing before Iesus borne of the Virgin. *For the Word, 1. was in the beginning,* that is, was now before existing, when thinges were created. *2. And that Word was God.*

That Iohn meaneth by the Word, a person subsisting before the flesh.

God. 3. By whom all thinges were made. 4. Who is the author of all life and light. Therefore *he is a person existing before all thinges. 5. Which lighteth euerie man that commeth into the world,* that is, all, if not with spirituall, yet with naturall light: therefore he is their illuminatour, who were before the flesh which was born of the Virgin. *6. Who being in the world and not knowen, 7. Vnto his owne, 8. being made flesh,* that is, assuming and taking humane nature of the Virgin Mary. For that these woordes, *the Word was made flesh,* haue this meaning, namely, that he who now from the beginning was in the woorlde, was made fleshe, that is man (which before hee was not) not by any chaunging or mutation of himselfe, but by assuming and taking humane nature; other places of Scripture doe demonstrate, *Heb. 2. 14. 16. He was partaker of the flesh: he tooke the seede of Abraham. 1. Tim. 3. 16 God was manifested in the flesh. The Word* therefore assumed and tooke flesh, but was not conuerted into flesh: that is, the diuine nature was distinct from the flesh taken and assumpted.

The word was made flesh by taking flesh, not by any conuersion into flesh.

Moreouer, that Christ, man, was such a teacher, who not onely in the time of his flesh, but also before that was borne, euen from the beginning of the world preached the will of his father vnto men and quickened them: both this very narration of Iohn, and other very many places doe plainly shew. *He was the life, and the true light which lighteth euerie man.* Iohn. 1. *No man hath seene God at anie time: the onelie begotten sonne, which is in the bosome of the Father, hath declared him.* Iohn. 6. 51. *I am the liuing bread which came downe from heauen and giueth life vnto the world.* 1. Pet. 3. 19. *Christ went by the spirite, in the daies of Noe, and preached vnto the spirits that are in prison, which were in time passed disobedient.*

The Word was a Teacher from the beginning of the world.

2 Obiection. *Christ, man, is, and is called God in the new testament. Therefore they corrupt the Scripture, who saie that in this visible man Iesus, is besides the flesh, an inuisible nature, which was existing also in the olde peoples time without flesh. For to say this, is as if a man, in steede of this, Thou art a Scholer, should say, In thee is a Scholer.* Answere. That Christ, man, is true and by nature God, in respect of the nature or Essence of the Godhead in him personally vni-

ted to his manhoode, is no corruption. but the very voice, minde, and meaning and interpretation of the scripture.

1 Proued by testimonies.

Colos. 2.9. In him, that is, in Christ Iesus, *dwelleth all the fulnes of the Godhead*, that is, the very full and perfect Godhead, which is but one, *bodilie*, that is personally or substantially, so that it is of the substance of the visible man Christ. *In Christ* therefore *there is one thing which dwelleth*, namely the godhead, *another thing in which it dwelleth*, euen the manhood which is the temple of the godhead, *Iohn. 2. 19.21.* and was shadowed and figured by the Mosaicall tabernacle, *Heb. 9.11.* Again, *Rom. 1.3. Made of the seede of Dauid according to the flesh: and declared mightilie to be the sonne of God, touching the spirite of sanctification.* Againe, *Phil 2.6. Beeing in the forme of GOD and equall with GOD, hee toke on him the forme of a seruaunt. By him all thinges were made and doe consist, both visible, and inuisible: hee giueth the holie Ghost, inlighteth euerie man that commeth into the world, he alone knoweth the father, and he to whom he reuealeth him &c.* Ila. 7.14. Ila. 9.6. Iere. 23.6. Ila. 25.6.7.8. *&c.*

2 By contrarie properties.

Lastly, *that there is a double nature or substaunce in Christ, both a finite, and an infinite, is conuinced and proued by the diuerssitie and repugnauncie of those properties, which are attributed to the same Christ, but cannot possibilie be together in one and the same nature.* Wherefore CHRIST, man, is GOD, not created and made in time, by reason of the fulnesse and excellencie of his giftes, but eternall, subsisting before the flesh, borne of the Virgin, and before all worlds, by reason of the eternall Godhead of the *Word* dwelling in his Maiestie personally.

Christ the proper sonne of God.

To *the second classe* or order of Reasons are referred those testimonies, *which shewe CHRIST to bee the proper or naturall sonne of GOD.* The Argument or proofe is this: *The naturall or proper sonne of GOD, is of necessitie partaker of the diuine nature or essence, or substaunce. But Christ, man, is the proper sonne of GOD. Therefore there is in CHRIST, besides his humane nature, which hee tooke of our kinde, a nature or substaunce Diuine, in respect whereof hee is, and is called the Sonne of GOD*, that is, CHRIST is by nature the sonne of GOD, and therefore subsisting, and that before the

the flesh: and therefore equall with GOD, the Iewes did thereof gather: First, *That he challenged vnto himself the workes of God the Father.* And therefore because they deemed him to bee a mere man, they would haue him slaine, as a blasphemer and robber of Gods glorie, both in this place, and *Iohn. 19.7.* And if Christ had meant, that hee was the Sonne of God by grace onlie, as are the Angels and men elected, the Iewes wee rilie would not haue reprehended that as blasphemie and treason against the maiestie of God: for then they should haue condemned themselues of the same crime: because *Iohn. 8.41.* they saie vnto CHRIST, *we haue one father*, which is GOD. Secondly, *Christ also dooth not reprehend this collection of the Iewes, or repel it as a slaunder, but defendeth it as beeing good and necessarilie true*, in his answere prosentlie following, wherein hee auoucheth, *that whatsoeuer thinges the Father dooth, the same dooth hee also together with him, as beeing his Sonne: that by the same authoritie, libertie, power, hee raiseth the dead, and quickeneth them who beleeue in him, by which the Father dooth: that as the father hath life in himselfe, so also hath hee giuen vnto him, as beeing his Sonne to haue life in himselfe, &c.*

John. 5. The place is necessarily to bee vnderstood, and so was taken of the Iewes, of a naturall sonne.

Wherefore the man Iesus affirmeth that, which of it selfe and demonstratiuely dooth thereof followe, and the Iewes called blasphemie, namelie, that hee is

the Sonne of God, not by grace only, but proper and equall with God, that is, that there is in him besides his humane nature a diuine also, which is the Sonne, communicated vnto him by an vnspeakeable generation or begetting frō the Father, and according to which he is equall with the Father, and the same God which the Father is. For where the same power, operations, and woorkes are, there also is necessarily inferred the same nature, or substaunce to be, and that equal. So Christ is called the proper Sonne of God. *Rom.* 8. 3. *God sending his owne Sonne*, that is, borne of his owne substance. For we are otherwise allo of God, beeing renued by his spirit. And in the same Chapter ver. 32. *who spared not his owne Sonne.*

Christ the naturall and coeternal sonne of God, which is expressed in scripture.

1 Obiection. *It is not found anie where in Scriptures, that Christ is the naturall and coeternall Sonne of God. Therefore it is but an inuention of men, imagining in him besides his flesh another substance, according to which hee should be the eternal sonne of God.* Aunswere Although these very words are not, in the very same Syllables, extant in the Scripture: yet there are found the like, and equiualent, or such as signifie the same which these doe. For, *the wisedome of God which is Christ and the Sonne*, Prou. 8. 22. *is described to bee such, as was with GOD from euerlasting before his works were made.* And further, Iohn saith, *that the Word, whom he called the Sonne, was euen then in the beginning of the world, and was God, creating and preseruing all things.* But God is eternal and before thinges were created, together with which also time began, eternity only existeth, and may be imagined in mind. Moreouer, *hee is expressely called the proper sonne of God. Therefore he is the naturall sonne of God: who hath the nature and essence of his father, and that the same with his father: because the Deity is but one in number, creatresse of all things; also he hath the same whole & entire, because it is indiuisible.* Wherefore the man christ is the same eternal god with the Father, by reason of the Deity, which he hath simply alone, & the same with the father: for there are not two eternals: he is also the natural & coeternal Son of the father, because he is another from the father as touching his person. Reply 1 *Christ is called the proper Son of God, because he was made by God: as also the church is called the proper people of God.* Aunswere, This is a corruption of a place of Paul.

Christ is the naturall sonne of God by nature, not by grace.

Paul. For Paul, *Rom.* 8. 3. and 32. opposeth the proper Sonne of God to vs, and also to the Angels. For both the Angels and wee are made the Sonnes of God, in respect either of our creation, adoption, and regeneration by the holy Ghost, or also in respect of both, as the regenerate. Therefore wee beeing compared with Christ, are not the proper Sonnes of God. For so he could not be called the proper and onely begotten Sonne. Wherefore hee is, and is called the proper Sonne of God, in that hee alone was begotten of the substaunce of God the Father. Reply 2. *The word, saith Seruetus, was indeede alwaies in god, but it was not the sonne, but in respect of the filiation or Sonne-hoode which was to come in the wombe of the Virgine, or in respect of man to bee borne of the Virgine: that is, The Word, in it selfe, was not anie intuisible hypostasis and substance, which being begotten of the substance of the Father and distinct from him, was truly subsisting before the flesh borne of the Virgine, but was a certaine reluctancie or reflexed shining in God, that is, that visible image or shape, which appeared vnto the fathers in the olde Testament, & afterwards passed into the flesh, or into that visible man Iesus, who alone is the sonne, in respect of whom also The Word, or that visible shape, which alone hee will haue to be the person, is called the sonne.* Answere. 1. By this is denied, that Christ is the proper Sonne of God: Because his humanity issued not from the substance of god. 2. The word is such a sonne, as vnto whom the father gaue to haue life in himselfe, as hee himselfe hath it in himselfe: who when thinges were created, was euen then god: by whom all things were made; who was the life & the light of men &c. The word therefore was, and that before Iesus borne of the Virgin, a liuing, intelligent, working hypostasis or substance. 3. *There should haue beene no hypostatical or personall difference betweene the Father and the Sonne:* because the *Woorde*, according to Seruetus doctrine, had not his proper hypostasis, when eby hee should differ from the Father.

2 Obiect on. *Hee, who is not named in the Scripture, before the taking of flesh, the sonne of god, was not the sonne of god before the flesh was borne. But Christ is not called in the Scripture the sonne of god before his nativity of the Virgine. Wherefore hee was not the sonne of god before.* To this our answere is double: First, we denie the Maior. For wee knowe that Gods reuelation

lation and manifesting in the newe Testament is clearer than in the olde. And therefore albeit it were true, which these woulde, That the Sonne of God is not called the Sonne, but after the assumption of the flesh; yet notwithstanding seeing in many places it is shewed most clearely that the Sonne who tooke flesh, was before he tooke flesh; as *The woorde, who is the onely begotten of the Father, was in the beginning. By the Sonne all things were made. My Father worketh hitherto, and I woorke:* it may not bee saide that therefore the Sonne was not before hee tooke flesh, because hee was not called before by this name. And Secondly the Minor is not true. For how euer the olde Testament bee more obscure and darke than the newe: yet is he called by Salomon the coeternall wisedome of God, begotten of God. Likewise it was foretolde that the Messias should bee God and the Sonne of God, and after an other maner than other Sonnes. *Isay. 7. His name shalbe called Immanuell. Isay. 9. 6. He shall eal his name wonderfull, counselour, The mightie God, The everlasting father,* Iermie. 23. 6. *This is the name whereby they shall call him, The LORDE our righteousnesse.* Psalm. 2 7. *The Lorde hath saide vnto mee: Thou art my Sonne, this daie haue I begotten thee.* Againe, *Kisse the Sonne.* 2. Sam. 7. *I will bee his Father, and hee shall bee my Sonne.* Wherefore long before was hee signified both to bee, and to bee the Sonne of GOD, who afterwardes was to bee man.

Christ named in the scripture the sonne of God, before he tooke flesh.

3 Obiection. *If the diuine nature of Christ was without his humane nature the Sonne of god, there shall bee made thereby three sonnes, namelie his Diuinitie, his humanitie, and whole Christ consisting of both natures. Wherefore there was not anie Sonne before Iesus was borne.* To this wee aunswere, that the Antecedent is most false. For seeing the *Woorde* did take, ioine, and vnite personallie vnto himselfe not another person or Son of God, but another nature, this assumption or taking maketh not moe persons or sons: but it is one & the same person, or one Sonne, hauing in him two natures.

Christ but one sonne, though consisting of two natures.

4 Obiection. *If the god-heed of oulde without the flesh was the Sonne, and nowe two natures are one Sonne: there shall bee neuerthelesse two Sonnes, one incorporeall, the other corporeall. Wherefore there was not any sonne before the flesh.* Answer. Neither is this Antecedent true. For one and the selfe same Sonne is, of olde incorporeal, of one only nature, and only God; but now corporeal of two natures, and existing both God and man.

5 Obiection. *The humanity by it selfe is not the Sonne. Therefore neither the Diuinity by it selfe is the Sonne.* Aunswere. This reason doth not followe: because there is great dissimilitude of the natures, which are compared. The *Woorde* existed and was a person and the Sonne, before the flesh was taken and assumpted. But the humanitie was neither before the assumption, neither being assumpted did it make the person by it selfe. And therefore the humanity seuerally is not the Son, but is in the Son, or is the other nature of the Sonne: but the *Word* both separate and knitted to the fleth is the same Sonne: as touching it selfe it is the Sonne of GOD by nature, but as touching the assumpted nature or humanitie the naturall Sonne of of man, and the Sonne of GOD by grace of personall vnion.

To the second classe of arguments also belong those sayings, *which teach, the man Christ to be the onlie begotten Sonne of god.* Iohn 3. 16. *So god loued the woorld, that he gaue his onelie begotten Sonne.* Ioh 1. 14. *We saw the glorie thereof,* that is, of the worde incarnate, *as the glory of the onelie begotten Sonne of the Father.* For the onely begotten is he, who hath not any brethren of the same generation and nature. But Christ as touching his humane nature hath brethren. *Heb. 2. 14. For asmuch as the children were partakers of the flesh and bloode, hee also himselfe likewise tooke part with them.* And a little after: *He in no sort tooke the Angels, but he tooke the seede of Abraham. Wherefore in all things it became him to be made like vnto his brethren.* And a litle before: *He that sanctifieth, & they which are sanctified, are all of one,* that is, of the same nature humane. *Wherefore hee is not ashamed to call them brethren.* Wherefore there is in CHRIST another nature, according to which hee is the onely begotten Sonne of the Father, besides his humanitie, according to which both he hath many brethren, and is sprung not of God, but of the seede of Dauid.

Obiect.

Christ is called the onely begotten, by nature, not in respect of the manner of his generation.

Obiect. *The man Iesus is called the onely begotten, because he onely was begotten of the Virgin by the Holy Ghost.* Answere. It is a misconstring and corrupt interpretation of the word. 1. *For hee is so the onely begotten, that hee is also the proper or naturall sonne.* Now such a one is laide to be the onely begotten, not for the special manner onely of begetting, but because he onely was begotten of his substance, whose sonne hee is called, or because hee onely hath his essence issuing from the substaunce of the Father. 2 *Because hee the verie same, by whom all things were made and are preserued, who is in the bosome of the Father, euen from the beginning of the world reuealing God vnto the chosen: who being sent from heauen into the worlld tooke flesh, came in the flesh cor. hee is called the only begotten sonne of the father.* Ioh.1.18. 1.Ioh.4.9. Ioh.1.14. *We saw the glorie thereof*, that is, *of the Worde*, but not of the man Iesus, as hereticks would haue it. For there is no other antecedent in that place, but the *Word*. For these words go before; *The Worde was made flesh, and dwelt among vs:* then it followeth, *and we saw the glorie thereof*. If then the *Worde* it selfe be called and is the onely begotten: then Christ is called the only begotten in this place not in respect of the manner of his generation of the virgin, but in respect of his generation from euerlasting of the Father. 3 *The Words generation, of the father, is often in scripture discerned and distinguished from the selfe generation of the virgin.* The Euangelist, as wee see, *calleth the Word the only begotten of the Father.* Of *wisedome* it is said, *Prouerb.8.25.* that *before the mountains*, that is, from the beginning, *it was formed*, or (as the Chaldee paraphrast interpreteth it) begotten: but we reade in Matthewe, that *Iesus*, who is called Christ, *was borne of Marie.* 4 *The only begotten is opposed to Angels & men.* But Angels and men are the Sonnes of God, either by creation, or by adoption, or by sanctification, after what sort soeuer this be wrought by the holy ghost. Therefore Christ must needes bee called the onely begotten for this cause, euen for that he is his Son by nature. For after this manner he is the Sonne of God onely, and truely and simply seuered from other Sonnes. Wherefore to this second ranck or classe those places also should be referred, which shew, that we are the Sonnes of God by adoption, by and for

for that only begotten Sonne. For seeing grace is opposed to nature, and we are Sonnes by Grace: it must needes be that Christ is the Sonne by nature.

God is called the Sonne.

To the third classe belong those testimonies of Scripture, *which attribute the name of Sonne manifestly to the other nature also in christ, which subsisted by it selfe before & besides the flesh assumpted, and did worke all things.* And seeing Seruetus & others are here in an vprore as it were and fight for this, that onely the man Iesus borne of the Virgine, but not God or the God-head is called the Sonne in Scriptures, and that therefore before Iesus was borne, there was not any Sonne of God subsisting: wee are diligently to gather and collect these testimonies, wherein the name of Sonne is not attributed to the humane nature only, but also to the diuine. The third argument therefore is this: *That which subsisting before the flesh borne of Marie, created the worrld, and from the first beginning hitherto worketh the same things with the Father, the same is a person, and that without the flesh and before it. But the sonne of god is called that, which subsisting before the flesh, created the world, and from the first beginning hitherto worketh the same things with the father. Therefore the sonne is a person, and subsisting, euen without the flesh, and before it:* that is, Christ Iesus borne of Marie hath another nature besides his humane nature, in respect whereof Christ, euen before his humane nature was, truly existed, & is, & is called the Sonne of God. The Maior of this reason is manifest. For that which worketh all woorks, and that with the same authoritie, liberty, and power, wherewith the Father doth, must needs be a liuing, and vnderstanding substance, that is, a person. Nowe the Minor is prooued by testimonies of Scripture. For the very same, *who is before all thinges, for whome, and by whome, all thinges were created, and doe consist, who dooth all thinges likewise himselfe, which the Father dooth; is called the beloued sonne of God, the first begotten of all creatures, by whome god spake vnto vs in the last daies.* Coloss. 1.16. Hebr.1.1.2. Hebr.2.10. John 5.19. &c. But the flesh or humanity of CHRST is not before all thinges, is not creatresse, but created in the last times, doth not vpholde or sustaine all thinges with his woord, beck, and effectuall will, but is it selfe sustained and vpheld by the *Worde*, who di-

did assume and take it. Therefore in Christ besides his flesh is another nature, which also, before the flesh was miraculously conceiued in the Virgins wombe, was subsisting, did woorke, and is the Sonne of God. Againe, *Iohn 3.17. God sent not his Sonne into the world to condemne it*: The Father sent the Sonne into the woorlde, but the humanity of the Sonne was borne in the woorlde: Therefore he was his Sonne before he was sent into the woorlde, *Ioh. 5.21. The sonne quickeneth whom he wil.* Matth.11.27. *No man knoweth the Father, but the Sonne, and hee to whome the Sonne will reueile him*. But in the old Testament, before Iesus was borne of the Virgine, some were raised from the dead, and quickened: for there were some from the beginning of the woorlde who knewe GOD aright. Therefore in Iesus the Sonne of Marie, is another nature besides his flesshe, which is the Sonne of GOD, and subsisted from the beginning of the woorlde reueiling GOD vnto men; not onely to those of the godly who liued since hee tooke flesshe, but to those also who liued before it. Againe, *Iohn 3.13.17.19.31. Iohn 16.28.&c. Hee is called the sonne, who came from heauen, who beeing in earth is in heauen, who came into the woorlde*, not as other men, from the earth, but from aboue out of heauen, from the Father. So that then hee was, before he came into the woorlde. But the flesshe of CHRIST is not of heauen, neither came it from heauen: Therefore there must needes bee another nature in him, in respect where of hee is the onely begotten Sonne of GOD, euen before he tooke flesshe of the Virgine. Againe, *He that was manifested in the flesh, is GOD*, 1.Timot. 3. and therefore another nature from the flesh. For God is one thing, who is manifested, and the flesh another thing, wherein hee is manifested. The Sonne of God is hee that was manifested in the flesshe. 1. *Iohn 3.5. For this purpose appeared the Sonne of GOD, that hee might take away our sinnes, and that hee might loose the woorkes of the Diuell*. Therefore the Son is God, and another nature from the flesh; that is, the man Iesus is the sonne of God in respect not only of his humanity, but also of his diuinity, which besides and before the flesshe, existed in him, and by the assumption of the flesh was made as it were visible and conspicuous,

conspicuous. Wherefore it followeth also, and that necessarily, that that was a subsistent and a person. For *that which is by nature a sonne, is also a person. But Christes diuinitie or nature which was also before his flesh, is the Sonne of God by nature. Therefore it is a subsistent and a person in the flesh taken or assumpted, and before it.*

To the fourth elasse belong those places of Scripture, *which affirme Christ, man, to be the word incarnate*. The Argument is this: *The word is a person, which both existed before Iesus was borne, and now dwelleth personally in the flesshe taken of the Virgine. But that word is the Sonne. Therefore the sonne is a person*. The Maior is proued, because those thinges are attributed vnto the *Word*, Ioh.1.1.Ioh.1 & 5.Reu.19. which only agreeth to a thing subsistent, liuing, intelligent, woorking, that is, to a person. For *the Word was before al creatures; with the father; God; by him were al things made, hee was autor of al life and light in men; hee was in the world from the beginning, and not knowen: he hath his own country and nation: he came vnto it: in his name men beleeue: he giueth power to be the sons of god to others, by his own autority & power: he doth assume & take flesh, & is therein manifested, seen, handled, conuerseth and dwelleth among men*. The Minor is proued: Because the *Word* is called *the onelie begotten Sonne of GOD*, Iohn 1.14.18.34. Reuelat.2.18.&c. And because the same properties are attributed *to the Woorde* and the Sonne. *For the Sonne is in the besome of the Father, reueiling GOD vnto men. By him the woorlde was created. In him is life: hee was sent and came from Heauen, into the woorlde. Hee tooke the seede of Abraham*. Likewise *the life, which is the woorde, was with the Father before the incarnation and manifestation of Christ. Therefore god was euen then she father of the Word, and the Word the sonne of god.*

The Word is a person before Iesus borne of the Virgin and he is the sonne.

But, seeing the newe Arrians doe marualously deprave by their newe and craftie deuised Sophismes this notable place of Iohn, concerning the *Woorde*, subsisting before the flesshe borne of the virgine, and creating and preseruing all thinges, that thereby they might robbe and despoile the Sonne of GOD of his true and eternal deity, it seemed good here to adioine those things, which

which Zacharias Vrsinus some yeares since noted & drue out as to be opposed against these corruptions and forgeries, briefely indeede and barely, after the manner of Logicians, yet such as are learned and sound, whereby also the like corruptions and wrestings of places of holy Scripture may easily be obserued, discerned, and refuted.

The argument of Iohns gospel.

IOHN purposing to write the Gospell of Christ in the first entrance propoſeth the summe of that Doctrine, which he purposed to deliuer and confirme out of the storie and Sermons of Christ. And seeing the knowledge of Christ consisteth in his person and office, hee describeth both; and sheweth, that Christ is the eternall Sonne and *Woorde* of God the Father, who taking flesthe was made man, that he might be made a sacrifice for our sinnes, and might make vs through faith in him, the Sonnes of God, and heires of eternall life. *This Woorde* then, whom afterwards he calleth the onely begotten Sonne of the Father, he saith nowe *to haue beene in the beginning:* which sheweth his eternity.

In the beginning, was

These woords of the holie Euangelist they corrupt and depraue, who raise againe Samosatenus blasphemies from the pit of hell, expounding this *beginning* of the *beginning of the gospell preaching, doone by Christ*. But contrarie, S. Iohn and the Church, euen from the Apostles and their scholers time, doe vnderstand *that beginning of the world, wherein all things to haue beene first created by GOD*, Moses in the first Chapter of Genesis recounteth. For Iohn saith, *that the Worlde was made by him:* and further, *that euen then in that beginning hee was God, and that the true God creator, which is onelie one, and was in the beginning of the worlde.* Replie 1. *Beginning dooth not signifie eternitie. Therefore wee depraue it who so expound it.* Aunswere. Wee doe not so expound it: but that *euen then in the beginning of the worlde was the Word; and therefore was before the creation of the world: and whatsoeuer was before this, was from euerlasting:* And so is the scripture wont to speake. Eph.1.4.2.Pet.1.20. Pro.8.22.23.&c. where wee may see a large place concerning wisedome; whose eternitie is there signified in this, that it is saide *to haue beene before the creation of the worlde.*

Replie

Replie 2. *Beginning, often signifieth the beginning of the gospels preaching. Yee were with me from the beginning. I saide not to you from the beginning.* Aunswere. This sheweth that sometimes it so signifieth, but not alwaies. And we are ftil to construe it of that beginning which the text sheweth. As also in other places, *Reuel.1.8. I am Α & Ω, the beginning and the end, the first and the laſt. The woorde*] The corrupters say; *The man Iesus Christ is called the Woorde: because hee speaketh and teacheth the will of the father.* Wee say, *that hee is called indeede the Woorde* for this cause, *because hee declareth God & his will, but yet in respect of his diuinitie, not of his humanitie.* The reasons hereof, 1. *Because his humanitie was not from the beginning of the world.* 2. *Because this Word was made flesh: that is, tooke on humane nature.* 3. *Because this Woorde did teach all men from the beginning of the world,* whosoeuer had the knowledge of God, and how much soeuer they had. *Hee was the life and the light of men: lightning euerie man, which commeth into the worlde.* Againe. NO MAN *hath knowen the Father but the sonne, and hee to whom the sonne will reueale him.* Againe, NO MAN *hath seene God* AT ANIE TIME, *The sonne which is in the bosome of the Father, he hath declared him.* Reply. 1. Heb.1. It is said, NOW *God hath spoken vnto vs by his sonne.* Aunswere, That is, by his sonne made man. Replie.2. *He is not saide any where in the old Testament to haue spoken.* Aunsw. Yes, *by the Angel of the lord,* who also himselfe is Lord. Likewise Isay.6.9. *The Lord appeared & eaking,* whom S. Ioh chap. 12.40. affirmeth to haue bin Christ. Reply. 3. *The Woorde is saied* 1. John.1.1. *to haue beene palpable, visible and so forth.* Aunswere. That is, by reason of the flesh which hee tooke. Replie.4. *But hee is no where saide inuisible.* Aunswere. John 1. 5.10. hee is saide *to haue beene in the world vnknowen:* and this John speaketh of him as hee was before his incarnation. And then hee was in the worlde inuisible. Likewise John.14 23.1 *and the Father will come vnto him.* And in the same place: *I will not leaue you comfortles. I will come vnto you.* Mat.28 20. *I am with you alway vntill the end of the world:* that is, inuisibly, as is the Father. And if they will denie him to bee with vs, because hee is not seene, they shal also exclude the father. Replie.5. *Hee is with vs in power, and presence not in essence.* Aunswere. This obiection were rather to bee hissed out,

than to bee refuted: because hee hath not an infinite power and vertue, who hath a finite essence. Iere.10.11. *The gods that haue not made the heauens and the earth shall perisso from the earth*, howe much more then the makers of such Gods?

And the worde was with God in the beginning] Wee interpret this: *that the sonne was coeternall with the Father, and coioined with him, that notwithstanding hee was distinct in person from him.* 1. They say: *That this Doctour and teacher, the man Iesus, was knowen of GOD alone, and not of men, but hee was the Messias.* Vnto whom wee aunswere, 1. *To be, or not to bee with one, when it is spoken of a person, is neuer read in this sense, as to signifie, to be knowen, or not knowen of one.* It is therefore an impudent forgery. 2. Iohn himselfe expoudeth it: *The Son which is in the bosome of the Father*: This dooth not onely signifie, to bee knowen: but also to bee indeede in the Father, to bee entirely loued of him, and to bee fellowe and compartner of the secret and hidden counsels of the Father. 3. Hee saith of himselfe *that hee came downe from Heauen: That he came from the Father, and came into the worlde: that he returneth to the Father, with whom he was before.* This doth not signifie a knowing, or a not knowing, but an existence and beeing. 4. *By him all creatures were made of the Father: Therefore he was present with the Father.* 5. *He was in the worlde, before hee beeing made man came vnto his owne: and yet not knowen.* Therefore, *to bee in the worlde*, and *to bee knowen of the worlde*, are not all one: And by a consequent, neither is it al one, *to bee with God*, and *to bee knowen of God.* 6. Christ himselfe expoundeth it: *I in the Father, and the Father in me:* This signifieth not only a knowlege, but a coexistence and ioint being mutuall.

And that Word was God] We interprete: *That the Word is true god, eternall, creatour of heauen and earth: the same god with the Father, and therefore diuerse from him, as the Woorde from him that speaketh by him, and the Sonne from the Father; but hauing the same nature and essence of the godheade in him, which the Father hath:* as CHRIST him selfe saith: *I in the Father; and the Father in mee:* Hee is euerie where in the Father; as the Father euerie where in him.

But

But they saie: *that hee is GOD in respect of his gifts, woorthinesse, excellencie, and office: but not by nature.* Which they prooue: *because others also are in this sense and respect called gods: which haue not anie Diuinitie of themselues. Therefor Christ also after the same maneer; seeing hee also hath his Diuinitie from the Father.* Further they adde, *That wee make two gods, and ioyne contumelinsilie with the Father:* Wee aunswere, That we make not two Gods, because *The Sonne is one with the Father, as god*, that is, hauing the same essence in him which the Father hath: *but is diuerse and distinct from him, as the Sonne*, and hauing in him the same Deitie, which the Father hath, communicated. But they are blasphemous and contumelious against the Father and the Sonne, *because they honor not the Sonne as they honour the Father.* Ioh.5.23.

Now that S. Iohn vnderstandeth *a Sonne, not a made, created and inferiour god to the Father, and a diuerse god from him*; is prooued and confirmed by manie reasons, but some fewe shall nowe suffice. 1. *Simplie and absolutelie, without restraint to anie certaine circumstance, none is called god in the Scripture, besides the onelie true god, eternall, creatour of the world.* 2. *That the Worde was god before thinges were created, and is the creatour of all thinges*, Saint Iohn dooth teach. 3. Hee theweth, *That hee is the author and fountaine of life and knowledge in men, euen from the beginning.* For this signifieth *the true light*, that is, which is properlie & by it selfe, light it selfe, & the originall of light in others. 4. *This Word giueth power to bee the Sonnes of God.* This none can doo but the true God alone. 5. *Wee are to beleeue in his name.* But wee must beleeue in none, but GOD onelie, as himselfe prooueth, *that therefore they must beleeue in him, because they beleeue in God*, Iohn 14.1.6. And Iohn 1.23. *Iohn Baptist saith, that he baptizeth with the holie Ghost: And CHRIST himselfe often saith, that hee will send the holie GHOST from the Father.* But no man can send the spirite of GOD, and woorke by him in the heartes of men, but onelie hee, whose proper spirite this is, namelie GOD. 7. *Iohn Baptist is called the fore-runner of CHRIST, who shoulde prepare his waie. But hee prepareth the waie of the LORDE.* Isaie 40.3. Iohn 1. verse 23. and Chapter 3. verse 28. Luk. 3. 4. 8.

Christ himselfe, John.5.23. *saith*, *That the Father will, that all should honour the Sonne, as they honour the Father.* But no creature, albeit excellent, can bee equalled in honour with the creator 9. *Euerie where, he is called the true God, and the Lord.*1.John 5.20. *This is the true God and eternall life.* Rom.9. 5. *Who is God ouer al, blessed for euer, Amen.* Actes 20.28. *God hath purchased his Church with his owne bloode.* Hebr.1.8. *The Scepter of thy kingdome is a Scepter of righteousnesse:* and verse 10. *Thou, Lorde, in the beginning hast established the earth, and the heauens are the workes of thine handes:* And cap.3.3. *Christ is counted worthy of more glorie, than Moses, in asmuch as hee which hath builded the house, hath more honor then the house: and hee that hath built all thinges is God.*10. *He is said, to haue come downe from heauen; yet so that hee remaineth in heauen: to come vnto his together with his Father, so hee with them vnto the end of the world.* Therefore he is of an infinite essence, ouerie where present, and working both in heauen and earth. But his humane nature is finit: Therefore he is God in respect of another nature.

The Godhead is after another sort communicated vnto Christ, than vnto creatures.

Now to that which hath bin obiected *concerning the communicating of the Deitie vnto others*, whereby they are called gods, we aunswere by distinguishing the diuersitie thereof. *For vnto others it is communicated by a created similitude of the Deitie, either of nature*; that is, by diuine properties created, which are not equall with the creatour (so are the Angels.) *or of office*: So Moses is called God, and all Magistrates. *But vnto the Sonne Christ it is communicated by the nature or essence it selfe*, so that the verie Deity is his substaunce. Which wee thus prooue. 1. *Hee is the only begotten, and proper Sonne of God: the Sonne of the most High, who also is himselfe the most High.* Luk.1.32. But hee is the proper Sonne, to whome the substaunce of the father is communicated. 2. *John* 5.26. *As the father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe. Therefore the Son also is GOD of himselfe liuing, and the fountaine of life. Wherefore this communicating of the Deitie maketh him equall with God, and* THE SAME *God with the Father:* so far offis it from prouing the contrarie. Reply. 1. *Power was giuen to him beeing man*, John 5.27. *Therefore it was not giuen him by eternall generation.* Aunswere. It was giuen to the

Woorde by generation: to man by vnion of the *Woorde*. Rephe.2. *It was giuen him after his resurrection.* Aunswere. Then was giuen him the full authority and liberty of vsing that power, which he had alwaies.

All things made by the Word.

All thinges were made by it, and without it was made nothing. Wee interprete: *That all creatures were made by him in the beginning: and that also by him is gathered out of mankinde and regenerated thorough the woorking of the holie Ghost an euerlasting Church.* They confter it, *That by* AL *things, are meant those thinges which are wrought in the newe creation: that is, in the collection and regeneration of the Church by the gospel, which is called the second creation.* Vnto which our aunswere is, 1. by granting this point, (by graunting, I meane, not the whole interpretation, but onely this point of the creation.) And if this were the sense, yet heereof woulde it also followe, *that Christ were verie God, and by nature God.* The first reason, which wee yeelde heereof is, *Because to worke the first and second creation by his owne vertue, power and operation, is the proper worke of one & al essence verie God.*1.Cor. 3.6. *GOD gaue the encrease. So then is neither hee that planteth, anie thing, neither hee that watereth, but god that giueth the increase.* And in the same Chapter v.9. *Yee are Gods husbandrie, and gods building*, Heb 3.4. *Hee that hath built all things is god.* And Christ woorketh this new creation not as an instrument, but by his owne proper vertue. *Heb.*3.6 Eph. 1.23. *which is his bodie, euen the fulnesse of him that filleth all in all thinges* Eph.4.8. *Hee ascended vp on high, hee gaue giftes vnto men; hee ascended aboue al heauens, that hee might fill all thinges. Hee gaue some Apostles, and some Prophetes:* and vers.16. *By whom al the bodie receiueth increase.* John 10.28. *I giue vnto them eternall life.* Ephes.5.29. *Hee sanctifieth the Church and cleanseth it by the washing of water through the word.* The second reason is: *Because no man can giue the holie ghost, but he that is verie god, whose proper seruice it is. But the second creatio is not wrought, but by the holy ghost, who Christ the worker & effectour of this creation sendeth. Therefore he is verie god and Lorde.* The third reason: *Because the newe creation, is the regeneration of the elect to eternall life. This begunne euen from Adam, albeit it was wrought in regard of the Mediator which was to come. And it was wrought by the same Mediator the Sonne,*

The second creation also, which is regeneration, proueth Christ God.

in regarde of whome, or for whose sake it was wrought euer since the beginning. For CHRIST, as by his merit, so by his efficacie and vertue, is Sauiour not onelie of a part, but also of his whole Church and bodie, which consisteth of all the elect and sanctified euen from ADAMS time. Ephes 4.16. *By whome all the bodie receiueth increase.* Isay. 9. 6. *The euerlasting Father*, author, preseruer, propagatour, and amplifier of his Church through all ages of the world. Mich. 5. 2. *The ruler that should come forth out of Bethelem was giuen from euerlasting to bee the head and sauiour of the Church.* Hee shall bee peace, euen before hee came out of Bethelem, and the sauiour of his Church against the Assyrians, and all her enimies. Gen. 3. 15. *The seede of the woman shall bruise the Serpentes head.* This victorie and conquest ouer the Diuell beganne euen from the beginning of the world. *Psalm.* 110. *Dauid acknowledgeth the Messias also to bee his LORDE, a Priest, and a King*, not onelie that was to come in the flesh, but euen nowe present, to whome nowe long before GOD had saide, *Thou art a Priest*, that is, whome he had alreadie ordained to this office, liuing, woorcking, and preseruing the elect. 1. *Timoth.* 2. 5. *There is one GOD, and one Mediatour betweene GOD and Man, which is the man Christ Iesus.* Therefore this man is the Mediatour of all from the very beginning, bee is the Mediator, obteining, & giuing all those things, which he hath obtained, vnto all. *I giue vnto them eternall life.* Iohn. 17. 22. *He hath appointed him euer of all things to be the head to the church.* 1. Pet. 1. 11. *The spirit of Christ in the Prophetes.* 1. Pet. 3. 19. *By the spirite hee went and preached vnto the spirites that nowe are in prison, which were in time passed disobedient.* Ephes. 2. 20. *Yee are built vpon the foundation of the Apostles and Prophets, IESVS CHRIST himselfe being the chiefe corner stone.* Which place is diligentlie to bee obiected. For then, either Christ is the heade, foundation, sanctifier and Sauiour of a part of the Church only, which is most absurd: or hee was this from the beginning of the worlde. *Heb.* 3. Hee is made the builder of the house, whereof Moses also was a part. *Hebr.* 13. *Iesus Christ yesterdaie, and to daie, and the same for euer.*

Our

Our Second aunswere is, by denying their interpretation. For Saint John there *speaketh of the first creation.* Which we shewe: First, *Because he speaketh of the second afterwardes. As manie as receiued him, to them hee gaue power to be the Sonnes of God:* Likewise, *Of his fulnesse haue all wee receiued:* and againe, *Grace and trueth came by Iesus Christ.* Now he therefore setteth down the first creation before, *because both creations are the worke of the same.* That therefore he might shew, that the second creation was wrought by the woorde: it was necessarie for him to teach, that the first also was wrought by it: For the same is the Creatour and repairer of the worlde. Secondly. *Because he saith, the world was made by him.*

Reply. *The woorlde heere is taken for the Church.* Aunswere. No: for hee addeth: *And the woorlde knewe him not:* The same woorlde which was made by him knewe him not. Therefore hee meaneth the wicked, whether elect, or reprobate. Thirdly, *other places demonstrate the same.* Iohn. 5. 17. *My Father woorketh hitherto, and I woorke.* Wherefore both of them from the beginning of the woorlde, woorke the workes of both creations. In the same place, *verse* 19. *Whatsoeuer thinges the Father dooth, the same thinges dooth the Sonne also.* And vers. 20. *The Father sheweth him all thinges, whatsoeuer hee himselfe dooth.* Therefore not onlie the workes of the second creation, but also of the first creation, preseruation, and administration of the world. In the same place it is said; *As the Father quickeneth, so the Sonne quickeneth whom he will.* But the Father was from the very beginning the giuer of corporal & spirituall life. *Col.* 1. 16. 17. *By him were all things created which are in heauen, and which are on earth, thinges visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all thinges were created by him and for him. And hee is before al thinges, and in him al things consist.* Thus farre of the first creation, that which followeth, speaketh of the second creation. Reply 1. *All these speake of the instauration of the Church.* Answer. No, Because that comprehendeth also the Angels. Reply 2. *The Angels also were restored by Christ, and ioined to their head.* Aunsw. But the new creation, is called a restoring from sinne & death

te, righteousnesse and life: this agreeth not to the Angels. Reply. *Heb.1.2. By whom also he made the worldes; The worlds, that is, the new Church.* Answere. 1 God made the old also by him: because it is the Church hauing one head, and foundation. 2 The Greek word *Aeons* which is vsed in that place, signifieth in Scripture the world, not the Church. And farther when it is there added, *Bearing vp all things by his mighty worde* those words speak of the preseruation not only of the Church, but of all things. And moreouer he rendereth a cause, why he is the heire not only of the Church, but of all Creatures, namely, *because he is the creatour & preseruer of all things.* Heb.1.10. *Thou, Lord, in the beginning hest established the earth, & the heauens are the works of thine hands.* Reply. *In these wordes he conuerteth his speach to the Father, to proue, that he was able by his power to lift vp the Sonne to diuine maiestie.* Answere. This is an impudent shift and elusion. 1 *Because it is saide before: But vnto the Sonne*, which appertaineth to both places of the Psalme cited by the Apostle. 2 *Because the Psalme doth enweat of Christes kingdome:* and therefore those words which there are spoken of the Lord, are to be vnderstood next & immediatly of his person, secondarily and mediately of the father.

Reply 1. *If he made all thinges, then the father made them not by him.* Answere. Both he made them, and they were made by him. *Ioh.5. Whatsoeuer things the Father doeth, the same doeth the Sonne also.* And yet the father doeth them by him. Reply 2. *The creatour cannot be compared with the creatures. But Christ is here compared with the Angels. Therefore creation of thinges is not attributed vnto Christ.* Aunswere. He is not compared with the creatures in any proportion, but without proportion. This the place it selfe of the Psalme prooueth. *The heauens shall perish, but thou doest remeine.* Reply. 3 *He wee creatour and equall with the Father, he could not set at his right hand.* Answere. Wee may inuert this, and say of the contrarie rather; if he were not equal, he could not sitte at his right hand. Because none but the omnipotent and true God is able to administer the kingdome of heauen & earth, *Phil.2.6. who beeing in the forme of god, thought it no robberie to be equal with God.* Iay.45.23. *Thus saith the Lorde that created heauen, Euerie knee shall bowe vnto me.*

me. This is saide of Christ, *Rom.14.11. Phil.2.10.* Againe. *Isay.48.12. Iam, I am the first, and I am the last. My hand hath laide the foundation of the earth, and my right hand hath stanned the heauens: when I call them they stand vppe together.* These wordes Christ applieth vnto himselfe, Reuelat.1.18. and 22.23.

In it was life, and the life was the light of men] Wee interpret: *That the sonne of God is by himselfe the life, as is the Father and the fountaine, giuer and maintainer of al life as wel corporall and temporall, as spirituall and eternall, in all, from the verie beginning of the world.* Iohn 5. *He hath giuen to the Sonne to haue life in himselfe, as the father hath life in himselfe.* They confesse it: *That the man Iesus is the quickener or giuer of life,* because in him *is the life of all, that no man without him, and all by him are saued.* These are their words. Vnto which we reply: *If hee give eternall life to all, so that no man hath it without him. Therefore either no man was quickened before hee was borne of Mary* (which were absurd) *or hee was the quickner & giuer of life from the beginning:* Euen as Ioh. affirmeth this of him, as beeing verified in him also before hee was made flesh. *Neither can this be vnderstood onely of his merit, whereby hee deserued this life for men. For, that life in him, signifieth, that hee is by his efficacie and effectuall working the quickner and reuiuer,* as himselfe expoundeth it, *Iohn 5.* and 10. and the aduersaries themselues confesse. So are wee also to vnderstand his *illightening of men*, that is the knowledge of God, the author whereof hee was in all, euen from the beginning, as himselfe saith, *No man knoweth the Father, but the Sonne, and hee to whome the Sonne will reueale him.* And Iohn Baptist saith, *No man hath seene God at ANY TIME: the Sonne hath declared him.* In the word was life.

And the light shineth in the darcknes, & the darcknes comprehendeth it not] We interpret it: *That this word, euē frō the beginning hath both by natural light, & by the voice of heauelie doctrine shewed god vnto men: but those who were not regenerated by his spirit haue not known this light.* They say, *That he shined not before hee began to preach.* Vnto which wee answere, 1. *That so hee should not haue beene the true light,* that is, the author of light, & the knowledge of God, but onlie a minister thereof, as was Iohn Baptist: but the Euangelist in this respect The light shineth in darkenes.

respect maketh John Baptist diuerse from CHRIST. 2. *Hee shoulde not haue beene the illuminatour of all men:* which yet themselues are faigne to confesse. CHRIST himselfe saith of himselfe, and S. John heere of him. *He lighteth euerie man that commeth into the world:* that is, either with natural light, or spirituall.

Hee was in the world.

Hee was in the woorlde, and the woorlde was made by him: And the woorlde knewe him not. We, *as touching the time heere of, saie it was from the beginning of the woorlde vnto his incarnation: at which time the Sonne of god hath in the woorlde, which was created by him, shewed god vnto men, but is not knowen of men.* They confter it *of the time if his preaching, when hee was not heard, but despised and persecuted.* Vnto which we aunswere 1. that S. Iohn teacheth the plaine contrarie: *He was,* saith hee, *the life and the light of al men:* And againe, *He lighteth euerie man that commeth into the world.* Therefore, before his preaching and his natiuitie of the Virgine. 2. Iohn saith, *That hee was in the whole world, meaning thereby all mankind: because he opposeth to this world his owne nation & country, to which he came.* 3. He saith, *That Christ was not known of that world, which before was made of him.* Now the new world at the elect regenerated, who after they are created, that is, regenerated of him, know him. 4. *After that being in the world hee was known of it, then lastlie he came vnto his own,* that is, vnto the Iewes, beeing borne of them, and manifesting himselfe vnto them in the flesh which he tooke: *but he was no lesse despised of these. If then he was first despised of the world, and afterwards of his owne* (for this the order of the Prophecie requireth) *he was despised before his preaching and incarnation,* because in his flesh hee manifested himselfe to none before the Iews. Other places also shew, that he existed before his incarnation. Pro. 8. 30. *I was daily his delight reioicing alwaies before him: And tooke my solace in the compasse of his earth, and my delights is with the children of men.* 1. Pet. 3. 18. *He was quickned in the spirit, by the which hee also went & preached vnto the spirites which were in time passed disobedient, that nowe are in prison.*

Hee came vnto his owne.

Hee came vnto his owne, and his owne receiued him not. Here Iohn beginneth to speak of his comming into the flesh which hee tooke of the Iewes, vnto whom hee was promised, and of his

ministerie among the Iewes, and of their contempt towardes him. They *confound this parts with the former; as if it were spoken of the same time.* But the course of his speech sheweth that his meaning is, that Christ was before in the woorlde not knowen, and afterwardes came vnto his owne, and was not receiued. Because, although hee was nowe already in the woorlde, yet then he came vnto his owne. Therefore here is vnderstood a new comming, a new manifestation, whereby after a singular and newe manner he began to be in his own country and people, which was then done, when he was borne of Mary, and from thence forward.

The Godhead of the sonne.

But as manie as receiued him, to them hee gaue power to bee the sonnes of god, euen to them that beleeue in his name. Here is a triple Argument or proofe of his Diuinitie. First, *None can giue the power to be the sonnes of god by his owne power, & authoritie, but god himselfe. But Christ not onelie as a minister and messenger, but in his owne name and of his owne authoritie giueth this power and right. Therefore he is god himselfe.* Secondly, *He that maketh other the sonnes of god, must needes regenerate them by the spirite of god, and make them partakers of the fathers nature. This none can doe but god himselfe. Therefore Christ is by nature god, who is able to worke by the proper spirit of god.* Thirdly, *He gaue this power to them that beleeue in his name. But faith ought not to rest or depend on any creature, but on god onlie. Therefore christ is not a made or created, but the true & eternal god.*

The Word was made flesh.

And the Word was made flesh. S. Iohn *declareth the manner how that Word came vnto his owne; namelie, that hee was made man, and that weak, mortel, like vnto vs in al things, except sinne. Therefore he saith, he was made Flesh, and conuersed among men for a season. Now he was made man, not by anie mutatio or change, but by taking the humane nature vnto his godhead.*

They confter it, *That this Doctour or teacher was* (not *was made*) *a man weak, & base.* Which they wil proue: *because,* say they, *the* greeke word *signifieth oftentimes not to be made, but to* * γίνεσθαι *be, as Iohn was a man,* where the same greeke worde is vsed. Ans. 1. The word signifieth more commonly to be made, as, *All things were made by him; The worlde was made by him.* In both which places, as in others also, the same greeke woorde is vsed. 2. It signifieth in this place also that hee was made. The proofes that it dooth so signifie, are,

1. *Because*

1. *Because it was shewed before, that the Word signifieth a subsistence or person, which was from the beginning of the world.* 2. *Because he began to be flesh when he came vnto his owne.* Now hee teacheth that Christ did before time lighten all men that came into the world, and was in the world not known when he came vnto his owne. Therefore hee not onely was, but was made flesh, which before he was not. 3. Other places of Scripture which teache the same in other woordes, doe not admit any other sentence or meaning, *Hebrewes 2.16. Hee tooke the seede of Abraham*. Againe, verſ. 14. *He tooke part of their flesh and bloud*. Phil. 2. 6. *He tooke on him the forme of a seruaunt, when as he was before in the forme of God*. Likewise, 2. Cor. 8. 9. *He being rich, for your sakes became poore*. 1. Tim 3. 16 *God is manifested in the flesh*. 1. Iohn. 4. 2. 3. *Iesus Christ is come in the flesh*. There is one thing therefore in Christ which came in the flesh; & another thing, which was the flesh it selfe wherein that came.

Replie. *The place*, Heb. 2. *meaneth his deliuering of vs.* Aunſwere. Firſt, the woordes which goe before. Secondly, the ſenſe ſheweth, that he ſpeaketh not there of any qualities, but of the very humane nature; when as he ſheweth that therefore Christ was neceſſarily to haue beene true man, becauſe men were to bee deliuered by him through his sacrifice.

The word full of grace and truth.

And the word dwelt among vs full of grace and truth] Christ fulfilled all the promiſes, and types, and figures of the law, and did truely performe the office of a redeemer and Mediator, not only by his merit, but alſo by his power and efficacie, as afterwardes is added out of Iohn Baptiſts ſermon: *That this truth and grace befell vnto vs through Christ, and of his fulnes all, who euer are saued, haue receiued*. Which S. Paul ſaith, *euen that we are conſummated and made perfect in him*: which would not be, except the fulnes of the Godhead did dwell in him perſonally.

And wee ſawe the glorie thereof, as the glorie of the onelie begotten ſonne of the father] *This glorie is the diuine power, which he ſhewed in his miracles, in his tranſfiguration vpon the mount, in his reſurrection from death, his aſcenſion into heauen, his ſending of the holie Ghoſt, his power and efficacie by his miniſterie.*

Now thus far they alſo agree & confeſſe the ſame. But when

when we ſay further: *This glorie teſtifieth him to be the onelie begotten ſonne of God, that is, the ſonne of God by nature, begotten of the ſubſtance of the father, who is alſo himſelfe the true eternal God, maker of all things*: here they ſhake handes with vs, and diſſent. For they ſay, *that he is called the onelie begotten, not becauſe hee is the ſonne of God by nature, but becauſe hee was borne after a ſingular manner, namely of a Virgin, conceiued by the holie Ghoſt*. But this reaſon is not ſufficient. Firſt, *becauſe if he bee not a ſonne of the ſubſtance of the father, but either by creation, or by adoption, or by conformation with God, either from the wombe, as in Chriſt conceiued by the holie Ghoſt, or afterwards as in other men, he ſhall not be the onelie begotten*. For ſo are others alſo the ſonnes of God, both Angels & men, though not in that degree of gifts, yet in the manner of generation. Wherefore it remaineth, that he bee the onely begotten ſonne by nature, after which manner no other is the ſonne of God. Secondly, *becauſe for that which he is here ſaid, the onelie begotten, he is otherwhere ſaid to be the proper ſonne of God*. Iohn. 5. 18. Rom 8. 32. And he is the proper ſonne, who is of the ſubſtance of his father: he that is of an other ſubſtance, is no proper ſon. Thirdly, *he is ſaid to be ſuch a ſonne of the Lord, who is alſo himſelfe the Lord*: which as it is manifeſt by other places of both Teſtaments, ſo namely by *Mat. 4. and Luke 1.* where of *Iohn Baptiſt it is ſaide, that he ſhall goe before Chriſt who is called of the Angel Gabriel the ſonne of the moſt high, and the Lord God of the children of Iſraell, whoſe hearts Iohn Baptiſt ſhould turne vnto him, and ſhoulde goe before his face*: And of Zacharie, *hee is called the moſt high, whoſe Prophet and forerunner Iohn Baptiſt ſhould bee, whoſe waies hee ſhould prepare, and vnto whoſe people he ſhould giue knowledge of ſalnation.*

The glorie of the onely begotten.

NOw let vs returne vnto thoſe orders & claſſes of arguments & reaſons whereby we proue the eternall ſubſiſtece of chriſt. *Vnto the firſt claſſe where of are referred thoſe teſtimonies, which teſtifie Chriſt to be the wiſedome of God.* The argument is this, *The wiſedome of god* Prou 8. 22. *is eternall, and ſubſiſting before Ieſus was borne. But the ſonne is that wiſedome of god. Therefore the ſonne is eternal and ſubſiſting before Ieſus borne of the Virgin.* The Maior of this reaſon Salomon confir-

The wiſedome of God is a ſubſiſtent, or perſon. And Chriſt is that wiſedome.

confirmeth in the place afore signified, where he ascribeth those thinges to wisedome, which fall not into any, but which is subsisting, liuing, and working: as, that is subsisted in God before things were created, that it was begotten, and so foorth. The Minor wee proue. 1. because Salomon saith, *that that wisedome was begotten of God.* And to be begotten, when it is spoken of such a nature as is intelligent and vnderstanding, is nothing else, than to bee a sonne. For although it bee true that there is made an exhortation there to the studie of heauenly Doctrine: yet notwithstanding, the name of wisedome to bee doublie there vsed, and a transition to be made from the doctrine which is the wisedome or light created in the mindes of men (that thereby authoritie might bee gotten to this wisedome with them) to the vncreated wisedome, that is to God himselfe, the author and fountaine of the other, those things which are there attributed vnto it, doe manifestly conuince. 2. *Christ the son of god is called Wisedome and the person which teacheth vs wisedome.* Luke. 11.49. *Therefore saith the wisedome of god, I will send them Prophets & Apostles.* 1. Cor. 1.24. *But vnto them which are called wee preach Christ, the power of god, and the wisedome of god.* 3. The same proper functions are attributed by Salomon to wisedome, which elsewhere are attributed to the Word, and are more at large declared in the booke of Wisedome, cap. 7.8.9.10.

To the first classe, beelong those places of Scripture, *which speake of the office of the Mediatour.* The Argument is this. *The Mediatour, without whose merite and present efficacie, there coulde bee no friendship or amitie ioined betweene God and sinfull men, must needes haue beene alwaies in the Church from the verie beginning of the woorlde.* This proposition those thinges confirme which haue beene before spoken of the Mediatour and his office. *But the sonne of God onelie (not the Father, nor the holie ghost) is that Mediatour, by and for whom the faithfull also of the old Church were reconciled vnto god. Therefore the sonne of god was subsisting from the verie beginning of the world.* The olde Church might haue beene receiued into fauour for Christ to come, but by him it could not, except hee was then beeing: for there can bee no efficacie or force of him that is not. Whence it is necessarily proued that

The Mediatour hath alwaies beene.

that Christ was before his incarnation: for there cannot be friendship betweene God and men without a Mediator now existing or being. But in the old Testament there was friendship betweene God & men, that is, beleeuers. Therefore either he, or some other was Mediator of that Church: there was no other, but he only, because *there is but one Mediator betweene God and men, the man Christ Iesus.* 1. Tim. 2.5. But that there cannot bee any amitie betweene God and men without a Mediator now alreadie being, shall also appeare by that which followeth. For *it is the office and function of the Mediator*, not onely by deprecation or intreaty, & facrifice to appease & pacifie the father, but also to conferre & bestow all the benefits, which he obtaineth, by his power & efficacie, vpon beleeuers, to make the wil of god known vnto mé, to institute a ministerie, to collect, gather, & preserue the church, & that wholy. *Mat. 11.27. No mã hath known the father, but the son, & he to whō the son wil reueil him.* Therfore neither did Adam knowe god but by the sonne, & by a consequet the son existed at that time. Hither are referred the testimonies, not only which speake of Christs merit to come, but of his efficacie also and power. *Eph. 1.22. Hee hath made all things subiect vnder his feete, and hath appointed him ouer al things to be the head to the Church* Eph. 2.20 *Ye are builte vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner-stone.* Christ therefore is the the foundation, head, vpholder, & gouernor of the Church: & therefore also he was before the Church was. *Iohn. 14.6. I am the waie, the truth and the life.* Ioh. 10.28. *I giue vnto them eternal life.* Ioh. 1.4. *In it was life, & the life was the light of men.* And a little after. *That was the true light which lighteth euerie man that commeth into the world.* Eph. 2.18. *Through him we both haue an entrance vnto the father by one spirit.* Eph. 4.11. *He gaue some to be Apostles, & some Prophets, and some Euangelists, & some Pastors, & teachers.* 1. Pet. 1.11. *The spirit of Christ is said to haue been in the Prophets, foretelling the sufferings that should come vnto Christ.* Hebr. 3.5.6. *Moses verily was faithfull in all his house, as a seruaunt, for a witnes of the thinges which should bee spoken after. But christ is as the sonne ouer his owne house.* Iohn. 17.2. *As thou hast giuen him power ouer all flesh, that hee should giue eternall life to all them that thou hast giuen him.* Therefore it is Christ, who from the

beginning of the woorlde did reueile the will of God vnto men, appoint and ordaine a ministerie, collect, gouerne and saue his Church, whereof he is the builder: which seeing it is apparent that he hath done from the beginning of the Churches birth, it is not to be doubted of, that he hath alwaies beene subsisting. *Ioh. 6. 39. This is the fathers will, that of all which hee hath giuen me, I shoulde loose nothing.* Wherefore hee saueth his Church, and therefore hath alwaies beene, because the Church hath alwaies beene saued and preserued.

To the seuenth classe are those places referred, in which both the name and propertie of Iehoua are attributed vnto the Angel, who appeared in the old Testament vnto the Fathers, and was the leader of the people: whom to haue bin the Sonne of God Christ, both the Church hath alwaies confessed, and the scripture doth witnesse it. The Prophet Malachie hath a notable testimonie, cap. 3. 1. *Behold I will send my messenger, and he shall prepare the way before me, and the Lord, whom yee seeke, shall speedily come to his Temple: euen the messenger of the couenaunt whom yee desire.* This speaketh Christ himself by the Prophet, which is also confirmed by this Argument: Whose way is prepared, he is Christ: but he that promiseth, is he whose way is prepared, Therefore he that promiseth is Christ. The Maior is manifest: for not the Father, but Christ was looked for, and he followed Iohn Baptist. The Minor is prooued out of the text it selfe. *Beholde I will send my messenger, and hee shall prepare the way before me.* Wherefore Christ was before he tooke flesthe, because hee sent his messenger, and was also before he tooke flesh, very God. *For hee calleth it his Temple, to which he saieth hee will come.* But none hath a Temple builded in worthip of him but god: therefore it is blasphemous to say, that Christ was not before he tooke flesthe. Neither doth that hinder, because he speaketh in the third person. *The Lord will come to his Temple.* For he sufficiently sheweth who that Lord is, namely not the Father, but the sonne. *I the Lord who sent Iohn before mee, and who am the messenger of the couenant.* And further it may be that the prophet doth not continue in making Christ speake, but representeth the Father himselfe, speaking of sending the sonne. *Psal. 45. 6.* and

and Heb. 1. 8. Vnto the sonne hee saith, O God, thy throne is for euer and euer. Heb. 3. *Christ Iesus is the Apostle, and high Priest, the builder, heire and Lord of his Church.* Heb. 13. 8. *Iesus Christ yesterday, and to day, the same is also for euer.* The Argument therefore is this. *The messenger or Angel sent of olde vnto the Church, was a subsistent, or person. That messenger is the sonne of God Christ. Therefore the sonne of God was, before Iesus was borne of the Virgin, truely existing, did worke, and was ruler ouer his church.* The Minor is proued. First, *because to bee God, and to be sent of God, for to teach, collect, gouerne and saue the church, that is, to bee the Mediatour, are thinges proper vnto the sonne of God Christ, not to the Father, or the holy Ghost. But these properties of the sonne are attributed to this messenger or Angel, as author and effector,* Exo. 3. and 4. Gen. 32. 28. 30. Gen. 48. 15 16. Secondly, *the Apostle Paul,* 1. Cor. 10. *teacheth Christ to haue beene present with the people of Israell in the desert, and to haue beene tempted and prouoked by them. Therefore the Messenger or Angel, GOD, and CHRIST, are one and the same person.*

In the eight Classe, are conteined those testimonies of Scripture, *which affirme Christ Iesus to be by nature god, and the sonne of god.* The Argument is this: *Christs Diuinitie existed before Iesus borne of the Virgin. Christs Diuinitie is the sonne of god. Therefore the sonne of god existed before Iesus was borne.* The Maior of this Argument is confirmed by the reasons alreadie alleadged. For first, *God is manifested in the flesh which hee tooke.* Secondly, *Christ is the proper or naturall sonne of god, and not man onelie.* Thirdly, *Christ is the woorde.* Fourthly, *Christ is that wisedome subsisting.* Fifly, *CHRIST is the Mediatour.* Sixtly, *CHRIST is that Messenger or Angell sent of olde to his Church.* And to these reasons commeth the seuenth: That *in Christ is not anie created god-head, but that eternall Deitie, which alone is true god. For vnto Christ not onelie the name, but all the properties also and perfections of the true god are euerie where ascribed in scripture: as omnipotencie, infinite wisedome, omniscience, or all knowledge, immensitie, the creation and gouernaunce of thinges, the saluation of the Church, the woorking of miracles,* Romans, 9. 5. 1. Timothie. 3. 16. Isai. 9. 6. Ieremie, 23. 6. and elsewhere. And the attribu-

The diuine Nature in Christ both was before the flesh, and is the sonne of God.

tributing and giuing vnto him of the properties of the true God yeeldeth vs a more firme proofe of his Diuinitie, than dooth the attributing of the name of the true God, or of the Lord. For the names of God may after a sort be expounded metaphoricallie: but the Diuine propertie attributed vnto Christ can not bee wrested to any other meaning. If therefore wee fence and gard our selues with such testimonies; the aduersaries of this Doctrine cannot consist, or stand; but, will they, nill they, they shall bee forced to confesse that Christ was before hee tooke flesthe. And if hee were before hee tooke flesthe; hee was either the Creator, or a creature. But he was no creature: both because he created all thinges: and because also hee is called creator. Wherefore seeing the true GOD hath beene from euerlasting, his Godhead also, which is true God, must needes be *subsisting* from euerlasting.

The Minor is likewise confirmed by the former Argument. 1. *The nature which tooke flesh is GOD, and the Sonne of GOD. For neither the Father nor the Holy Ghost tooke flesh: Therefore the Sonne; otherwise the Sonne of God is not by nature GOD.* 2. *The humane nature in Christ is not the naturall sonne of GOD. Therefore the Diuine nature must bee that sonne.* 3. *The Diuine nature in Christ is the Worde.* 4. *Iesus Wisedome.* 5. *According to it Christ is Mediatour.* 6. *The Deitie of Christ is the Angel and messenger of the Lord, sent of olde vnto the Church. Therefore the Deitie of Christ, is the sonne of God.*

THE SECOND CONCLVSION.

The sonne of God Christ, is a person reallie distinct from the Father and the holie Ghost.

THat the Worde or sonne of GOD is diuers and distinct from the Father and the Holie Ghost, not in office onelie, but also in subsistence and Person, is prooued by foure Arguments.

No one person

1 *None is the same person with him whose sonne hee is, or*

or with him who proceedeth or floweth from him. Otherwise, the same thing, in one respect, should bee relatiue and correlatiue. But the *Word* is the sonne of the Father, and from the *Word* the Holy Ghost proceedeth and is giuen: therefore the *Word* is neither the Father nor the Holy Ghost. can be both father and sonne in respect of himselfe.

2 *Christ himselfe expressilie calleth himselfe another from the Father and the Holie Ghost.* Iohn. 5. 32. *There is another that beareth witnesse of mee*, namely, the Father, in the same Chapter, vers. 37. And *Iohn. 7. 16. My Doctrine is not mine, but his that sent me.* Iohn. 14. 16. *I will pray the Father, and hee shall giue you another comforter.* Christ another from his Father.

3 *The scripture dooth plainelie affirme that the Father, the sonne and the holie Ghost are three*, 1. Iohn. 5. 7. *There are three, which beare witnesse in heauen, the Father, the Word, and the Spirite, and these three are one*, Gen. 1. 26. *Let vs make man in our image.* Iob. 10. 30. *I and my father are one*; hee dooth not say *am*, but *are*. Iohn. 14. 26. *The comforter which is the Holie Ghost, whom the Father will send in my name, hee shall teach you all thinges.* Iob. 15. 26. *When the comforter shall come, whom I will send vnto you from the father, euen the spirite of truth, which proceedeth of the Father, hee shall testifie of mee.* Matthew. 28. 19. *Teach all Nations, baptizing them in the name of the Father, the sonne, and the Holie Ghost.* Three persons expressed in scripture.

4 *The attributes or properties of the Person*, namely, sending, reuealing, and their offices are diuers. The Argument is this. *Whose properties are distinct, they are in them-selues distinct. But the properties of the Father, the sonne, and the Holie Ghost are distinct: therefore the sonne is neither the father nor the Holie Ghost.* The Minor is prooued: because the sonne onely, and not the father or the Holie Ghost, was begotten of the Father, conceiued by the Holie Ghost, made flesth, sent into flesth; manifested in the flesth; made Mediatour; baptized; did suffer, and died. The Father of himselfe woorketh by the Sonne: The Sonne not of him-selfe, but of the Father by the Holy Ghost; the Holy Ghost of the father and of the sonne. *Matthew, 11. 27. No man knoweth the sonne, but the father, neither knoweth anie man* The properties of the persons are distinct and diuers.

the father but the sonne. These words cannot be expounded after this sort. No man knoweth me, but I; and no man knoweth me, but I. *Iohn.* 10.15. *As the father knoweth me, so knowe I the Father.* The sense of these words cannot be this, As I knowe mee, so I knowe mee: The sonne of GOD therefore, Christ, is another from the father and the holy Ghost.

THE THIRD CONCLVSION.

The Word is equall with the Father.

THat the *Word* or the sonne of God Christ, is no made god; or inferiour to the father, but by nature, true & eternal God, and equall vnto the father in Godhead and in all essential perfections of the Godhead, is confirmed, first, by testimonies of scripture. 1. *Iohn.* 5. 20. *We are in him that is true, that is, in his sonne Iesus Christ: This same is verie God and eternall life.* Iohn. 16. 15. *All thinges that the father hath are mine.* Colos. 2. 9. *In him dwelleth all the fulnes of the god-head bodilie.* Iohn. 5. 26. *As the father hath life in himselfe, so hath he also giuen vnto the sonne to haue life in himselfe.* Phil. 2. 6. *Who being in the forme of god, thought it no robberie to be equall with god.* Iohn. 5. 19. *Whatsoeuer thinges the Father doth, the same thinges doth the sonne also, that all men shoulde honour the sonne as they honour the father.* But the father is to bee honoured as God. Therefore Christ is God equall in honour with the father.

Christ hath the whole Godhead entirely communicated.

2 *He that hath the whole Essence of the godhead, is necessarilie equall with the father. But the sonne of god hath the whole Essence of the godhead communicated vnto him.* For this, because it is infinite, is indiuisible. Therefore the whole must needes be communicated, vnto whomsoeuer it is communicated. *Therefore the Word or the sonne of god is equall in all thinges with the eternall father in the god-head.* The minor is prooued. *Generation or begetting is a communicating of the Essence: the Word was generated or begotten of the Essence of the eternall father; because he is his sonne, proper, naturall, and onelie begotten. Therefore the whole Deitie was communicated vnto the Word.*

3 *The*

Hee hath the same properties of the godhead.

3 *The Scripture giueth the same propiieties and perfections of Diuine nature vnto the Sonne, which it dooth vnto the Father, as namelie eternitie, omnipotencie, immensitie, omniscience, the searching of the hearts and reines.*

Hee worketh the same diuine workes.

4 *The same woorkes are attributed to the father, and to the sonne, as that he is creatour, preseruer, gouernour of all thinges: that he sustaineth all thinges by his powerfull woorde.* Heb. 1. 3. *that hee is the authour and worker of miracles:* Lastly, *that hee is the giuer of the holie ghost, and that he saueth his Church,* that is, *hee ordaineth and maintaineth his ministerie, and by it through the vertue of the holie ghost is effectuall and forcible in mooning the heartes of men.* These diuine woorkes attributed vnto the sonne differ so from the diuine properties which are attributed vnto him, as the effectes from their causes; so that then his properties woorke them.

Hee hath equal honour giuen him.

5 *The equalitie of honour and woorshippe, dependeth of the equalitie of Essence, properties, and woorkes.* Isai. 42. 8. *I will not giue my glorie to anie other. But the Scripture giueth equall honour and woorshippe to the Father and the Sonne: therefore they are truelie equall in God-head and in all the perfections thereof.* The Minor is confirmed: first, *by Testimonies.* Psalm. 97. & Heb. 16. *Let all the Angels of god woorshippe him.* Iohn. 5. 23. *That all shoulde honour the sonne, as they honour the father.* Reue. 5. 13. &c. Secondly, *Hee is called God absolutelie and simplie: as is the Father,* Psalm. 45. 7. and Hebrews, 1. 8. Acts. 20. 28. 1. Timothy, 3. 16. Thirdly, *the Epithets or titles of Diuine honour, which are euerie where in the scriptures attributed vnto the sonne:* As, *God blessed for euer: The great god and Sauiour: The Lord himselfe from heauen: The Lord of glorie: The Lord of Lords, and King of Kings: Power and eternall kingdome: Sitting at the right hand of the Father: The Bride-groome, husband, head of the Church: god of the temple, which are all the elect: Trust, and Beliefe in him: Inuocation: for hee is woorshipped of the Church as GOD and Bride groome of the Church,* at all times, and in all places: *Thanksgiuing for his Diuine benefites.* Furthermore, albeit the name of GOD especially beeing put absolutely and without restraint, dooth euidently prooue the sonnes equalitie

with the Father as it hath beene saide: yet seeing that signifieth moe thinges, and is also applied to others, who are not by nature God: wee are diligently to collect and haue in a readines those Testimonies, in which thinges proper to the true God only, are attributed to the sonne, which agree to none else, who are called Gods, and whereby God himselfe discerneth himselfe and will haue him selfe discerned from other creatures and forged Gods. For vnto whom the essential properties of any nature or essece doe truely and reallie agree, vnto him the essence it selfe must needes bee giuen.

The sonne hath all thinges from the Father, not by grace, but by nature.

1. Obiection. *He that hath all things of another, is inferiour to him, of whom hee hath them: The sonne hath all thinges of the Father. Therefore hee is inferiour vnto the Father.* Aunswere. The Maior holdeth and is true of such a one as hath any thing by the grace and fauour of the giuer: for hee might not haue it, and therefore is by nature inferiour: but it is false, of him, who hath al those thinges by his owne nature, which hee himselfe hath, of whom hee receiueth them. For seeing he can not not haue them, it can not be, that he should bee inferiour or should haue lesse than hee of whom hee receiueth them. But the sonne hath all thinges of the Father, which the Father hath, and that by nature and absolute necessitie, that is, in such sort, as that the Father can not but communicate vnto him all thinges which him selfe hath belonging to his diuine nature and maiestie. Therefore hee is equall vnto the Father in all thinges.

The sonne doth all thinges with the content of the Father, in like manner as the Father doth.

2. Obiection. *Hee that doth whatsoeuer he doth by the will of another, interposed and going before, is inferiour vnto him. The sonne will and doth all thinges by the will of his Father going before. Therefore he is not equal vnto the Father in vertue, dignitie and essence.* Aunswere. The sonne doth all thinges, his Fathers will going before, not in time and nature, but in order of persons, so that hee will or doth nothing, which the Father also will not and doth, and whatsoeuer the Father will and doth, the same also the sonne will and dooth likewise, that is, with equall authoritie and power. Wherefore the societie & order of the diuine operations doth not take away, but doth most of al settle & establish the equalitie of the Father and the sonne, as also of the holy Ghost.

THE

THE FOVRTH CONCLVSION.

The word is con-substantial with the Father.

THE woordes *con-substantiall*, and *like-substantiall* differ. For *like-substantiall* signifieth mo persons and like essences, as three men are *like-substantial*. For they are both three persons, and three essences of like nature, that is, agree in humane nature. But *con-substantial* signifieth one essence & mo persons. In the god-head is not *like-substantial*, because there are not three gods; but *con-substantial*; because there are three persons of one and the same diuine essence. For there is but one Iehoua, that is, one diuine essence, which is the same, & is wholy in euery of the three persons, & therefore euery of the are that one God: besides which essence whatsoeuer is, it is a creature, not God. The Latine church turneth the Greek word, ὁμοούσιον, *con-substantial*, taking substance for essence. It is therefore the same, that coessentiall, that is, of one and the same essence.

Furthermore, these three thinges beeing declared and set downe, namely, that the Sonne is *subsisting*, or a person, that he is distinct frō the Father; that he is equall with the Father; the fourth is easilie gotten and obtained against the newe Arrians, to wit, that he is *con-substantial* with the Father, which is also in like manner to be vnderstood concerning the holy Ghost. For either this must be granted, or of necessity there are made three gods, which they, though in words they deny it, yet in very deede affirme, when they frame and faine three essences and spirits.

The Arguments which shew, *The Father & the Son to be one & the same essence*, are these. 1. *Iehoua is but one essence, or one god*, Deut. 6. 4. *But the eternal Father and the Sonne coeternal with the father are that Iehoua. Therfore these two are one essence and one God.*

The English translations retaine not the worde Iehoua, but vse (the Lord) in steed thereof, which is the signification of Iehoua; and therefore in effect all one.

The Minor is proued, first, *by those places of Scripture which call the sonne Iehoua.* Ier. 23. 6. *This is the name whereby they shal call him Iehoua*, (or, the Lord) *our righteousnes.* Mal. 2. 5. 6. The expected God and Sauiour is called Iehoua. But Messias is the expected god & Sauior: Therefore Messias is that Iehoua, whereof the Prophet speaketh. Za. 2. 8. *The deliuerer of the Church*

Church sent from Iehoua, which is the Messias onely, is called Iehoua. Mal.3.1. *He is called Iehoua, whose fore-runner was Iohn Baptist.* But Iohn Baptist was the fore-runner of the Messias or the Sonne of God, Christ. Hee therefore is called Iehoua. Hither belong *al the places, in which are giuen to the Angell or messenger of Iehoua, both the name of Iehoua, & the diuine properties and honours.* But that Angell was the Sonne of God, not the Father. Therefore the Sonne is Iehoua. Againe, the Minor is also heereof manifest, for that *what thinges in the oulde Testament are spoken of Iehoua, those in the Newe are referred vnto Christ*, as Psal.68. 18. and Ephes.4.8. *Hee that ascended on high and gaue giftes, is Iehoua: and the same is Christ.* As Psal.95.9. & 1.Cor.10 9. *Iehoua was tempted in the desert*, and the same is Christ. *Psal 97.7. Heb.1.6.* Likewise, *Psalm.*102 and *Heb.*1 10. *He that is to be worshipped and is creatour of things, is Iehoua: and the same is Christ*, Isai.8.14. and 28.16. Luk.2.34. *The stone of offence.* Isa.41.4. and Reu.1.17. and 21.6. *The first and the last is Iehoua, and the same is Christ.* Lastly the same is proued by those testimonies *which attribute things, that are proper vnto Iehoua, vnto Christ also as author and effectour or worker of them.*

2 *The true God is but one. The Sonne is the true God*, equall with the eternal Father in Godhead, properties, woorks, & honor, as hath bin before declared. Therefore the Sonne is that one and the same god, or that self-same diuine essence which is God.

3 *Whose essence is distinct, their spirit is not one in essence, which proceedeth of both, and is proper vnto both*; but is either of a diuerse essence, or compound: whether hee be of a part or of the whole essence of them of whome hee proceedeth. But one & the same is the spirite of the Father & the sonne, proceeding of both, proper vnto both, & by him both worke effectually. *Gal.4.6.* God háth sent the spirite of his Sonne into our harts. Therefore the father and the son are one essence, and the same god: Otherwise each essence should haue his proper spirit and diuers.

4 *Vnto whome the eternall Father communicateth the same essence which himselfe hath, & that whole, he is of the same essence with him. Vnto the eternall sonne, the eternall father communicateth his essence the same and whole. Therefore the Sonne is of*

of the same essence with the father. The Minor is prooued because *Christ is the onelie begotten and proper Sonne of the Father: begotten therefore of the essence of the Father.* But the diuine essence, or God-head, by reason of the immensitie and great simplencsse thereof, can neither bee multiplied nor diuided: Therefore the Father communicateth the same, and that whole vnto the Sonne. Wherefore as in respect that it is the whole essence of the God-head, which is communicated vnto him of the Father, hee is coequal with the Father, so in respect that it is the same, which the father hath and reteineth, he is coessential and *consubstantial* with the father.

Nowe it shall bee expedient to set downe the generall heades of those reasons, wherewith the heretiques both oulde and newe oppugne this opinion and doctrine, that there is both an equal, and one and the same God-head of the Father and the Sonne, and also of the holie Ghost, and to adioine those rules, whereby easilie answere maie bee easilie and soundlie made vnto their obiections.

1 The hereticks build on most false principles & grouds: such as is this: *If the father begot one Sonne of his substaunce, hee coulde also haue begotten more.* For answere, this rule is to bee helde. *Wee are to iudge of God according to his owne woorde, not according to heretical braines: and hee is to bee acknowledged such, as hee reueileth him-selfe in his woorde, as beeing the eternall Father with the onelie begotten Sonne, and the holie GHOST.* For GOD hath so reueiled himselfe, that he begotte the Sonne, and that one Sonne onelie. Therefore we ought to rest here, and not to imagine false conceits of our owne.

2 They reason *out of naturall principles or grounds: which are such, as are true in thinges created and finite, but false in GOD, who is an essence infinite: as, Three cannot bee one. Three persons reallie distinct cannot bee one essence. That which begetteth, and that which is begotten, are not one and the same essence:* Likewise, *Hee that communicateth his whole essence to another, dooth not himselfe remaine the same which he was.* To this wee aunswere by another rule. *Those principles which are true of a finite nature, are foolishlie and impiouslie translated to the infinite essence of GOD.* And arguments

gumentes of this sort are refuted not by a simple deniall of them, but by distinguishing betweene natures capeable and vncapeable of those principles whereon they ground.

3 *Of the properties of the humane nature in Christ, they inferre the inequalitie and diuersitie of his godhead.* As, *Christ suffered, died, and so forth; Therefore he is not God.* The rule whereby we aunswere to this, is: *Those thinges which are proper to the humane nature, are not to bee drawen to the diuine nature.* For Christ died not as God, but as man.

4 *They confound the office of the Mediatour with the nature or person*, that is, they go from the office to the nature. As, *Christ is sent of the Father: therefore he is inferiour to the Father.* The rule to answere this, is: *The inequalitie of office doth not infer inequalitie of nature or person.* Or, as Cyrill saith: *The sending and obedience, take not away the equalitie of power or essence.* So the father is said to be greater than the Sonne, not in nature or god-head, but in manifestation. For not the Father but the Sonne was made base and miserable in the humane nature assumpted. Where therefore Christ saith that his Father is greater than hee, it is meant *in respect of his humane nature, and in respect of his office of the Mediatourshippe.*

5 *They exclude and shut out the Sonne & the Holie Ghost from those thinges which are attributed vnto the Father, as the fountaine of all diuine operations:* As, *The Sonne saith that his woorkes are the woorkes of the Father. Therefore hee is not author of them, neither doth hee those woorkes by his own power, but onely is the instrument whereby God the Father dooth them.* The rule and aunswere hereto is, *those thinges which are ascribed vnto the Father as fountaine, are not removed from the Sonne or the holie Goſt, to whome they are communicated, that they may haue them their own and proper.* For the Sonne worketh *likewise, and in like manner: Vnto whom the father likewise did giue to haue life in himselfe.* Ioh. 5. 26.

*ομοίως.

6 *They detract those thinges from the Sonne and the Holie Ghost, whereby the Diuinitie in the person of the Father is discerned from creatures or false Gods.* To which this rule answereth. *As often as in Scripture one person of the God-head is opposed to creatures or false Gods, and is discerned from them; the*

the other persons are not excluded from the Godhead, but onely those thinges are excluded against which the comparison is made. Or, *the Diuine properties, operations, and honour are so attributed to one of the persons, as that notwithstanding they are not taken away from the other persons of the god-head, but onely from creatures.* Againe, *A superlatiue or exclusiue speech vsed of one person, dooth not exclude the other person of the god-head, but creatures and faigned gods; vnto whom the true god, either in one or in no persons is opposed. The Father is greater than all*, that is, than all creatures, not than the Sonne, or the holie Ghoſt. *I giue eternall life vnto them*; that is, no creature dooth giue it. For both the Father alſo and the holy Ghoſt doe quicken and giue life. *The father onelie knoweth the daie of iudgement*, that is, no creature, and so forth.

7 *They wrest the phrase of Scripture to another sense:* as, *The Sonne shal deliuer vp the kingdome vnto the Father.* 1. Cor. 15. 24. The rule for aunswere to this, is: *Of the phrase of Scripture we must iudge according to the whole Scripture, that is, by marking circumstances of the text alleadged, and by conference of other places with it. The Sonne shall deliuer the kingdome vnto the Father*, not by laying it downe, but by manifesting it, or chaunging the forme thereof. For the Father alſo raigneth now: neither shall the Sonne euer cease to raign. Likewise, *he shall deliuer it*, by subiecting all thinges vnder him. So the *Father alſo deliuereth the kingdome* vnto the Sonne, neither yet doth he forgoe it.

Other Rules, whereby the obiections of the Arrians are dissolued.

1 NOthing hindereth, *why they, who are equall in nature, may not be in degree of office vnequall.*

2 *That which the father hath giuen vnto the Sonne, that he should euer haue it, he will neuer demand of him againe: but that which was but for a certaine time giuen & committed vnto him, the same he must needes depart from and resigne.*

3 *That consequence dooth not holde in reason, which is brought from a thing that is respectiue, to a thing that is absolute.*

4 That

4 That is saide of the person in the concrete, which is proper only to one nature, but no otherwise than in respect of that nature, vnto which it is proper.

6 There is a double wisedome: one existing in the creatures, which is the order of thinges in nature wiselie disposed, and the doctrine or knowledge of well of nature and the Lawe, as also of the Gospell. Another wisedome is subsisting in God, which, when it is opposed vnto the creatures, is the verie diuine minde, or eternall decree as touching this order of thinges, in the Father, the Sonne, and the holie Ghost, that is, it signifieth the three persons: but when it is distinguished from God, then is it taken for the Sonne of God the second person onely. The former wisedome existing in the creatures is created: the other subsisting in god is uncreate.

7 God absolutelie named in the scripture is neuer meant but of verie God himselfe.

8 Whereas the sonne and the holie ghost are of the Father, and the Father worketh by the sonne and the holie ghost, neither was humbled as the sonne: the scripture doth oftentimes, especially in Christs speaches, vnderstand by the name of the father, the sonne also and the holy ghost.

9 When god is considered absolutelie or by himselfe, or is opposed to the creatures, the three persons are comprehended: but when he is opposed to his sonne, the first person of the godhead, is vnderstood, which is the Father.

10 The name of God being but simply or absolutely, is essentially taken, that is, for the godhead it selfe, and compriseth all three persons: but when the propertie of any person is ioyned therwith, it is taken personallie.

11 The Scripture distinguisheth the persons, when it opposeth or compareth them among themselues, or expresseth their personal properties, whereby it restraineth the name of God, common to them all, to one certaine person: & it meaneth them altogether, when it opposeth the true God to creatures or false gods, or considereth him absolutely according to his owne nature.

12 That which began at some certaine time to be manifested, may not thence be concluded neuer to haue beene before.

13 The sonne is woont to refer that to the Father, which yet he hath common with the Father, not making any mention of himselfe, when he speaketh in the Mediatours person.

14 The sonne is said to see, learne, heare, and worke, as from the

Father, in respect of both natures, yet not without a difference of still remaining. For vnto his humane vnderstanding the will of God is made knowen by reuelation: But his godhead dooth by it selfe & of his owne nature know and behold from everlasting most perfectly the Fathers will.

15 The externall operations of the three persons, if they were distinct, they should make verily distinct essences: because, one working, & another ceasing, there would be diuerse essences: but the internall operations, because they are the communicating of one & the same whole essence, make not a diuersitie, but an vnity of essence.

16 When God is called the Father of Christ & the faithfull, it doth not hereof folow, that he is after the same manner their father and his.

17 The Father was neuer without the sonne, nor the father & the sonne without their spirit, in asmuch as the godhead can neither be augmented, nor lessened, nor changed.

The principal arguments against the Diuinity of the Sonne and the holy Ghost, together with the Aunswere vnto them.

1 ONE essence is not three persons, for, one to be three, doth imply a contradiction. God is one essence. Therefore there cannot be three persons of the godhead. Aunswere. The Maior is true of an essence created & finite; that can not, beeing one, be the same and whole substance of three, or bee three: but it is false, of the infinite, most simple, and indiuiduall essence of the Godhead. For this as it existeth one and whole together in many, nay in infinit places and thinges, so may it be, remaining one, the same and whole essence of moe: yea and moreouer it is necessarie so to be: seeing the generation of the Sonne, and the proceeding of the holy ghost, is the communicating of the essence of the Father.

2 Whose operations are distinct, their essences also must needes be distinct. The internall operations of the father, the son, and holy ghost are distinct. Therefore they haue also distinct essences. Answere. The Maior of this reason is true of persons hauing a finite essence: but being vnderstood of the diuine

persons

persons it is false, if it be ment of those internal operatiõs, whereof the Minor speaketh. Wherefore inuerting the Maior, we return it back vpon the aduersaries themselues. For whereas the internal operations, namely the generatiõ of the son, & the proceeding of the holy ghost, are the cõmunicating of the fathers essence whole & the same in number: it must needs be that there is not a diuerse or distinct, but one diuine essence of al three persons.

3 *That which hath a beginning is not eternal: But the son and the holy ghost haue their beginning or originall from the father, therefore they are not eternal.* Aunswere. That is not eternall which hath a beginning of essence or nature and time. But the son and the holy ghost haue a beginning or original of person or order, or of the maner of existing, but not of essence. For this they haue one & the same in number with the father from euerlasting: & that is void of al beginning and original, and existeth necessarily from no other but of it selfe. Reply. *But he who hath his originall of person from another, is not Iehoua. But the son and the holy ghost haue their originat of person from the father. Therefore they are not Iehoua.* Answere. The Maior is a false ground. For the scripture dooth plainly teach both of thẽ, namely, both the son & the holie ghost to be Iehoua. *Ioh. 5. 26. As the father hath life in himselfe, so hath he ginen likewise to the son to haue life in himselfe:* & yet the scripture withall affirmeth, that both haue their originall of person frõ the Father. For the Father begot not the essence, but the person by communicating vnto him his owne essence the same and whole.

4 *The faithfull are one with God, not in essence, but in consent of wils. But the Father and the Sonne are in such sort one, as the faithfull are one with god,* Iohn 17. 11. 21. *Therefore the Sonne is one with the Father in coniunction of wils onelie, & not in vnitie of essence.* Answere. There is more in the conclusion than in the premisses. For the particle ONLIE, which is stitched to the conclusion, is not in the Minor proposition. Wherefore of a Minor which is but particular, an vniuersal cõclusion is ill inferred, after this maner. There is a certain vnity between the father & the son, such, as is between god and the faithful. Therefore al vnitie which is betwixt them is such. Wherefore we saie, That the faithfull are one with God

God & among themselues, in will onelie, or conformitie, or coniunction of mindes. The Father & the Sonne are one both in wil, & furdermore in vnitie of essence. Wherefore if a wider and more ample coniunction be put, a streiter coniunction is not thereby excluded.

5 *He that is the whole God-head, is not any one person of the God-head, or there is not anie one besides him, in whom likewise the whole God-heade is. But the Father is the whole God-heade. Therefore the Father is not anie one, but euen al the person that is of the god-head, neither are there mo persons, wherein that godhead is.* Aunswere. Wee denie the Maior: Because the same god-head which is in the father, is whole also in the son & the holy ghost. For by reason of the immensity and vndiuidablenes thereof, that is communicated of the father euen the same entire and whole both to the son & to the holy ghost, so that there is neither more nor lesse of the godheade in euery person, than either in two or in al three.

6 *The diuine essence is neither begotten nor proceeding of another. But the Sonne is begotten and the Holie ghost proceedeth. Therefore they are not the same diuine essence, which the Father is.* Answere. Of meere particulars nothing can follow or be concluded. The Maior cannot bee expounded generallie. For it is false, that whatsoeuer is the diuine essence, hee is not begotten or proceeding.

7 *The Diuine essence is incarnate. The three persons are the Diuine essence, therefore the three persons are incarnate.* Aunswere. Of meere particulars there followeth nothing. The Maior speaketh onely of the sonne: For it is false being taken generally, as, Whatsoeuer is the diuine essence, is incarnat: This general proposition is false. For the diuine essence is incarnate only in one of the persons, which is the sonne: not in al three.

8 *The sonne is Mediatour with Iehoua. But the son is Iehoua. Therefore Iehoua is Mediator with himselfe.* Answer. Nothing followeth of mere particulars. For the Sonne is not Mediatour with al that is Iehoua, but the father. Reply. *Therefore the Father only is pacified towardes vs: and by a consequent, he alone is true GOD, not the Sonne or the Holie Ghost. For he is thetrue GOD, who is pacified by the Mediatour.* Aunwere. We denie this Sequele: For there is but one will

of

of the three persons, and that agreeing in al thinges. Wherfore the father being pleased & pacified for the sons satisfaction in our behalfe, the sonne also and the holie ghost are pacified, and receiue vs into fauour, for the same satisfaction.

9 *Christ dooth euery where discerne and seuer himselfe from the father: he hath a Head, he hath a God: hee is lesse than the Father. Therefore he is not the same God which the Father: or, he is not equal and consubstantial with the Father.* Answere. He discerneth and distinguisheth himselfe from the Father, 1. *in person*, 2. *in office*, as he is Mediator: but not in God-head. So *hee hath a Head, and a God, and is lesse than the Father*: First *as touching his humanitie, in nature and office*; then *as touching his Godhead, not in nature, but in office onlie, and in the manifestation of his godhead.* For they which are in nature equal, may bee vnequal in degree of office.

10 *Thus is* (saith Christ. *Ioh.17.3.*) *life eternall, that they knowe thee to bee the onely verie god. Therefore the sonne and the holie ghost, are not verie god.* Aunswere. First in this place are oppoled, not the Father, and the Sonne or the holy Ghost, but God and Idols and creatures. Therefore these are excluded, not the Sonne or the holy Ghost. And Secondlie, there is a fallacy in transferring the particle ONELY vnto the subiect THEE, vnto which it dooth not belong, but vnto the predicate God, which the Greeke Article in the originall dooth shew. For the sense is, that they knowe thee the Father, to bee that God, who onely is verie God. Reply. *But this Argument followeth: Maximilian is Emperour: therefore Rodulph is not. Why the doth not this follow, The father is God. Therefore the Sonne is not god?* Ans. These persons are infinite, and their essence cannot belong to moe: but the Father and the Sonne are persons infinite, and their essence may be of moe, namelie of three persons.

Τὸν μόνον ἀληθινὸν θεὸν.

11 *Iehoua or the true God is the Trinitie. The Father is Iehoua: Therefore the Father is the trinity, that is, all three persons.* Answer. Meere particular propositions conclude nothing. And, if the Maior bee expounded generallie, after this manner, Whatsoeuer is Iehoua, is the Trinitie, it is false: For that, which is Iehoua, maie be some one person of the trinitie. The whole Syllogisme therefore is faulty, because Iehoua

Iehoua is not taken in the same signification in both the premisses. For the name Iehoua in the Maior is taken absolutelie & essentially, for the three persons: For one and the same Iehoua or true God is The Father, and sonne, and holy Ghost iointly: But in the minor it is taken personallie, for one person of the Godhead, that is, the Father, who is Iehoua of himselfe. Replie. *Iehoua is one in number. Therefore it is alwaies taken in scripture after the same maner.* Answer. Iehoua is one in number of essence, not of persons.

12 *Where are three and one, there are foure. But in God are three & one, to wit, three persons, and one essence. Therefore there are foure in God.* Answere. The Maior is to be distinguished. Where are three and one reallie distinct, there are foure. But these three in God are not another thing distinct in the thing it selfe from the essence, but each is that one essence, the same and whole, and they differ from their essence onely in their manner of subsisting or being. The manner of existing is not a diuers substance from the existence, being, or essence.

13 *Christ according to that nature, according to which in scripture he is called Son, is the Son of god. But according to his humane nature onely hee is called Sonne. Therefore according to that onely, and not according to his diuine also, hee is the sonne of god: and so by a consequent, the sonne is not verie god.* Aunswere. The minor is false. For Christ is called *the onely begotten and proper sonne of the Father, and equal with the Father*, Ioh.3.16. Ioh.5.18. Rom.8.32. *The father hath created all thinges by the sonne. The sonne from the verie beginning worketh all things likewise, which the Father doth*, Ioh.5.17.19. *The sonne reueiled the Fathers will, of receiuing mankinde into fauour, vnto the Church, before his flesh was borne*, Ioh.1.18. *The sonne was sent into the worlde, descended from heauen, and tooke flesh*, Heb.2.16. Ioh.3.13.17. But the *Word*, which is God, is the onely begotten and proper sonne of God, and tooke flesh, Ioh.1.14. And not the humane but the diuine nature of Christ is creatres and worketh with equal autoritie and power with the Father, and descended from heauen. Therefore God, or the Godhead, or diuine nature of Christ is both called in the scripture, and is the sonne: and by a consequent, the sonne is that one true and verie God.

I BELEEVE IN CHRIST OVR LORD.

THree diuerse speeches are heere to bee obserued. 1. *To beleeue thas Christ is Lord.* To beleeue this is not sufficient: for we beleeue also that the diuel is Lord, but not of al, nor ours, as wee doe beleeue Christ to bee Lorde of vs all. 2. *To beleeue that Christ is Lord, and that of al, and also ours.* Neither is it enough to beleeue this. For the Diuels beleeue also that Christ is their Lord, as he hath ful right and authority not only ouer all other thinges, but ouer them also, to determin of them whatsoeuer pleaseth him. 3. *To beleeue in Christ our Lorde*, that is, so to beleeue Christ to bee our Lorde, that in him wee place our truft and confidence, and bee thoroughly perswaded, that by him wee are wholy freed and deliuered from all euill, and are defended and safegarded against all our enemies: and this is it, which we especiallie ought to beleeue. Whenas therefore we saie, that *wee beleeue in our Lorde*, we beleeue, 1. *That the Sonne of GOD Christ is Lorde of all creatures*: 2. *But especiallie of his Church, which beeing purchased with his owne bloode hee guideth, defendeth, and preserueth by his Spirit.* 3. *And that I am also one of his subiectes, whom beeing redeemed from the power of the Diuel he mightilie preserueth, ruleth, maketh obedient vnto him, and as lengeth enricheth with eternal glorie*: that is, I beleeue that hitherto I haue bin by and for Christ preserued, and shal hereafter be preserued of him thorough al eternitie; & lastly that he vseth & wil vse his dominion & power, which hee hath as ouer all other creatures, so ouer me, vnto my saluation and his owne glory. But for the better vnderstanding of this that hath bin spoken, wee are to obserue these two things.

1 *In what sense Christ is called Lord.*
2 *For what causes he is our Lord.*

1 IN WHAT SENSE HE IS CALLED LORD.

TO bee a Lord, *is, to haue right and power granted by Lawe, either diuine or humane, ouer some thing or person, as to vse and enioie it, and to dispose thereof at thy owne will and pleasure.* Christ therefore is our Lord: First, *because he hath care of vs, thas is, ruleth, preserueth, and keepeth vs as his owne to eternall life and glorie, as beeing bought with his precious bloode.* Iohn 17. 12. *None of them is lost, whom thou gauest me.* Ioh. 10.28. *None shal plucke them out of my hand.* Secondlie, *because wee are bound to serue him both in bodie and soule, thas hee maie bee glorified by vs.* 1. Cor. 6 20. *Yee are bought with a price, therefore glorifie God in your bodie and in your spirite: for they are Gods.* Hereof also wee maie vnderstande, that the woorde, *Lorde*, in the Creede, *is not a name of the diuine essence, but of his office*, and is referred to both natures of Christ, like as the names of Priest, King, and Prophet. *Christ then is our Lorde*, not onely in respect of his Diuinitie which created vs, but also in respect of his humanity which redeemed vs. For the humane nature of Christ is the price of our redemption: his diuine nature dooth giue and offer that price vnto the Father, and dooth by the vertue of his spirite effectuallie applie it vnto vs, sanctifie, rule, saue, and defend vs against our enemies, and dooth al these thinges, the humane nature beeing priuie thereunto, and most earnestlie willing it. Yea further, as hee is man also, hee hath power not only ouer men, but also ouer all creatures, and therfore ouer the Angels themselues. For the names of the office, benefits, & dignity of christ are affirmed of his whole person, to speak simply & properly, by communicating, but not by confounding the properties of both natures.

2 *For what causes he is our Lord.*

Christ our Lord. 1 By right of creation.

CHRIST *is Lord.* 1. *By right of creation & gouernment.* Of this rule and dominion it is said, *Al things thas the father hath, are mine.* Ioh. 16.15. *For by him, & in him are al things created, and by his mighty word*, that is, by his forcible pleasure and wil, or prouidence *they are susteined and gouerned*, and whatsoeuer good is in al the creatures, that wholy proceedeth from him. And this is a most generall dominiō which extendeth it self vnto al creatures, euen vnto diuels & wicked men, albeit not altogether after the same maner to vs, & to al the wicked, & diuels. For. 1. *he created vs to eternal life: but them to destruction.* 2. *The dominiō which christ hath ouer the wicked & diuels, cōsisteth in the right of requiring & cōmanding of exercising his power, & bridling his enimies*: that is, hee hath right & power ouer the diuels and the wicked, to doe with them what him listeth, so that without his wil and pleasure

they cannot so much as moue themselues: And he permitteth them, by bereauing and destituting them of the grace of his spirit, to run headlong into sin and eternal destruction. *Hee hath also ouer vs right and power to do with vs what him listeth: but hee furthermore keepeth and gardeth vs as his owne flocke and proper people, whome hee hath purchased with his bloode; hee gouerneth vs also and guideth vs by his spirite: hee worcketh in our hearts faith and obedience that wee maie doe things acceptable vnto him, and so fenceth vs against all the temptations of the Diuell and the flesh, that we may neuer fal from him.* Therefore he is our Lord after a farre other sort, than the Diuels and the reprobates.

a By right of redemption.

2 *Hee is our Lorde by right of redemption.* For hee alone, paying the raunsome for vs, deliuereth vs from the power of the Diuel: by his spirit regenerateth vs, and causeth vs to beginne to serue him: and in this liberty, whereunto hee hath brought vs by his merite and power, hee also preserueth vs, against al both outward and inward enemies, euen to the end: and being raised from the dead he fully enfreeeth and deliuereth vs from all sin and miserie, and endoweth vs with eternal blisse and glorie. And seeing hee hath deliuered & freed vs, it is manifest that we were Seruants: and truely so wee were, and are by nature Seruantes and bound-slaues of the Diuell, from whose tyrannie Christ hath deliuered vs, and heereupon nowe are wee the Seruants of Christ: because vs, who were by nature his enimies and deserued to be destroied of him, hee notwithstanding preserued and deliuered. For * *serui*, or seruants, were first so named by the Romans from *seruando*, which is in signification *preserued*, bicause, whē in the wars they might haue bin slain of their enemies, they were preserued. But this dominion of Christ ouer vs is speciall, that is, extendeth it selfe onely to the Church. Obiection. *If we bee redeemed from the power of the Diuel: therefore a ransome hath bin paid him for our redemption: For from whose power wee are redeemed, vnto him is the price and ransome due: But God gaue not him the raunsome: Therefore wee are not redeemed from the power of the Diuel.* Answer. From whose power we are redeemed as hauing bin supreme Lord ouer vs, and holding rightly his dominion ouer vs: vnto him the price & ransome is due. But the diuel is no

*The reason of this deriuation of the name Seruant could not be expressed in English as it is in latine, from whēce our English word commeth. Serui (which signifieth, seruants) commeth from Seruando, that is, saued or preserued.

no supreme Lord, but the executioner of the supreme lord, which is God, who alone hath and holdeth by right dominion ouer vs, *Wherefore in respect of God Christ redeemed vs:* for vnto him he hath paid the price: *But he hath deliuered vs & ses vs at liberty in respect of the Diuell.* For wee are giuen vnto Christ our redeemer to bee his owne, neither hath the Diuell nowe anie more right or power ouer vs. And this christs dominion and power ouer vs cost him enough, who therefore also hath care of it, and preserueth it. Of that *Dominion* we dispute especiallie in this place. For the Diuell dooth not acknowledge Christ to bee such a Lorde vnto him, as wee confesse him to bee vnto vs, because hee hath redeemed vs, and because hee guideth vs with his spirite.

We are saide to bee redeemed in respect of god; wee are deliuered, in respect of the Diuel.

3 *In respect of our preseruation Christ is our Lorde*, because he defendeth vs vnto the end, & keepeth & safegardeth vs to eternall life: not only by defending our bodies from enimies, but our soules also from sins. Of this Dominion himselfe speaketh: *None of them are lost, which thou gauest mee. No man shal pluck my sheepe out of my hands.* He keepeth the wicked to destruction, and defendeth their bodies only.

3 By right of preseruation.

4 *In respect of Gods ordinance:* because the Father ordeined the *word* and this person Christ, vnto this, that *by him hee might worke al thinges in heauen and in earth: The Father gaue vs vnto him, manifested him vnto vs, to bee our Prince, King, & Head, & hath made him heire of al.* Now whereas he is our Lorde after a farre more excellent manner than others; we also are far more bound to his allegeance & obedience. For he is so our lord, that he doth indeed with vs what he wil, and hath full right and power ouer vs: but yet he vseth that his power to our saluation only. For wee receiue dailie of this Lord moe, and by infinite partes more excellent benefites, than doe any other thoroughout the whole world. And therefore wee ought alwaies to acknowledge the dominion and power, which Christ hath ouer vs. Which acknowledging of his dominiō is, 1. *A profession of so great a benefit of christ, as, that he hath vouchsafed to be our lord,* & to set free vs his enimies into this so fruitfull & glorious a liberty: 2. *A confession of our bond & duty.* For christ being so merciful a Lord vnto vs, we ought both in word and life to

4 In respect of Gods ordinance.

professe our selues as his seruantes to bee bound to faithfull subiection and obedience vnto him in all thinges, that he may bee magnified of vs for euer.

WHICH WAS CONCEIVED BY THE HOLY GHOST, BORNE OF THE virgin Mary.

In the conception three thinges to bee obserued. 1 The forming of Christs flesh.

FIrst christ is said here *to haue bin conceiued by the holy ghost*, Whereby three thinges are signified. 1. *That the masse of his humane nature was created or formed, in the wombe of the Virgin, miraculously, and beside the order of thinges disposed of God in nature, by the immediate working & operation of the holy Ghost; without the seede and substance of man.* Obiection. *But we are also formed and made of God.* Answere. We mediately, Christ immediately. 2. *That the Holy Ghost did in the same moment and by the same operation cleanse this masse, and from the verie point of the conception sanctifie it*; that is, he caused, that originall sinne should not issue into it: and that for these causes. First, *that hee might bee a pure sacrifice and a sufficient ransome for our redemption*, 2. Cor. 5. 12. *He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnes of god in him.* Secondly, *That he might also sanctify vs by his sanctitie and holynesse*. For if Christ had beene a sinner, hee could not haue satisfied for vs, but himselfe should haue remained in death. Therefore could he not haue bin our sanctifier, neither by merit, nor by his power and efficacie. Heb. 2. 11. *For he that sanctifieth, and they that are sanctified, are all of one.* Heb. 7. 26. *Such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners.* Thirdly, *Iohn was not agreeable vnto the Word the eternall sonne of god, to vnite personallie vnto him humane nature being stained & defiled, where in hee dwelleth as in his owne temple. For God is a consuming fire.* Fourthly. *That wee might know, that whatsoeuer this sonne speaketh, it is the will of God, and the truth. For whatsoeuer is borne of flesh*, which is sinful, and not sanctified, *is flesh*, falshood and vanitie. Obiection. *But he was borne of a Mother which was a sinner. Why then should not Christ haue sinned?* Aunswere. The Holy Ghost doth best know how to seuer sinne from mans nature, for sinne is not of the nature of man

2 The sanctifieng of his flesh.

man, but came else-whence, euen from the Diuel. Mary therefore was a sinner, but that masse of flesh which was taken out of her substaunce, was by the operation of the Holy Ghost at the same instant sanctified when it was taken.

The third thing which is signified, in that Christ is saide to bee conceiued by the holie Ghost, *is the vnion of the humane nature with the Woorde.* For the flesthe of Christ was together both created or formed, and also sanctified and vnited to the Sonne, of the holy Ghost immediatelie, but of the Father and the Sonne by the spirite.

3 The vniting of his flesth vnto the Godhead.

It is added furder in the Creede, that he was *borne of the Virgine Mary*, that is, of the Virgins substance: and that cheifely for these causes.

Born of the Virgin.

1 *That we might know, Christ our Mediatour to be the true seede of Dauid*, that is, to be true man, and our brother, who hath humane flesh, made not of nothing, neither else-whence, but issued from the seede of Dauid, Isaack, and Abraham, of whome also the virgine Mary his selfe came, yea of the selfe same masse of Adam, whereof both they and we are.

1 The seede of Dauid.

2 *That it may certainly appeare vnto vs, That this Iesus borne of the Virgine, is that Messias promised vnto the Fathers.* For it was foretolde by the Prophets, that the Messias, the redeemer of mankind, should be born of the stocke of Dauid, and that by a miraculous conception & birth, hauing a Virgin for his Mother. Wherefore seeing both, that is, both the prophecies and the miracles are in this Iesus fulfilled, there can bee no doubt but that this is the Messias, true Man, and true God, the reconciler of GOD and man.

2 Messias.

3 *That this Christes birth of a Virgin might be a testimonie that he is pure and without sinne, sanctified in the wombe of the Virgin, by the vertue of the holy Ghost.*

3 Without sinne.

4 *That it might bee a figure of our regeneration, which is not of blood, nor of the will of the flesh, nor of the wil of man, but of God*, Iohn. 1. 13. Wherefore *to beleeue in Christ which was conceiued by the holie Ghost, borne of the Virgin Mary*, is to beleeue, That this natura Sonne of God, conceiued

4 A figure of our new birth.

and borne after this maner, is made true man after a marueilous order, and the same to bee one Christ hauing two natures vnited by personall vnion one to another; which are his diuinity and his humanitie; and to beleeue farther, that he was holy from his mothers wombe, to redeeme & sanctifie me, and that I for this Sonnes sake so conceiued and born haue the right of the adoption of the Sonnes of God. For he cannot be Mediatour betweene God & men, who is not himselfe man, who is not righteous, who is not vnited with the *Woorde*, that is, true, and by nature God & man, & of sufficiencie and abilitie to bestowe his purchased saluation for vs, on vs. Next after this article of the conception and Natiuitie of Christ, for the better vnderstanding thereof, followeth not vnfitly the common place, *Of the incarnation of the Sonne of God*, or, *Of the two natures in Christ*.

THE COMMON PLACE OF THE TWO NATVRES IN CHRIST.

The Questions here to be obserued.

1 *Whether there be two natures in the Mediatour.*
2 *Whether they be one, or two persons.*
3 *If they be one person, what maner of vnion that is of them, and how made.*
4 *Why this personall vnion was necessarie to be made.*

1 WHETHER THERE BE TWO NATVRES IN CHRIST OVR MEDIATOVR.

Two natures in Christ.

THAT there are two natures in Christ, this one reason doth shewe by good demonstrance: *Essentiall properties, which are opposite, cannot be in the same, nor be affirmed of the same thing, in respect of the same nature or cause.* Vigilius, lib. 4. *One nature dooth not receiue in it selfe a thing contrarie & diuerse.* But *in one and the same Christ are, & are affirmed of him, properties diuerse & contrarie, diuine and humane, finite infinite, passible impassible, and such like: Therefore there must needes be diuerse natures in him, humane and diuine.* And that the very diuine

diuine nature, creatresse of all thinges, is in Christ, hath bin alreadie proued. It remaineth that we shew, *a true humane nature to be in him, & that such as ours is, and perfect, consisting of a bodie, and a reasonable soule, of which as of essentiall parts is made a third substance, to wit, this particular humanitie, which the Word hauing taken once into the vnity of person, doth neuer late awaie againe.* Which we are to holde against heretickes both ouide and newe, whereof some *deny Christes flesshe to haue bin formed of the Virgins substance, but will haue it brought down from Heauen into the Virgin, or begotten in her of the substance of the holy Ghost.* Others *fancie, Christ to haue, in steede of true flesshe the likenesse, semblance, and appearance of a mans bodie.* Others *acknowledge indeede, that hee hath a true bodie, but not a humane soule, the roome whereof is supplied by the Word vnited vnto the body.* Christ true man and of our kinde and nature.

Against these & the like errors, the sentence & doctrine of the church is confirmed. First, *by plaine places of scripture*, which testify, *Christ Maries son, to haue bin made like vnto vs in al things, that is, in essence, in properties, in infirmities, sin only excepted.* Lu. 1. 31. *Loe, thou shalt conceiue in thy womb & bear a son.* Seeing then the Virgine conceiued this her sonne in her womb, bare it vntil the vsual time of deliuery, and was deliuered of it, as other weomen vse to bee of their children: it followeth, that his fleih was not brought from heauen, or elsewhere taken, which should but passe only through the womb of the Virgin: but was formed in the Virgins womb, of her seed & substance. *Heb.* 2. 11. *He that sanctifieth, and they which are sanctified, are al of one: wherfore he is not ashamed to cal thē Bretheren.* And a litle after: *For asmuch as the children were partakers of the flesh and blood, he also himselfe likewise took part with them.* Again, *In al things it became him to be like to his brethren.* Therfore he hath a humane nature of the same kind wholy with ours. Hereof he is called *the fruite of Maries womb*, Luk. 1. 42. *the first begotten son of Mary*, Luk. 2. 7. *made of a woman*, Gal. 4. 4. *The seed of Abraham*, Gal. 3. 16. Heb. 2. 16. *made of the seede of Dauid*, Rom. 1. 3. *Borne of the Iewes, concerning the flesh*, Rom. 9. 5. & euery where, *the son of Abraham, of Dauid*, and *the son of man*: And also *Luk.* 3. his petigree & stock, concerning the flesshe, is deduced vnto Adam. Therefore hee was begotten of the substance of his mother Mary, and issued

sued from the same seede of Adam, from which we did. *Luk.*24.39. Christ prooueth himselfe to be a true man, and not a spirite, by this, that *a spirite hath not flesshe and bones, as hee hath and reteineth*, euen after his resurrection. Apollinaris the hereticke saide, *thas Christes bodie indeede was a true bodie; but insteede of a soule he had the Woorde onlie.* But this man is easilie refuted, becausse Christ should not then haue bin like vnto his brethren in al thinges, except sinne. And Christ himselfe doth plainly confesse, *My soule is verie heauy euen vnto the death*, Mat.26.38. And, Luk 2.52. he is said *to haue encreased in wisedome, and stature, and in fauour with God and men.* And Iohn 10.18. *To laie downe his soule, and to take it againe.* But to encrease in wisedome, and to bee heauy and sad doe neither agree vnto a bodie, which is reasonlesse; neither vnto the god-head which is not obnoxious to changes and passions. Hither belongeth also that, *Luk.*23. 46. *Father, into thine handes I commend my spirit. And when hee whus had said, He gaue vp the Ghost.* This cannot bee saide of christs godhead. For that being immense & infinit is euery where, nether doth a remouing from one place to another agree vnto it; it is not laid downe, and taken vp again, that is, it neuer departed or was seuered from the body, but remaineth alwaies vnited vnto it. Wherefore there must needs be in Christ, besides his body & his Godhead, a true humane soule, which did truely suffer and abide in Christ these chaunges and the like.

Secondly, it is confirmed by diuine promises and prophecies. *For the Messias in the old Testament was promised to be such a one, as should be the seede of the woman, of Abraham, Isaac, Iacob, &c. But this Iesus, the Sonne of the Virgine Mary, is that promised Messias. Therefore he must needs bee true man, issuing of the bloode and posterity of the woman and the Fathers, and therefore to haue been indeede begotten of the substance of Marie, and to haue taken true flesh.*

Thirdly, The office of the Mediatour confirmeth the same. *The sinne of men in respect of gods truth and iustice, could not bee punished in any other nature, than in a humane nature, which shoulde bee of the same kind with ours. But in the Mediatour which is Iesus Christ alone, our sinnes were to bee punished. Therefore he must needes bee true man, who hath humane flesh,*

not created of nothing, or borne else-whence, but sprong from the bloud of Adam, as well as ours. Moreouer, *It was necessarie for Christ not onelie to take, but also to restaine our nature for euer:* Because GOD hath decreed to bestowe, and dooth bestowe the benefites, which Christ by his death hath purchased for vs, by this man CHRIST vpon them onely, who are and remain engraffed into his masse and flesh, as members into their head, or braunches into their vine. 1. *Cor.* 15. 21. *For since by man came death, by man came also the resurrection of the dead.* Iohn. 15. 6. *If a man abide not in me, he is cast forth as a braunch and withereth.* Lastly, *It behoued Christ to be made and to continue our brother for euer*, that as he is flesh of our flesh, so we also of the otherside might be flesh & bones of his flesh and bones, by the same spirite dwelling in vs. *Eph.* 5. 30. *We are members of his bodie, of his flesh, and of his bones.* Iohn. 5. 56. Eph. 4. 12. 16. Rom. 8. 11. &c. Wherefore except Christ had indeede taken our nature, without which hee cannot be our brother, we shoulde loose that comfort euer needefull and necessarie for vs, which consisteth in the Brotherhood onely of Christ with vs: I am of his flesh and of his bones.

1 Obiection. *The flesh of Adam (that is, humane flesh issuing from Adam by generation vnto his posteritie) is sinnefull. The flesh of Christ is not sinnefull, therefore the flesh of Christ, is not the flesh of Adam.* Aunswere. The Maior proposition hath a fallacie of the accident. For it is not necessarie, that of whatsoeuer the accident of a thing is denied, of the same the thing also or subiect of the accident shoulde bee denied: because an accident dooth so cleaue to the thing wherein it is, as it may bee separated from it. Sinne is not of the essence and nature of humane flesh: for that was created pure of God: but sinne came otherwise, by the defection & falling of our first parents from god. Seeing then the flesh of Adam is sinfull only by an accident, it foloweth that the flesh of Christ is onely in respect of that accident not the flesh of Adam, but is as touching the substaunce the same flesh with the flesh of Adam. Wherefore they deale like Sophisters, who denie the flesh of CHRIST, for that it is voide of sinne, to bee the same in substaunce, or Essence, or kinde, with the flesh of Adam.

For

For hee that coulde in the beginning create humane flesh pure of nothing, is able also by his omnipotent power, and speciall working so to forme it of the substaunce of the Virgin being a sinner, as withall to let and stop any issuing of sinne thereunto, that is, to make it pure and holy. There is no new or strange thing therefore, if the omnipotent Lord hath tooke humane substance, without the accident, sinne, into the vnity of his person. Wherefore this their Argument shalbe rather thus inuerted: *The flesh of Adam is true flesh. Christs flesh is the flesh of Adam: therefore Christs flesh is true flesh: and by a consequent, Christ is true man:* as also the office of the Mediatour did require, that he should both bee and continue true man. For seeing true men had sinned, he was to be true man that shoulde make satisfaction. Because it must bee one and the same Mediatour, who must alwaies make intercession vnto the father for vs, and hee must euer continue such, that is, true and very man.

2 Obiection. *That which is conceiued and begotten of another, is of the same substance with him. The flesh of Christ was conceiued of the holie Ghost. Therefore the flesh of Christ is no creature, but came downe from heauen, issuing from the substaunce of God.* Aunswere. There is a fallacie in the diuers vnderstanding of the particle OF. For that in the Maior signifieth the matter or material cause, in the Minor the efficient cause onely, that is: That which is conceiued or begotten of another, transfusing or passing his substance, or part of his substaunce into the thing begotten: this is of the same essence with him who begot it: CHRISTS flesshe was conceiued by the Holy GHOST, not that hee transfused or passed his substaunce into the flesh begotten, but because in miraculous sort, hee formed in the Virgins wombe of her substance the body of Christ, so that it should not be contaminated or polluted with original sinne. For neither could Christ bee in that sort conceiued by the holy Ghost, as that his flesshe shoulde issue from the spirits substance: and that for these causes. 1. *Because if this were graunted, then were he not borne man of the Virgin, or propagated of the Virgins substance.* 2. *Because God is not changed into flesh.* 3. *Because the Word tooke the flesh, but was not changed into it.*

3 Obiection.

3 Obiection. *In God are not two natures. Christ is God. Therefore there are not two natures in him.* Aunswere. Meere particulars doe enforce nothing. For if the Maior bee taken vniuersallie, it is false: whosoeuer is God, in him are not two natures: this generall proposition is false. The Maior therefore is true, as touching God the father, and God the holy Ghost, but not as touching God the sonne incarnate. Replie 1. *But nothing can bee added vnto God, by reason of the great perfection and simplicitie of his nature. Christ is God, therefore the humanitie could not be added vnto his diuine nature.* Aunswere. Nothing can be added to God, whereby his essence may bee changed and perfected. But in that God the Word, ioined the humane nature vnto him personallie, there came no chaunge or great perfection thereby to the Word which tooke it, but to the nature which was taken. Replie 2. *Humane nature cannot come vnto him who dwelleth in the light that none can come vnto.* 1. Tim. 6. 16. Aunswere. This is true, if so God doth not assume and take it vnto him. Replie 3. *But it is ignominious for God to be a creature. Christ, man, is God.* Aunswere. The chaunging of the Godhead into a creature, woulde haue beene ignominious and reprochful vnto the *Word*: but that the godhead shoulde bee vnited vnto a creature is is most glorious vnto god, as who by that meanes hath demonstrated and made knowen his infinite both goodnesse, and wisedome, and iustice, and power, to the whole world.

2 *Whether Christ be one person, or mo.*

IN *Christ are two perfect natures, whole, and distinct: and double properties also and operations naturall: but one person*, which subsisting in both these natures, diuine and humane, is truely designed by the concrete termes or voices of both natures. For it was requisit that one & the same should be Mediator both by merit, & by power. *But they who make two persons, make also two Christs* with Nestorius, *the one a man passiue and crucified; the other God, not crucified, and onelie assisting the man Christ by his grace.*

1 Obiection. *In whom are two things which in themselues make two whole persons, in him also are two persons. But in Christ are two things which make two whole persons; namely the Word,*

which

which is by it selfe a person, subsisting from all eternitie, and the bodie and soule, which beeing vnited make likewise a person. Therefore in Christ are two persons. Aunswere. We denie that part of the Maior, to wit, *That the bodie and humane soule doe, as in other men, so also in Christ concurre to make a created person of the humane nature, and diuers from the person increate and eternall of the Woorde.* For albeit the humane nature in Christ compounded of a bodie and a reasonable soule, is an individual and particular or singular substance, as being from other individuals of the same nature distinguished by certaine properties and accidents: yet neither was it or is it a person or subsistence.

For first, *A person is that which is not onelie a particular or singular thing, but also it selfe consisteth and subsisteth in it selfe, and by it selfe, not susteined in or of anie other. But CHRISTS humane nature, now from the verie first beginning thereof dependeth and is susteined by the person of the Word.* For it was at once both formed and assumed of the *Word* into vnitie of person, and made proper vnto the *Word*: before and without which assumption or personal Vnion, it neither was, nor had beene, nor shoulde be, so that this Vnion being dissolued and loosed, it must needes follow that that this flesh and this soule should be brought to nothing. Therfore Christs humane nature hath not any subsistence or person proper vnto it selfe. Secondly, *It belongeth to the nature or definition of a person, that it be an individual incommunicable, and also no part of another. But the nature which the Word took and assumed belongeth to the substance of one Christ, a part also of whom it is after a sort.* Therefore in it selfe and by it selfe it is no person. Reply. *That which appertaineth to the substance of a person, and is a part thereof, cannot be a person. The word appertaineth and belongeth to the substance of Christ, and is after a sort a part of him, as well as the humanitie. Therefore neither shall the word be by this reason a person.*

Anſ. The Maior proposition, if it bee vnderstood simplie or vniuersally, is false. For a reasonable soule, existing in the bodie, is not a person, but a part of an humane person, which the soule together with the bodie doth make: yet notwithstanding the same soule, being loosed from the bodie, is a person by it selfe, not that compound and mortall

tall person, whereof it was a part, that is, an humane person, but a person most simple and immortall, such as are the Angels: because it subsisteth out of the bodie by it selfe, neither is part of another. So *may it be said of the Word*, if it be construed aright & with indifference, *that the Word in it selfe, and by it selfe is not the whole person of Christ or the Mediatour, as he is Christ and Mediatour*; that is, is not that whole thing, which is Christ, who is not onely God, but also man. *and yet is in it selfe and by it selfe the perfect and whole person of the Godhead, true lie subsisting before the flesh was, that is, the onelie begotten sonne of God.* For this selfe same person existing in it selfe from euerlasting, and remaining for euer most simple and vncompound, is, by the assuming of humane nature, made in time after a sort compound, that is, the *Word* incarnate. *Wherefore in respect of the person considered in Vnion, or incarnate, the Word is rather considered as a nature, and both it selfe, and the humane nature may be called as is were the parts of whole Christ*, & are so called also of many of the auncient Fathers which were sound in faith, not that the flesh assumpted did adde any part to the subsistence of the *Word*: or as if of the Persons of the *Word*, and the humane nature, as being vnperfect parts, was made another perfect person of a certaine third Essence, consubstantiall with neither of those natures of which it is compounded: but because the person of the *Word* altogether one and the same, which before the flesh was taken consisted in the diuine nature onely, doth now after the taking of the flesh, subsist in two perfect natures, diuine and humane, suffering no commixtion, confusion, or mutation: that is, *The person of the Mediatour is faide to bee constituted of two natures, diuine and humane, as it were of parts, because those two are necessarilie required, and doe concurre to the absoluing and accomplishing of the woorke of our redemption.* In this sense therefore both by auncient, and latter Diuines, and also by Schoolemen are vsed well and without daunger these Phrases and speeches: *Christs person is compounded: The two nature are, as it were the partes of Christ: The person of Christ is, consisteth, is constituted, is made of or in the two natures of God and man: the two natures concurre, come together into one person and subsistence: they make one hypostasis or subsistence:*

Beeth

Both natures belong, and concur to the substance of one Christ: Both are of the substance of Christ: the humanitie with the Worde, or contrarie, the diuine person or subsistence with the humane nature doth constitute or make the substance of one Christ. Of the worde and the flesh assumpted, as of substantial parts doth one Christ consist. By these and the like phrases of speech, vsed of this mysterie singular, and surpassing all capacitie of mans wit, the Orthodoxal, that is, men of a right and sound iudgement in pointes of faith will signifie and some way expresse this onely: that *the two natures are so united and linked in that one person of Christ, as that they exist wholy in the same person or subsistence, which is, perfect and whole, proper vnto the word from euerlasting by nature, and is, whole, made in time the person of the humanitie also now assumpted and destitute of the proper personalitie thereof: and this it is made by grace of vnion, so that the diuine subsistence or person of the Word, being in it selfe most simple and most perfect, doth notwithstanding subsist truely and indiuidu-allie in the two natures.* Wherefore seeing the thing it self is cleare & agreed vpon among them who are of right iudgement and sound in faith, wee are not odiously to iar about words, especially since that concerning these supernatural thinges, no wordes of humane speech can be found, which way at all suffice for the expressing of them. But as it is not well said, *the person took the person, or the nature took the person:* So these speeches are true & agreeable to faith, *The person tooke the nature:* Likewise, *the Nature tooke the Nature.* For the diuine Nature is not here considered absolutely or essentially, but in the person of the *word*, or personallie.

2 Obiection. *That which subsisteth not by it self is more vnperfect than that which subsisteth by it selfe. Christes Humanitie doth not subsist by it selfe: and owrs doth subsist by it selfe: therefore Christs humanitie is more vnperfect than ours.* Aunswere. First, if, *that which subsisteth by it selfe*, be opposed to an accident, which existeth by being in another: this part of the Minor Proposition is false, that Christs humanity doth not subsist by it selfe: because that also is a substance. But in this disputation, *Subsisting by it selfe*, is opposed to that, which is indeede substance, but yet dependeth of another, and consisteth in another. So we say that mankinde, and the vniuersall or generall kindes of all thinges doe not subsist in themselues

themselues, but in their singulars, as the common nature of all men consisteth not by it selfe, but in particular men. Wherefore for further aunswere wee say, that the Maior proposition, beeing simplie, and generallie taken, is false. For the soule of man beeing loosed from the bodie, dooth subsist by it selfe; the same, while it remaineth in the bodie, consisteth not by it selfe, but vnited with the bodie: Neither yet is it therefore to bee thought more vnperfect, when this rather dooth most make to the perfection thereof. For it is created of GOD to this purpose, that it should together with the bodie constitute and absolue the Essence of man, and should bee a part thereof. So the soule and bodie of CHRIST were created to that ende, as to bee the proper soule and bodie of the sonne of GOD, and to depende personallie of him. That therefore CHRISTS humanitie hath his subsistence not in a created person proper vnto it by nature, but in the eternall hypostasis and person of the Worde: it is so farre from bringing any imperfection thereunto (for the subsistence or manner of subsisting doth not change the nature or essence of a thing) that rather the greatest ornament, glorie, and eminencie commeth thereby vnto it: and this is the chiefe and principall difference, whereby it differeth and is discerned from all men, and also from the blessed Angels.

3 Obiection. *A dead and an euerliuing thing are not the same subsistent or person. Christ was dead, and yet euer-liuing. Therefore hee is not one person.* Aunswere. The Maior is either particular, or beeing taken generallie it is false. For one and the same subsistent, truely and indiuidually subsisting in diuers natures, euen as Christ is, may bee saide dead and euerliuing: as one and the same man is both mortall and immortall in respect of diuers natures whereof he is made and doth consist.

3 *What manner of Vnion this is of the two natures in Christ: and how made.*

THE Vnion of the flesh with the *Worde* was not made in the Essence or nature, or in any essentiall property,

but in the person of the *Word*. That this may be the better vnderstood we must obserue:

1 *What is to bee vnited in nature, or into nature.*
2 *What likewise to be vnited in person, or into, or vnto one person, or according to subsistence.*

1. WHAT IS, TO BE VNITED IN NATVRE.

FIRST, *Those thinges are saide to bee vnited in nature or Essence, which as essentiall parties are coupled to the ful perfection or constitution of one nature or essence, or kinde*, that is, which make a perfect and whole essence or kinde, and are one essence or substaunce. So the soule and bodie are vnited to constitute or make the kinde or essence, or nature of man: that is, are some one and perfect man. *Whatsoeuer thinges then are essentiall parties of a perfect thing, they are saide to bee vnited in nature, and vnto or into one nature*. Secondly, those things also are saide to bee vnited in nature or essence, *which are one in nature, essence, or kinde, or which are one essence, or of one essence and nature, or haue one common essence, or vnitie of nature, or are ioined and agree in one essence*. So two men are saide to bee vnited in nature, that is, are one in kinde, or of the same humane nature. The three persons of the God-head are vnited in essence, that is, are one in Essence, or are of one and the same diuine essence, in number, or haue the same Godhead in common.

So likewise, *To bee vnited in properties or perfections naturall or essentiall, is to getте or haue the same, or like equall properties essentiall. Which is indeede nothing else than to bee made, and bee one nature, or moe substaunces of the same nature and essence*. So two men are vnited in naturall properties and perfections, because they haue the same in kinde, or the like, and therefore are of the same humane

mane nature. The Aire in the Chimney, which getteth the perfections or qualities of the fier, as beeing nowe become a flame; and the fier of the burning coales which fiereth and inflameth the Aire next vnto it, are two substaunces of the same properties and fierie nature, and therefore are saide to bee vnited in nature and essentiall properties, that is, they are two fiers in number, but in kinde and nature they are one. Likewise the three diuine persons are vnited in essentiall properties, that is, haue the same essentiall properties: which is nothing else, but that they are one essence, one and the same God.

2. WHAT IS TO BE VNITED IN PERSON.

THOSE *things are said to bee vnited in person, which are one person*, that is, *which although they differ in naturall properties, yet exist in one and the same individuall subsistence: or haue altogether the same subsistence*. So the soule and bodie of man are vnited and concurre vnto one person, because they beeing vnited doe make one person, or one subsistent, incommunicable, not susteined in another, or of another. The Father, the Sonne, and the holy Ghost are not vnited in person, or personall properties: because they haue these not the same, but distinct.

By this which hath beene saide, it is manifest, *That the Vnion in nature and naturall perfections, is an equalitie of properties and nature: but the personall Vnion is, when two vnlike natures are coupled, so that each reteineth his naturall properties and operations whole and distinct, but yet haue both one and the same subsistence wholie: or, it is the ioining of two natures different in properties, to constitute the substaunce of one individuall, or person*, that is, such a connexion and knitting of them together, as that they are one individuall subsisting by it selfe, or the substaunce of one individuall.

But that in Christ *the Vnion of the flesh with the Woorde*

in not essentiall, made in the nature, or anie essentiall propertie of the God-head, is shewed by these reasons. First, *of the God-head and the flesh assumpted, there ariseth not anie third Essence: but eache is and abideth an Essence so perfect and whole, as neither* (especiallie the Diuine, as beeing in it selfe a person and simplie voide of all change) *commeth into the composition or compounding* (as wee properlie take this *Word*) *of the other*. Secondly, *If the Vnion of the flesh with the Word were essentiall; it would follow, that the humanitie once assumpted and taken was equalled with the Godhead, in essentiall properties, and so by a consequent, to bee made of the same nature & essence with the Word.* So Vigilius in his fourth booke sheweth, *that the Eutychians held two substances to be in Christ of the same nature*. Wherefore they who will haue the essential properties of the Godhead to be reallie communicated and common with the flesh, so that the flesh shoulde truely and reallie bee, and bee called omnipotent, omnisicient, and whatsoeuer else the God-head is: they indeede, howsoeuer in woordes they mightily stand against it, holde this Vnion to bee made in essentiall properties and in nature, and both with *Eutyches* and *Schwenckfield*, they confounde both natures, and take away the difference betweene the creature and the Creatour; and also with Nestorius they frame and make two persons, and so bring in a quaternitie. For albeit they say, that they in that their confusion, or as themselues call it with their Master *Schwenckfield*, Deifying and Maiesticall exaltation of the flesh, doe retaine the substance of the flesh: yet two substaunces hauing reallie the same and like perfections are two *Subsistentes* or persons of one nature, as are two men, and whatsoeuer other individuals of the same kind or nature. Lastly with *Sabellius* and the *Patripassians* they incarnate the whole Trinitie. For there is one and the same Essence in number of the diuine persons, and the same essential properties. Wherefore that which is vnited, and equalled with one of these three according to essence, must needes be also vnited and equalled with the rest.

Wherefore the Vnion of both natures in Christ is personall, or according to the subsistence proper vnto the Word, both natures keeping

keeping and retaining, in that vnion, their properties whole and vnconfounded. For the *Word* did not, by vniting humane nature vnto it, make the same the Godhead, or GOD, and omnipotent, immense, and infinite: but it tooke the manhood which reteineth still the properties belonging vnto it, and so did ioine and knitte it vnto it selfe, as to bee one person with it, and the substaunce of one Christ. Neither is it absurd, that a thing which neither is made or is one with another in kinde, neither any *Homogeneal* part thereof, shoulde yet exist in the same subsistence with it, or shoulde subsist in it selfe, where-with it is vnited. For a graffe hath his subsisting in a tree of another nature or kinde. The same is the subsistence both of the sprig, engraffed, and of the tree susteining the sprig: that is, they are one and the same individuall tree, yet haue they and so doe retaine natures in properties most diuers. The like reason is there in the two natures of Christ both subsisting in or of the same person of the sonne.

Obiection. *The humane nature is vnited with the Word in person, but not in nature. Therefore the person is diuorced and sundered from the nature*. Againe, *The person onelie of the sonne is vnited with the humane nature: therefore not the diuine nature it selfe of the Word*. Aunswere. In both these Arguments is a fallacie from that which is no cause, as if it were a cause, and both offend in this: for that they who so reason against the maintainers of true doctrine, and men founde in faith, either knowe not, or are not willing to distinguish betweene these two Phrases of speech, *To bee vnited in nature*, and, *to be vnited too or with a nature*: when notwithstanding the difference is very great, and most familiar, and knowne vnto the schoolemen. For to bee vnited in nature, is to bee equalled, that is, to bee made one essence or nature with another: To bee vnited too or with a nature, is to bee coupled and ioined therewith to one subsistence or personalitie. *Wherefore the flesh is vnited to or with the the Woorde, not in nature, or in Essentiall propertie*, that is, it is not made with the Woorde one essence, neither made equall vnto it in omnipotency, wisedome, and nature: for so shoulde the whole Trinitie bee incarnate: *Yet is it vnited to the omnipotencie, wisedome,*

nature and essence of God, not simplie, but of god the Worde. Now this is nothing elſe, than the fleſh to be vnited to the perſon of the ſonne, or to the *Worde* in perſon, which perſon is the verie diuine nature or eſſence, omnipotent, wiſe, and whatſoeuer elſe is proper to the Godhead.

But albeit the fleſh taken or aſſumpted is truely vnited both to the perſon and to the nature of the Word: For the perſon is not any ſeuerall thing, or reallie differing from the eſſence, but is the eſſence it ſelfe: yet is it well ſaide, *that the fleſh is vnited to the Word in perſon only:* and Likewiſe, *that the perſon onely of the Word is incarnate.* The reaſons hereof are, 1. *Becauſe not the Father nor the Holy Ghoſt were incarnate but the ſonne onely.* 2. *Becauſe the firſt and neereſt terme of this vnion is the perſon onely of the Word aſſuming and taking the fleſh, but not the Godhead.* For the perſon onely is proper vnto the Word: the eſſence of the Godhead is common to him and the ſame with the Father and the Holy Ghoſt. This is plainely taught by the 6. Toletan Councel, Cap. 1. in theſe wordes: *The ſon onely tooke the humanitie in ſingularity of perſon, not in vnitie of diuine nature, that is, in that, which is proper vnto the ſon, not which is common to the Trinitie.* And Ruſticus in his dialog againſt the Acephaliſts: *Not god the Word by the diuine nature, but the diuine nature by the perſon of god the Word is ſaid to be vnited to the fleſh.* And a little after: *Wherefore both God the Worde and his nature is incarnate: bee by him ſelfe, & in that he is himſelfe: his nature not ſo, but by the perſon God the Word then as touching his ſelfe is vnited to the fleſh, for he is made one perſon and one ſubſiſtence with the fleſh; but as touching his nature bee is coniuyned rather than vnited: becauſe there remaine ſtill two natures.*

Wherefore either foule & thamefull is the follie, or notorious the malice and ſlaunder of certaine ſmatterers, that of this verie orthodoxall and ſound poſition not of the ſchoolmen onely, but of Councels alſo and auncient Fathers, *The fleſh is vnited to the Word, in perſon onely, or according to ſubſiſtence; and this onely maketh the proper difference of perſonall vnion:* they inffer, *that by this meanes the diuine nature of the Worde is drawen away from the perſonall vnion.* But let them againe and againe looke vnto it, leaſt by that their reall communicating of the eſſentiall properties

properties of the Godhead (which are the verie diuine eſſence common to the ſonne with the Father and the holy Ghoſt) which communication they will haue to bee the perſonall vnion which they define by it, they ouerthrowe as well the eternall Godhead of Chriſt man, as alſo the manhood it ſelfe; and withall plainlie incarnate the whole Trinitie.

That then one and the ſame Chriſt is, and is called truly and reallie *the verie eternall God immenſe, omnipotent, creatour;* and *true naturall man, finite, weake, ſubiect to paſſions and ſufferinges, and a creature:* the onely cauſe is the vnitie of perſon ſubſiſting in two natures perfect, whole, and reallie diſtinct, diuine and humane. For euerie individuall and perſon is denominated or named of the natures or formes, and their properties and operations, cōcurring or ſubſiſting in it. Wherefore ſeeing in the ſame individuall perſon of the *Word* doe truely ſubſiſt, and belong to the ſubſtance of one Chriſt, theſe two moſt diuers natures: vnto one and the ſame Chriſt, of which ſoeuer nature he be called, do agree, & are affirmed of him all the attributes and properties both diuine and humane, but after a diuerſe manner. *For the attributes which agree to Chriſt in reſpect of the perſonall vnion,* are of two ſorts: *ſome are attributes or properties of the natures: others, of his office.*

The naturall attributes are thoſe which are proper to ech nature: whether the ſame bee eſſentiall, belonging to the eſſence of the thing, or which neceſſarily followe & accompanie it, without which the nature can not conſiſt: or accidentall, which may bee away and wanting, without the deſtruction of the nature. The eſſentiall properties and perfections of the Godhead are, *to be eternall, vncreate, immenſe, euerie where preſent, not to be circumſcribed in place, omnipotent, omniſcient, and the like,* which are the verie eſſence of the Godhead, as alſo *to create, to giue the Holy Ghoſt, to regenerate.*

The eſſentiall attributes of the humanity are, *to haue a ſoule vnderſtanding, immortall, and a body compounded of elements, conſiſting of skinne, bloud, fleſh, bones, veines and ſinowes, hauing a certaine and definite greatneſſe, figure, proportion and collocation or localites of partes: and therefore to be circumſcried in one place, to be ſolid, viſible, palpable and ſuch like.* Theſe Chriſt

reteineth for euer, becauſe without theſe nothing can bee a humane nature. *The accidental properties* of the humanitie are *thoſe infirmities which enſued vpon ſinne*, which infirmities Chriſt together with the humane nature it ſelfe aſſumed and tooke without ſinne. For he tooke the forme of a ſeruant, which by his reſurrection and aſcenſion hee laide downe againe.

The attributes *of his office* are called thoſe, *which agree not to one nature onely, but to both together, that is, it agreeth to the whole perſon, according to both natures, as being the compound of both.*

A rule to be obſerued as touching the attributes or properties of both natures in Chriſt.

BOTH *natures, and their properties are truely and reallie affirmed of the perſon and of themſelues interchangeably, in concrete termes or voices: yet ſo, that the proper predicate which is proper vnto one nature is attributed to the perſon, not according to both natures, but according to that onely, to which it is proper.* The reaſon is, *for that one and the ſame perſon ſubſiſting in two natures, hath and reteineth for euer reallie the properties of both natures: and alſo becauſe one and the ſame perſon is ſignified by the concrete voices of both natures.* As therefore one & the ſame man is liuing and corporeal according to diuerſe natures: and the corporeal is liuing by the ſoule onely, and contrarilie, the liuing is corporeall by the bodie onely: For both ſoul and bodie are of the ſubſtance and eſſence of the ſame man: So likewiſe *one & the ſame Chriſt, is God, eternal, immenſe, omnipotent*, according to the God-head onely: *is man, the Virgines ſonne, created, finite, infirme, and did ſuffer*, according to his humanity onely: So likewiſe *God is man, borne of a Virgine, annointed with the holy Ghoſt, and ſuffered*, according to the fleſh; And *man is God, eternal, creatour, omnipotent, giueth the holie Ghoſt*, not according to the humane nature, but according to the diuine. For the ſenſe and meaning of theſe ſpeaches is: The perſon which is God, creatour of thinges omnipotent by reaſon of the God-head, the ſelfe-ſame perſon is man, a creature, infirme, by reaſon of the fleſh ſubſiſting in it.

But

But notwithſtanding one nature, and the properties thereof, whether they bee vttered in abſtract or in concrete voices, cannot be affirmed of the other nature or forme truly and reallie. The reaſon is: *Becauſe the vnion is not made in the nature, that is, two natures are not made one nature: and becauſe in neither nature the properties of the other doe reallie exiſt, neither can exiſt.* For the natures doe not communicate each to other their eſſentiall properties, as neither doe theſe impart their eſſence, that is, one nature doth not receiue the properties of both natures.

Wherefore theſe kindes of ſpeaches are falſe: *The God-head is the manhoode or man was conceiued, borne, did ſuffer, was dead*: and againe theſe: *The Man-hoode is the God-head or God; is eternal, immenſe, vncircumſcribed in place, omnipotent, giueth the holie Ghoſt, doth regenerate.* For all theſe are no more true and to be admitted, than thoſe: A ſoule is a bodie, or corporeal, mortal, viſible; and, a body is a ſoul, or a ſpirit, intuiſible, immortal.

1 Obiection. *The whole perſon of Chriſt is really omnipotent, euerie where, eternal &c. The humanitie and the God-head are the whole perſon of Chriſt. Therefore both are reallie omnipotent, euerie where, eternal &c.* Anſwere. This argument the *Vbiquetaries* who moſt of all ground vpon it, and often vſe it, haue borowed from *Schwenkefeldeans*, who commonly in their bookes reaſon thus. *Whole Chriſt is the natural & onelie begotten Sonne of God, is the true and the ſame GOD, of the ſame infinite power and maieſtie, with the eternall Father, conceiued, borne of the Virgine, ſuffered, was dead, roſe againe, aſcended into heauen, ſendeth the Holie Ghoſt: But both natures belong to the whole perſon of Chriſt. Therefore Chriſt according to his humanitie alſo is the naturall Sonne of god, begotten of the ſubſtance of the Father from euerlaſting, and conſubſtantiall with the Father, and the ſame GOD with the Father, who is Creatour of all.* If then the *Vbiquetaries* collection bee lawfull and ſound: this doubtleſſe of the *Swenkefeldeans* is lawfull alſo and ſound: but if the *Swenkefeldeans* collection bee corrupt and ſmelling of *Eutyches* hereſie, then that of the *Vbiquetaries* cannot bee at all good and ſound. But indeede both collections are *Eutychian* and Sophiſticall; they are *Eutychian, becauſe two natures, which are made equall*

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in properties essentiall, or which get and haue the same or equall essential properties, are indeede made one nature and substance, or are two substances of one nature. Both opinions take cleane away the nature of the humanitie & transform it into the God head: but the latter dooth further make two persons in Christ of the same nature. It is also *Sophisticall: because whether the person of Christ be considered in it selfe, as it was a person being but one and perfect, & that before the incarnation, subsisting in one nature onely: or whether it bee considered, as it is incarnate, and now subsisting in two natures: yet still the transition and passing from the person to the natures is faultie and Sophistical. For neither is it necessary that, what is truly in, and attributed vnto a person, the same also should bee reallie in al things concurring in that person, and bee affirmed of all.* The reason is, *because the parts or natures, though vnited in the same person, yet retain their properties & operations vnconfounded.* Wherefore that which is proper vnto the godhead cannot agree vnto the person, in respect of the flesh also, but only in respect of the godhead. Whole man vnderstandeth, discourseth and hath motion of wil yet he doth not this by his finger or body, but by his mind only: whole man is mortal, and doth go, eat, and drink: yet none, but a mad man or an epicure will therefore say, that the soule also is mortal, or doth goe, eat, and drink. So not halfe, but the whole person of Christ was before Abraham, and from euerlasting did create and dooth preserue all thinges, and tooke flesh: But the flesh neither was from euerlasting, neither did create, nor dooth preserue all thinges; nor tooke flesh, but was created, and being assumpted and taken is sustained of the *Word*, and in it. So whole christ was wounded, & dead, yet not his Godhead nor his soul. This is wel & learnedly declared & explicated by Damascene lib. 3. ca. 7. in these words. *Whole christ is perfect* GOD, *but not* THE WHOLE *of Christ*, that is, not both natures, *are God. For he is not god only, but also man. And* WHOLE *christ is perfect mã, but not* THE WHOLE *of christ is man. For he is not man only, but god too.* For THE WHOLE, *signifieth the nature;* WHOLE, *the person.*

Wherefore if the *Vbiquetaries* wil at al haue the illation & enforcing of their conclusiõ on these premisses to be necessary: The Maior propositiõ must be expoũded after this sort. The *person is god, creator, omnipotent, euerywhere whole, that is, as concerning all that, which it is, or in which it dooth subsist, or which dooth belong vnto it.* But the Maior taken in this sense is false & most absurd, as was shewed a litle before. For the true sense thereof is this: The person is euery where whole, that is, without diuision or sundering of natures, or subsisting vndiuidably in two natures. But the humanity is not that whole subsisting in two natures. Not euery thing then that agreeth really to the person, agreeth also really to the flesh. And albeit the person doth subsist in the humanitie & the God-head mutually vnited one to the other, yet, as it hath beene said, it is not hereof enforced, that because the person is euery where, therefore the humanity should be in proper substance present euery where. For this is proper to the godhead, neither is it really communicated to any creature or is in any. Reply. *The diuinity is one present in al places, but especially with the church. The diuinity is but halfe christ. Therefore only halfe christ is present with the church.* Answere. 1. ther is an ambiguity & doubtfulnes in the words, *halfe christ.* For if by *halfe christ*, they vnderstãd one nature which is vnited to the other in the same person, the whole reaso may be granted: namely, that not both, but one nature onely of christ, though vnited to th'other, that is, his godhead is present with vs & al things in his proper substance, in al places & at al times. But they by, *halfe christ*, vnderstand craftily & sophistically the one nature, separated from the other: as if the godhead were made to be with vs bare & naked, & not incarnat. But in this sense the minor is false, & the *Vbiquetaries* own inuẽtiõ. For the same *Word, by reaso of the immẽsnes & infinitie of his essẽce is whole euerywhere, without his manhood: yet so that he wishall is & abideth whole in his manhood personally vnited therevnto.* Wherefore the *Word* nether is nor worketh any where not vnited to the flesh: albeit the flesh, because it hath not an infinit essence, but reteineth it circũscribed in place, is not made to be present substãtially in al those places, in which the *word* incarnat, or the *word*, mã is. 2. There is an ambiguity also & double significatiõ in the word *present.* For *the presẽce, wherby christ is present with his church, is not of one kind.* Wherefore if the maior be vnderstood of the presence of his substance in al places, & of his being amongest vs & all

al other thinges, it is true. For the substance or essence of the God-head onely, & not of the manhood to, is immense & exceeding all measure, alwaies existing and beeing the same and whole in all thinges. But it is false, if it be vnderstood of the presence of his vertue or efficacie. *For according to this, not onely whole Christ, but also the whole of Christ is present with his Church only*, that is, not only his diuinitie but his humanity also, but so, as the difference notwithstanding is kept of both natures & operations. *The humanitie therefore of Christ is present with all the elect, in whatsoeuer places they be dispersed through the whole worlde*, not by any presence substantiall of the flesh in the bread, and within their bodies, but 1 *By the efficacie and perpetuall valewe of his merite.* For God the Father dooth euen nowe behold the Sacrifice of his Sonne, once accomplished on the Crosse, and receiueth vs for that, as a sufficient ransome and merit, into his fauor. 1. *Joh.* 1.7. *The blond of Jesus Christ his Sonne purgeth vs from all sinne.* that is, both by his merite, & the efficacie or vertue of his merit. 2 *By the efficacie also of his humane will*; because Christ according to his humanity also earnestly both would & wil, that we be of god receiued into fauor, quickned, & glorified through that his one only Sacrifice. *Psal.* 110.4. *Heb.* 5.6. *Thou art a Priest for euer*: and also whatsoeuer he will, yea with his humane will, that hee powerfully effecteth and worketh, not by the power of his flesche, but of his God-head or spirite omnipotent, whome not the flesh, but the God-head of Christ onely sendeth into the heartes of the elect and chosen. *Joh.* 6. 63. *It is the spirit that quickneth, the flesh profiteth nothing.* Rom. 8.11. *God shall quicken your mortall bodies by his spirite dwelling in you.* 3 *Hee is present with vs by coniunction and vnion:* Because all those that are to bee saued must needes be engraffed and knit together euen into christs humane nature, that being engraffed into his humane masse, they may bee quickned, as branches liue fastned to the vine, & members coupled and ioyned to the head: which ioyning yet of vs with the flesche of Christ is not made by any naturall connexion of Christ and our flesche, or by any existence of Christs flesche within our substance, or of ours within his, but by faith and the holy ghost, in Christ our head, & dwelling in vs his mébers.

bers. *Ephes.* 3.17. *That Christ may dwell in your harts by faith.* Rom 8.9. *If any man hath not the spirit of Christ, the same is not his.* Ephes. 5.30. *We are members of his bodie, of his flesh, and of his bones; and they twaine shalbe one flesh; This is a great secret*, & so forth.

2 Obiection *Whatsoeuer is to be worshipped and adored is omnisicient, omnipotent, and euerie where present, that is, hath the essential properties of the Godhead reallie communicated with it. Christs flesh is to be adored or is adorable: because whole Christ is adored. Therefore Christs flesh is reallie omnisciens & omnipotent, and present everiewhere.* Aunswere. This verie same reason is among the principal argumentes, whereby the *Schwenfeldeans* endeuour to frame after *Eutyches* manner a Maiestie and Deifying of the flesh of Christ: But both these & the *Vbiquetaries* are deceiued & deceiue by the ambiguitie and diuers taking of the worde, *adored*. *That is omnipotent & omnisicient which is adored, that is which is adored in respect of it selfe, or for it selfe.* The humane nature is adored, not for it selfe, or according to the proper nature of it selfe: for that were idolatrous: but it is adored for the Godhead vnited therewith personally. Wherefore of the adoration of whole Christ, is but ill inferred the omnipotencie also of his flesh. For the reason doth not follow, from the honour of the person, to the properties of the natures Replie. *That which is adored by reason of another, is also really omnipotent, & omnisicient by reason of another. Christes flesche is adored by reason of the God-heade, in whose person his flesh subsisteth. Therefore Christs flesh is also really ommnisicient, & omnipotent, by reason of the God-head.* Aunswere. The Maior is false, as is this: *That which is made base and humiliated by reason of another thing, is also by reason of another thing obnoxious & subiect to alteration.* For the *Woorde* was made base or humiliated by reason of the flesh and in the flesche, neither yet the *Woorde* it selfe or the God-head felt any change or alteration: but is humiliated and so saide to be after another maner, because the *Woorde* doth not shew his Godhead in the flesh, which we tooke in the forme of a seruant. So then *albeit the adoration of Christ God and man doth presupposse in him omnipotencie, omnisciencie, presence euerie where, and the searching of hearts and reines: yet is it not of necessity, that the humane nature also, which*

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by reason of the God-head vnited to it in the same person is adored, should be really omnipotent, omnisient, & euerie-where. For the adoration of christ is the honor & worship which agreeth & is yeelded one & the same to whole christ, & god, keeping notwithstanding the differences in natures, of the properties & operations, whereon Christs office & honor doth depend. For *to adore, & worship christ, is, by the agnising & knowledge of his person & office, to craue of him with a tru trust & confidence, that those blessings which he hath promerited & promised, he will, as our mediator, performe & giue to vs, according to the proper wil & operation of each nature.* This adoratiō cōsisteth of diuerse parts: compriseth both natures; & keepeth their properties & operations, though vnited, yet stil distinct, & craueth, that whole Christ in performing his promised benefits, wil worke those things by his God-head, which are proper to his God-head, & by his flesh those things, which are proper to his flesh. For his benefits are no otherwise to bee craued & asked of him, than as himselfe wil & doth performe thē to vs: & he performeth thē, stil keeping the difference of both natures. Wherfore they who craue of christ the Mediator the benefits promised in the Word, do necessarily acknowledge him omnisciēt, the searcher of hearts, omnipotēt, present euery where, of himself beholding & hearing our necessities & cōplaints. *This agnising, & this honor is proper to God, and agreeth & is yeelded to Christ, men, in respect of his God-head only, & not of his humanity.* For in one act, or view vnchāgeable, to behold, know, & vnderstand, from euerlasting, of himselfe, al things past, present & to come, but chiefly the needs, wants, necessities & desires of his whole church; again, to send the holy ghost into the harts of al the elect & chosen, who haue bin euē since the beginning of the world, & by this spirit to teach thē with in, to iustifie, regenerate, cōfort thē, & to giue to thē eternal life: these, I say, are not proper to flesh created & finit, but to a nature infinit, omnipotēt, & existing frō euerlasting. Therfore christ promiseth the holy ghost to his disciples, which is the spirite of trueth, wisdome, feare, prayer, grace, &c.

But although after that maner which hath bin spoken of, the god-head only, & christ by reason of his god-head, doth behold & do al things, & is adored of vs: yet *his humanity also doth behold, vnderstand & hear our necessities, desires, cōplaints & prayers*

prayers; yet after another sort, that is, not of it selfe, but by the godhead reueiling & shewing our desires to the humane vnderstanding which is vnited to it. And further *it performeth those things which we craue*, both *by the efficacy of his merit, & by intercession made incessātly to the father for vs*, whereby he wil & obteineth of his father all blessings for vs: & by *the force and omnipotency*, not of his flesh, but of his godhead vnited thereunto, by which christ, man, doth effectually apply to vs those benefits which he hath obtained for vs of his father. Now to acknowledge, when we worship Christ the Mediatour, these things in him, & to profes the same both in words, gestures, & actiōs, is the honor which is du & is exhibited by vs to his humanity by reason of the god-head vnited thereto, yet so, that this veneratiō of the humanity is not separated frō the honor, which agreeth to Christ according to his Godhead. For *with one & the same particular & indiuiduall inuocation & worship we seeke to & honor whole christ, god & man, according to the properties of both natures, which he reteineth, & will haue also now in his glory & for euer to be attributed to him, vnitely, but yet distinctly*, that is, As the persō & office of the mediator, so the adoratiō or worship is cōpound, hauing parts, where of some agree to the godhead, some to the flesh: & as in the office, so also in the honor of the person, the properties & operations of the natures are not separated, neither yet confounded, but being vnited, are distinguished. Wherefore as it doth not follow, *The godhead in Christ is redūpres by reason of the flesh assūped. Therefore it is also subiect to sufferings, & mortal, did suffer, & was dead.* So is there no necessity in this *Vbiquitary* argumēt: *Christs humanity is adored by reason of his god-head: Therefore the same is also really omnisciēt, omnipotēt, & after the same maner to be adored, as is the godhead.* The reason is, *because of the fellowship or coniunction of office & honor in the person, the same properties & operations in natures are wrongly & heretically inferred.* The sum of al is: *That christs humanity is adored by reason of his godhead, cōmeth not thereof, as if his humanity also were really omniscient and omnipotent, as is the God-head: For by reason of these & other like properties, is the godhead only innocated: but because it doth truely know, vnderstād, hear, our necessities, cogitations, desires, & prayers, the diuine intelligence & vnderstanding which is vnited to it reuēiling & opening them vnto it: And also because what we craue as*

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christs hands, the same is effectually performeth, not by the bones, sinowes, hands, fingers, feete, but by the force and power of the same God-head.

Furdermore that maner & form of speaking, *whereby the properties of one nature are really attributed to the person denominated of the other nature, or of both natures*, is vsuallie called *the communicating of the properties*; Likewise, *the communicating of names*: becauſe the names and attributes of both natures are affirmed of the ſame perſon, and of themſelues enterchaungeably, by reaſon of the vnitie of perſon conſiſting of both natures. *The communicating of properties hath ſome reſemblance of the figure in ſpeech called Synecdoche*, and is termed by manie Synecdoche, becauſe *that is affirmed of the whole perſon, which agreeth vnto it onelie in reſpect of one of the natures as a part.* It is alſo called a *mutuall and enterchaungeable attribution*: becauſe *as humane properties are attributed vnto god, in reſpect of the humanitie, ſo diuine are attributed vnto man, in reſpect of the Diuinitie*. As, God *ſuffered*, *man is omnipotent*. So likewiſe, *the communicating of names*. For *Man is God*, and *God is Man*, *by reaſon of the perſonall vnion of both natures.*

A rule to be obſerued concerning the attributes or properties of the office of Chriſt Mediatour.

THE *names of office and honour agree vnto the whole perſon, in reſpect of both natures; keeping ſtill the differences in natures of properties and operations*. Theſe attributes are rightlie affirmed of ſubiectes both concrete, and abſtract, that is, both of the perſon, and of the natures. For it is well ſaid, *The God-head quickeneth, the Man-hood quickeneth*; *And God or man quickeneth.*

The attributes of office are, *to be Mediatour, to make interceſſion, to redeeme, to ſaue, to iuſtifie, ſanctifie, purge from ſinnes, to be Lord and Head of the Church, to be worſhipped, to heare, and ſuch like*. Theſe offices require the properties and operations of both natures, not ſeparated, neither yet confounded, but conioined and diſtinct. For euen *for this verie cauſe was it neceſſarie that the two natures ſhould be vnited in Chriſt Mediatour, that what neither nature could doe being ſet a part, in the worke*

work of our redemption, that Chriſt ſubſiſting in both ioined together might doe and accompliſh by both. As therefore the natures themſelues, ſo their properties alſo or faculties of working and operations are proper and remaine diuerſe and diſtinct, yet ſo, that they concurre to the effectuating and working of one *effect* or work, and benefit as parts and communicated labours. For albeit the natures doe alwaies labor & work together in the office and benefits of the Mediator, & neither without other: yet doth not therefore one worke the ſame which the other doth: But each worketh, according to his property & force of working, onely that which is proper to each nature, & not that alſo which belongeth vnto the other. As neither the ſoule doth that which is proper vnto the body, neither the body that which is proper vnto the ſoule, but the ſame man doth worke ſome one worke by his body and ſoul, each doing their proper function: So likewiſe the humanity doth neuer accompliſh that which is proper vnto the God-head, nor the Godhead that which is proper vnto the manhood, but the ſame Chriſt executeth and performeth one and the ſame office & benefit, by both natures, which he hathin him as parts of his perſon, the Worde working according to the propertie thereof, what belongeth to the Worde, and the fleſhe in like manner executing according to the peculiar and proper faculties thereof, & not according to others, that which belongeth to the fleſh. For the properties & operations proper to each nature, are not common to both natures, but to the ſame perſon conſiſting of both natures.

Wherefore in ſuch like phraſes of ſpeech concerning Chriſtes office, which are called of the auncient *communicatiue* (that is, communicatings, or ſuch as make thinges common) *the properties and operations of natures are to be diſtinguiſhed from the office of the perſon, & ſo the honor which in reſpect of the office is due vnto the perſon*: Likewiſe one *effect*, or act theandricall, (that is, both of god and man) or worke, or benefit, *from one operation or action, as the whole from a part.* The office is common to both natures: but the natures proper faculties of working, and actions in executing that office, are not common to both natures. For that

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the same shoulde bee both proper and common, doth implie a manifest contradiction. So the worke and benefite of whole Christ, is a certaine whole thing, and is as it were compound, and common to both natures: but there are two partes heereof, and diuerse operations, proper to each nature, which are wrought yet iointlie, and belong to the same person, which is Christ, God and man, that is, both are wrought of one person according to diuerse causes and originals of working, or according to diuerse natures, but not by one and the same nature.

By these grounds it is easie to dissolue & assoile most of the Sophismes and cauils with which at this time both the *Schwenkefeldians*, and *Vbiquitaries* are woont to glose and blanch that their real communicating of essential properties in natures, and their *Eutychian* deifieng of Christs flesh, & to thrust the same vpon the simple for the true glory & maiestie of Christ himselfe. For thus they reason. *The offices & benefits of the Mediatour, his redemption, intercession, purging frō sins, quickning, sitting at the right hand of the Father, his dominion and Lordlie power ouer al creatures, his presence with the church, beholding, ruling al things, raising the dead, iudging both quicke and dead, al these agree to Christ according to both natures. Therefore the humanitie, as wel as the diuinitie, is also is selfe reellie omnificient, searcher of harts, omnipotent, present in the substance of his bodie, at the same moment, in al places, doth of it selfe know al things, hear our complaintes & prayers, giue the holie ghost, & work by him in the hearts of the chosen faith and conuersion, & to conclude, in respect of these things the humanitie is selfe also is for it selfe adorable & to be adored as wel as the godhead.* To these and the like there is one and a readie aunswere, namelie: *That is is ill going from the person, and from the office & honor of the person to the properties & operations of the natures:* Or, *The societie and coniunction of the office and honor, dooth not cause or inferre the same properties or operations of both natures:* Or, *In the affirmation of the offices & honor are not signified the same properties of both natures, nor the working of the same operations, but the coniunction or concurrence of distinct operatiōs proceeding frō distinct properties, to the same effect or action the radical, that is, of god and man.* The reason is, *because of redemption, quickning, edification & the like, which are the functions, benefits & worship of*

of the whole person, there are moe and diuerse manners and parts, which all agree reallie to one & the same person, but not to one & the same nature, but some to the god-head onlie, some onlie to the manhood. Wherefore this Maior of the reason is false: *Whatsoeuer thinges agree vnto Christ, god and man, according to both natures, the same also doe agree after the same manner, and as touching all parts, to both natures.* For it doth not follow, because the godhead is redemptresse, therefore also it suffered and was dead.

Now that those things which in the person & office of the Mediatour are and shal be proper vnto one nature, neither are nor are, by reason of the vnion, common to both natures, maie be shewed at large, but now let these few suffice.

First: *Such as is the vnion of the natures, such is the communicating of the properties. But the vnion of the natures was not made in the natures, or into one nature, but in the person, or vnto one person. Therefore the communicating of the properties was made in the person, not in the natures;* that is, the vnion maketh the properties of both natures common, not to one nature but to one person. For *not one nature, but one person, hath truly, as two natures, so also double properties and operations, and those infinitelie differing, created and increate, finite and infinite.* Wherefore as by vnion the man-hoode was not made the God-head or God, so neither is it immense, infinit, and omnipotent. But contrariwise, *man neuertheless is trulie and reallie as God eternal, so omnipotent also, and euerie where, and giuer of the Holy Ghost.* The reason is, *Because not the manhood, but the Man Christ hath indeed in his substance the eternall and immense God-head.*

Secondly, *That which is proper to one can not bee common to moe,* that is, can not exist or be found together in other subiects also of diuers nature. For to be proper and to be common, are contradictory & therfore in fardest repugnancie.

Thirdlie, *There can not be made, one omnipotencie, and one omnipotent operation to be of both natures, whereby as wel the manhood, as the Godhead, should be reallie omnipotent and worke diuine thinges: but there must needes be also one essence of both, whereby the manhood also must bee reallie God.* For the omnipotency, which they wil haue one and the same to be communicated vnto the flesh, is the Godhead it selfe.

Fourthly, *If Christs humanitie, in the office of the Mediator, doth it selfe reallie & effectuallie performe not onely that which belongeth vnto the flesh, but also those thinges which are proper vnto the Godhead, then either his Godhead shall bee idle and doe nothing in the worke of our redemption, or elselie the flesh be assumpted shall doe more, and more shall be due and yeelded vnto it, than to the Word which assumed and tooke it.*

Fiftly, *If the flesh, because it is saide to bee quickning, is also omnipotent, and doth by proper vertue regenerate mens hartes: after the same sore also may it bee saide, that the God-head also, because it is redemptresse, is subiect to suffering and did suffer.* For both quickning and redeeming, are properties of the office, common to both natures, but not after one and the same manner.

Sixtly, *The whole maiestie of the God-head it, that it is an essence, existing, not of another, but of it selfe, and subsisting by it selfe, spirituall or incorporeal, eternall, immense, vnchangeable, of infinite power, wisedom, goodnes &c.* That is, the whole Maiestie compriseth all the perfections and operations proper vnto the Godhead. *But omnipotencie is the whole maiestie of the God-head,* according to the suppostition of the *Vbiquetarists*: For so *Schmideline* writeth in the 142. conclusion of his disputation, of the Lords Supper, & of the communicating of the properties, had at *Tubinge* in the yeare *M.D.LXXXII. In the word omnipotencie I comprise the whole maiestie of the god-head:* And in his 143. conclusion, *Omnipotencie is the verie essence it selfe of the God-head, &c.* Therefore *if God omnipotencie bee really communicated to Christs humanitie, so that this also is by reason of the omnipotency communicated vnto it, reallie omnipotent: of necessity then by reason of the same omnipotency reallie communicated Christes humanitie shall bee indeed an essence, subsisting of it selfe and by it selfe, incorporeall, eternall, immense, creatres of all thinges*, that is, God himselfe blessed for euer, and so by consequent, the diuine person. For an essence intelligent, subsisting by it selfe, & which also is God, must needs be the person. And these are the fruits of reall communicating of properties in natures.

The participation of the God-head, exaltation and maiestie of the flesh and such like, is not a real communicating of the essentiall properties of the God-heade made into the humane nature, or an omnipresence, omniscience, omnipotency, that is, a God-head of the man-hood: For such a communicating should not perfect but destroy the man-hoode, and conuert it into the God-head, and dissolue the personal vnion of distinct natures: *but it is*, First, *the verie vnion of the humanitie with the Word in such sort, as it being created & finite, doth together with all the essentiall properties thereof subsist, not in a created person of the same humane nature, but in the increate and eternal person of God the Word:* by reason of which vnion, *God the Word* (but not the God-head) *is & is called reelie man*, and contrarie, *man* (but not the manhood) *is and is called truly eternall God.*

No dignitie & eminence can be imagined greater than this, neither doth it agree to anie but to the flesh of Christ onely. Secondly, *It is the excellencie of gifts.* For these christs humanitie receiued without measure, that is, all whatsoeuer, and most great, and most perfect, that maie fall into a created and finite nature. Thirdly, *The offices of the mediator*, to the performing whereof the visited but yet distinct properties and operations of both natures doe necessarily concur. Fourthly, *The honor and worship, which by reason of the Mediatorship, agreeth & is giuen to whole christ according to both natures*, keeping still, as was before saide, the difference of properties and operations in natures.

Now whatsoeuer testimonies some bring either out of the Scriptures, or out of the Fathers which were found in faith, thereby to proue that their *Eutychian transmutation*, and a third kind of communicating forged by themselues, that is, exequation or equalling of natures, all those testimonies indeed belong either *to the grace of vnion* of the natures, which is signified by *the communicating of properties*: or *to the grace of Christes Headship*, which compriseth the office and honour of the Mediatour, which are affirmed of whole Christ by waie of communicating: or *to the habituall grace*, that is, the created giftes, which Christ receiued without measure, which are properly affirmed of the flesh or humanitie. *These giftes* which are also called *graces, are not properlie effectes of the personal vnion*, as are the attributes or properties of the natures and office. First, *because they are communicated to the manhoode as well of the Father and the Holie Ghost, as of the Word or Sonne.* For he is said *to haue receiued of*

the Father the spirite without measure, that is, aboundauntlie: likewise *to be annointed with the Holy Ghost*. And, if the giftes were effects of the vnion, it would follow of necessity, that the flesh was vnited not to the Son only, but to the Father also and the holy Ghost. Secondlie, *The vnion of the flesh with the Word, was from the verie moment of the conception alwaies most perfect: But the consummation and perfection of giftes was not vntil the accomplished time of his resurrection & ascension*. For hee was indeede *humble, weake, and contemned*: he was indeede *ignorant of some things*: he did indeede *encrease in wisedome, stature, and in fauour not with men onely, but also with God himselfe*. Thirdly, *The flesh, when it was in the state of humilitie, had not immortalitie or a nature not subiect to sufferings or the like, and yet remained it alwaies vnited with the Woorde*. Wherefore the habitual giftes or graces of the humanitie, for which it is also in it selfe reall e wise, mighty, iust, holie, follow not the personal vnion in respect of dependencie, as the effect followeth and dependeth of this cause, but onely in respect of order: Because namely, the humane nature was first to subsist and bee, before it were enriched with giftes: and it subsisteth vnited to the *Word* in the very first moment of the conception.

But *after whatmaner the humanitie is vnited vnto the Sonne of God*, hath beene said before. For by the special and miraculous working of the holy Ghost, in the womb of the virgine, of her blood was the flesh of christ formed, sanctified, and vnited according to subsistence, or personally vnto the *Word*.

4 *Why it was necessarie, that the two natures should bee vnited in the person or subsistence of the Sonne of God.*

FOR what cause Christ our Mediatour was to bee together both a true and perfect iust man, and true, that is, by nature GOD, hath beene declared of vs before in the common place of the Mediatour, in the 4 question pag. 237. For the woorke of our redemption could not haue bin compassed and finished by the Mediator without the concurrence of diuers natures & operations in the same person. For albeit he suffred & died in the flesh, yet his passion and suffering would not haue that force and efficacy to redeeme, iustifie, & sanctifie vs, neither could christ haue applied

plied those benefites vnto vs except he had bin withal true and natural God.

Of the Incarnation of the Word, the confession made by the Fathers of Antioch against Paulus Samosatenus,

TAKEN OVT OF THE ACTES OF THE FIRST EPHESINE COVNCEL.

WEE confesse our Lord Iesus Christ begotten before all worlds of his Father, but in the last times borne according to the flesh of the Virgine by the holy Ghost, subsisting in one person onely, made of the celestiall God-head and humane flesh. Whole God, and whole men. Whole God also with his bodie but not according to his body, god. Whole man also with his God head, but not according to his God head, man. Againe, whole adorable also with his bodie, but not according to his bodie, adorable. Whole adoring also with his Godhead, but not according to his godhead, adoring. Whole increat also with his body, but not according to his body, increated. Whole formed also with his Godhead, but not according to his godhead, formed. Whole consubstantiall with god also with his body, but not according to his body, consubstantiall: as neither also, according to his Godhead he is coessentiall with men: but hee is according to the flesh consubstantiall vnto vs existing also in his Godhead. For when we say hee is according to the spirit consubstantiall with God, wee doe not say hee is according to the spirit coessentiall with men. And contrarily, when wee affirme him to bee according to the flesh consubstantiall with men, we doe not affirme him to bee according to the flesh consubstantiall with God. For as according to the spirit he is not consubstantiall with vs: (For according to this he is consubstantiall with God:) So of the other side he is not according to the flesh coessentiall with god: but according to this he is consubstantiall with vs. And as wee pronounce these to bee distinct & diuerse one from the other, not to bring in a confusion of one vndiuided person, but to note the distinction and vnconfoundablenes of the natures and properties of the Word and the flesh: so we affirme and worship those as vnited, which make to the manner of the vndiuided vnion or composition.

Vigilius Lib. 4. against Eutyches.

IF there be one nature of the Word & the flesh, how then, seeing the Word is euery where, is not the flesh also found euery where? For when it was in the earth, it was not verily in heauen: and now

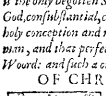
because it is in heauen, it is not verily in the earth: and in so much it is not, as that as touching it wee looke for Christ to come from heauen, whom as touching the Word we beleeue to bee in the earth with vs. Wherefore according to your opinion, either the Word is conteined in place with the flesh, or the flesh is euery where with the Word, where as one nature doth not receiue any contrarie or diuers thing in it selfe, and it is a thing diuerse and far vnlike, to be circumscribed in place, and to be euerie where: and seeing the Word is euerie where, and the flesh is not euerie where; it is apparent, that one and the same Christ is of both natures, and is euerie where as touching the nature of his Godheed, but is not euerie where as touching the nature of his manhood: is created, and hath no beginning: is subiect to death, and cannot die: the one he hath by the nature of the Word, whereby hee is god, the other by the nature of his flesh, whereby the same God is man. Wherefore that one son of God, and the same made the sonne of man, hath a beginning by the nature of his flesh, and hath no beginning by the nature of his Godhead: was created by the nature of his flesh, and was not created by the nature of his godhead: circumscribed in place by the nature of his flesh, and not conteined in any place by the nature of his Godhead: is lower also than the Angels by the nature of his flesh, and is equall with the father according to the nature of his God-heed: died by the nature of his flesh, and neuer died by the nature of his Godhead. This is the Catholique faith and confession, which the Apostles deliuered, the martyrs established, and the faithfull hitherto holde and maineraine.

NOw haue wee in few wordes expounded those articles of the Apostolique creede, which intreate of the person of Christ; and haue withall declared in the exposition thereof: those things which are necessarie for vs to knowe, both of the diuinitie of Christ, and of his humane nature, which was taken by the *Word* of the seede of Dauid, vnited personally with the Word by the vertue of the holy ghost, and begotten in maruelous manner of the Virgines substance. *And it was requisite not to suffer that any sinne should passe or bee deriued into his substance,* 1. *Because hee was to satisfie for sinne.* 2. *Because it was not conuenient or meet that the Woorde the sonne of God, should take a nature defiled with sinne.*

To beleeue then *in the son of God conceiued by the holy ghost,* is to beleeue 1. *That he was made man after a marueilous maner,*

now, and that hee was made ons Christ of a diuine and an humane nature. 2. *That hee being so holily conceiued and borne doth purchase for vs the right and power to bee the sonnes of God.* Because this person is sufficient & able to recouer for vs our lost righteousnes, and to bestowe it on vs. For hee is vnited with the Worde, that is, hee is true and naturall God and man, such as the Mediatour ought to bee. Hee will also performe this, because he was borne to this end, euen to sanctifie vs. Of al these euerie one of vs may certainlie collect and conclude, That *this Christ is our Mediatour. And the reason of this collection and consequence is: Because by this, that he is the only begotten Sonne of God, it is manifest that Christ is true God, consubstantial, coeternal, and equall with the Father. By his holy conception and nativitie, it is also manifest that hee is true man, and that perfectly iust, and vnited with the God-heede or Woorde: and such a one was it requisite our Mediatour should be.*

OF CHRISTES HVMILIATION.



THE course of order requireth, that now consequentlie we expound and declare those Articles, which treat *of the office of Christ*: and first of al, *of his humiliation or humbling*, which is the former part of Christes office, whereunto belong these Articles, *Hee suffered vnder Pontius Pilate, was crucified, dead, buried, descended into hel.* After we haue expounded these, we wil come vnto the rest of the Articles which speake *of his glorification*; which is the other part of Christs office.

HE SVFFERED VNDER PONTIVS PILATE.

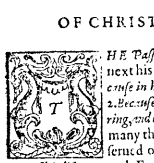
I *Beleeue in Christ which suffered*, that is, I beleeue, 1. *That Christ frō the verie moment of his conception suffeined calamities & miseries of al sorts for my sake.* 2. *That at that his last time he suffered all the most bitter tormentes both of bodie and soule for my sake.* 3. *That he felt the horrible and dreadfull wrath of God, thereby to make recompence for mine and others sinnes, and to appease his ire and wrath against mankind.*

These two are different, To beleeue that christ suffered, and to beleeue in Christ which suffered. For that is to haue onely an historical faith of Christes passion, neither to repose anie confidence in him: but this is to beleeue, not on-

lie

lie that Christ suffered, but also to repose and place our trust and confidence in Christs suffering and Passion.

OF CHRISTES PASSION.



The Passion of Christ onelie doth followe next his conception and natiuitie. 1. *Because in his Passion consisteth our saluation.* 2. *Because his whole life was a Passion, suffering, and calamitie.* Yet notwithstanding many things maie and ought to be obserued out of the storie of the whole race of his life on earth. For that 1. *doth shew This person to be the promised Messias*, seeing in him concur and are fulfilled all the Prophecies. 2. *That storie is a consideration or meditation of that humilitie or obedience, which hee performed vnto his Father.*

The chiefe questions of Christes Passion are these.

1 *What Christ suffered.*
2 *Whether he suffered according to both natures.*
3 *What was the impellent cause of Christes Passion.*
4 *What the final cause or end thereof.*

1 What Christ Svffered.

By *the name of Passion* is vnderstoode the whole humiliation, or the obedience of his whole humiliation, all the miseries, tormentes, ignominies, paines and griefes, vnto all which Christ was subiect, and obnoxious, as wel in soule as in body, from the point of his nativity, vntill the howre of his death & resurrection. *Mat.* 26.38. *My soul is very heavy euen vnto the death.* Mat. 27.46. *My God, my God, why hast thou forsaken me?* Isa. 53.4. *Surelie he hath carried our sorowes.* But principally *by the name of Passion is signified the last act of the humiliation, and pains of Christ: the chiefe part of which his pains and dolours was in his soule*, wherein hee felt the ire and wrath of God against sinne: *which also was the cause why he so trembled and shooke at death, & was so faint-harted in his death, whereas other Martyrs of Christ haue susteined stoutlie and courageouslie extreme torments.* For the torments & punishments of others haue no proportion with the torments and punishments of Christ. For others, as *Stephen, Laurence*, and the

the like, susteined only corporall paines and torments: but were vpheld within by the holy ghost. But Christ suffered the paines both of body & soule. For *he suffered first our infirmity*, that is, the infirmities of humane nature: *he hungered, thirsted, was wearie, was stroken with sadnesse and griefe.* 2 *Hee suffered powertie.* Luk 9.58. *The sonne of man hath not when eon to lay his head.* 3 *He suffered infinite iniuries, contumelies, slaunders, layings in wait for him, backbitings, reproches, blasphemies, annihilating, and contempt.* Psalm. 22.7. *I am a worme, and not a man.* Isay. 53.2. *He hath neither forme nor beutie: when wee shall see him, there shall bee no forme that we should desire him.* 4 *Hee suffered the Tentations of the diuel*, Mat. 4.1. & Heb. 4.15. *He was in all thinges tempted in like sort.* 5 *Hee suffered the death of the bodie, and that reprochefull and contumelious, euen the death of the Crosse.* 6 *He suffered the most grieuous torments of soule, that is, he found the sense and feeling of the wrath of God against sinne to be laide on him.* Hereof it was that he cried with a loude voice, *My God, why hast thou forsaken me?* as if he should saie, why doost thou not driue and put away from me so great torments? For he signifieth by those words not a diuulsion or separation of his Godhead from his manhood, but the differring and delaying of help and succour. We see then what and howe great thinges Christ hath suffered for vs, which are therefore proposed vnto vs and sette before our eyes, to giue vs to consider 1. *The history it selfe of Christs passion agreeing with Gods sacred oracles, and prophecies.* 2. *The cause or frutes of Christes Passion.* 3. *His example, that wee are also to enter into eternal life, and heauenlie glorie, by death, as did Christ:* and these three thinges are especially to be considered in Christs Passion.

Obiection *There is no proportion betweene temporal punishment and eternal. Christ suffered only temporal paines and punishmentes. Therefore he could not satisfie gods iustice.* Aunswere. There is no proportion betweene temporall, and eternall punishment, if they bee considered as beeing both in the same degree and in the same subiect. Question. *But how may the raunsome of one person answere for the sins of an infinit number of men?* Aunswere. It may, and that for these two causes. 1. Because he is true God which suffered. Obiection. *But god cannot die and suffer.* Aunswere. God cannot suffer, in that he is

he is God; Or further, we graunt, that Christ was not God, in that he suffered, & died. Obiect. *Christ is not God in that he suffered, Therefore it is false which is saide*, Acts 20.28. *That God hath purchased the Church with his owne bloode*. Ans. This was spoken by a communicating of the properties, but this was in the person, not in the nature: that is, That person which is God and man, purchased the Church. *The communicating of properties* is, to attribute that to the whole person, which is proper vnto one nature; and this is attributed in a concrete voice, not in an abstract: because the concrete voice signifieth the person, in which are both natures, and the property of that nature, whereof some thing is affirmed. But the abstract name signifieth the nature which is in the person, but not the person. And therefore it is, that nothing hindereth, why that which is proper to one nature, may not bee affirmed of the whole person, so that propertie it selfe be in the person. But contrarie, of the abstract name onely the properties of that nature are affirmed, vnto which they properly belong. As of the Godheade, (which is the abstract name) no propertie of the man-hoode maie be affirmed, but onelie the properties of the God-heade; because the God-heade signifieth not the person which hath both natures, but onelie the diuine nature it selfe. But of God (which is the concrete name) the properties not of the God-head only, but of the manhood also may be affirmed, because God signifieth not the diuine nature, but the person which hath both the diuine nature, and humane.

The second cause, why the raunsome of one person may aunswere for the sinnes of an infinite number, is *the grieuousnesse of his punishment, because hee suffered that which wee should haue suffered for euer*. His Passion therefore is equiualent to euerlasting punishment; yea it surpasseth it; For, that God should suffer, is more, than, that all the creatures shoulde perish euerlastinglie.

2 *According to which nature Christ suffered.*

CHRIST suffered not according to both natures, neither according to his God-head, but according to his humane nature onely, both in body and soule. For his diuine nature is immortal. Now he so suffered according to his humanity, that by his death and Passion he made satisfaction for infinite sinnes of men.

Question. *But why could not hir God-head suffer?* Answere. Because it is not changeable: neither can that, which is life it selfe, dy. This susteined & vpheld the humane nature in paines, & after death restored it to life. Obiection. *God purchased the Church with his owne bloode*. Actes 20.28. *Therefore the god-head suffered*. Aunswere. It doth not follow, because an argument from the concrete (which is, God) to the abstract (which is, the God-heade) is if no consequence. Againe, the kind of affirmation is altered. *God is saide to haue died, by a figure of speech, which is Synecdoche* (vsed whē we signifie the whole by a part, as whole Christ, by, God,) *and by a communicating of the properties*. But when it is said, *The god-head died*, that admitteth no figure, as beeing a meere abstract. The concrete signifieth the subiect or person hauing the nature or forme: But the abstract signifieth the bare nature and forme onelie. Wherefore the argument doth not follow. A man is compounded of the elementes, and is corporeal: Therefore his soul also is corporeal. This can not follow; Because al things agree not to the forme, which agree to the subiect; the soule is the forme of man, man is the essentiall subiect of the soule. Wherefore neither doth it follow, Christ, God, died. Therefore Christs God-heade died. For, from the concrete to the abstract the reason doth not follow.

Christ therefore suffered according to his humane nature onelie, making a sufficient and most perfect satisfaction thereby for our sins. Which his satisfaction is made ours by applicatiō, which is double. *The one from god, who instifieth vs for christs merit, & maketh vs to cease from sin. The other from our selues who by faith apprehend & applie vnto vs Christs merits by being fully persuaded that God for the raunsome of his Son doth pardon vs our sinne*. Nowe that there was another nature in christ, which nether suffered nor died, is proued by these testimonies, Ioh. 2.19. *Destroie this Temple, & in three daies I will raise it vp again*. 1. Pe. 3.18, *was put to death concerning the flesh, but was quickned in the spirit*. Reu. 1.18. *I was dead: and behold I am aliue*. Ioh. 18. *I haue power to laie downe my soule, and power to take it vp againe*.

3 *The*

3 *The causes impellent, or motiues of Christs Passion.*

1 THE loue of God towardes mankind. Ioh.3.16. *So God loued the world, that he gaue his onlie begotten Sonne.* 2. *The mercy of God towards men fallen into sin.* 3. *The wil of God to reuenge the iniurie of the Diuel, who in reproch and despite of God auerred vs from him, and maimed the image of God in vs in despite of the creator.*

But here it maie be demaunded *whether Christ fulfilled the Lawe or no*; and secondly if he did, *why then hee shoulde suffer so bitter a Passion?* Whereunto we aunswere first, that he fulfilled the Law. 1. *By his righteousnes in obseruing it.* 2. *By satisfaction in suffering punishment for our sinnes, who had transgressed it.* Both which are most perfect. Nowe to the second demand then, *why if Christ fulfilled the law, was he so grieuously punished of God, seeing punishment is the wages of sinne, and sinne was not in him, who neuer committed anie?* We answere, that it was not for himselfe, but for vs that hee was punished. Reply. *A righteous man ought not to be punished for the vnrighteous.* Aunswere. True, *except first he voluntarilie offer himselfe for them.* Secondly, *except he willinglie do suffer in such sore for them, as that he yeelde a sufficient ransome and payment.* Thirdly, *except he haue the power of recouering himselfe out of the punishment once suffered.* Fourthly, *except he be able to bring to passe that they also, for whom he offereth himselfe to satisfie, leaue off to transgresse and sinne hereafter.* Fifthly, *except he bee of the same nature with them for whom he satisfieth.*

If such a satisfier bee substituted, there is nothing committed against the iustice of God: for in so suffering, both are saued, both he that suffereth, and they for whome hee suffereth. Now such a suretie, and satisfier was Christ, who is not one he man, or of the same nature with vs; but wee are also his members, & when the whole suffereth punishment, the members also and partes are punished. And for this coniunction of ours with Christ our head, the Apostles commonly say *that he suffered in Christ.*

4 *The final causes or ends of his Passion.*

THE first final cause or end of his passion is, *That his passion might bee a sufficient ransome for our sins*, or the redeeming of vs. 2. *The manifesting of the loue, goodnes, mercie, righteousnes of God, while he punished his sonne for vs.* The chiefe

chiefe finall causes then are, *Our saluation, and the glorie of God.* To the former belongeth the knowledge of the greatnesse of sinne, that we may knowe how great an euil sinne is, and what it deserueth: and further to knowe that death is not now pernicious and hurtfull to the Godly, and therfore not to bee feared. To the latter belongeth our iustification, wherein all the benefites are comprehended, which Christ merited, by dying, & euen our deliuery from death, which hee bestoweth vpon vs. Obiection. *If hee haue satisfied for all, then al should be saued.* Answere. He satisfied for al, as touching his satisfaction, but not as touching the application thereof, al not applying it vnto them. Wherefore hee hath satisfied for al, but doth not deliuer all, but only those who by faith applie it. And those he deliuereth, 1. *Because the Father ordeined him to this*, or because the Father will. 2. *Because the Son willingly offereth himselfe.* 3 *Because this ransome is sufficient.*

SVFFERED VNDER PONTIVS PILATE.

MEntion is made of Pilate in Christs passion, 1. *Because Christ would receiue from him a testimony of his innocencie*, that thereby we might knowe that he was pronounced innocent by the voice of the iudge himselfe. 2. *Because it was requisite that he should be solemnly condemned, that we might know that hee*, though innocent, was notwithstanding condemned, that we might not be condemned, as also he sustained death, that we might be freed from it. 3. *That wee might be aduertised of the fulfilling of the Prophecy.* Gen.49.10. *The scepter shall not depart from Iudah, nor a Law-giuer from betweene his feete, vntill Shilo come.* For then was the Scepter taken from Iudah, when Christ was a little after condemned of Pilate a Romane gouernour, of whom before he was absolued. This circumstance therefore is diligently to be cõsidered *in Christs passion*, that we may know him to be the Messias: because al conditions are fulfilled in him, which are required in the Messias. Whereof this Prophecie, *of the taking away of the Scepter from Iudah*, was one. 4. *That we might know that Christ was condemned of God himselfe also, and therefore that hee satisfied God for vs.* For the head and gouernour of ordinarie iudgement is God himselfe. Wherefore Christ was not to haue beene priuily taken away by the Iewes,

Iewes, neither to be drawen to death by tumult, and disorderlie, but by lawefull order, and iudgement, and by inquisition made concerning all the accusations of Christ, God would haue him, first *to be examined*, that his innocencie might appeare: Secondly *to be condemned*, that it might appeare that hee beeing before pronounced innocent, was now condemned not for his owne fault, but for ours: and that so his vniust condemnation might be insteed of our most iust condemnatiō. Thirdly, *to be put to death*, both that the prophecies might bee fulfilled, and also that it might appear, that both Iewes & Gentils did put Christ to death.

CRVCIFIED.

I *beleeue in Christ crucified*, that is, I beleeue Christ did vndergo this punishment, and this curse of the Crosse for my sake, and that he was made obnoxious for my sake to Gods curse, which I, and we all deserued, a type also of which curse, was the death of the Crosse cursed by God himselfe.

Now for three causes would God haue his Sonne suffer the punishment of so ignominious a death. 1 *That we might know*, *The curse due for our sinnes to haue laine vpon him*, & so should be stirred vp to greater thankefulnesse, considering how detestable a thing sinne is, so that it could not be expiated or satisfied for, but with the most bitter and most opprobrious and shamefull death of the onely begotten Sonne of God. 2 *That it might be an exasperating of the punishment*, and so wee so much the more confirmed in a true faith, when wee consider Christ by this kinde of punishment to haue taken vpon him our gilt, & euen our punishment also and curse, according to that, *Cursed is euerie one that hangeth on tree*, Deut. 21.23. Gal. 3.13. 3 *That the trueth might answere according to the types and figures*, & so we might know the types to be fulfilled in Christ. For, 1 *The sacrifices which shadowed the sacrifice of Christ were hung vpon trees*, thereby to signifie, that Christ should be fastned on a tree, and accomplishing his sacrifice, offer a holy sacrifice vnto his Father. 2 *The sacrifices being lifted vp on high before they were burned*, *did signifie* the exalting and lifting vp of Christ on the Altar of the Crosse. 3 *The same was shadowed in Isaack*, who being laid on wood, was to haue beene sacrificed of his Father. 4 *The brasen Serpent*, which Moses set vp vpon a pole in the wildernesse, *depainteth this kind of punishment*. Christ himselfe interpreted of himselfe this type of the brasen Serpent. *Joh.* 3.14.

DEAD.

I *beleeue in Christ dead*, that is, I beleeue Christ, not onely to haue suffered extreame torments for my sake, but also death it selfe, & hath by his death obtained for me remission of sinnes, and reconciliation with God, & consequently also the holy Ghost, who beginneth in me a new life, that I may againe bee made the Temple of God, and at length attaine vnto euerlasting life, wherein I shall woorship and magnifie God for euer.

OF CHRISTS DEATH.

THE chiefe Questions hereof are.

1 *How Christ is said to haue bin dead.*

2 *Whether it was requisite and necessarie that Christ should die.*

3 *What are the fruits of Christs death.*

1 HOW CHRIST IS SAID TO HAVE BEENE DEAD.

IT is needful to moue this question, because of the heretikes, who haue depraued the sense of this article. Marcion *denied that hee died indeed*; *as also hee affirmed the whole ordinarie dispensation and ministerie of the humane nature in Christ, and all those thinges which hee did vndergoe for vs, to haue bin but imaginarie*, *and that hee onely seemed to bee as a man.* Nestorius *separated the two natures in Christ, neither would haue the sonne of God, but man onely to haue died. Doe not boast thou Iewe* (saieth Nestorius) *thou hast not crucified God.* The Vbiquitaries *beleeue that the humanitie of Christ from the moment of his incarnation was so indowed with all the properties of the Godhead, as that only in this the humanitie differeth from the Godhead, that the humanitie hath by an accident, whatsoeuer the Godhead hath by and of it selfe. Hereof it commeth, that they imagin that Christ was in the time of his death, yea when hee was inclosed in the Virgins wombe, in heauen and euerywhere, not onely as touching his Godhead, but with his bodie too.* This is it which they call *the forme of God.*

No Wherefore

Wherefore against all these wee affirme that *Christ died truely and corporallie*, euen by a true diuulsion & separation of his soule from his bodie, so that not onely his soule and body were not together euerie where, but were not together in one place. Mat. 27.50. *The Iesus cried again with a loud voice & yeelded up the Ghost.* Mar. 15.37. *Iesus cried with a loude voice, and gaue up the Ghost.* Luk. 23.46. *Father, into thy hands I commend my spirit. And when hee had saide these words, hee gaue up the Ghost.* Iohn. 19.30. *Hee bowed his head and gaue up the Ghost.* But yet this is further to be added, *that although his soule was separated from his bodie, yet the Word notwithstanding did not forsake neither bodie nor soule*, but remained neuerthelesse ioyned both to bodie and soule, and therefore the two natures in Christ were not diuelled or sundered by that diuulsion of the soule and bodie. Obiection. *Why then cried hee*, Mat. 27.46. *My God, my God, why hast thou forsaken mee?* Aunswere. Because of his delay and differring of help and succour. For the two natures in Christ ought not to haue beene diuelled or sundered, because it is written, *God hath purchased the Church with his owne bloude.* And hee was to be the sonne of God, who shoulde die for our sinnes, that hee might bee a sufficient price for them. Hereby also it doth clearely appeare, that *The union of both natures in Christ is no Vbiquitie.* For the soul being separated from the bodie, was not in the graue with the bodie, and by a consequent, not euerie where, because that which is euerie where can neuer bee separated. Obiection. *But, as wee vnderstand, that is his diuinitie is saide to haue gone out of him: so also hee gaue vp the Ghost.* Aunswere. There is a dissimilitude in these: Because the diuinity remaining vnited with the humane nature, yet did worke abroade without it. The soule did depart from the bodie. The reason of this dissimilitude is, because the act of his diuinitie is increate and infinite, but the act and power of his soul finite and created.

2 *Whether it was requisite and necessary that Christ should die.*

IT was requisite and necessarie that Christ should die, 1. *In respect of the iustice of God*, that so his iustice might be satisfied which required the death of men, by whom it was violated. For the hurting & offending of the greatest goode is to bee expiated with the greatest punishment, or with the vtmost destruction of nature, that is, with the death of the giltie condemned for sinne, according to that, *Rom. 6. 23. The wages of sinne is death.* Now it was requisite that the sonne of God should die, that hee might bee a sufficient ransome for our sinnes. For no creature coulde haue sustained such a puuishment, as should haue beene equualent to eternall punishment, and yet withall should haue beene temporal. Obiection. *They haue deserued eternall punishment, whosoeuer are not reconciled to God by Christ.* Therefore *the soules ought not to be separated from their bodies, that they might suffer eternal damnation.* Aunswere. It dooth not follow: but this rather, That therefore both bodie and soule must bee together, that they maie suffer it, which at length shall so come to passe.

2 *In respect of gods truth*, that the truth of GOD maie bee satisfied. For GOD threatned and denounced death, when euer wee sinned: which denouncing was to bee fulfilled, after sin was once committed. And this is that commination or threatning pronounced by God himselfe, *Gen. 2.17. In the daie that thou eatest thereof, thou shalt die the death.* Obiection. *But Adam did not presently die.* Aunswere. Truely he died spirituallie eternal death, and now was dead: *I heard* (saith he, *Gen. 3.10.*) *thy voice.* There was a terrour in him, and a feeling of Gods wrath, a strife with death, the losse of al the giftes both of body and mind. But there followed the equity, moderation, and lenitie of the Gospell. For God had not expreslely saide, that hee shoulde certainelie die wholy, and that presently. For so had hee perished for euer. Wherefore the Sonne offered a mitigation and lenifieng, raised him vp to a new life, that stil notwithstanding he should remaine subiect to the corporal death, which yet should not be deadlie and pernicious vnto him.

3 *In respect of the promise made to the fathers*, both by words, as in *Isa. 53.7. He is brought as a sheepe to the slaughter, and as a sheepe before the shearer is dumb, so openeth he not his mouth*: & by sacrifices, wherby god promised that christ should dy, & dy such a death, as should be an equiualent price for the sins of the whole world. This could not be the work of any meere creature: but of the son of god only, and therefore it was requisite

quisite & necessarie that the Sonne of God should suffer so grieuous a death for vs. Obiection. *Then they doe not satisfie gods iustice,who are punished, because their punishment is endlesse and eternall.* Answere. They satisfie by eternal punishment. Replie. *So then might we also be deliuered from the curse by our selues.* Aunswere. So then shall wee neuer bee deliuered, but shall susteine punishment eternall, which is without ende.

Out of this which hath beene saide we may draw this doctrine. 1 *That sinne is most of all to bee eschewed of vs, which could not bee expiated but by the death of the sonne of god.* 2. *That wee ought to bee thankefull to the sonne of god,for this his so great a benefit of vnspeakable grace & fauour bestowed vpon vs.* 3. *That all our sinnes,how many, how great, and how greeuous soeuer they be, are expiated and done awaie by the death alone of Christ.*

3 *The fruit of Christs death.*

THE *fruite & cõmoditie of Christs death* is the whole work of our redemption. 1. *Iustification or remission of sinnes,* because the iustice of God requireth that God should not punish a sinner twise: but hee hath punished our sinnes in Christ: Therefore hee will not punish againe the same in vs. 1. Iohn. 1.7. *The bloud of Iesus Christ purgeth vs from all sin,* as well originall, as actuall, as well of fact or doing what we should not, as of omission, or not dooing what we should. The cause of this effect is the death of Christ. 2. *The gift of the Holy ghost, & through his working regeneration, & a new life:* because Christ by his death hath not onely obtained for vs pardon for our sinne, and reconciliation with god; but also the gift of the holy Ghost, that by his working and vertue the old man might bee crucified with Christ, that is, that by the Holy Ghost through the efficacie of Christs merite & our engrafting into him, our corrupt and as yet not regenerated nature might bee abolished in vs: and that of the contrarie, righteousnesse might be begunne in vs, the image of God, destroied by the Diuel in vs, might bee restored, and wee by the same spirit moued to shew & yeelde all thankefulnes for so great a benefite. 1. *Cor.* 1.30. *Christ is made vnto vs righteousnesse, wisedom, sanctification, and redemption.* Col. 2.10. *Ye are compleat in him.*

The death of christ is the impellẽt or motiue cause in effectuating

effectuating our regeneration, in two respectes. 1. *In respect of god: because for the death of christ god pardoneth vs our sinne, and giueth vs the holie ghost.* Galat. 4.6. *Because yee are Sonnes, god hath sent forth the spirite of his Son into your harts, which crieth Abba Father.* 2. *In respect of vs also* it is an impellent cause: because they who apprehend Christs merit by a true faith, and apply his death vnto themselues, for them it is vnpossible to be vnthankfull. For all after they are once iustified prepare and addresse themselues to do those things which are grateful vnto God: for regeneration, or the desire and endeuour of obeying God cannot bee separated from the applying of his death vnto vs, nor the benefite of regeneration from the benefite of iustification: All who are iustified are also regenerated and sanctified; And all who are regenerated, are also iustified. Obiection. 1. Pet. 1. 3. *The Apostle attributeth our regeneration to Christes resurrection: why then is regeneration here attributed to his death?* Aunswere. It is attributed vnto Christes death as touching his merite: for hee merited regeneration for vs by dieng. And it is attributed to Christes resurrection in respect of the applieng of it; for by rising from the dead he appleth vnto vs regeneration, and giueth vs the Holie Ghost. 3. *Eternal life* is also the fruit of Christs death. *Ioh.* 3.16. *God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life.* 1. Iohn 5. 11. *GOD hath giuen vnto vs eternall life, and this life is in his Sonne.*

Obiection. *If Christ died for vs, why then die we too? For hee should not die, for whom another hath alreadie died: otherwise the satisfaction would seeme double.* Aunswere. He, for whom another hath died, should not dy, as thereby to satisfie, that is, so that his death should be any merite or satisfaction: but there are other causes why we must die. For wee die, not to satisfie the iustice of God, but by death, as a meane, to receiue those giftes, which Christ by his death hath merited for vs. For this our temporal death is, 1. *An admonition of the greatnesse of sinne.* 2. *A purging and cleansing of vs.* For by death are purged out the reliques and remaines of sinnes in vs. 3. *A translating into eternal life.* For by corporal death is the passage of the faithfull made into eternall life. Reply. *If the*

cause be taken away, the effect is take away, but the cause of death in vs, which is sin, is taken awaie by Christ: therefore the effect also, which is death it selfe, ought to be taken awaie. Ans. Where al cause is taken awaie, the effect also is taken awaie: but in vs all cause of death is not taken awaie, as concerning the purging out of sinne: albeit it bee taken awaie, as touching the remission of sinne. Or we maie aunswere vnto the Minor proposition, That sinne is indeede taken awaie, as touching the guilt, but it is not taken away as touching the matter of sinne, which as yet remaineth.

AND BVRIED.

THE causes of Christes buriall are, 1 *That we might knowe that hee was dead indeed.* For the liuing are not buried, but the dead only. And hither belong some parts of the storie penned by the Euangelists, as, *that christ was pearced with a launce, that he was taken downe from the Crosse, that he was annointed & wrapt in linnen clothes.* For as by the touching & feeling of him, by his eating & appearing after his resurrection we gather that he did indeed rise again: so of the other we collect that he was indeede dead. 2 *That the last part of his humiliation, whereby hee did debase himselfe for our sakes, might bee accomplished.* That was his burial, in which his body was as well cast into the earth, as any other dead corps. A dead body is indeed void of sense and feeling: but yet notwithstanding ignominious is it for the bodie to be committed vnto the earth, as it is said: *To dust shalt thou returne.* And as Christes resurrection from the dead and death, is a part of his glorie: so his burial, that is, the debasing of his bodie to bee in the same state with other dead carcases is a part of his humiliation. 3 *A certaine type was to be fulfilled.* It was foretolde by the type of Ionas remaining 3. daies in the Whale. That the Messias should be buried. Therefore for the fulfilling of this type he ought also to be buried, and to remaine vntill the third day in the graue. 4 *He would be buried, that he might not be afraid of the graue,* but might knowe that our head Christ Iesus had laid open the waie vnto vs by the graue and death to celestiall glorie: and therefore shall wee bee raised out of the graue, albeit we die & giue vp the Ghost. 5 *That we might knowe how we are indeed deliuered from death. For in his death, a testimonie and*

and record whereof is his buriall, confirmeth our salnation. 6 *That it might be apparent and manifest, as concerning his resurrection,* euen that hee was able indeede to rise againe, and to shew that hee hath ouercome death, and that his resurrection was not imaginarie, but the resurrection of a reuiuing corps. 7 *That we being spiritually dead, that is, to sin, might rest from sinne.* Rom. 6. 4. *We are buried with Christ by Baptisme into his death, that like as Christ was raised vp from the dead by the glory of the father, so we also should walke in newnesse of life.*

HE DESCENDED INTO HEL.

I Beleeue in Christ who descended into Hell, that is, I beleeue that Christ for me sustained in his soule infernall & hellish paines & cormentes, & that exceeding ignominie which is due vnto the wicked in Hell: that thereby I might not descend into hell, and that I might neuer bee forced to suffer them, all which otherwise I should suffer in hell eternallie: but that of the contrarie rather I might ascend with Christ into heauen, and there enioie with him exceeding happinesse and glory for euer and euer. This is the vse and profite of this Article of Christes descension into hel. Now wee are a little more at large to declare, what is the meaning of that Article, or *what is properlie that Descension of Christ into hell.*

Hell in Scripture is taken three waies. For it signifieth, 1. *The graue.* Genesis. 42. 38. *Then yee shall bring my graie heade with sorowe vnto hell.* Psalm. 16. 10. *Thou wilt not leaue my soule in Hell: neither wilt thou suffer thy holy one to see corruption.* 2. *The place of the damned.* As in the storie of the rich man and Lazarus. 3. *The paines of hell,* that is, the terrours, and tormentes of the soule and conscience. *Psal.* 116. 3. *The griefes of hel caught me.* 1. Sam. 2. 6. *The Lord bringeth downe to hel and raiseth vp, that is, into exceeding* paines and torments, out of which afterwards he again deliuereth. In this third sense is it taken in this Article: for it cannot be vnderstoode of the graue, because there goeth before, *He was buried.* If anie say that this latter Article is an exposition of the former, hee saith nothing. For as often as two speeches expressing the same thing are ioyned together, so that the one is an exposition of the other, it is meete that the latter bee more

cleare and open than the former: againe, it is not likely in this so briefe & succinct a confession, that the same thing should be twise spoke in other words. Neither cā this place be vnderstood of the place of the damned; *For Christ said, Into thy hands I commend my spirit*; & to the Theef, *This day shalt thou be with me in Paradise*: as if he should saie, This day thalt thou be with me, as touching my soule, in Paradise, that is, in the place of euerlasting saluation or happinesse, where thou thalt, being deliuered from al tormentes, enioie most pleasaunt quiet and repose. This is not to bee vnderstoode of the Godheade of Christ, as if that shoulde bee the same daie together with the soule of the Theefe, in Paradise. For the God-head is and shall bee euery where. But *thou shalt be in Paradise with me*, euen whom thou seest hanging on the crosse.

The descension of Christ therefore into Hell signifieth, 1 those extreme torments and griefes, which christ suffered in his soule: namely the wrath of God against sinnes, and that such, as the damned feele, partly in this life, & partlie in the life to come. 2. *The Exceeding and extreme ignomine and reproche, which christ suffered*. That Christ suffered these thinges, is prooued by the Testimonie of Dauid before alleaged, *The griefes of Hell caught mee*: which is sayde of Christ in the person of Dauid. There are other the like sayings, whereby the same is prooued. Isa, 53. 10. *The Lord would breake him and make him subiect to infirmities*. *Mat*, 26. 38. *My soule is verie heauie, euen vnto the death*. The same doo those his vexations also shewe in the garden, when *he swet blood*. Isai. 53. 6. *The Lord hath laid vpon him the iniquitie of vs all*. Therefore hee crieth out, *Mat*, 27. 49. *My God, my god, why hast thou forsaken mee?* The same is proued also by this reason, euen because hee ought to suffer not onlie in body, but in soule to, for vs, that hee might also redeeme our soules.

Obiection. 1. *The articles of faith ought to be vnderstood properlie*. Aunswere. True; except an article, beeing taken according to the proper signification, be disagreeing from other places of scripture. But this Article of Christs descension into Hell, beeing taken properlie, is much repugnant to that saying of Christ, Iohn. 19. 30. *It is finished*. For if Christ fulfilled and finished all the parts of our redemption on the Crosse, there was no cause why hee should descend into Hell, that is, vnto the place of the damned.

Obiection. 2. *Hee descended into Hell, and that by a locall descension* (as the papists affirm) *to deliuer the Fathers thence*. Answere. 1. Wee denie that christ descended locallie into Hell: and that for this reason. *If christ did locallie descend into Hell, hee descended either as touching his Godhead, or as touching his soule, or as touching his body: Not as touching his Godhead*: For that is euerie where: *Not as touching his soule*, because he saith, *Father, into thy handes I commend my spirite*. Replie. *But hee might also bee in the hand of his Father, that is, in his Fathers protection, euen in Hell: According to that* Psalm. 139. 8. *If I lie downe in Hell, thou art there: that is, there also will god haue care ouer mee, and there also will hee keepe me, that I perish not*. Answere. One place enterpreteth another; for he had said before vnto the Theefe: *This daie shalt thou be with mee in Paradise*, that is, in the place and state of the blessed, where both are free from these paines, that is, hee speaketh of felicity and liberty, which is not in Hell. Whereupon also it is clear, that Christ spake this to the Theefe, not of his God-head, but of that, which suffered, which was his soul. For the godhead was with the Theefe, neither did Christ suffer or was deliuered as touching his God-heade, but as touching his soule. Lastly, *Christ descended not into Hell locally as touching his bodie*, because his body was in the graue, neither rose from any other place, but from the graue. It followeth therefore that this article cannot bee vnderstood of a locall descension into Hell. Aunswere 2. *Albeit it were true that Christ descended locally into Hell: yet hee should not haue descended for this cause which they imagine, as namely to deliuer the Fathers*. Which also is prooued by this reason: *If christ descended locally into Hel, he descended either to suffer or to deliuer: Not to suffer*; because now all thinges were finished on the Crosse: as christ himselfe also hanging on the Crosse said, *It is finished. He descended not to deliuer the Fathers*; 1 *Because he did this before, in suffering for them on earth*. 2 *Hee did the same by the power and efficacie of his God-heade, from the verie beginning of the worlde*, not by the descension of his soule or bodie into Hel. 3 *The Fathers were not in Limbo*; Therefore they could not be

be deliuered thence. As it is saide, *Luk.16.46. Betweene you and vs there is a great gulfe set, so that they which would go from hence to you cannot, neither can they come from thence to vs.* And in the same place, *Lazarus* is said *to bee in Abrahams bosome*, not in Limbo. *The soules of the iust are in the hand of God.*

3 Obiection. *Christ indeede did not descend into Hell, either to suffer or to deliuer, but (as some wil) to shewe the Diuell and Death his victorie, and so to strike a terrour into them. Which, they say, is confirmed by that place of Peter.* 1. Pet.3.19. *By the which he also went & preached vnto the spirites that are in prison, which were in time past disobedient.* Answere. That for this cause Christ descended into Hell, is not found in scripture: & that place of Peter is thus to be vnderstood, *Christ went*, that is, beeing sent from the beginning of the Father vnto the Church, *by his spirite*, that is, by his God-head, *and vnto the spirites that are now in prison*, that is, in Hell, *hee preached in time passed, when as yet they liued & were disobedient*, namely before the flud, and in the time of Noah, inuiting them to repentance. So is also another saieng of Peter to be vnderstood, 1. *Pet. 4.6. The Gospel was also preached vnto the dead.* That is, vnto those which are now dead, or were then dead, when Peter wrote this, and who then liued when the Gospel was preached vnto them. Reply. *Christ descended into the lowest partes of the earth*, Ephes.4.9. *Therefore to Hell.* Aunswere. Into the lowest partes of the earth, that is, into the earth, which is the lowest part of the world. This interpretation is prooued by the scope and drift of the Apostle, who maketh in that place an opposition of christs great glory, & his great humiliation. But were it so, that these places, which some alleage for to establish this opinion, were to be vnderstood of a locall descension of Christ into Hell, yet would they not make for them, but rather for the papists, who teach, That christ preached vnto the Fathers in Hell, and thence deliuered them. Now if these testimonies help not the Papists, much lesse wil they helpe them. For it *is certaine, that it cannot be thence prooued that Christ descended into Hell to strike a terrour into Death and the Diuell.* This opinion indeed is not impious or vngodly, & is approoued by manie of the Fathers: but yet I leaue it, because it is not grounded on anie firme reasons: and contrarie

trarie reasons are at hand, easie to be had. For 1. *Christ himselfe said (which testimonies haue now often beene recited) This daie shalt thou bee with mee in Paradise: Father, into thy hands I commend my spirite:* Againe, *It is finished.* 2. *If hee descended to triumph, this Article should bee the beginning of his glorification:* But it is not likelie that Christ tooke the beginning of his glorification in hell. For it is apparent by the opposition of the Article following, That christes Descension was the lowest degree of his humiliation: And yet I confesse withall that christ stroke a great terrour into the Diuels: but that was by his death, whereby hee disarmed and vanquished the Diuel, sin, and death.

THE THIRD DAY HE ROSE AGAINE FROM THE DEAD.

I Beleeue that Christ shooke off death from himselfe, quickened his deade body, reunited his bodie vnto his soule, restored vnto himselfe a blessed, celestial, and glorious life, and that by his owne proper power.

The chiefe Questions of christs resurrection are,

1 *Whether Christ rose againe.*
2 *How he rose.*
3 *For what cause he rose.*
4 *The fruit of his resurrection.*

1 WHETHER CHRIST ROSE AGAINE.

THat *Christ rose againe*, is prooued by the testimonies of Angels, women, Euangelistes, Apostles, and other Saintes, who after his resurrection sawe him, felt him, and talked with him. And wee were to beleeue the Apostles in respect of the authority which they had from heauen, although they had not seene him.

2 HOW CHRIST ROSE.

CHRIST *rose, first by his owne power*, cuen by his God-heade. *Iohn 2.19. Destroie this temple, and in three daies I will raise it vp againe.* Ioh.10.18. *I haue power to laie downe my soule, and haue power to take it vp againe.* Ioh.5.21. *As the Father raiseth vp the dead and quickeneth them, so the Sonne quickeneth whom he will.* Obiection. *But the Father raised him*, Rom. 4.24. *Therefore hee raised not himselfe.* Aunswere. The Father raised the Sonne by the Son himselfe, not as by an instrument, but as by another person of the same essence and power

power with the Father. The Sonne is raised of the Father by himselfe: Himselfe hath raised vp himselfe by his spirite. Secondlie, *Iesus Christ true God and man rose according to that nature according to which he suffered*, namelie according to his humane nature, euen the true humane nature, and the same in essence and properties, and that not deified, but glorified, al infirmities thereof beeing done away. *Luk. 24.39. Behold my handes and my feete: for it is I my selfe: handle me, and see me: for a spirit hath not flesh and bones as yee see mee haue.* And truely nothing else coulde rise againe, but that which had fallen. The same bodie therefore which fell did rise againe: which is the greateste comfort vnto vs. For hee must haue been one and the same Mediatour, who should merit for vs a communicating and participation of those benefits, which we had lost by sin, & who should restore the same vnto vs, and applie them to euerie one. Againe, except Christes flesh he hadde risen, neither houlde ours rise. Thirdly, *Christ did rise truly and indeed, so that his sonle did truelie and indeede returne vnto his bodie*, and he did truely come foorth, cuen out of the graue also, in despite of the watchmen, they beeing withal amased and stroken therewith. Fourthly, *he rose the third daie, as it was foreshadowed in Jonas*: and because that type of Ionas was so fulfilled; thence it certainly followeth, that this Iesus is the Messias promised vnto the Fathers.

3 FOR WHAT CAVSE HE ROSE.

CHrist rose 1. *In respect of the prophecies which were vttered of his resurrection. Thou shalt not leaue my soul in the graue: neither shalt thou suffer thy holy one to see corruption*; Psa. 16.10. And Isai. 53.10. *When hee shall make his sonle an offering for sinne, hee shall see his seede, and shall prolong his daies. He shall see of the trauaile of his soul, and shal be satisfied.* Matth. 12.39. *No signe shall bee giuen vnto it, saue the signe of the Prophet Ionas: For as Ionas was three daies, & three nightes in the Whales bellie: so shall the sonne of man bee three daies and three nightes in the heart of the earth.* Matth. 17.23. *They shal kill the sonne of man, but the third day shall he rise againe.* Ioh. 20.9. *As yet they knew not the Scripture, that hee must rise againe from the dead.* 2. *He rose for his Fathers and his owne glorie.* Rom. 1.4. *Declared to be the son of God by the resurrection from the dead.* Ioh. 17.1. *Father,*

Father, glorifie thy Sonne, that thy sonne maie also glorifie thee. 3 *For the worthinesse and power of the person that rose. For* first, *Christ is the beloued and onlie begotten Son of God.* Ioh. 3.35. *The father loueth the sonne, and hath giuen al thinges into his hand.* Secondlie, *Christ is true God and autor of life.* Ioh. 10.28. *I giue vnto them eternall life, and they shall neuer perish, neither shall any pluck them out of my hand. It had beene abswrd then that hee should not bee raised, who giueth life to others.* Thirdly, *Christ is righteous in himselfe, and satisfied for our sinnes which were imputed to him.* Now where sin is not, there dooth not death raigne any more. 4 *In respect of the office of the person who rose.* For first, *the Mediatour, who was true God and man, should raigne for euer.* 2. Sam. 7.13.14. *I will stablish the throne of his kingdome for euer: I will be his father & hee shall bee my son.* Psa. 45.6. *Thy throne O God is for euer & euer: the scepter of thy kingdome is a scepter of righteousnesse.* Psal. 89.3. *I haue made a conenaunt with my chosen: I haue sworne to Dauid my seruaunt: Thy seede will I stablish for euer, and set vp thy throne from generation to generation.* And againe, *I haue sworne once by my holynes, that I will not faile Dauid, saieing, His seede shall endure for euer, and his throne shall bee as the sunne before mee. Hee shall be established for euermore as the Moone.* Ezech. 37.23 24 *They shall bee my people, and I will bee their god: And Dauid my seruaunt shall bee king ouer them, and they all shall haue one sheephearde.* Dan. 7.27. *The kingdome and dominion, and the greatnes of the kingdome vnder the whole heauen, shall bee giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome, and all powers shall serue and obey him.* Luk. 1.33. *Of his kingdome shall bee none ende.* Secondly, *The Mediatour, who was to bee our brother and true man, should euer make intercession for vs*, and as an euerlasting Priest appeare for vs before God. Psa. 110. *Thou art a Priest for euer, according to the order of Melchisedech.* Rom. 8.34. *It is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God: and maketh request for vs.* Thirdly, *The Mediatour, which is to bee true man, should bee Mediatour both by his merit & by his efficacie or power.* For it sufficed not, that hee died for vs: but hee was furder to bestow through his power his benefites vpon the Church and vs all, who by dying or by his death, had obtained for vs righteousnes, that is, the Holy Ghost, life

lise and glorie eternall. For both belong vnto the Mediatour, who therefore obtaineth them for vs by his intercession and death, and in whom also the same benefites are therefore placed by the Godhead, that hee should make vs partakers of them. Ioh. 1.16. *Of his fulnesse haue al wee receiued.* Neither ought it to seeme any maruell, that Christ doth bestow the same benefites on vs, which hee obtained of the Godhead by his death for vs. For a man may both obtaine a thing of one for another, and also bestow the same on him for whom hee obtained it. As be it that one maketh requeste for thee vnto the Prince for a gift of a thousand crounes: the prince doth this for his sake that requested it, and bestoweth also that gift on him, that he may bestow it on thee: hee then shall obtaine this gift for thee of the Prince, and withall shall bestow the same on thee. Now albeit Christ could haue bestowed the benefits of his death vpon vs by his Godhead, by the meanes wherof wee are iustified and regenerated, and beginne faith, and new life by the holy Ghost: yet notwithstanding, as God decreed, by man to raise the dead (for *by man came the resurrection.* 1. Cor. 15. 21.) and by man to iudge the worlde; so also hath hee decreed to bestowe these giftes by Iesus, man, that the same might be and continue mediatour, who is true God and man. Therefore also it was requisite, that Christ should remaine for euer our brother and our head; & that we of the other side being engraffed into him by a true faith, should be alwaies remaine his members. Which thing al the testimonies doe confirme, which attribute an eternall kingdome vnto the seede of Dauid. For on that kingdome is our saluation grounded: and the kingdome of Christ the Sonne of Dauid could by no meanes haue been eternal, if his humane nature had continued in death. Obiection. *But in the old testament, before his incarnation, or humiliation, Christ without his humanitie, did bestow the same benefits on the Fathers, which hee bestoweth on vs in the new Testament, and was no lesse before the taking of flesh Mediatour, than since: also he did the same thinges before his comming, which he doeth after his comming in the flesh.* Ans. But neither had hee then doone those thinges, except hee should haue beene afterwards man, and haue continued alwaies man: so neither nowe

now should he doe the same, if hee did not reteine the nature which he tooke for euer. *Iohn 5.27. The father hath giuen the sonne also power to execute iudgement, in that hee is the sonne of man.*

5 *He rose for vs*, and that in three respectes. 1. *For our Iustification.* Rom. 4.25. *our Lord Iesus christ was deliuered to death for our sinnes, and is risen againe for our iustification.* Now *the resurrection of our Mediatour was requisite, for our iustification*, first because, *except his punishment had beene finite, wee couldo not haue recouered out of euerlasting death, from which the Mediatour was so to deliuer vs*, as that hee should vtterly ouercome it in vs. If then our Mediatour was vtterlie to vanquish and ouercome death in vs, hee ought then so to die, as to ouercome death first in himselfe, and so to fulfill indeede that which was foretolde. *Ose* 13.14. 1. *Cor.* 15.54. *Death is swallowed vp into victorie. O Death, where is thy sting? O graue, where is thy victorie?* Againe, *Except Christ had ouercome death, he could not haue bestowed his benefites on vs, which by his death hee had merited for vs*; neither should we knowe that hee had satisfied for vs, because, if hee had continued in death, it had beene a certaine argument that he had not satisfied, but was ouercome of death, & of the burde of sin. For where death is, there is sinne: or if he had satisfied, & yet had remained in death, this had been contrarie to the iustice of God. Wherefore Christ was to rise, both that wee might knowe, that hee had promerited benefites for vs, and also that himselfe might applie the same vnto vs: that is, that by his merit and efficacy we might be perfectlie saued and iustified. 2. *Christ rose for our regeneration.* For iustification, or remission of sinnes sufficeth not, without the inchoation and beginning of a new life. 3. *For our saluation and glorification.* God wil by this meanes euerlastinglie quicken and glorifie vs, that being inserted and engraffed into the masse of his Son, that is, his humane nature, wee maie for euer bee carried of it, and out of it drawe life. For these causes it was necessarie, that Christ shoulde rise againe, that is, that his soul, which was laide downe from the body, should be againe ioined with the same body. For resurrection is nothing else, than a coniunction or reuniting of the same body with the same soule.

4 *What*

4 *What are the fruites of Christes Resurrection.*

ALL the causes of Christs Resurrection are not fruites of his Resurrection. And after a diuerse maner are the causes, and the fruites of his resurrection considered: and moreouer the benefites of Christ bestowed by his resurrection, are one way considered as causes of Christs resurrection, and otherwise as fruites of the same. For the Questions are diuerse, *Wherefore christ rose*: And, *What fruites Christs resurrection bringeth vnto vs.*

Furdermore the fruite of Christs resurrection is of two sorts: the one *respecting christ*, the other, *vs*. For first (as the Apostle sayth Rom. 1. 4.) *Hee is declared by the resurrection to bee the Sonne of God:* euen the onely begotten and beloued Sonne of God, who is also God himselfe. Againe, Christs humane nature also was by his resurrection adorned with that glorie, which becommeth the nature of the Son of God. *The fruit of Christs resurrection which respecteth vs*, is of many sort. But, to speake in general, *all the benefites of christes death are the fruites, which we receiue by his resurrection*: For Christes resurrection maketh, that his death hath his effect. Christ by his resurrection dooth applie vnto vs those benefites, which he merited for vs by his death, & by this means the same are the *benefits* both of his death & resurrection, *which are otherwise merited for vs, that they ar bestowed on vs.* For *it was not necessarie that the verie act of meriting & deseruing should dure all the time both of the old and the new Church: but onely the act of bestowing or applieng the same*, and therefore it *was necessarie also that the Mediatour should be continually*, that hee might bestow those benefites on the Church, which hee was once to merite, for this can not bee doone without a Mediatour, and therefore neither can the Church be for one moment without a Mediator. In the old church Christ the Mediator did bestow on the Fathers the benefits of his death to come by the force and efficacy of his resurrection to come: nowe he bestoweth them on vs by the efficacie of his resurrection alreadie past.

It remaineth now that wee *in speciall* reckon the chiefe fruites, which the resurrection of Christ bringeth vnto vs. First then *by the resurrection of Christ wee know him to be the Messias, as in whom the prophecies were fulfilled.*

Secondly

Secondly, *We are confirmed and warranted by Christes resurrection*, 1. *Of his merit: That hee hath fullie and perfectlie satisfied for our sinnes.* For one onelie sinne, not being satisfied for, had withholden christ still in death. He was cast into such a prison, as that, except he had paied the vtmost farthing, he had not beene let goe: But he was let goe and dimissed: Therefore he paied the vtmost farthing. 2. *We are confirmed, of the application of Christes benefites, which could not haue been bestowed, if he had not risen*: For, as was said before, it was necessarie that the selfesame Mediatour, being man, should rise againe. *Ioh 7. 39. The holy Ghost was not yet giuen. Iesus was not yet glorified.* Wherefore wel sayth Saint Paul, *Rom. 4. 25. That Christ is risen again for our righteousnes*, that is, to confer and apply righteousnesse vnto vs.

Thirdly, *A fruit of christes resurrection is the gift of the holie Ghost, by whom christ regenerateth vs and giueth vs eternal life.* Before time the Godlie were also endued with the holie Ghost, and regenerated, but more sparingly than nowe in the newe Testament, and yet both by the force and vertue of his resurrection. For the holy Ghost, by whose vertue and operation onely wee are regenerated, cannot be giuen but by the resurrection and ascension of christ.

Fourthly, *We must also ascribe and attribute it vnto christes resurrection, that hee preserueth vs by his perpetuall and applied righteousnesse*, that hee beginneth in vs eternal life, and so dooth also ascertaine and assure vs of the consummation and accomplishment of eternall life, whereof wee cannot bee certaine except wee haue the beginning thereof: and the beginning we should not haue, except we had the holy Ghost.

Fiftlie, *The resurrection of our bodies is the fruite of christes resurrection*, 1. *Because christ is our Heade, and wee his members.* Now it is expedient for the Heades glorifie, that the members bee glorious. Christ indeede should bee by himselfe, though hee had no members, or if his members continued in death: but hee should not be Head: because he is not heade but in respect of his members: Neither should he bee a king without a kingdome, according to the nature of correlatiues, whose verie being dependeth vppon necessarie relation which one hath to the

Qq other

other: and according to the nature of correlatiues a glorious head doth require glorious members, and such as are correspondent vnto it. 2. *Because if Christ be risen, he hath also abolished sinne: If he hath abolished sinne, either hee hath abolished his own sin, or ours: but not his owne, therefore ours. If he hath abolished our sin, he hath abolished death also:* for, if the cause be taken awaie, the effect likewise is taken awaie. *The wages of sinne is death.* Further, if he hath abolished death, and that by a sufficient satisfaction for our sinnes, which satisfaction hee hath shewed and declared by his resurrection to bee sufficient: it is certaine that his resurrection is a most certaine testimonie of our resurrection: for he hauing performed a sufficient satisfaction for the sinnes of his members, the members cannot remaine in death. But the resurrection of Christ the Heade is an argument of the perfect satisfaction for the sinnes of his members. Therefore Christes resurrection is also an argument of the perfect resurrection of his members. 3. *As the first Adam receiued blessings for himselfe, and all his posteritie, and lost the same from all: So Christ the second Adam receiued life and al other giftes for himselfe and others*, and therefore also will communicate eternall life with vs. 4. *Seeing the same spirite dwelleth in vs which did in Christ, hee shall worke also the same in vs, which in our Heade he did.* For the spirit is alwaies like, neither dooth he woorke in the Head, and sleepe in the members. Therefore seeing Christ hath raised himselfe vp by his spirite for the dead, he will verilie also raise vs vp. For if hee raised himselfe vp being dead, much more shal he bee able being aliue to raise vs vp. 5. *Because Christ is man: for except hee were man, we should haue no hope of the resurrection of our flesh. For by man came resurrection.* 1. Cor. 15. 21. Obiection. 1. *Then the wicked shall not rise againe: because christes resurrection is neither an argument, nor the cause of the resurrection of the wicked, but of the godlie onelie.* Aunswere. There be other causes for which the wicked shal rise again: euē for the iust iudgement of God, whereby he hath appointed them to eternall paines. For the same thing maie haue moe effectes, and diuerse causes. Obiection. 2. *These are the benefites of his death: therefore not of his resurrection.* Aunswere. They are of his death: as by it he deserued them: so of his resurrection, in respect

spect of the application of his benefites. Hee being rich was made poore, and being poore was made rich againe, that he might enrich vs. Obiection 3. *The effect is not before the cause. The cause of these benefites which is his resurrection, was not before the first resurrection: therefore neither the effect, that is, the benefites themselues.* Aunswere. The resurrection was not, as touching the accomplishment thereof, but in the counsell of God and in efficacie and vertue, it was in the olde Testament. For then also were men receiued into fauour, they were endued with the holie Ghost, and receiued the other benefites: but for and by the Mediator which was in time appointed to be humbled and glorified.

The last, though not the least fruite of christes resurrection is, *The consummation and perfecting of all his benefites, and the glorifieng of his church.* For christ did therefore die, and is therefore risen, and hath therefore perfectlie deliuered vs from sinne: that wee may bee ioint-heires with him of his kingdome. *Col. 3. 1. 18. Hee is the first borne of the dead.* Rom. 8. 17. *Wee are the heires of God, and heires annexed with Christ. He shal conforme vs and make vs like vnto himselfe, because we liue by the same spirit, whereby he dooth.* And this spirite is not vnlike himselfe. *Rom. 8. 11. If the spirite of him, that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the deade, shall also quicken your mortall bodies, because that his spirit dwelleth in you.* Ioh. 14. 3. *I wil come againe, and receiue you vnto my selfe, that where I am, there maie yee bee also.*

Now in this we obserue, That *the whole humiliation of the Mediatour doth not dure for euer.* For it was enough that hee suffered once: but the efficacie and power thereof in preserueing and maintaining the blessings thereby comming, endureth for euer. *Christ therefore rose*, that is, by his owne proper vertue and power brought againe and returned his soule vnto his bodie, that both soule and bodie might bee deliuered from all ignominie and infirmitie; and be adorned with immortalitie and perfect glorie: That is, 1. *Hee reuoalled his soule vnto his bodie.* 2. *But both yet beeing now glorified and freed from infirmities.* 3. *By his owne proper power hereceiued his soule.* I beleeue then that Christ is raised from the dead, that is, that he therefore rose againe from the dead,

that hee might make vs partakers of his righteousnesse, sanctification, glorification, which hee purchased for vs by his merite. Seeing therefore Christ is risen, it is manifest that hee is declared to bee the Sonne of God, and as touching his humanitie, is endowed with that glory, which becommeth the nature of the Sonne of God: and further that he endueth vs also with his spirite, regenerateth vs by the vertue of his spirite, and wil at length consummate and perfect the new life begun in vs, and make vs compartners of the same his glory, felicity, and euerlasting life.

He ascended into heaven.

CHRISTS *Ascension into heauen, is a locall, true and visible translation and remouning of Christs bodie into that heauen, which is aboue all visible heauens, to that light which is not to be come vnto, to the right hand of God, where he now is and remaineth, and whence he shall returne to iudgement.*

The chiefe Questions *of Christs Ascension into heauen.*

1 *Whither, or to what place, christ ascended.*
2 *How he ascended.*
3 *Where fore he ascended.*
4 *What is the difference betweene christs Ascension & ours.*
5 *What are the fruites of christs Ascension.*

1 WHITHER CHRIST ASCENDED.

IESVS Christ, man, when he was together with his Disciples in Bethania fourty daies after his resurrection, after he had often prooued and confirmed his resurrection, his true flesh, and humanity vnto his Apostles, ascended, in their sight, into heauen. *Heauen in Scripture signifieth,* 1 *The aire.* 2 *The Skie ye region, and celestiall Spheres.* 3 *The place of the blessed,* which is that space immense, most lightsome, glorious, without and aboue the whole world and the visible heauen: where God sheweth himselfe to the blessed Angels and men, where is prepared the seat of our blisse with Christ and the Angels. *God is said to dwell there,* because there dooth his glorie especially appeare vnto the blessed Angels & men. It is called *the new world, paradise, the bosome of Abraham.* This heauen is not euerie where. *Luk.16.26. Betweene you and vs there is a great gulfe set, so that they which would go from hence to you, can not; neither can they come from thence*

thence to vs. In this third signification is heauen here taken. *Christ* then *ascended into Heauen,* that is, was caried vp into the place of the blessed. *Act.2.2. The Holie Ghost came from Heauen in the day of Pentecost,* 2.King.2.11. *Elias was taken vp into Heauen.* 2.Cor.12.2. Paul maketh mention *of the third Heauen.* Colos.3.1. *Seeke those thinges which are aboue, where Christ sitteth at the right hand of God.* Nowe, that Heauen is so to be taken in this place, is prooued both by the former testimonies, and also by that saying of christ. Ioh.14.2. *In my fathers house are many dwelling places,* that is, many mansions, in which we may dwell and remaine. Likewise, this of the Apostle, *Phil.* 3.20. *Our conuersation is in Heauen.* Obiect. *But we conuerse on earth: Therefore Heauen is in the earth.* Answ. *Our conuersation is in Heauen,* first, *in respect of the hope, & certaintie we haue thereof.* Secondly, *in respect of the inchoation or beginning which we haue here of that heauenlie life, which is to be consummated in the world to come.* Into this heauē, that is, into the house of God & al the Blessed christ ascended, because *he ascended far aboue all Heauens.* Eph.4.10. *He was made higher than the heauens.* And Steephen witnesseth *Act.7.56 Behold I see the heauens open, & the son of man standing at the right hand of God.* Hee saw with his bodily eies, endewed from aboue with a new seeing force & sharpnesse, beyond and through all the visible Heauens, Christ in the same humane nature, in which he had bin annihilated and humbled. *Act.1.11. He was taken vp into Heauen.* God would therefore haue vs knowe the place whereinto Christ ascended, 1 *That it might be apparant that Christ is true man, and that hee vanished not away, but did continue, and shall continue for euer true man.* 2 *That we might know whither our cogitations were to be conuerted, and where we ought to inuocate and call vpon him,* and that so Idolatrie might be auoided. *That we might know our dwelling place into which christ will bring vs, and in which we shal conuerse and dwell with christ.*

Wherefore Christs ascension is a local, true and visible translation or remouning of Christs bodie from earth into heauen, which is aboue all visible heauens, to the light that none can attaine vnto, to Gods right hande, where hee now is, and whence hee shall come to iudgement. Act.1.11. *Hee shal so come, as ye haue seene him goe into heauen.*

2 *How Christ ascended into Heauen.*

Christ ascended into Heauen, first, not simplie, but in respect of his humane nature onely, & that the very same, *which was borne of the virgin, dead, buried, and which rose againe.* Obiect. 1 *He that euer is in heauen, did not ascend into heauen, for then he should haue beene some time out of heauen. But the Sonne of man euer was in heauen; Therefore he did not ascend.* Aunſ. Hee that euer was in heauen, as touching that whereby he was euer there, that is, his Diuinity, did not ascend; and ſo we grant Chriſt according to his Diuinity not to haue aſcended: for that was before in Heauen: & as when Chriſt was on earth, the ſame did not therefore leaue heauen: So when hee is now in Heauen, his Diuinitie doth not therefore depart from vs. Obiection. 2 *That which descended, did also ascend. His Diuinity did descend. Therefore it did also ascend.* Aunſwere. The ſignification of deſcending is not here proper. His diuinitie is ſaid to haue deſcended, that is, to haue opened & manifeſted it ſelfe in a place where before it had not. 2 *He ascended locally or bodily*, that is, truly going from one place to another. He tranſlated his human nature frō a lower place, by a reall & moſt proper tranſlation or remouing: which could not haue bin don, if he had bin in body euery where. 3 *He tooke or lifted vp his humane nature into heauen, and by his proper power and vertue entered into the poſſeſſion of heauenly glory.* Obiect. 3. *That which is not in any place is euerie-where. Chriſt is not in any place, becauſe he is aſcended above and beyond the viſible heauen, beyond which there is not any place: Therefore Chriſt is euerie where.* Anſ. Firſt we deny, *the ſame to bee euery-where, which is not in any place.* For the higheſt or fardeſt heauen is not in any place, neither yet is it euery-where. But this is ſpoken of a natural place, which is defined to be the ſuperficiall extremitie of a bodie, compaſſing and conteining ſo any thing within it, as it ſelfe alſo is compaſſed & conteined within another. Secondly, then we ſay, *that Chriſt is not in any naturall place, but in a place ſupernaturall*, which doth contein, but is not it ſelfe conteined: and ſuch a ſupernaturall place is beyond the viſible heauen: but what manner a thing that ſupernaturall place is, is not learned by the diſcourſe of mans wit and reaſon, but only by a celeſtiall viewe and beholding, which the Angels enioy in heauen. But that *Chriſt did aſcend locally*, theſe places of the Scripture conuince, *Matth.* 26.11. *Ye ſhall not haue me alwaies.* Ioh. 16.7. *If I go not away, the comforter will not come vnto you.* Ioh. 6.62. *What then, if ye ſhould ſee the Sonne of man aſcend vp, where he was before?* Act. 1.9. *While they beheld he was taken vp.* Likewiſe, *He was taken vp into heauen.* Coloſſ. 3.1. *Seeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.* Of theſe it followeth, that Chriſts humane nature is finite, and doth change place, and therefore is not euerie-where. For to be euery where, and to change place, are contradictorie. And therefore alſo his God-head, which alone is infinite, eternall, and euerie-where, is not ſaid to change place. But here the *Vbiquetaries* ſeeke a ſhift, that they may not be hurt by this weapon: *That which changeth place is not euerie-where; Chriſts body changeth place. Therefore that is not euery-where.* They grant the Maior of this Syllogiſme to be true taking the wordes after one manner: but here they contend that the words are taken after a diuerſe manner: As *that Chriſts bodie is euery-where, that is, after the manner of maieſtie, or in manner as it is a maieſticall bodie; it changeth place, in manner of a naturall bodie, or as it is a naturall bodie.* But they eſcape not a contradiction by this cauil. For the diuerſe maner which taketh away a contradiction muſt not fall into the ſame and be all one with the words themſelues, for the clearing of which they are brought. For ſo it made a meere *tautologie*, or ſpeaking of the ſame thing, & a begging of that which is in queſtion, as if I imitating them ſhould ſay, *This aire is light, according to the manner of light, and it is darcke, as touching the manner of darckeneſſe.* Againe, *This man is poore as touching the manner of pouertie, and is rich as touching the manner of riches.* Thus is the ſame affirmed of the ſame. For the manner of pouerty is nothing elſe but pouertie, and the manner of riches nothing but riches. So likewiſe theſe manners which they faign and imagin in the Maior propoſition are altogether the ſame with the things which are affirmed. That is, the ſame in them is affirmed of the ſame, & ſo theſe maners are that in which lyeth the cōtradiction. For they ſay, *Chriſts bodie is euerie where, according to the maner of maieſtie*, Beeing demaunded what they mean by *maieſtie*, they aunſwere, *omnipotencie*, and *immenſitie*. To

saie then, *Christes bodie is euerie where as touching the manner of maiestie, not as touching the manner of a natural bodie*, is no thing elſe, euen by their owne iudgement, than, Chriſtes bodie to bee euerie where according to the manner of immenſitie, or infinity, and not to bee euerie where according to the manner of finitenesſe. Now they trimlie take awaie the contradiction by thus diſtinguiſhing. For the manner of immenſitie, is nothing elſe but immenſitie: and immenſity, and to bee immenſe, are both affirmed of the ſame. Wherefore as theſe are contradictories, to be euerie where, & to change place, or, not to bee euerie where, ſo are theſe alſo contradictorie: *The ſame bodie to bee immenſe and to bee finite, immenſitie and finiteneſſe to agree vnto the ſame*; or, *the ſame bodie to be euerie where, or immenſe according to the maner of immenſity or maieſtie, and not to be euerie where but to change place, and to bee finite according to the manner of finiteneſſe or a natural bodie.* Wherfore it is manifeſt, which was before alſo confirmed, That *Chriſt aſcended locallie*, and that therefore this Article is to be vnderſtoode *of Chriſts local aſcenſion.*

4 Obiection. *Contraries or oppoſites ought to bee expounded after the ſame maner, that the contrarie ſie and oppoſition maie be kept: But theſe Articles, Hee aſcended into heauen, Hee deſcended into hel, are oppoſed one to the other: Therefore as the Article of Chriſtes deſcenſion is taken in a figurative meaning, that is of his great humiliation, ſo ought alſo the Article of his Aſcenſion to bee taken of his great maieſtie, not of any local motion.* Aunſwere. We Aunſwere firſt vnto the Maior. Oppoſites are to bee expounded after the ſame maner, except it be diſagreeing from the articles of faith, & from other places of ſcripture. But this article the ſcripture it ſelfe vnderſtandeth *of a local Aſcenſion.* Act. 1.11. *He ſhall ſo come, as ye haue ſeene him go into heauen.* 2 Wee denie the Minor. For theſe two articles are not oppoſed. *For his aſcenſion into Heauen is not the ſwrdeſt degree of his glorie, as his deſcenſion into hell is the ſwrdeſt degree of his Humiliation. But the ſwrdeſt and higheſt degree of his glorie is his ſitting at the right hand of the Father.* Therefore as touching this article, of his ſitting at the right hand of his Father, we grant the Maior. For vnto this article is the deſcenſion into Hel oppoſed, whereupon alſo the Scripture dooth not interpret properly but figuratiuely, theſe two articles

articles *of Chriſtes deſcenſion into Hell*, and *of his ſitting at the right hand of his Father.* 3 *If chriſts aſcenſion be conſtrued of any equalling of his manhood with his God-head, all the other articles concerning the true humanity of chriſt ſhalbe vtterly ouerthrown.* Fourthly, *Chriſt aſcended viſiblie into Heauen.* For his aſſumption and taking away from his Apoſtles was conſpicuous and apparant to the ſight. *Act. 1. 9. While they beheld he was taken vp. And they beheld him aſcending vp ſo long, vntil a cloud tooke him vp out of their ſight.* Fiftly, *He aſcended by the power and vertue of his God-head, as alſo, by the ſame he roſe.* Acts. 2.32. *This Ieſus hath god made being exalted by his right hand,* (by his diuine power) *Lord and Sauiour.* Sixtly, *Hee aſcended, when he had conuerſed on earth fourtie daies after his reſurrection, and that therefore,* 1 *That hee might aſſure men of his reſurrection, & of the truth of his fleſhe.* Act. 1.3. *To whom alſo he preſented himſelfe aliue after that hee had ſuffered by many infallible tokens.* 2 *That he might inſtruct his Diſciples, and recall into their minds that which he had ſpoken before, and further ad ſome other things:* and ſo might make not them onely, but vs alſo certaine of his reſurrection, & of the trueth of his fleſh, or humane nature. Seuenthly, *He ſo aſcended, that he returneth not before the daie of iudgement.* Act. 1.11. *Hee ſhall ſo come as ye haue ſeene him go into Heauen.* Act. 3 21. *Whom the Heauens muſt contain vntill the time that all things be reſtored.* Obiection. *But chriſt promiſed that hee would bee with vs vnto the end of the woorlde.* Aunſwere. Hee is with vs in that ſpirituall vnion whereby we his members are ioined to him our head. And further he ſpeaketh of his whole perſon, to which hee attributeth that which is proper vnto the God-head. In like manner he faith before his paſſion, when as yet hee conuerſed on earth with his Diſciples, *Iohn. 14.23. If and my Father will come vnto him, and will dwell with him:* this hee ſpeaketh as touching his God-head, which was and is in heauen, & as the Father is with vs, ſo is hee: otherwiſe wee might reaſon alſo thus, *I go awaie*, ſaith Chriſt: Therefore he is not at all with vs. But it is attributed improperly to his other nature, namely to his humanitie, that he abideth with vs, in reſpect of that perſonall vnion, which is the ſecret & wonderful indiſſoluble vniting and knitting of the two moſt diuerſe natures of Chriſt, diuine & humane, into one perſon,

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so that these two natures, being in such wise linked & conioined, abselue the essence of Christs person, and one nature should be destroied, if it were sundered from the other; both notwithstanding retaining their peculiar and seuerall properties, whereby one is distinguished from another. Therefore of no force is this Obiection. *In Christs person the two natures are ioyned in vnseparable vnio. Therefore wheresoeuer Christes Godhead is: there also must his humanity needes bee.* For these two natures remaine in such sort ioyned and vnited, that their propertie remaineth distinct, and neither is turned into other. Replie. *These two natures, whereof one is not, where is the other, are sundered, neither remaine vnited, but are separated. In christ are two natures, whereof one, which is his humanitie, is not where is the other, which is his godhead. Therefore the two natures in christ are not vnited but separated.* Aunswere. The Maior is true being vnderstood of two finite natures, but not of those whereof one is finite, and another infinite For the finite nature can not be at once in moe places: but the infinite nature may be at once both whole in the finite nature, and whole without it: and this may we indeede consider and obserue in christ. For his humane nature which is finite, is but in one place; but his diuine nature, which is infinite, is both in christs humane nature, and without it, & euen euerie where. Reply. *There must notwithstanding be made a separatiō in another part, where the humane nature is not, though there be no separation where it is.* Aunswere. Not at all; Because the Godhead is whole & the same in the humane nature and without it. Gregory Nazianzene saith, *The Word is in his temple, and is euerie where, but after a speciall maner in his temple.* Reply. *If christs humane nature bee not adorned with diuine properties, it followeth that there is no difference betweene christ and other saints. For no other difference can bee found, but the equalling of his manhood with his god-head. For the difference betweene christ and the Saints, either is in substance & essence, or in properties: But not in substances: Therefore in properties.* Answer. We deny that there is any difference between Christ and the Saints either in substance, or in properties, or gifres: for this enumeration or reckoning is not perfect & complete. There is wanting a third difference, whereby Christ is distinguished from all the Saintes, namely the secret

cret personall vnion of both natures. Reply. *Phil. 2 9.* It is said, *God hath giuen him a name aboue euerie name.* Aunswere. *1 God hath giuen him such a name, that is, together with his godhead:* For as the godhead, so the properties of the godhead were giuen him of the Father. *2. God gaue such a name to him, that is, to christ, man, by personall vnion, not by anie exequation or equalling of both natures.* By these three obiections it appeareth, that *the Vbiquetaries* (of whome thele clunger are brought) *fall into foule errors.* First, *into the errour of Nestorius, because they sunder the vnited natures in christ.* Secondly, *into the error of Eutyches, because they confound the same natures.* Thirdlie, *They disarme vs of those weapons, wherewith we shonlde fight against Arrians and Sabellians.* For they doe fouly eneruate and weaken all those places, which prooue Christes diuinity, by drawing them to the equalling of his humane nature with his diuine.

But wee are to obserue in how many respectes Christ is said to be present with vs. First, *he is present with vs by his spirite and God-head.* Secondly, *he is present as touching our faith and confidence wherewith we behold him.* Thirdlie, *he is present in mutual dilection and loue,* because he loueth vs, and we him, so that he doth not forget vs. Fourthly, *he is present with vs in respect of his vnion with humane nature,* that is, in the coniunction of the soule with the body. For the same spirit is in vs and in him, who ioyneth and knitteth vs vnto him. Fiftlie, *hee is said to bee present with vs in respect of that hope, which wee haue of our consummatiō,* that is, that certain hope which we haue of comming vnto him.

3 *Wherefore christ ascended into Heauen.*

CHRIST ascended, first, *for his owne and his Fathers glorie.* For, 1. *He was to haue a celestiall kingdome: therefore hee might not abide in earth.* Eph. 4. 10. *He that descended, is euen the same that ascended, farre aboue all heauens, that hee might fill all things.* 2. *It was meete that the Head should be glorified with excellencie of gifres aboue all the blessed,* as being the members of that Head: which could not haue bin done in earth.

Secondly, *Hee ascended in respect of vs,* and that for foure causes. 1. *That hee might gloriously make intercession for vs, namely by his vertue, efficacie and wil.* For it is the will of the Father and the Son, that his oblation and sacrifice shoulde

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bee for euer of force for vs, and so by making intercession for vs, he should apply his benefites and the merites of his death vnto vs: vnto which application was required his whole glorification, the partes whereof are his Resurrection, Ascension, and Session at the right hand of the Father. Obiection. *He made intercession for vs also on earth.* Answere, This intercession was made, in respect of the intercession to come. For of that condition he made intercession before, that, hauing accomplished his sacrifice on earth, he should present himselfe for euer a Mediatour in the celestial Sanctuarie. 2. *That we might also ascend, and might be assured of our ascension.* Ioh. 14. 2. *I will prepare you a place. In my fathers house are manie dwelling places*, that is, places to abide for euer: for hee speaketh of continuing. 3. *That hee might send the holy Ghost, and by him gather, comfort, and defend his church from the Diuel vnto the worldes end.* Iohn 16. 7. *If I goe not awaie, the comforter will not come vnto you.* Obiection. *Hee gaue the holie Ghost both before, and after his resurrection. Wherefore hee went not for that cause awaie, as to send the holie ghost.* Answere. *Hee had giuen him indeede before, but not in such plentifull manner as in the daie of Pentecost.* Againe, *that sending of the holy ghost, which was from the beginning of the world in the church, was done in respect of christ to come, who shoulde at length raigne in humane nature, and giue largelie and in aboundaunt manner the holie Ghost.* Before his Ascension hee gaue him not in such plentie, because of the decree of God, who purposed to do both by man glorified: And the sending of the holy Ghost was the chiefe part of Christes glorie. Therefore it is said, *As yet was not the holie ghost*, that is, the woonderfull and plentifull sending of the holy Ghost, because Christ was not as yet glorified. 4. *That he might promise for vs in the sight of God, that he would bring to passe, that we should no more offend.*

4 *What is the difference between christs Ascension & ours.*

CHrists ascension and ours agree, *Both in that it is to the same place, and in that also it is to be glorified.* But they differ. 1. *Because christ ascended by his owne power and vertue: wee not by our own, but by his.* Ioh. 3. 13. *No man hath ascended into heauen* (that is, by his owne proper vertue) *but the Sonne of man.* We shal ascend by and for him. *Iohn 14. 2. I goe to prepare you a place.* And Iohn 17. 24. *I will that they which thou hast giuen*

giuen me, be with mee euen where I am. 2. *He ascended to be Head: We to be his members:* Hee to glory agreeable for the Head: and we shall ascend to glory fit for members. He ascended to sit at the right hand of the Father; we, to sit indeede in his, and his Fathers throne, but that onely by participation; not in the same degree and dignity with him. *Reuelat. 3. 21. To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.* Christ therefore ascended as Heade of the Church: wee shal ascend as members of this Head, that we maie be partakers of his glory. 3. *Christs ascension was the cause of our ascension, but it issued so of the contrarie.* 4. *Whole christ ascended, but not the whole of christ.* Because hee ascended as touching his humane nature onely, and not as touching his diuine, which also is on earth: *But the whole of vs shall ascend*, because wee haue onely a finite nature: and that but one.

5 *What are the fruits of christs ascension.*

THE chiefe fruites of christes ascension are: First, *His Intercession*, which signifieth, 1. *The perpetuel vertue and strength of christes Sacrifice.* 2. *Both wils in christ, both humane and diuine, propitious and fauourable vnto vs*, whereby he will that for his Sacrifice we be receiued of his Father. 3. *The Assent of his Father approuing this his Sonnes will, and accepting of the vertue of his sacrifice as a ransome for our sins:* and as the Father receiueth vs, so doth he also. Obiection. *But before christes ascension, yea before his comming, there was intercession.* Answ. That depended of this, that is, it was made in respect of this intercession to come, as also the whole receiuing into fauour from the beginning of the woorlde. For hee, our Mediatour, made intercession before with this condition, that he accomplishing his sacrifice should appeare for euer in the heauenly Sanctuarie. *Heb. 6. 57. Thou art a Priest for euer according to the order of Melchisedech.* And further, that intercession in the olde Testament was not such, as it is now in Heauen. For nowe hee wil haue vs receiued for his ransome already paied, which then was afterwards to be paied.

The second fruite is, *our glorification or ascension:* For seeing Christ our head is ascended, we are certaine that wee also shal ascend into heauen, as beeing his members. *Iohn 14. 2. I goe*

14.2. *I goe to prepare a place for you. And though I goe to prepare a place for you, I will come againe and receive you vnto my selfe, that where I am, there maie ye be also.* Obiection. *But Elias and Enoch ascended before christ. Therefore christ is not by his ascension the cause of our ascension.* Aunswere. They ascended in respect of Christes ascension, which was to come. Christes ascension and glorification is the cause and example of our ascension and glorification, because except he were glorified, wee should not bee glorified. For the Father hath decreed to giue vs all thinges by the Messias, and hath put all thinges in his hands. And how should Christ haue giuen vs a kingdome, except himselfe first, as beeing the first borne, had taken possession thereof? But for this cause also he ascended into heauen, that hee might there raign. Therefore hee wil translate his citizens thither. And seeing we are his members, and he, our head, is already ascended, and glorified. Therefore shall wee also ascend, and bee glorified. *Iohn 12.26. Where I am, there shall also my seruants bee.* And Iohn 14.3. *I wil receiue you vnto my selfe, that where I am, there maie yee be also.*

The third fruite is, *The sending of the holie ghost, by whome he gathereth, comforteth, and defendeth his church to the worldes end. Hee was giuen also to the godlie which were vnder the Lawe, before Christs ascension and comming.* But that was. 1. *In respect of this ascension and glorification of christ, which was then to come,* and whereof that sending and powring out of the holie Ghost is not a fruit onely, but also a part: and so in respect also of this sending, which was no ye after Christes ascension accomplished, the holie Ghost was giuen vnto the godlie in the olde Testament. 2. *Now after christes glorification it was giuen more abundantlie, as in the daie of Pentecost.* That which also was foretolde. *Act.2.17. And it shal be in the last daies, saith god, I wil powre out of my spirit vpō al flesh.* Now, that christ did not powre out the holie Ghost in such plentie before his ascension, that befel only, as before was said, in respect of the decree of God. For God woulde that the holy Ghost should be giuen by the Messias, as well man as God: wherefore man also was to be glorified, who shoulde do this. *Iohn 16.7. It is expedient for you that I goe awaie: for if I go not away the comforter wil not come vnto you.*

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There are other fruites also of Christes ascension. For 1. *it is a testimonie, that our sinnes are fully pardoned vs who doe beleeue.* For except he had suffered the punishment for sinnes, hee coulde not haue entred into the throne of God: For where sinne is, there is death also. *Iohn 16.10. Hee shall reprooue the world of righteousnes, because I goe to my father.* 2. *It is a testimonie that christ is indeede conqueror of death, sin, and the Diuell.* 3. *It is a testimonie, that we shal neuer be left destitute of comfort:* because hee therefore ascended, to send the holy Ghost. *Iohn 16.7. If I go not awaie, the comforter wil not come.* Ephes. 4.8. *When he ascended vp on high, hee led captiuitie captiue, and gaue gifies vnto men.* 4. *It is a testimonie that christ wil for euer defend vs,* because we know that our head is a glorious head, and placed aboue al principalities.

HE SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.

THIS Article differeth from the former. 1. *Because in this Article is declared the end of his ascension.* For Christ did therefore ascend into heauen, that hee might sit at the right hand of the father. 2. *Because christ sitteth alwaies at the right hande of the Father: but into heauen hee ascended but once.* 3. *Wee shal also ascend into heauen, but yet wee shall not sit at the right hand of God.*

The Questions of *christs sitting at the right hand of the Father.*

1 *What the right hand of God signifieth.*
2 *What it is, to sit at Gods right hand.*
3 *Whether christ did alwaies sit at Gods right hand.*
4 *What are the fruites of christs sitting at the right hand of the Father.*

1 WHAT THE RIGHT HAND OF GOD SIGNIFIETH.

THE *right hande of God* signifieth, 1 *The omnipotency, or exceeding vertue of God.* Act. 5.31. *Him hath God lift vp with his right hand to be a Prince and a Sauiour.* 2 *It signifieth perfect glorie, perfect dignitie, and full diuine maiestie.*

2 *What it is to sit at Gods right hand.*

TO *sitte at Gods right hande,* is *to bee a person equall to God in power and glorie, by whom the Father worketh immediately.* They commonly define it to bee, to raigne in equall power and glorie with the Father. That is true

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indeede of Christ: For he doth al thinges likewise as doth the Father, and is indued with the same power with the Father, which also he exerciseth. But the Sonne hath alwaies so raigned: and the same agreeth also to the holy Ghost, *who yet is not said in the Scripture, to sitte, neither doeth sit at the right hand of the Father:* because the Father doth not gouern al thinges, especially his church, immediatly by the Holie Ghost, but by the Sonne. Wherefore this definition, which is commonly receiued, is not sufficient and perfect. Some confound his sitting, with his Ascension, & say it is all one. But first it is absurd that in so short a confession should bee an idle speaking of the same thing twise. 2 *This phrase of speech is taken from the custome of kings, who haue their assistants at sessours, to whom they commit the power of gouernment: So christ also is said to sit at the right hand of the Father,* because the Father will rule and gouerne by him immediatelie all things both in heauen and in earth. 3 *We also shall ascend, neither yet shall we sit at the right hand of God the Father.* Heb.1.13. *For vnto which of the angels said hee at any time, sit at my right till I make thine enimies thy foot-stoole?* Muchlesse will God speake this vnto man. Obiection. But it is said, Reuel 3.21. *To him that ouercommeth will I grant to sit with me in my throne.* Aunsl. We shall sit there by participation: where this must bee also granted, that the same is the throne of the Father and the Sonne. In the same throne many may sitte: but not in the same dignitie. And so christ will not giue that chiefe dignitie and glorie giuen him of his Father, vnto any other. Reply. *But to sit at Gods right hand, is also to liue glorioustie and blessedlie: But this agreeth to vs. Therefore wee shall sit there.* Aunswer. This is not a ful and sufficient definition, because a blessed life agreeth both to vs & Angels, but *the sitting at gods right hand* doth not. Whereupon these two articles are well adioined together, *He Ascended into Heauen, he sitteth at the right hand of God the Father.*

Now let vs in few wordes expound the definition which wee brought *of Christes sitting at the right hande of the Father.* Christ sitteth then at the right hande of God the Father, that is, he is that person omnipotent, by which the Father gouerneth al things immediatly: But especially, by which he defendeth the church against her enimies. That this definition

finition may be more ful and clear, let vs briefly sift euery part thereof.

The Session therefore *of Christ at the right hande of the Father,* is, 1. *The perfection of Christes diuine nature,* that is, the equality of the *Word* with the Father, which he did not receiue, but euer had.

2 *The perfection of christes humane nature.* This perfection or excellency of Christes humane nature compriseth, First, *The personall union of the humane nature with the Word;* Coloss.2.9. *In him dwelleth all the fulnesse of the godhead bodily.* Secondlie, *The collation or bestowing of giftes farre greater and more in number, than are bestowed on al men or Angels,* and therefore in which he far excelleth both men and Angels. *Ioh.*1.16. *Of his fulnesse haue al we receiued.* And cap.3.34. *God giueth him not the spirite by measure.*

3 *The perfection or excellencie of the office of the Mediatour, that is, the Prophetical, Priestly, and Roiall function, which christ now, as the glorified Head of his church, doth in his humane nature gloriously exercise in heauen.* This excellency of christs office is the very exalting of Christ in his Propheticall, Priestly, and Princely function: that is, the laying down of the infirmity of Christs humane nature, and the perfection of glory, which was due vnto Christ, both in respect of his office, as being a Prophet, King, and Priest; & in respect of his person, as being God.

4 *The perfection of christs honour,* that is, the adoration, worthip, and reuerence, which is yeelded vnto Christ both of men and Angels. Heb.1.6. *Let all the Angels of God worship him.* Phil.2.9. *Hee hath giuen him a name aboue euerie name.* By these & the like speeches are signified the partes of Christs sitting at Gods right hand. But the name whereof is spoken in the wordes of the Apostle before aleaged, is the excellencie of the person and office of Christ, and a declaration of both by his visible maiestie, that all may bee forced to confesse that this is the King, by whom God ruleth all thinges. *So also did Stephen see him* adorned with visible maiestie and glorie. Christ had some partes also before of his excellency both of his office, and of his person, but he then came to the full perfection of all, when being taken vp into heauen, he was placed at the right hand of the Father.

By these partes nowe *of christs sitting at the right hand of the Father, the definition of his sitting may bee made more full in this wise: when christ is said to sit at the right hand of the Father, hee is saide to haue the same and equal power with the Father; to excel all men and Angels in his humane nature, both in giftes bestowed on him more and greater than on them, as also in visible glorie and maiestie; to shew himself Lord of men and Angels, and of all things that are created; In the name of the Father, to rule and administer immediatly his kingdome in heauen and the whole world, & chiefely to gouern by his power immediatly the church: lastly to bee acknowleged and magnified of all as chiefe Lord and Head.*

Many Obiections are by this definition refuted, As 1. *The Holy Ghost also is equal with God: Therefore wee may truely say, that hee also sitteth at the right hand of God.* Aunswere. It doth not follow: because the reason is grounded of an ill definition. For although the Holy Ghost bee as well as the Father and the sonne, Head and Lord and ruler of the Church, yet doth it not agree to the Holy Ghost, but *to christ alone, to sit at the right hand of the Father*: Because hee alone tooke humane nature, was humbled, dead, buried, rose againe, ascended, and is Mediatour. And further the Father woorketh immediately by the Sonne onely: but by the holy Ghost the Father doth not worke immediatly, but through the sonne. For the same order is to be kept in their operation and working which is in the persons. The Father worketh by himselfe, but of himselfe, because he is of none: The Sonne worketh by himselfe, not of himselfe, because he is begotten of the Father: The holy ghost worketh by himselfe, but from the Father and the Sonne, from whom he dooth proceed. Therefore the father woorketh immediately by the Sonne: because the Sonne is before the holy ghost, yet not in time but in order: but mediately the Father woorketh by the holy Ghost: and therefore *the Sonne is rightly saide to sitte at the right hand of the Father, but not the holy Ghost.* 2. Obiection. *Christ before his Ascension was alwaies the glorious Head and King of the Church. Therefore he cannot now be first, after his ascension, said to sitte at gods right hand.* Aunswere. Againe, this reason also is grounded vpon a bad definition. Christ was alwaies glorious; but hee was not alwaies aduaunced and exalted in the office of his Mediatorshippe, to wit, in his kingdome and priesthood. Now first he began to haue the consummation and perfection of glory, which before hee had not: that is, gloriously to rule and administer his kingdom and Priesthood in the Heauens.

Christ is called our Head, 1 In respect of his perfection & excellencie, both as God and man. And as concerning his godhead, there is no doubt of it. And as concerning his humane nature, it is true, because Christs humanitie is adorned with far greater gifts, than is any creature; especially by reason of the vnion thereof with the *Word*. 2 *In respect of his office; and that 1 in regard of his merite, then by reason of his power and efficacie.* For as the Head is the seat of al the exteriour and interiour senses, wherein are seated the vnderstanding & will, and whence the vitall spirites flow: So from Christ as the Head flowe downe into vs the gifces and graces of the Holy Ghost.

3 *Whether Christ did alwaies sit as the right hand of God.*

THIS Question shoulde not bee needefull, except mens curiositie had made it such. To the explication thereof is required the distinction first of natures, then of time.

Now as cócerning *Christs Diuinitie, 1 That alwaies sitteth at the right hand of the Father, as sitting signifieth an equal power and honour, which Christ hath, euen the same with the Father.* For Christs diuine nature was from euerlasting equal with the Father in honor and power. Likewise, as *To sit at the right hand of the Father, signifieth to be the Head of the Church.* For by the *Woorde* the Father did from the beginning alwaies preserue the Church, as also by him hee created all thinges. In this sense Christ was placed by his eternal generation at the right hand of the Father.

2 *Christ according to his diuinitie also dooth so sitte at the right hand of the Father, as he was ordained to this his office from euerlasting.*

3 *He dooth alwaies sit, according to his diuinity, at the right hande of God, in that hee begunne from the verie beginning of the world, to execute & hath executed this his office. And christ, according to his diuinity, was in this respect, after his ascension into*

heauen, placed as the fathers right hand, in that his diuinity then began to shew it selfe glorious in the body which in the time of his humiliation had hid it selfe frō being openly manifested & declared. For in the time of his humiliatiō, which was whē christ liued on earth, his God-head also had humbled it selfe, not by making it selfe weaker, but by hiding it selfe onely, and not shewing it selfe abroad. Therefore thus Christ also according to his diuine nature was placed at his Fathers right hand, namelie by laieng downe that humility, which he tooke on him for our sake, and by shewing foorth that *glorie, which hee had with his Father before the foundations of the woorlde were laide* (but had hid the same in the time of his humiliation) not by adding any thing vnto it, which it had not before, neither by making it more bright & powerfull, neither by manifesting and declaring it before God, but vnto men, and by vsing fully and freely his right and authoritie, which right and authoritie Christes diminitie had as it were laid downe in the taking vp and assumption of humane nature. Therefore he saith, *Iohn* 17.5. *Now glorifie mee thou Father with thy owne selfe, with the glorie, which I had with thee before the world was.* This glorie he had not with men. Therefore he praieth, that as hee had it alwaies with the Father, so he might manifest it vnto men. Wherefore this is not to be taken, as if the Word receiued any change or alteration of his God-head: but in that sense only which hath been said.

Now as concerning christes humane nature: according to it hee was then first placed at the right hand of the Father, when he ascended into heauen: then he attained to his glorification, when he receiued that, which before he had not. Obiection. *Hee that sitteth at Gods right hande, is euerie where. Christ sitteth at Gods right hand. Therefore he is euery where.* Aunswere. This reason wee graunt in respect of the communicating of the properties to the person. But it is further concluded, that according to the flesh he is euerie where, there wil be more in the conclusion, than was in the premisses. Againe, wee denie the consequence of the whole reason: because, *the right hand of God*, and *to sit at the right hande of God*, is not all one. Neither yet is it simply true, that hee which sitteth at Gods right hand, sitteth euerie where. For *a part of the sitting at gods right hand* is also that visible glorie and maiesty, wherewith Christes humane nature was endowed, and wherewith Stephen beheld him endued in heauen. This is not euerie where, but only in that place where his body is seated and remaineth.

Obiection. *Hee ascended into heauen, to fill al thinges, that is, with the presence of his flesh.* Aunswere. It is a fallacy in misconstring the word. *He ascended to fill all thinges*, that is, with his giftes and graces, not with his flesh, bones and skinne. These are the monsters and dotinges whereby the Diuell carrieth Gods glory into derision. Reply. *That nature which hath receiued omnipotency is euerie where: christes humanitie hath receiued omnipotency. Therefore it is euerie where.* Answere. That nature which hath receiued omnipotency by a reall transfusion and communication of the properties, is euerie where, but not that which hath receiued it by personall vnion onely, as the humane nature of Christ. But yet notwithstanding manie thinges haue beene bestowed by reall transfusion on Christes humanitie: to wit, other qualities, than which hee had on the crosse and in his humiliation. Likewise far more and greater giftes, than those which are bestowed either on Angels or on men, and in respect of those giftes bestowed on him, Christ is placed, according to his humane nature, at the right hand of his father; but according to his diuinitie he is placed at the right hand of the Father, as he being glorified and taken vp into heauen hath shewed forth the same; & hath attained vnto the perfection of glory, or to the highest degree of glorification as touching his humanity.

4 *What are the fruites of Christes sitting at the right hand of the Father.*

THE *fruites of Christes sitting at the Fathers right hand are all the benefites of the kingdome and Priest-hoode of christ glorified.* As 1. *His intercession for vs.* 2. *The gathering, gouerning, and garding of his church by the Worde and spirit.* 3. *His defending of the church against her enemies.* 4. *The abiection and destruction of the churches enemies.* 5. *The glorification of the church. The fruites or benefites of the kingdome of christ glorified, are,* that he ruleth vs by the ministery of the Word, and the

holy Ghoſt, that hee preſerueth his miniſtery, that hee giueth his Church reſting places, and is forcible by doctrine in conuerting the choſen; that hee will at length raiſe vp from the dead his choſen and elect, aboliſh all their infirmities, glorifie them, wipe away all teares from them, enthronize them in his throne, and make them Prieſts and Kings vnto his Father. *The fruite of the Prieſthoode of Chriſt glorified is*, that he appeareth, preſenteth himſelfe, and maketh requeſt and interceſſion for vs in heauen, & that forcibly, ſo that the father denieth vs nothing through the vertue and force of his interceſſion. Hence ariſeth that conſolation and comfort: Becauſe our Head, our fleſh, and our brother ſitteth at the right hand of the father; he ſhall at length glorifie and quicken vs, and that both in reſpect of his brotherly loue, as alſo in regard of his office, who is our Head. Becauſe alſo we haue ſuch a High-Prieſt, which is ſet downe at the right hande of the father, there is no cauſe why wee ſhould doubt at all of our ſaluation: he ſhall keepe it ſafe for vs, and at length moſt aſſuredly and certainly beſtow it vpon vs. *Ioh* 10.28. *No man ſhal pluck my ſheep out of my hand.* And cap. 17.24. *I will that they which thou haſt giuen me be with me euen where I am.*

FROM THENCE SHAL HE COME TO IVDGE THE QVICKE AND THE DEAD.

IN this Article three common places fal in one and meet together, which are diuerſe in themſelues, namely *of Chriſtes ſecond comming, of the ende of the worlde, and of the laſt iudgement*. Of theſe places we will ſpeake ioyntly, as which are linked betweene themſelues: yet ſo, that the chiefe of them is that *of the laſt iudgement*. For to little purpoſe were it for vs to think of Chriſts ſecond comming, except we did further conſider to what ende he ſhould come. *1 beleue in Chriſt who ſhall come to iudge the quick and the dead*: that is, I beleeue 1. *That at the ſecond comming of Chriſt ſhall follow the renuing of heauen and earth.* 2. *That the ſelfe ſame Chriſt ſhall come who for vs was borne, ſuffered, and roſe againe.* 3. *That he ſhall come gloriouſlie to deliuer his church, whereof I am a member.* 4. *That hee ſhal come to abiect and caſt awaie the wicked*. By theſe wee receiue great and ſound comfort alſo and conſolation. For *ſeeing there ſhal be a renouation or renuing of heauen and earth, wee*

we haue a confidence and truſt that our ſtate alſo ſhal be at length other, and better than it now is: ſeeing Chriſt ſhall come; wee ſhall haue a fauourable iudge: for he ſhall come to iudge, who hath merited righteouſneſſe for vs, who is our Brother, Redeemer, Patron and Defender: ſeeing *hee ſhal come gloriouſlie, he ſhal alſo giue a iuſt ſentence and iudgement*, and *ſhal bee mighty enough to deliuer vs*: ſeeing *hee ſhall come to deliuer his church, great cauſe, why we ſhould cheerefully expect him*: ſeeing *he ſhall abiect and caſt awaie the wicked into euerlaſting tormentes, let vs ſuffer patientlie their tyrannie*. To conclude, *ſeeing he ſhall deliuer the godlie, and caſt awaie the wicked, hee will alſo either deliuer or caſt away vs*: and therefore it is neceſſarie that wee repent, and bee thankefull in this life, and ſtie ſtedfaſtly to Chriſte, that we maie bee in the number of them whome hee ſhall deliuer.

The chiefe Queſtions of the laſt iudgement.

1 *Whether there ſhall be any iudgement.*
2 *What that iudgement is.*
3 *Who ſhal be iudge.*
4 *Whence and whither he ſhal come to iudge.*
5 *How he ſhal come.*
6 *Whom he ſhal iudge.*
7 *What ſhal be the ſentence and execution of this iudgement.*
8 *For what cauſes this iudgement ſhal bee.*
9 *When it ſhal be.*
10 *Why god will haue vs certaine of the laſt iudgement.*
11 *Why he would not haue vs certaine of the time.*
12 *Wherefore God differeth that iudgement.*
13 *Whether it is to be wiſhed for.*

1 WHETHER THERE SHALL BEE ANIE IVDGEMENT.

THIS Queſtion is neceſſarie. For the Scripture alſo hath foretold that *there ſhal come in the laſt time ſcoffers, who ſhal account this Article for a fable*. The laſt iudgement cannot indeede be demonſtrated out of Philoſophy: but neither is there any thing in Philoſophie againſt it. But the whole certainty thereof is grounded on diuine Prophecies, or of the doctrine of the church. For although the Philoſopher perhaps woulde ſay ſomewhat, as ſeeing a

litle through a mist: as, *That it is not likely that man was born to this miserie:* yet by reason that man hath lost the knowe-ledge of the righteousnesse, goodnesse, & truth of God, we cánot know out of philosophy, that any iudgement shal bee muchlesse with what circumstances it shall be. The arguments, which Philosophy yeeldeth, are forcible indeed in themselues, but are not made knowen but in diuinity: and therefore the argumentes themselues are onely made forcible & of strength in diuinity. Wherefore we wil draw reasons & proofs out of diuinity or the doctrine of the gospel, by which it may appear that there is a last iudgement.

The first proof is drawn *from expresse & plaine testimonies of sacred Scripture:* As out of the prophecy of Dan. Likewise out of the prophecy of Enoch, alleadged by the Apostle *Iude, vers.14. & 15. Behold the Lord cómeth with thousands of his saints, To giue iudgement against all men.* Moreouer, out of the sermons of Christ, especiallie in Mat. 24. vers.25. Likewise out of the sermons of the Apostles. Acts.17.31. *He hath appointed a daie in the which he wil iudge the world in righteousnes by that man whom he hath appointed.* 1.Thes.4.16. *The lord himselfe shal descend frō heauen with a shout, & with the voice of the Archangel, & with the trumpet of god.* Neither is the certainty of the last iudgemēt apparāt only by these & the like plain testimonies of Scripture, but is deduced also out of other places by good consequence: & hence are made those forcible argumēts, which the Philosophers saw but by a glims.

The second proofe is drawen *from the ende wherevnto mankind was created.* God necessarily obtaineth his end; but to this end did he create mankind, that man should bee the image of God, and the euerlasting temple of God, wherein he should be worshipped; to whom he would communicate himselfe, perfect wisedome, righteousnesse, and goodnesse, and would impart his blessednesse. This blessednesse is a part of Gods Image: but this the Diuell hath destroied: Therefore God shall restore it, who is mightier than the Diuell. And although the end, for which man was created, is hindered diuerse waies in this life: yet god will at some time obtaine it. Wherefore *it is not onlie* (as the Philosophers reason) *likelie and probable, that man was not made for these miseries:* but it is also most certaine, that the most

most excellent of all creatures was made to a better ende. Wherefore there must needs be at length a change. By this argument is confirmed also the happinesse of our bodies: According to that of Saint Paul, 1.Cor.6.19. *Know you not that your bodie is the temple of the holy ghost which is in you?*

The third proofe is taken *from the iustice, goodnesse, and trueth of God, which requireth, that it maie go ful well with the good, & with the euil ful il.* Philosophy knoweth not that god is so iust, good and true, that he will haue the righteous to enioy full and perfect blessednesse. But this commeth not to passe in this life; nay rather it goeth well with the euill and wicked in this life. Therefore there must remaine an other life, wherein this shall bee. The holie Scripture vseth this argument, as in Saint Paul, 2. *Thes.1.6. It is a righteous thing with God to recompence tribulation to them that trouble you.* And Luk. 16. 25. *Remember that thou in thy lifetime receiuedst thy pleasures, and likewise Lazarus paines: nowe therefore is he comforted, and thou art tormented.* All other proofes and arguments may be referred vnto these.

2. *What is the last iudgement.*

IN *euerie iudgement are, the Accused, the Accuser, the iudge, the cause, examination & hearing of the cause, the Law according to which iudgement is giuen, the sentence of absolution and condemnation, and the execution thereof according to the Lawes. Iudgement then in generall is an inquisition or examination of a cause by an ordinarie and lawfull iudge, according to iust Lawes, and a pronouncing of sentence, and the execution thereof according to iust Lawes.* Nowe is it easie to define this iudgement of God. This iudge hath no neede of inquisition or examination of the cause, or of witnesses and accusers, seeing he is himselfe *the searcher of harts.* Therefore there shal be only the iudge, & men, of whom sentence shall be giuen, the law according to which sentence shal be giuen, & execution.

The definition of it is this: 1 *The last iudgement is a iudgement which God shal exercise in the end of the world by christ, who should then visiblie descend frō heauen in a cloud, in the glorie & maiestie of his Father & Angels, by whom also then shall be raised from the dead all men, which haue died since the beginning of the world vnto the end thereof: but the rest, who are then liuing shal be sodainly chaunged, and all presented before the tribunall seate of Christ,*

Christ, who shall giue sentence of al, and shal cast the wicked with the diuels into euerlasting tormentes, but shall receiue vp the godlie vnto himselfe, that they maie with him and blessed Angels enioie eternal happinesse and glorie in heauen. It may be defined more briefliе on this wise: *The last iudgement shall bee a manifestation, or declaration, and separation of the iust and vniust, who euer haue liued or shall liue from the beginning of the world vnto the end, proceeding from God by christ, and a pronouncing of sentence on these men, and an execution thereof, according to the doctrine of the Law and Gospel.*

The partes of this definition wee will now in few wordes confirme. 1. *That iudgement shall be a manifestation of the iust and vniust.* For Reuel.20.12. *The bookes shall be opened, that the secrets of hartes may bee laied open.* 2. *There shall bee a separation of the iust and vniust.* For Mat. 25. 32. *Christ shall place the sheep on his right hand, but the goats on his left hand.* 3. *This manifestation and separation shal be wrought of God by Christ.* If of God, then shal it bee a most diuine and iust iudgement. Rom.3.6 *If God bee vnrighteous, how shall hee iudge the world? If shall bee made and wrought by christ;* because Iohn.5.22. *The Father hath committed all iudgement vnto the Son.* And Act.17. 31. *God hath appointed to iudge the worlde by a man.* 4. *It shall bee a pronouncing of sentence.* Mat. 25.34. *Come yee Blessed of my Father.* We are Blessed of God, not in Adam, but in his seed, and therefore *the sentence shall bee giuen according to the gospel.* For by nature wee are subiect vnto the wrath of God. Therefore also shall the godly say: *When saw wee thee hungering or thirsting?* They shall confesse that the retribution of rewardes commeth not by their merit, but by his grace. Furder after this manner *the wicked and the godly shall bee iudged according to the Lawe and Gospell: Absolution shall bee* principally according to the Gospel, but shal be confirmed by the Law: *Condemnation shal bee* principally by the Lawe; but shall be confirmed of the Gospel. *Sentence shal bee giuen on the wicked,* according to their owne merite: *Sentence shall be giuen on the godlie,* according to Christes merite applyed vnto them by faith: a testimonie and witnesse of which faith shal be their workes. Now *to be iudged is,* to bee declared iust before the tribunal of Christ, and to enter into euerlasting life, and that with a respect and condition of faith,

faith, which is required in the Gospell.

Obiection. *But vnto euerie man shall be giuen according to his workes. Therefore iudgement shall be giuen on al, according to the doctrine of the Law.* Answere. In this sense, shal be giuen also vnto the elect according to their works: not that their works are merites, but in that they are the effects of faith. Wherefore vnto the elect shal be giuen according to their woorkes, that is, they shal be iudged according to faith: & to be iudged according to faith, is, to be iudged according to the Gospel. But *the iudge maketh mention of our works, and not of faith.* First, *because he will haue it knowen to others why he so iudgeth:* least the vngodly & condemned persons might obiect that hee giueth vs eternal life vniustly. Wherefore he will shew them our workes, and will bring them forth as testimonies to refute them, that we haue in this life applyed vnto vs Christes merit. Secondly, *That wee maie haue comfort in this life, that we shall hereafter according to our works stand at his right hand.*

3 *Who shall be iudge.*

Christ shall bee the iudge. Iohn 5.22. *Hee hath committed all iudgement vnto the Son.* Neither yet are the Father & the holie Ghoft removed from this iudgement: But Christ immediatly shal speake, and giue sentence, and that in his humane nature. And when he speaketh, God shal speake; not onely because he himselfe is God, but because the Father shal speake by him. *The iudgement then shall belong vnto all three persons of the God head,* as concerning their consent and authority: but *vnto Christ,* as touching the publishing and exequiting of the iudgement. For Christ shall visibly giue sentence of all, which sentence he shal also together execute. *The church also shal iudge,* as touching the approbation and allowing of this iudgement: as Christ saith, *Luk.22.30. That the Apostles shall sit on twelue seates, and shall iudge the twelue tribes of Israel,* that is, they shall subscribe vnto Christes iudgement, and approoue his sentence.

The causes, why Christ, man, shall bee iudge, are these. 1. Because *the church is to bee glorified by the same Mediatour, by whom, and for whom it was iustified.* Act. 17.31. *God will iudge the world in righteousnesse by that man, whome hee hath appointed.* Matth.

Matth. 24.30. *They shal see the sonne of man come in the cloudes of heauen, with power and great glorie.* Ioh. 5.27. *The Father hath giuen power to the Sonne to execute iudgement, in that hee is the Sonne of man.* 2. *That we maie haue comfort, knowing him to bee our iudge, who hath purchased vs with his bloode*, and who maketh vs his brethren, yea his parts and members.

For he is, 1 *Our brother and our flesh.* 2 *He hath promised, and saide*, Ioh. 3.36. *He that beleeueth in the Sonne hath eternall life*; & cap. 6.24. *Verilie, verily I say vnto you, hee that heareth my word, & beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* The third cause why he commeth, is, *to deliuer his Church, and to cast away the wicked.* A threefould consolation therefore haue wee by the second comming and iudgement of Christ. 1 *From the person.* 2 *From his promise.* 3 *From the finall cause and end.* The fourth cause why hee commeth iudge, is, *the iustice of God*: because they haue deale contumeliously with the sonne of man. *Zach.* 12.10. *They shall looke vpon him whom they haue pearced.* Obiection. *Christ saith*, Ioh. 12.47. *That he came not to iudge.* In his first comming he came not to iudge the woorlde, but in his second comming he commeth to that end. *For a man must be iudge*, 1 *Because he must iudge men; Therefore he must bee beheld of all. But God is inuisible.* 2 *That he may the more confound the wicked his enimies, who shal be forced to behold him their iudge, whom they haue so much withstood.*

4 *Whence and whither Christ shall come.*

WE E *looke for our iudge Christ from heauen. For whither the Apostles sawe him ascend, from thence shall he come.* 2. Thess. 1.7. *The Lord Iesus shal shew himselfe from heauen with his mightie Angels.* Mat. 26.64. *Hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, & come in the clouds of the Heauen.* From heauen then, where hee sitteth at Gods right hand (not out of the aire, or the sea, or the earth: *For as yee haue seene him go into heauen, so shall hee come*, Acts. 1.11.) shal he descend into the clouds: that is, he shall descend from heauen visible into this region of the aire, as he did indeed visibly ascend. These thinges are necessarily propoſed, that the Church may know whence to expect their iudge. For as hee wil haue knowen whither he is ascended, so also will hee haue it knowen whence hee shall come againe: that he might thereby signifie, that hee hath not laid away that humane nature which he tooke.

5 *How Christ shall come to iudgement.*

1 THE *dead shall bee raised, and the liuing changed.* 2. *The woorlde shall bee dissolued by fier.* 3. *Hee shall come sodainlie, to comfort his. And hee shall come*, 1 *Truelie, visiblie, and localliе, not imaginarilie.* Matth. 24.30. *They shall see the Sonne of man comming in the cloudes of the heauen: and so shall know him to be God by his visible maiestie.* Zach. 12.10. *They shall looke vpon him whome they haue pearced.* 2. *Hee shall come furnished and prepared with glorie and diuine maiestie, with all the Angels, with the voice and trump of the Archangel, with diuine power*, to raise the deade, and to separate the godly from the wicked, and to cast these into euerlasting tormentes, but to glorifie them for euer. *Matth.* 16.27. *The sonne of man shal come in the glorie of the Father*, that is, he shal come furnished with a heauenly multitude of Angels and full of maiesty: and that not by necessity, but by his power and authoritie, shewing himselfe to bee lord ouer al creatures; and that with such glorie, as onely agreeth and is proper vnto the Father. Whereupon withall is gathered, that christ is not a secondarie god, but the second person of the Godhead, equal with the Father. *For God wil not giue his glory to any other.*

6 *Whom Christ shal iudge.*

HE *shal iudge all men both quicke and deade, and also the wicked Angels. Now men are called quicke or dead* in respect of the state which goeth before the iudgement: As, they which shal remaine aliue vntil the daie of iudgement, are called the quicke and liuing: All the rest except these are called the dead: and *these at the daie of iudgement shall rise, the other which remaine then aliue shall bee changed.* Which change shall bee vnto them instеede of death: and so *wee shal al appeare before the iudgement seate of Christ.* Obiection. *But hee that beleeueth in the Son, shall not come into iudgement, and so it followeth, that al shall not bee iudged.* Aunswere. Hee that beleeueth, shall not come into the iudgement of condemnation, but shall come into the iudgement of absolution. Wherefore we shal be iudged, as the woord Iudgement

is more

is more largely taken for both condemnation, and absolution. The Diuels shal not then bee iudged, that is, condemned: but they shal be iudged, in respect of the publishing of the iudgement already passed on them, as also in respect of the aggrauating of the iudgement. *The Prince of this worlde is iudged Christ*, Iohn 16.11. *In alreadie iudged and condemned. Therefore he shall not then be iudged.* Aunswere. The Diuel is alreadie iudged, but that onely 1. *By the decree of God.* 2. *In the worde of God.* 3. *In his owne conscience.* 4. *As touching the beginning of his condemnation.* But then he shall bee so iudged, hauing the sentence proclaimed publickly on him, that he shall not bee able to attempt any thing more against God and the Church.

7 *What shall bee the Sentence and execution of iudgement.*

SENTENCE *shal be giuen* (which also we did touch before in the second Question) *on the wicked principally according to the Law*, yet so, as it shal bee with the application of the Gospel. *Sentence shal bee giuen on the godly, principallie according to the Gospell*, yet so, that the Lawe shal allowe and iustifie. The Elect shall heare their sentence out of the Gospell according to the merit of Christ apprehended of them by faith, the testimonies of which faith shal be good workes.

The execution of the Sentence giuen shall bee, 1. *By the vertue and diuine power of Christ.* For the dead shall bee raised at the hearing of Christes voice: the liuing shal be chaunged, and their mortall bodies shall be made immortall, and shall bee gathered from the tower coastes of the worlde. 2. *By the ministerie of Angels.* For by them Christ shal gather the godlie and the wicked, as by those reapers, by whome also he shal separate the godly from the wicked: and this, not, as if hee had needed of the Angels ministery, but thereby to shewe himselfe to be Lord of the Angels. But this is no impotency or want of power, but a part of Christes glorie, before whose tribunal al we being so gathered by the Angels & seuered shal stand. 1. *The world, heauen & earth shal bee dissolued by fire at the execution of this iudgement:* there shal be a change of this present state, & a purifieng of the creatures; but not any consuming of them. 4. *This change* (as also the coming & iudgement of the Lord) *shall come sodainely, the wicked standing still, where they shall saie, Peace, Peace* 5. *There shall be a casting of the wicked into euerlasting paines, and an aduancing of the godlie to euerlasting happinesse and glorie.* For then shal Christ perfectlie glorifie vs, and shal take vs vnto himselfe. *Iohn* 14.3. *I will come againe and receiue you vnto my selfe.* 1. Thessal. 4.17. *We shall bee caught vp with them also in the cloudes to meete the Lord in the aire, and so shal wee euer be with the Lorde.* The wicked shall bee cast apart from the Godlie, with the Diuels, and shall bee adiudged to eternall paines: Not as if the wicked were not al readie condemned: For, as we find, the Diuels were al readie iudged, so also *are the wicked al readie iudged and condemned*, namely, 1. *In the decree of God.* 2. *In his word.* 3. *In their owne consciences.* 4. *As concerning the beginning of their iudgement.* But then the wicked together with the Diuels shall bee iudged by proclaiming and publishing of that iudgement. For then shal be, 1. *a manifestation of Gods iudgement*, that they perish iustlie, who perish. 2. *The wicked shall further suffer also punishment and tormentes of hell*, which now is shutted. 3. *The wicked and the Diuels shal be so sharply looked vnto, and kept vnder*, that they shall not bee able any more to hurt the godly, or to despite God and his church. A great gulfe placed betweene vs and them shall shut vp all passage from them, so that they shall cease to harme vs.

8 *For what causes that iudgement shal be.*

THE *chiefe and principall cause is the decree of God.* For therefore shal the last iudgement be, because god hath said & decreed that it shal be. Wherefore it must needs be so, that so God maie haue his end, that is, that he may shew and declare perfectlie and wholy his goodnesse and loue towardes vs, that hee maie bee worshipped in his Temple, which is in his chosen, that the Sonne of God maie haue his kingdome, and his citizens glorious, and such as beseeme him. 2. *A lesse principal and subordinate cause is, both the saluation of the Elect, who are here vexed, and the damnation of the wicked, who here doe florish.* For therefore also shal the last iudgement bee, that it maie goe well with the good, and ill with the bad. And of this shall the Godly take matter to magnifie and praise God. 3. *The last iudgement shal be, because of*

of Gods iustice. Heere is not a full and perfect execution of Gods iustice. For the wicked must bee in perfect and full ill state, both in bodie and soule.

9 *When this iudgement shalbe.*

THIS iudgement shalbe in the end of the world, in the end of daies. For there are three parts of the diuring and continuance of the world. 1 *Before the Law.* 2 *Vnder the Law.* 3 *Vnder Christ.* That part of the during of the world, which is vnder christ, is called the ende of the worlde, the end of daies, the last time. Wherefore there shal not be to long space between christs first comming and his second, as was from the beginning of the world vnto his first comming. But the yeare, the day, the moneth of this iudgement is not knowen of Christ himselfe. 1 *As touching his humane nature.* 2 *As touching his office and Mediatorship.* Mar.13.32. *Of that day and houre knoweth no ma, no not the Angels which are in heauen, neither the Son himselfe, saue the Father.*

10 *Wherefore God would haue vs certaine of the last iudgement.*

THE time of the iudgement to come is vnknowen to vs: but as it is most certaine, that that iudgement shal come, so God also would haue vs knowe the same. First, *in respect of his glorie*: That wee might bee able to refute Epicures, who account this heauenly doctrine of the diuine iudgement to come, for a fable. *It should goe well, saie they, with the righteous. But it dooth not so. Therefore God either can not performe it, or standeth not to his promises, or there is no prouidence.* Vnto which their cauill we aunswere. That because in this life it goeth not well with the Godly, it shall go well with them at length after this life. Secondly, *God will haue vs knowe it for our comfort*: That we may comfort our selues amidst our euils & miseries with this, that at length shall come a time when we shal be deliuered from this corruption and rottennesse. Thirdly, *that we maie restaine & keepe our selues in the feare of God, and our duetie, and that others also may be reclaimed from euill.* This iudgement shalbe let vs endeuour therefore that wee may be able to stand in this iudgement. The scripture vseth this argument both waies, both to comfort vs, and to hold and keepe vs in our duty. Christ shall at length iudge the wicked and our enimies: suffer we therefore patiently persecutions. *Rom.*14.10. *We shall*

shal al appear before the iudgement seat of Christ: therefore liue wee Godly. Fourthly, *That the wicked may be left excuselesse.* For *they are warned* sufficiently *that they shoulde bee ready at euerie season*, leaste they should say, they were oppressed vnawares.

11 *For what cause God would not haue vs certaine of the time of iudgement.*

ALbeit it be most certaine, that the last iudgement shal at length be: yet the day of that iudgement is altogether vncertaine. *Mar.*13.32. *Of that day, and houre, no man knoweth, no not the Angels which are in heauen; nor the Sonne himselfe; saue the Father.* Wherefore the yeare, moneth, day, houre of the last iudgement, Christ himselfe also knoweth not, not onely as concerning his humane nature, but also in respect of his present office. The present office of Christ, to wit, in that he is our Mediatour, doth not require, that he should declare that vnto vs. *Now the causes why God would haue it hid from vs,* are these. 1 *That he might exercise our faith and patience,* and so we should shew that we would beleeue God, albeit wee knowe not the time of our deliuerie. 2 *That he might bridle our curiositie.* 3 *That he might keepe vs in his feare, in godlinesse, and in executing of our duties:* and so we should bee readie euery moment. *Mat.*24.43. *If the good-man of the house knew.* Luk.12.40. *Occupie til I come.*

12 *For what cause God differreth that iudgement.*

HEE *differreth it,* 1 *To exercise faith, patience, hope, and prayer in the Godlie.* 2 *That all the elect may bee gathered vnto the Church. For in respect of them, and not in respect of the wicked, doth the world continue.* For the creatures were made for the children of the house: The wicked vse them as theeues and robbers. Nowe God will haue the elect gathered by ordinary meanes: he will haue them in this life to heare the word, and by it to be renewed & conuerted, vnto which is required some tract of time. 3 *He differreth it, that hee might grant vnto all a time and space of repentance, as at this time: and that his differring might leaue the wicked & obstinate without excuse.* Rom.2.4. *Despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?*

13 *Whether she last iudgement bee to be wished for.*

WE are doubtlesse to wish for the day of iudgement, becausse it is an vndoubted signe and token of that difference, whereby the Elect are discerned from the reprobate: which declaration the Godly doe earnestly desire. Moreouer it shall bee a deliuerie out of those miseries in which we are. *Rom.7.24. O wretched man that I am, who shall deliuer me from the bodie of this death?* Reu.22.17. *The Spirit & the Bride say, Come Lord Iesu:* which they say not, who are not ready to receiue the Lorde. For the wicked tremble and shake at the mention of that iudgement.

THE THIRD PART OF THE CREED,

Of the holy Ghost the sanctifier.

IN this last part of the Apostolike confession are coteined six articles: whereof the first speaketh *of the person of the holie Ghost*; the next *of the Church*, which is gathered, confirmed, and preserued by the holy Ghost: the foure articles following are *of the benefites beFlowed by the Holy Ghost on the Church*; and first, *of the communion of Saints*; Secondly, *of remission of sinnes*; Thirdly, *of the resurrection of the flesh*; Lastly, *of euerlasting life.*

The chiefe Questions of the holy Ghost, or holy spirite.

1 *What the name, spirit, signifieth.*
2 *Who, and what the Holie Ghost, or spirite is.*
3 *What is the holy Ghosts office.*
4 *Of whom the holy Ghost is giuen, and wherefore.*
5 *To whom he is giuen.*
6 *How he is giuen, and receiued.*
7 *How he is retained and kept.*
8 *Whether he maie be lost, and how.*
9 *Wherefore he is necessarie.*
10 *How we may know that he dwelleth in vs.*

* It is here to be noted, that this Question seueth more properlie for the latine, which vseth this name, Spiritus, only, when as we in English vse as much, or more rather, the word Ghost, than Spirit, when wee speake of the third Person.

1 *WHAT THE NAME SPIRIT, SIGNIFIETH.

THE name, *spirite*, is taken sometimes *for the cause*, sometimes *for the effect. When it is taken for the cause, it signifieth a nature incorporeall, and liuing of a spirituall essence, wielding, mouning, and stirring some thing.*

So,

So, first, *God essentiallie and personallie is a spirit*, that is, Incorporeal, without any bodilie dimensions or quantitie, inuisible: Secondly, *The Angels also*, whether good or bad, are in this sense spirites. Thirdly, after the same manner *the soules of men are called spirits*. Gen. 2. 7. *Hee breathed in his face breath of life*, that is, he sent in a spirit or soule into him.

When the woorde, spirit, is taken for an effect, it signifieth, 1. *The aire moued.* 2. *The mouing it selfe, and motion of the aire.* 3. *The wind and mouing vapours.* 4. *Spirituall effects or motions, good or bad.* So is it said, *The spirit of fear*. And contrary, *The spirit of Princes*, that is, courage: likewise, *The spirit of fornication.* 5. *New spirit signifieth the giftes of the holy spirit.*

In this doctrine, which we haue in hand, *Spirit signifieth the cause stirring and mouing: namely the third person of the God-head*, which is forcible in the mindes and wils of men. And this third person of the God-heade is called *a spirit.* 1. *Because he is a spirituall essence*, or substaunce incorporeall and inuisible. 2. *Because he is inspired of the Father and the sonne* that is, because is the immediate stirrer and mouer of diuine works. The Father and the Sonne moue, but by this spirit. 3. *Because himselfe inspireth and immediatly worketh motions in the harts of the Elect, whence he is called*, Luk. 1. 35. *The power of the most high.* 4. *Because hee is God equall and the same with the Father and the Son. And god is a spirite.*

This third person of the God-head is called *Holie*, 1. *Because he in himselfe, by himselfe, and of his owne nature is Holie.* 2. *Because he is the hallower or sanctifier*, that is, he immediatly hallowerh or sanctifieth and maketh holie others. The father and the sonne sanctifie by him, and therefore mediatelie.

2 *Who and what the holy ghost is.*

THE *holie ghost is the third person of the true and onelie* god-head, *proceeding from the Father and the Sonne, and coeternall, coequal, and consubstantial with the Father and the Son: and is sent from both into the harts of the Elect, to sanctifie them vnto eternal life.* Here are we to say the same thinges of the Godhead of the holy Ghost, which haue bin spoken before of the Godhead of the son. For this definition is also to be prooued, and confirmed by the proofes of the same foure partes.

1 *That the holy Ghoſt is a perſon.*
2 *That he is the third perſon, or that he is other & diſtinct from the father and the Sonne.*
3 *That he is true God with the Father and the Sonne, or that he is equall to the Father and the Sonne.*
4 *That he is of the ſame God-head with the Father & the Sonne, or that he is conſubſtantiall vnto both.*

Firſt therefore, *that the holy ghoſt is a perſon;* is prooued, 1 *By his apparitions.* Becauſe he hath appeared viſible. *Luk.*3.22. *The holy ghoſt came downe in a bodilie ſhape like a Doue.* Act.2.3. *And there appeared vnto them cloven tounges like fire, and it (that is, the fire, or the holie ghoſt) ſate vpon each of them.* Seeing then the holy Ghoſt deſcended in bodilie ſhape vpon Chriſt, and ſate vpon the Apoſtles, it followeth that he is *ſubſiſting.* For no qualitie or created motion of minds or hearts is able to doe in like manner. For an accident doth not only not take vpō it any ſhape but ſtandeth in neede of ſome thing elſe in which it ſelfe ſhould conſiſt and bee. Neither is the aire the place or ſubiect of holineſſe, godlineſſe, loue of God, and other ſpiritual motions, but the mindes of men. 2. He is prooued *to be a perſon, becauſe he is called god.* 1. Cor.3.16. *Know yee not that yee are the temple of god, and that the ſpirite of god dwelleth in you?* Acts 5.3. *Why hath ſatan filled thine hart, that thou ſhouldeſt lie vnto the holie Ghoſt?* And in the next verſe, he ſaith; *Thou haſt not lied vnto men, but vnto god.* See alſo *Iſai* 40.7.13. *Acts* 28.25. *Epheſ.* 4.4.30. Howſoeuer then the aduerſaries of this doctrine graunt the holy Ghoſt to be God, yet this cannot bee, but he muſt be a ſubſiſtent or perſon, ſeing God is a being; but our godlineſſe, goodneſſe, Godly motions, and other diuine affections cannot be called God. 3. *He is a perſon, becauſe he is the author of our Baptiſme, and we are baptized in his name,* that is, by his commaundement and wil. But wee are not baptized by the commaundement and wil of a deade thing, or of a thing not exiſting, neither are wee baptized in the name of the graces or giftes of God. 4. *Becauſe the properties of a perſon are attributed vnto him, as that hee teacheth, that he diſtributeth giftes euen as he wil, that he comforteth, confirmeth, ruleth, vaigneth; likewiſe, that hee ſendeth Apoſtles, that hee ſpeaketh in the Apoſtles.* Luke 12.12. *The holie Ghoſt ſhall*

ſhall teach you in the ſame houre what yee ought to ſaie. So alſo he declareth the thinges to come. *Ioh.*16.13. *The ſpirite of truth wil ſhewe you the thinges to come. Hee giueth prophecies: he commaundeth and willeth that the Apoſtles be ſeparated; and laſtlie he appointeth teachers in the church.* All theſe are thinges proper vnto a perſon, exiſting, intelligent, endued with a wil, working, and liuing. 5. *Becauſe hee is plainlie diſtinguiſhed from the giftes and graces of God.* 1. Corinth.12.11. *All theſe things worketh the ſelfeſame ſpirite, diſtributing to euery man ſeuerallie as he wil:* And againe. 1.*Corint.*12.4. *There are diuerſities of giftes, but the ſame ſpirit.* Wherefore the giftes differ much from the ſpirite it ſelfe. Obiection. *The gift of God is not a perſon. The holie Ghoſt is called the gift of God,* Actes.2.38. *Therefore he is not a perſon.* Aunſwere. The Maior is falſe. For the ſonne beeing giuen, is the gift of God, and yet is a perſon. The holie Ghoſt is called *the gift of god,* becauſe hee is ſent from the Father and the ſonne. *John* 15.26. *I will ſend the comforter vnto you from the Father.* Or we maie aunſwere: Hee is called a gift in reſpect that hee was ſent and dwelleth in the hearts of the ſaintes, to whom hee is giuen, and is ſuch a gift as woorketh by his vertue and power the reſt of the giftes and graces. Now, that, *to proceede,* ſignifieth *to exiſt or be from both,* I prooue: *Becauſe Paul calleth him the ſpirite of god, which is of god, and in god. Of god;* Becauſe the ſpirit floweth from the Father and the Sonne; In God: therefore he is ſomewhat of God himſelfe. Other ſpirites are not in God, that is, in the ſubſtaunce of God. And what is in God, that is the very eſſence of God.

Secondly, *That the holy ghoſt is other,* that is, diſtinct from the Father and the Sonne, wee prooue againſt thoſe, who ſay hee is the ſubſiſtent of the Father. Which wee prooue, 1. *From his verie appellation,* in that hee is called the ſpirite. For none is his owne ſpirite: As none is his owne Father; and none his owne Sonne: Therefore hee is other from both. Obiection. *That which is common to al the perſons, ought not to be diſtinguiſhed and ſeuered. The name ſpirite is common to all three perſons: Therefore it ought not to bee diſtinguiſhed.* Aunſwere. This whole reaſon wee graunt. If it bee vnderſtoode of the eſſence of the perſons, and not of their order of beeing and woorcking. For as hee that

breatheth, and the breath it selfe differ; so hee that enspireth, and the spirite are different: Hee that procedeth is one, and hee another, from whom hee proceedeth. The thirde person of the godheade is one: and the first or second another. But the Holy ghost is saide to bee the thirde person of the Godhead: and this not in that respect, as if there were in God any first or last in time, but in respect of the order or manner of beeing: Because the Holy Ghost hath his essence from the Father and the Son, from both which hee proceeded from euerlasting, as also hee is the spirite of both. In like manner the Son is called the second person, because he is of the Father. The Father the first person, because he is of none. 2. *The holie ghost is in expresse woordes called another.* Iohn 14.16 *I will praie the Father: and he shal giue you another comforter.* 1. Iohn 5.7. *There are three which beare record in heauen, the Father, the Word, and the Holie Ghost: and these three are one.* 3. *He is sent of the Father and the Son.* Therefore he is another from both. For none is sent of himselfe. One maie come of his owne wil, or of himselfe. But none can be sent of himselfe. *Iohn* 15.26. *I will send him vnto you from the Father.* Iohn 14.26. *The Father send eth him in my name.* 4. *The holie Ghost hath distinct attributes or properties personal from them.* The holy Ghost onely proceeded from the Father and the Sonne. He alone appeared in the shape of a Doue, in the likenesse of fire; not the Father or the son. Christ also is said to haue beene conceiued not by the Father or the Sonne, but by the holie Ghost, that is, by the immediate vertue and efficacie of the holy Ghost. Wherefore he is another from the Father and the Sonne; which is diligently to be obserued. For the aduersaries hereof, being conuicted of the person of the holy Ghost, *grant that he is a subsistent, but of the Father.* Obiection. *The vertue and power of the Father is the Father himselfe: the holie ghost is called the vertue and power of the Father: therefore the holie ghost is the Father himselfe.* Aunswere. This reason is Sophistical, because vertue is not taken for the same in the Maior, for which it is taken in the Minor. *For in the Maior it is taken for the power of the Father: in the Minor for the person by whome the Father sheweth forth his power.*

Thirdly, *That the holie Ghost is equall with the Father and the Sonne, these argumentes doe proue.* 1. *The essence of the Father and the Sonne is communicated vnto him:* because hee proceedeth from both, and is the spirite of both. But there is nothing in God which is not his essence. Seeing then that is indiuisible, it must needes be whole and the same communicated vnto him: which is in the Father and the Sonne. As the spirite of man, which is in man, is of the essence of man: so the spirit of God, which is in God, is of the essence of God. By this it appeareth, *What is the proceeding of the holy ghost, namely, the communicating of the diuine essence whereby the third person of the god-heade alone receiueth the same and whole or entire essence from the Father and the Sonne, as from him whose spirite hee is.* And *that the holy ghost proceedeth from the Sonne also:* is proued by certaine reasons. First, *Because hee is called the Sonnes spirite.* Roman. 8 9. *If anie man hath not the spirite of Christ, the same is not his.* Galat. 4.6. *He hath sent forth the spirite of his Sonne into your heartes. The spirite of his Sonne,* that is, not giuen vnto the Sonne of the Father, but existing and proceeding, as of the Fathers, so of the Sonnes substaunce, seeing the Sonne is equall and consubstantiall with the Father. Secondly, *because the Sonne together with the Father giueth him.* Iohn 15.26. And Iohn 20.22. *Receiue the holie ghost.* Thirdly, *because the holy ghost receiueth the wisdome of the sonne, which hee receiueth vnto vs.* Iohn. 16. 14. *Hee shal receiue of mine, and shal shew it vnto you.* But seeing the holy Ghost is true God, consubstantiall with the Father and the Sonne, he cannot receiue any thing but of him, of whose substance he is. Wherfore he proceedeth of the substance of the Son, because he receiueth that of him which is the sonnes.

2 *The holy ghostes equalitie with the Father and the Son is proued by those diuine attributes & properties which are attributed and communicated vnto the holy ghost:* as *eternitie*; because hee created heauen and earth, and because God was neuer without his spirit. Likewise, *omnipotency*, and *omniscencie*, that is, the knowing of al things. 1. *Corin.* 2.10. *The spirite searcheth al thinges, yea, the deepe thinges of god.* Likewise *immensitie* or vnmeasurablenesse, as who dwelleth whole & entirely in al the Elect.

3 *The same diuine workes, which are attributed to the Father*

ther and the Sonne, are also attributed to the holy ghost, and in those both the general and vniuersal workes, and also those miraculous workes, which consist in instituting and informing the Church. So in *Iob.* 33.4. creatiō is attributed vnto him. *The spirit of god hath made me, & the breath of the Almighty hath giuen me life.* Other woorkes are attributed to him also in other places; especially, that he quickneth, regenerateth, illuminateth, and worketh miracles.

4 *Equall & the same honor is giuen to the holie ghost, which is giuen both to the Father and the Sonne.* To no creature, but to God alone is to be giuen diuine honour, that is honour proper to God onely. But this is giuen to the holy Ghost. Therefore he is god, equal with the Father and the Son. 1. *Iohn.* 5 7. *There are three, which beare witnesse in Heauen; The Father, the Woord, and the holie Ghost, and these three are one.* The holy Ghost therefore is the same true God with the father and the Sonne. *Mat.* 28.19. *Go and teach all nations, baptising them in the name of the Father, and the Sonne, & the holy ghost.* By this testimony we are taught, First, *That we are baptised also into the name, faith, woorship, and religion of the holy ghost.* Secondly, *That the holy Ghost is author also of baptisme and the ministerie.* In like sort also wee beleeue in him. That sinne which is committed against him is not remitted. We are his temple.

5 *Those things which are spoken in the old testament of God or Iehouah, are applied in the newe testament to the holie ghost.* Obiection. *Hee that is sent is not equall with him that sendeth: The holy Ghost is sent, and the Father and the Sonne send him: Therefore the holy Ghost is not equall with the Father and the Sonne.* Answere. We deny the maior: For hee that is sent may bee equall with him that sendeth. For Christ also being sent of the Father, yet is hee equall with the Father. This sending dooth not betoken any seruile subiection. Obiection 2. *Hee that receiueth of another is not equall with him who giueth: The holie ghost receiueth of the Father and the Sonne: Therefore he is not equall with both.* Answere. The Maior is true of one that receiueth of another but a part and not the whole, but the holy Ghost receiueth the same and whole essence of the father and the Sonne: Againe, it is true of him that receiueth in time or successiuely, but the

the holy Ghost receiued before all time. Thirdly, to the Minor we say, That he receiued, as touching the ordeining and sending of him to vs, to teach vs immediatly: But this sending establisheth and confirmeth his equalitie; because it is a diuine woork: and the ordeining of him to teach vs immediately doth not lessen but strengthen his equality.

Fourthly and lastly, *That the holy ghost is one and the same true god with the Father and the Sonne*, is prooued by these reasons. 1 *Because he is the Fathers and the Sonnes spirit.* But the diuine essence cannot be multiplied, as neither can an other bee created: nor the same diuided. Therefore the selfesame and that whole must needes bee communicated to the holy Ghost, which is the essence of the Father and the Sonne. From both which the holy ghost proceedeth, as the spirit of God in God, and of God. 2 *There is but one true God.* The holy ghost is true God: Therefore the holy ghost is that one and the same true God with the Father and the Sonne, consubstantiall with both. 3 *There is but one Iehouah*, that is, one diuine Essence or Being, one essentially, who alone is of none, but himselfe communicateth his beeing to al thinges, and preferreth it in them. The holy Ghost is Iehouah: Therefore he is the same with the Father & the Son, God consubstantial with both. Obiect. *He that is of another, is not consubstantiall with him, or is not the same with him of or from whom he is: The holy Ghost is of the Father and the Sonne. Therefore hee is not the same with them or consubstantiall.* Answere. 1 The Maior is true in creatures, but not in God. 2 There is an ambiguity in this terme, *To be of another.* Hee that is of another, and hath not the same or whole essence, is not consubstantiall. But the holy ghost hath the same and whole essence, and therefore it followeth only that he is not the same person. Therefore by inuerting the argument we aunswere; That hee who is of the Father, and from the Father, is consubstantial with him, as likewise with the Son, of and from whom he also is.

3 *What is the office of the holie Ghost.*

THE *office of the holy ghost is sanctification. In this one name of sanctification are comprehended all his benefites.* Whereof wee may put these as the generall heads. 1 *To teach and illuminate. Hereof he is called the teacher of trueth.*

Likewise,

Likewise, *the spirit of wisedom, gladnesse, faith, feare, boldnesse.* Ioh.14.26. *The holy ghost whom the Father wil send in my name, he shall teach you al things, & bring al things to your remembrance which I haue told you.* Ioh.16.13. *The spirit of trueth will lead you into all trueth.* And hee taught the Apostles at Whitsontide, when they were rawe before, of Christs death and his kingdome. Hee powred into them the miraculous knowledge of tongues, and fulfilled the testimonie and record of Ioel. 2 *To regenerate*, that is, to worke faith & conuersion in the hearts of the chosen. *Ioh.3.5. Except a man bee borne of water & of the spirit, he cannot enter into the kingdome of God.* Matth.3.11. *I baptise you with water to amendment of life, but he that commeth after me, he wil baptise you with the holy ghost, and with fire.* This Baptisme, which is wrought of Christ by the holy Ghost, is the very regeneration or renewing it selfe, the same which was signified by the outward baptisme of Iohn, and of other ministers. 3 *To conioin vs with Christ and God,* & to make vs partakers of all Christs benefits. 1. *Cor.6.11. But yee are washed, but yee are sanctified, but yee are iustified in the name of the Lord Iesus, and by the spirit of our God.* 1.Cor.12.3.4 *No man can say, that Iesus is the Lord, but by the Holy Ghost. There are diuersities of gifts, but the same spirit.* And verse.13. *By one spirit are wee all baptised into one spirit.* 1.Cor.6.19. *Know yee not that your bodie is the temple of the Holy Ghost, which is in you, whom yee haue of god? So then the spirit of Christ is in vs.* Therefore wee are vnited to him by his spirit. 4. *To rule and gouerne.* Rom 8.14. *As many as are led by the spirit of god, they are the sonnes of god.* Act.2.4. *And they began to speake with other tongs, as the spirit gaue them vtterance. To bee ruled and guided by the Holy ghost,* is, to bee instructed with wisedome and counsell in the actions of our life, and vocation, & to be inclined to follow those thinges which are right and good, and to persourme the duties of loue and charity towardes god and our neighbour. 5. *To comfort.* Hee comforteth the Apostles amidst their afflictions. The Apostles who were first flying awaie for feare of the Iewes, now beeing erected by the comfort and solace of the holy ghost, come forth into open place, and reioyce, when they are to suffer for the confession of the gospell. *Iohn 14.16. He wil giue you another comforter.* 6. *To confirme.* He maketh

maketh the Apostles couragious and bold, who were before timerous, and wrapped, and entangled with manie doubtes. These thinges wee maie plainely see, if wee compare that Sermon which Peter made at Whitsontide, with their speech who went to Emaus, who saie, *Luk 24.21. Wee trusted that it had beene he that should haue deliuered Israel.* The holy ghost then is the spirit of comfort and ioy. *Iohn.16.22. Your ioie shal no man take from you.* These are the chiefe and principall partes of the holy ghostes office, vnto which maie bee referred all the gifres of the holie ghost, as well those which are properlie bestowed on the godlie, as also those which are common to them with the reprobate. All those gifres we may briefly comprise in this diuision. *The gifres of the holie ghost either are common to the godly, and vngodly, or proper to the godly onely. Those which are common to the godly and vngodly, are giuen either to certaine men and at certain times, or at al times, and to all the members of the Church. Those which are giuen at certaine times and to certaine men,* are these: The gift of miracles, & of tongues, prophecies, the faith of miracles; and these were necessarie for the Apostles & the primitiue Church, when the gospell was first to bee dispersed. *Those which are giuen at all times, and to all the members of the church,* are these: the gifres of tongues, and of knowledge, and the gift of interpretation. These are alwaies necessarie for the church, and belong to the maintainaunce and preseruation of the Ministerie, and are now also giuen to euery member of the church, according to the measure of Christes gift, as the calling and vocation of euery member needeth. *The gifres of the holy ghost proper vnto the godlie,* are, iustifieng faith, prayer, loue, and other gifres profitable to saluation. Obiection. *Many out of the church haue hadde tongues and sciences: the tongues therefore and sciences are not the gifres of the holy ghost.* Answere. The tongues and sciences out of the church are also the gifres of the holy ghost, but by a general working of god, which is without the true knowledge of him. But in the church, the tongues and sciences are the gifres of the holy ghost, ioined with the true knowledge of god.

Moreouer *al those gifres* (as wee saide) *are fitlie referred to those sixe principal parses before numbered of the holie ghosts office;* as

fice; as the knowledge of tongues, and of sciences to his function of teaching: and that miraculous and extraordinarie gift of tongues partly to his function of ruling (for the holy ghost did rule and gouerne their tongues) *partly to his function of teaching and confirming*. So also *the gift of Prophecie and interpretation belongeth to his office of teaching*. For hee teacheth both by illightening the mindes within by his vertue, and by instructing them without by the word. *The institution & ordinance of the Sacramentes appertaineth to his office of teaching, but chiefly to his office of confirming. Faith and conuersion belong to his office of regenerating and coniojning vs with Christ. That hee is the spirite of praier, instructing vs how to praie, belongeth to his office of ruling & gouerning*. In like sort the rest of the gifts maie bee referred to certaine partes of the Holy Ghostes office.

Furthermore the holy ghost, in respect of this his office, hath diuerse titles of commendation in the Scripture. For hereof hee is called, 1. *The spirite of adoption*; because hee assureth vs of the fatherly good wil of god towards vs, and is a witnesse vnto vs of that free goodnesse & mercy, wherewith the father embraceth vs in his onely begotten sonne. Therefore, *Rom.8.15. By this spirit we crie Abba Father.2. He is called the earnest and seale of our inheritance*; becausse hee assureth vs our saluation. *2.Cor.1.21. It is god which stablisheth vs with you in Christ, and hath annointed vs: who hath also sealed vs & hath giue the earnest of the spirit in our hearts*. Eph. 1.13.14. *In which gospell also after that yee beleeued, yee were sealed with the holy spirite of promise, which is the earnest of our inheritance*. 3. Hee is called *Life*, because he quickneth vs: or (as the Apostle saith) *The spirite of Life*, who mortifieth the oulde man, and quickneth the new. *Rom.8.2. The Law of the spirite of life which is in Christ Iesus hath freed mee from the Lawe of sin and of death*. 4. He is called *Water*, whereby he refresheth vs being almost dead in sinne, and maketh vs fruitful that we may bring foorth fruit. 5. Hee is called *Fire*, because hee dooth daily burne vp and consume concupiscences and vices in vs, and kindleth our heartes with the loue of God and our neighbour. 6. He is called *the Fountaine*, because all celestiall riches doe flow vnto vs from him. 7. Hee is called *the Spirite of praier*. 8. *The Oile of gladnesse*. Heb. 1.9. *Wherefore god,*

god, euen thy God hath annointed thee with the Oile of gladnesse. 9. He is called *the Comforter*, because he worketh faith in vs, and purifieth our consciences, and so comforteth vs, that we exult and reioice in afflictions. 10. He is called *Intercessour*, because *Roman.8.26. The spirite maketh request for Intercession for vs with sighes, which cannot bee expressed*. 11. Hee is called lastly, *the Spirite of truth, of wisedom, of loie, of gladnes, of the fear of God, of boldnesse, and the like*.

Obiection. *It was said before that the holy ghost is the earnest of our inheritance; But Saul & Iudas had the holy ghost, neither yet obteined they the inheritance, but were reprobate: Therefore the holy ghost is not the earnest of our inheritance*. Answere. Saul and Iudas had the holy ghost, as concerning some gifts of the holie ghost; But they had not the spirit of adoption. Reply. *But it is the same spirit*. It is the same spirit indeed, but doth not worke the same thinges in all. For he woorketh adoption and conuersion in the Elect only. Obiect. 2. *Those parts of the spirits office before specified, are not proper to the holie ghost, but belong also to the Father and the sonne. Therefore they are not well assigned to the Holy ghost as proper*. Aunsw. They belong also to the father and the sonne, but mediatlie by the holie ghost. But vnto the holy ghost they belong immediately. Reply. *But after the same manor also is seemeth, that the preseruation of thinges, the inuention of arts and sciences, and the like, are to bee attributed as proper functions vnto the Holie ghost. For those also doth the Father and the sonne work by the holie ghost: according as it is saide*, Wisc. 1. 7. *The spirite of the Lord filleth all the world*. Aunswere. To the assigning of a work as proper vnto the holie ghost, is required, not onelie that it be immediatlie done by him, but in suchwise also, as that he be acknowledged and worshipped therein. Nowe there doth the holie ghost woorke properlie where he sanctifieth and halloweth; for therefore also is he called holy.

4 *Of whom the holy Ghost is giuen, and wherefore.*

HEE *is giuen of the Father & the Son, & also by the Son of the Father, but not by the Father*. For the Father giueth the holy ghost frō no other but frō himself, as who is of no other, but of him-selfe, neither worketh from any other, but from himselfe: The sonne giueth the Holy Ghost from

the Father, from whom alſo him-ſelfe both worketh and is. That hee is giuen of and from the Father, theſe teſtimonies doe confirme. Act. 1.4. *Hee commaunded them to waite for the promiſe of the Father.* Act. 2.17. *I will powre out of my ſpirit vpon all fleſh.* Iohn 14.16. vers. 26. *I will praie the Father, and hee ſhall giue you another comforter. The Father will ſend him in my name.* That the Holy ghoſt is giuen of the ſonne theſe teſtimonies doe proue. Iohn. 15.26. *I will ſende you from the Father the ſpirit of truth,* Iohn. 16.7. *If I depart, I will ſend him vnto you.* Acts. 2.33. *Since hee by the right hand of God hath bin exalted, and hath receiued of his father the promiſe of the Holy ghoſt, hee hath ſhedde forth this which yee now ſee and heare.* Wherefore the ſonne alſo giueth him, but in this order, that the ſonne ſendeth him from the Father; whence is gathered a ſtrong argument for proofe of Chriſtes godhead. For who giueth the ſpirite of god, and who hath any right or title vnto him, but god? For the humane nature of Chriſt, ſo far off is it that it ſhould haue this right and power to ſend the Holy ghoſt, that contrarilie it ſelfe was hallowed and ſanctified by the Holy ghoſt.

Now wee are ſo to vnderſtand *this giuing of the goly ghoſt*, as that the Father is effectuall and forcible by him, and that becauſe the holy Ghoſt will, the Fathers will going before, woorke and effectuate this. Here is then to be obſerued *the order of operation, which is heere kept in working.* The Fathers will goeth before, the will of the Sonne and the holy Ghoſt followeth.

The cauſe, wherefore hee giueth vs the holy ghoſt, is none other, but onely of his free Election through the interceſſion of his ſonne. *Epheſ.* 1.4. *Which hath bleſſed vs with all ſpirituall bleſſings in heauenlie thinges in Chriſt: as he hath choſen vs in him before the foundation of the world.* Iohn. 14.16. *I will praie the Father, and hee ſhall giue you another comforter.* The ſonne giueth vs him, or he is giuen by the ſonne, becauſe he hath obtained for vs by his merit, that he ſhould be giuen vnto vs.

§ *Vnto whom the holy Ghoſt is giuen.*

THE *ſpirit of ſanctification is giuen to the Elect only.* Iohn. 14.17. *The world can not receiue him, becauſe it ſeeth him not, neither knoweth him. Or, the holy Ghoſt is giuen to the whole Church*

Church or aſſemblie of thoſe that are called, both to the Elect, and to hypocrites; and furder he is not otherwiſe giuen vnto them, than as themſelues alſo be willing, and deſirous of him: and then is augmented and encreaſed in them if they perſeuere. *To the Elect he is giuen not* onelie as concerning the knowledge of gods doctrine, but alſo as concerning regeneration, faith, and conuerſion: becauſe, beſides that he kindleth in them the knowledge of Gods truth and wil, he doth further alſo regenerate them, and endowe them with true faith and conuerſion. But *to Hypocrites* the holie ghoſt *is giuen* only, as touching the knowledge of doctrine, which is not profitable vnto ſaluation to them, as it is vnto the Elect and choſen. For vnto the Elect the holy ghoſt is ſo giuen, that he worketh and effectuateth in them his gifts to their ſaluation, and themſelues alſo may know and feel by thoſe giftes imparted vnto them, the holy Ghoſt dwelling in them.

Hence it is apparent, *how the knowledge of tongues, ſciences, and the like gifts beſtowed on the Heathen, differ from thoſe which are beſtowed on the church.* For they who amongeſt the Heathen excelled in the knowledge of tongues and good arts, and thinges profitable, had indeede the giftes of God, but not the holy ghoſt; whom none are ſaide to haue, but they whom he hath ſanctified, and who acknowledge him to be the author of the giftes receiued. We muſt obſerue heere, *that the holie ghoſt is giuen, either viſiblie,* when he beſtoweth his gifts, adioyning outward ſignes and tokens; or *inuiſibly,* when he beſtoweth his giftes without ſignes or tokens. He was giuen *viſiblie* vnto the Apoſtles and others in the primitiue church. *Actes* 2.3. *There appeared vnto them clouen tongues, like fire, and it ſate vpon each of them.* Actes 10.44. *The holie Ghoſt fel on al them which heard the word.* And theſe and other like ſpeeches are ſo to bee expounded, as that the ſigne taketh the name of the thing it ſelfe: and therefore that is affirmed of the thing which agreeth vnto the ſigne: by which ſigne the holy Ghoſt witneſſeth his preſence and efficacie. So alſo Iohn *ſawe the holie Ghoſt deſcending on Chriſt in bodilie ſhape like a Doue.* Hee ſawe then the ſhape of a Doue, vnder which god ſhewed the preſence of his ſpirite: wherefore wee muſt not thinke that there is

locall

local motion in God, but his presence & operation, which hee sheweth and exerciseth in the church. For the Holie ghost is spread abroad euery where & filleth both heauē & earth: In which respect *hee is said to bee giuen, sent, powred out*, when by his effectual and forcible presence he doth create, sturre vp, and by litle and litle perfect his gifts in the members of the church.

6 How the holy ghost is giuen and receiued.

HEE *is giuen after an ordinarie waie by the ministerie of the Woord, and by the vse of the Sacramentes:* and first, in manifesting himselfe vnto vs through the studying and meditation of the doctrine of the gospel. For when he is known of vs, he wil communicate himselfe vnto vs; and when hee sheweth himselfe to be knowen of vs, he dooth also renue and reforme our hearts. So did hee woorke in the Elect by Peters Sermon in the daie of Pentecost, *Actes* 2.37. Likewise hee wrought in Cornelius and the rest there present, by the same Peter speaking, *Actes* 10.44. *But yet notwithstanding he doth so work by the word and Sacraments, as that he is not tied to these meanes.* For hee conuerted Paul in his iourney: Hee furnished Iohn Baptist with his giftes while hee was yet in the wombe. Secondly he is giuen, *by woorking a desire of him in the Elect.* For hee is giuen to them that desire him, *Luk.*11.13. Hence is drawen a forcible argument to prooue the God-head of the holy ghost. For to worke effectuallie by the ministerie is proper to God onely. 1. *Cor.*3.7. *Neither is he that planteth anie thing, neither he that watereth, but God that giueth the encrease.* Matth.3.11. *I baptize you with water to amendment of life, but hee that commeth after mee will baptize you with the holie ghost, and with fire.* Rom.1.16. *The gospel is the power of god; because the holie ghost is forcible in working by it; whereupon also the gospell is called the ministration of the spirite,* 2. Corinth.3.8. Now the holy ghost is receiued by faith: *Eph.* 1.13. *Wherin also after that yee beleeued, yee were sealed with the holy spirit of promise. The world cannot receiue the spirit of truth, because it neither seeth him, nor knoweth him.* Obiection. *But faith is the gift and fruite of the holie ghost.* Ephes.2.8. *By grace are yee saued through faith, and that not of your selues; it is the gift of god.* 1. Corinth.12.3. *No man can saie that Iesus is the Lorde, but by the holie ghost.* Aunswere. 1. The woorking of the spirite is in order of nature before faith, but in time both are together: because the first beginning of faith is the receiuing of the holy ghost. 2. Faith being once begun, the holy ghost is more and more receiued, who woorketh afterwardes other thinges in vs by faith. As it is saide, *Galat.* 5 6. *Faith worketh by loue.* Actes 15 9. *By faith mens heartes are purified.*

7 How the holy ghost is receiued.

THE holie ghost is receiued and kept. 1. *By meditation in the doctrine of the gospell, and by hearing to profit therein.* Psalm.1.2. *He that doth meditate in the Law of the Lord day and night, shall bee like a tree planted by the riuers of waters, that will bring fourth her fruite in due season.* Colos.3.16. *Let the woorde of Christ dwel in you plentifully in all wisedome, teaching and admonishing your selues.* 2. Hee is kept *by encrease and continuance of repentance and amendment of life*, that is, by a desire of beware to offend against our conscience. *Matth.* 13 12. *Vnto him that hath shall be giuen.* Reuelat.22.11. *He that is righteous, let him be righteous still.* Ephes.4.30. *Grieue not the holie spirite of god, by whom yee are sealed vnto the daie of redemption.* Hither maie bee referred a desire of auoiding euill companie and sinne. For hee that wil auoide sinne, must auoide al occasion of sinning. 3. Hee is retained *by dailie and earnest praier and inuocation.* Luk.11.13. *Howe much more shall your heauenlie Father giue the holy ghost to them that desire him?* The same wee maie see in that panoplie or complet harnesse which the Apostle describeth *Ephes.*6.14. Likewise it is confirmed by the example of Dauid, who praieth *Psalm.* 51.11. *That god will not take his holy spirite from him.* 4. He is retained *by applieng gods giftes to their right vse*, that is, to his glorie, and to the safetie of our neighbour. *Luke.*22.32. *And when thou art conuerted, confirme thy Brethren.* Matth.25.29. *Vnto euerie man that hath it shall bee giuen; and from him that hath not, euen that he hath shal be taken away.*

8 Whether and how the holy Ghost may be lost.

HEE *may be lost of Hypocrits, and reprobates. Of the Elect he is neuer wholy lost, but onely as touching manie giftes:* because they alwaies reteine some gittes. Neither is hee finally lost of the Elect, because at length they returne to repentance. But of the reprobate he is altogether or wholy

lost

loſt, and finally, ſo that they neuer receiue him. Obiection. *But the holy ghoſt departed from Saul, Therefore he may alſo depart from the Elect.* Aunſwere. Hee departed from Saul, but not the ſpirit of regeneration, for he neuer had him. Reply. *Yea but the regenerating ſpirite alſo departeth: becauſe Dauid prayeth*, Pſal. 51.12. *Reſtore to me the ioy of thy ſaluation.* Anſw. He is loſt oftentimes as concerning ſome giftes of regeneration, but not wholy. For it cannot poſſibly bee, that the Godly ſhould reteine no remnants, ſeeing they doe not ſin to death. *A man* (ſaith Bernard) *neuer abideth in the ſame ſtate: either he goeth backward, or forward.* For this difference is to be obſerued & held, for the aſſoiling of that queſtion; *How namely the perſeuerance of the Elect may be notwithſtanding certaine, albeit they leeſe the holy Ghoſt; which is*, becauſe they are neuer wholly and finally deſtitute of the holy Ghoſt. *Now the holy Ghoſt may be loſt fower waies*, and thoſe contrarie to thoſe other meanes, whereby he is reteined. 1 *By neglecting the Word and Doctrine.* For Paul willeth Timothie *to ſtirre vp the gift of God which was in him*: & alſo teacheth him how that may be doone. 1. *Tim.* 4.15. *By giuing attendance to his reading, to exhortation and doctrine.* 2 He is loſt *by carnall ſecuritie*, and by giuing ouer our ſelues to commit wickednesſe againſt our conſcience. 3 *By neglect of prairer.* not imploted to his glorie, & to the ſafety of our neighbor. *Luk.* 8.18. *Vnto him that hath ſhal be giuen: from him that hath not, euen that he hath ſhall be taken awaie.*

9 *Wherefore the holy Ghoſt is neceſſarie.*

HOW neceſſarie and needefull the Holy Ghoſt is, and for what cauſes, doth clearely appeare by theſe places of Scripture. *Ioh.* 3.5. *Except that a man be borne of water and of the ſpirit, he cannot enter into the kingdome of Heauen.* 1. *Cor.* 15.50. *Fleſh & bloud cannot inherit the kingdome of God.* 2. Cor. 3.5. *Wee are not ſufficient of our ſelues to thinke anie thing, as of our ſelues: but our ſufficiencie is of God.* Hence we may thus conclude: without whom we cannot thinke, much leſſe doe ought, that is good, and without whom we can neither be regenerated, nor know God, neither attain vnto the inheritance of the celeſtiall kingdome; without him we cannot be ſaued. But without the holy Ghoſt theſe things cannot be

be doone, by reaſon of the corruption & blindnes of our nature. Therefore without the holy Ghoſt it cannot be, that we ſhould be ſaued, & ſo it followeth that he is altogether neceſſarie for vs vnto ſaluation.

10 *How we may know that the holy Ghoſt dwelleth in vs.*

WEE know that wee haue him, *by the effectes, or by his benefits and bleſſings in vs*, as by the true knowledge of God, by regeneration, faith, and the inchoation or beginning of new obedience; or by a readineſſe and willingneſſe to obay God. *Rom.* 5.1. *Beeing iuſtified by faith, wee haue peace towards God. The loue of god is ſhed in our harts.* Againe, we know it by the teſtimony and witneſſe *which hee beareth vnto our ſpirit, that we are the Sonnes of god.* Moreouer moſt certaine teſtimonies and tokens of the holy Ghoſt dwelling in vs, are, Comfort in the midſt of death, ioy in afflictions, a purpoſe to perſeuere in faith, ſighes, and ardent praiers, a ſincere profeſſing of Chriſtianitie. 1. *Corint.* 12.3. *No man can ſaie that Ieſus is the Lord, but by the holy ghoſt.* In a woorde, by faith and repentaunce, we know that the holie Ghoſt dwelleth in vs.

OF THE CHVRCH.

THE queſtions to be obſerued.

1 *What the Church is.*
2 *How many waies it is taken.*
3 *What are the markes thereof.*
4 *Wherefore it is called holy and Catholique.*
5 *What is the difference betweene the Church & the common-weale, or ciuill ſtate.*
6 *Whence it is, that the Church diſſereth from the reſt of mankinde.*
7 *Whether any may be ſaued out of the church.*

1 WHAT THE CHVRCH IS.

WHen the queſtion is, *what the Church is*, it is preſuppoſed that there is a Church, ſo that it is not neceſſarie to make a queſtion, *Whether there be a church.* Now as concerning the name, *Eccleſia* (which we cal the church) it is natiuely a Greeke woord, and commeth from a word which ſignifieth, *to cal forth.* For the cuſtome was in Athens that a companie of the citizens were called foorth by the

voice of the crier from the reſt of the multitude, as it were namelie, and by their Hundreds, to an aſſembly, wherein ſome publique ſpeech was had, or to heare relation made of ſome ſentence or iudgement of the Senate. And thus differeth the word *Eccleſia*, from *Synagoge*, or Synagog. For *Synagoge* ſignifieth any manner of congregation, be it neuer ſo common and inordinate. But *Eccleſia* betokeneth an ordained congregation, and ſuch as is called together for ſome cauſe. From hence the Apoſtles tranſlated the name, *Eccleſia*, to their purpoſe, terming the Church by it for reſemblaunce and likeneſſe ſake. *For the church is gods congregation, neither comming together by chance without cauſe, nor being inordinate: but called foorth by the voice of the Lorde, and the crie of the word, that is, by the miniſters of the goſpel, from the kingdome of Satan, to hear or embrace Gods word.* This congregation or companie of thoſe which are called of God to the knowledge of the goſpell, the Latines keeping ſtill the Greeke woorde, call *Eccleſia*. But it ſhall bee requiſite, that we a little more fully define what the Church is. *The church of God is a congregation or companie of men, choſen from everlaſting of god to eternall life, which ſonne the beginning of the world, and to the ende thereof, is gathered of the ſonne of godsonne of all mankinde by the holie ghoſt and the Word, conſenting in true faith, and which the ſonne of God defendeth, preſerueth, and at length glorifieth with glorie and life everlaſting.* Thus is the true Church of God defined, whereof the Creede dooth properly ſpeake. Obiection 1. *They which are in the church, periſh not, as the definition affirmeth: Manie hipocrites are in the Church. Therefore either hypocrites ſhall not periſh, or it is falſe, that they which are in the Church periſh not.* Aunſwere. They which are in the inuiſible Church periſh not; and of this was our definition. But the Minor propoſition ſpeaketh of the viſible Church, in which are manie hypocrites. Obiection. 2. *Where the inuiſible church is not, neither is the viſible. In the time of popery was not the inuiſible church: therefore there was not the viſible.* Aunſwere. I denie the Minor: For there alſo were remnantes, that is, there were alwaies ſome mingled with thoſe dregs who held the foundation, ſome more purely, ſome leſſe. In ſumme, the Church was oppreſſed, but not extinguiſhed.

The definition of the Church.

2 *How*

2 *How manie waies the church is taken.*

THE *church is taken either for the true church, or for the falſe. The falſe church* is vnproperly called the church, and is a companie arrogating vnto themſelues the title of Chriſtes church; but which do not folow the ſame, but rather perſequute it. *The true church* is either *viſible*, or *inuiſible. The viſible church* is a companie among men, embracing and profeſſing the true and vncorrupt doctrine of the Lawe and the Goſpel, and vſing the Sacramentes aright according to Chriſtes inſtitution, and profeſſing obedience vnto the doctrine: in which company are manie vnregenerated, or hypocrites, conſenting notwithſtanding & agreeing to the doctrine: in which alſo the Son of God is forcible to regenerate ſome by the vertue of his ſpirite vnto euerlaſting life. Hither appertaine the parables of *the ſeede and the tares. The inuiſible church* is a companie of thoſe which are elected to eternall life, in whom a newe life is begun here by the holie Ghoſt, & is perfected in the woorlde to come. They which are in this inuiſible church, neuer periſh, neither are any hypocrites therein, but the Elect only, of whom it is ſaid, *Iohn 10.28. No man ſhall plucke my ſheep out of mine hands.*

The falſe Church.

The true church is either viſible or inuiſible.

The viſible church is a companie

& is forcible to regenerate

the ſeede and the tares.

The inuiſible church is a companie of

Moreouer *both theſe ſortes* of the true Church, both viſible and inuiſible, are either vniuerſall or particular. *The Vniuerſall viſible Church*, is the companie of all thoſe which profeſſe the doctrine, whereſoeuer in the woorlde they bee. *The particular Viſible Church*, is alſo a companie of thoſe which profeſſe the doctrine, but in ſome certaine place. *The Viſible Church is Vniuerſall* in reſpect of the profeſſion of one Faith in Chriſt, and of one Doctrine and worſhippe. But *it is particular*, in reſpect of place and habitation, and of diuerſitie of rites and cuſtomes. *So alſo the Inuiſible Church is Vniuerſall*, as all the Elect, in whatſoeuer place they bee, and at whatſoeuer time they liued, haue one faith: *againe it is particular*, as either in this or that place they haue the ſame faith. Now all particular Churches are partes of the Vniuerſall, and the Viſible are partes of the Vniuerſall church Inuiſible. And *of this Vniuerſall Inuiſible Church* doth the Article of our Creed ſpeake properlie, *I believe the Holie Catholique Church*. For beſides that the vniuerſall inui-

They which are in the inuiſible church neuer periſh.

The Vniuerſall viſible Church.

The particular viſible.

The Vniuerſall Inuiſible.

The particular Inuiſible

sible church is catholique, it is also nobilitated with this title, that it is *Holie*. Further, in this is the true communion of Saints between Christ, and al his members. *It is called invisible*, not that the men are invisible: but because their faith and godlinesse is invisible, neither is known of anie, but of themselues, in whom it is: neither can wee indeede discerne certainly the godly from the hypocrites in the church. *The partes of this vniuersall invisible church* may these two not vnfitly be accounted; *The church Militant, and Triumphant*. *The Militant*, is in this world, fighting & warring vnder the banner of Christ against the Diuel, the woorlde and our flesh. *The Triumphant*, which both now triumpheth with the blessed Angels in heauen, and shall after the resurrection entoie a full triumph. Nowe although the Militant church is that vniuersall invisible church which remaineth as yet in the field and is fighting on earth, yet it is, and lieth hid in the visible church. And therefore there is almost the same difference betweene the vniuersal visible church, and this Militant which is betweene the whole and a part. Obiection. *If the whole be visible, the part also is visible.* Aunswere. *That part is also visible*, as concerning the men Elected, or as they are men, and as they professe the doctrine of the visible church: *but it is not visible* as concerning the godlinesse or faith of men, or as concerning faith and repentaunce in men. *That this invisible church militant here on earth is a part of the visible church*, is apparent euen out of this place of Paul, Rom. 8. 30. *Whom the Lord predestinate, them also he called. This calling*, whereby the Lord calleth vs, *is of two sortes, inward, and outwarde: the inwarde* Saint Paul saith, *was wroughte according to the purpose of sauing men*; and the Elect are called by both. Hypocrites are called onelie by *the outwarde calling*. And *in respect of this outwarde calling is the church called visible*, and *the Church of the called*, wherein are hypocrits also. *But the invisible* is called *the company or church of the Elect and chosen.*

The Triumphāt and Militant, partes of the Vniuersall Inuisible.

There is also another diuision of the Church, into *the Church of the olde Testament*, and *of the newe*. *The church of the olde testament* is a companie or congregation embracing the doctrine of Moses and the Prophets, and making profession that they will embrace in Iurie the Mosaicall ceremonies

The Church of the old Testament, and the New.

monies and keepe them, and as well in Iurie, as also out of Iurie embrace the thinges signified by those ceremonies, that is, beleeuing in the Messias which was to bee exhibited. *The church of the newe testament* hath not these differences, because all beleeue in the Messias already exhibited. This Church is a companie embracing the doctrine of the Gospell, vsing the Sacramentes instituted by Iesus christ, & beleeuing in him being exhibited the tru Messias.

3 *What are the tokens or marks of the Church.*

THE markes of the true Church are, 1. *Profession of the true, vncorrupt, & right lie vnderstood doctrin of the Law & Gospell*, that is, of the doctrine of the Prophetes and Apostles. There concur withal oftentimes errors, but yet notwithstanding this marke is sure, if the foundation be kept, albeit stubble be builded thereon: yet so, that those errors or stubble be not maintained. 2. *The right and lawfull vse of the Sacramentes*. 3. *Profession of obedience to the doctrine or ministerie*. Obiection. *In manie churches which professe true doctrine this third marke is not seene: therefore they are no churches.* Aunswere. 1 There are manie in them, who indeed yeeld, and endeuor to yeeld obedience. 2 Al obey, acknowledging by their profession, that sinnes ought not to bee maintained. *But it is necessarie that this third mark should be added*: because they shoulde mocke God, who woulde saie that they receiued this Doctrine of Christ, and would not frame their liues according vnto it. *Matth. 28. 19. Goe and teach all nations, baptizing them in the name of the Father and the Sonne & the holy Ghost; Teaching them to obserue all thinges whatsoeuer I haue commaunded you*. In these woordes of Christ are all those three markes of the Church conteined. Obiection. 2. *But those which all Schismatiques and heretiques doe challenge vnto them, are not the markes of the true Church. But all of them do challenge these vnto them: therefore they are not the markes of the true Church.* Ans. I denie the Maior. For we are not to see whether they challenge thē, but whether they haue them. So also woulde it follow, that the heauenly blessings, which are proper to the true Church, are theirs also, because they challenge them. Obiect. 3. *Without which the church cannot bee, that is a marke thereof. But without the ordinarie succession of Bishops the church cannot be. Therefore it is a marke thereof.* Ans.

1 Profession of the true doctrin.

2 The right vse of the sacraments.

3 Profession of obedience to the doctrine.

Not all that challenge these markes, are the Church, because all haue them not, though they challenge them.

The ordinarie succession of Bishops no certaine marke of the Church.

By ordinarie succession in the ministerie, is meant the succession of ministers in the same true doctrine and administration of Sacramentes. And if the proposition bee so vnderstoode, it is true: for such a succession is nothing else, than those notes which wee haue put. But in the conclusion of this obiection is vnderstoode that there shoulde bee an ordinarie succession into the same place, whether they teach the same doctrine or a diuerse from it. And so also it should be a tying of the Church to a certaine Citie, Region, and so foorth. Saint Augustine against Manichæus his Epistle, cap 5. sheweth how he was brought to the faith of the Catholique Church. For hee saith, *That hee obeied the catholiques, when they said, Beleeue the gospell:* and there he bringeth forth that common saieng: *I would not beleeue the gospell, except the authoritie of the catholique church mooued mee thereunto.* By the testimonie therefore of the church he was mooued to reade the gospell, and to beleeue that heauenlie doctrine was conteined therein. But doth hee, after hee beleeued the gospell, promise that hee would beleeue the church more than the gospel, if the church determine, or propound anie thing, which is either contrarie to the gospell, or can bee prooued by no testimonie of Scripture? This doubles Augustine neuer meant. Naie, else where he denounceth *Anathema, and biddeth a curse come to them, who declare any thing besides that which wee haue receiued in the writings of the Lawe and Gospell.* And in the selfe-same place he witnesseth, *That he, because he beleeueth the Gospell, cannot beleeue Manichæus, for that hee readeth nothing in the Gospell of Manichæus Apostleship.* Therefore traditions or ordinances of the church, bring vs vnto the scripture, and ty vs to that voice which soundeth in the Scripture.

The Papistes wrangling about Traditions.

But here it must bee obserued, howe honestly and faire-ly the Papistes deale. For whersoeuer they meete with the word *Tradition*, that by and by they wrest to their traditions, which can not bee proued out of the worde of god. As when Paul saieth. 1. Cor. 15.3. *I deliuered vnto you that which I receiued:* straight waies they crie out, *heare you traditions!* heare; but reade on there in the woordes folowing Paul him-selfe by writing declaring what those traditions are. *I deliuered vnto you, how that Christ died for our sinnes, according*

cording to the scriptures, And that hee was buried, and that hee arose the third day, according to the scriptures. Heare you heare Paules traditions to bee double thinges written. For first they were taken out of the scripture of the old Testament; Secondly, they were committed to writing by S. Paul himselfe. So Paul saith of the Lordes supper. 1. Cor. 11.23. *I haue receiued of the Lord, that which also I haue deliuered vnto you.* *But this tradition,* after the Euangelistes, himselfe also hath set downe in writing. The Iesuites cite the saying of Paul, 2. Thes. 3.6. *Withdraw your selues fro euery brother that walketh inordinately, and not after the tradition which hee receiued of vs.* But a litle after in the same chapter hee describeth what tradition he meaneth, as it is manifest to him that looketh on the place. And yet will they thence proone that many thinges are to bee beleeued, which can not bee proued by anie testimonie of Scripture. The like impudencies they shewe in another testimony taken out of Luke. *Act.* 16.14. *They deliuered them the decrees to keep ordained of the Apostles & Elders, which were at Ierusalem:* When a litle before, *Cap.* 15.23. he witnesseth that those decrees were set downe in letters written by the Apostles.

Pauls traditions written scriptures and registred scriptures.

But wee are to keepe and hold the notes and marcks before set downe; First, *in respect of Gods glorie, that enimies may be discerned from Sonnes.* Secondly, *In respect of our own saluation, that we may ioine our selues to the true Church.* For there are three sorts of men. 1 *They, who openly professe and declare themselues to be enimies.* 2 *Hypocrits* 3 *The company of the Elect chosen.*

4. Why the Church is called holy and Catholicke.

THE Church is called *Holy.* 1 *Because Christes sanctification is imputed vnto it.* 2 *Because at his members haue begunne al the parts of obedience.* It is called *Catholicke.* 1 *In respect of places,* because it is spread through the whole world. For there is one Vniuersall Church of all places, & degrees of life, neither is it tied to a certaine place & kingdome, or to certain succession. 2 *In respect of times:* Because there is but one true Church of all times, which also is at all times to Catholicke, as that it is dispersed through the whol world, neither is at any time tied to any certain place. *For is not called Catholicke,* because it possesseth many kingdomes

The church holy in respect of Christ-holinesse imputed, and their own begun. Catholique in respect of place and time.

domes. For *Catholicke* is a title giuen vnto the Church in the Apostles time, for before time the Church was limited within narrowe bondes. Nowe, *that there is but one Church of al times and ages from the beginning of the world vnto the end*, it is out of doubt. For, 1 *It is manifested that the Church hath euer been. Neither can Abrahams daies be obiected, as if before he was called there had beene no worship of the true God in his familie, and himselfe had beene after his calling alone without anie others.* For before his calling he held the foundations and grounds of Doctrine of the true God, though it were darkened with superstitions mingled therewith. Againe, *Melchisedec* liued at the same time, *who was the Priest of the most high God*; and therefore neither was Abraham after his calling alone, but there were others besides him, worshippers of the true God, whose priest was Melchisedec. 2 *That the Church, as is hath beene euer, so shall also continue euer*, appeareth by these testimonies. *Isay.* 59.21. *My woordes shall not depart out of thy mouth, nor out of the mouth of thy seed.* Ier. 33.20. *If the night and day may bee chaunged, then shall my couenant also be changed.* Mat. 28.20. *I am with you alway vntill the end of the world.* Moreouer Christ was euer and euer shal be King, Head, and Priest of the Church. Wherefore the Church was euer, and euer shall be. And hence also it is manifest, *That the Church of both testaments* is one and the same; that which is confirmed also by the article folowing. For Christ is the sanctifier of his Church, who is common to men of both testaments. Hither appertaineth the Question *of the authoritie of the Church.* Which I omit. In this we wil consider here onely that opinion or saying, *The church doth not erre.* Which is true after this sort. First, *the whole* doth not erre, though some members thereof doe er. Secondly, it doth not erre *Vniuersally*, although in some pointes of Doctrine it may. Thirdly, *It erreth not in the foundation.*

How the church may bee saide not to erre.

5 *In what the Church differeth from the common-weal.*

7 Differences betweene the Church and common-weale.

THE Church differeth from the common-weal. 1. *Because common-weales are distinct, and kingdomes of the world, in diuerse places and times. The Church is alwaies one and the same at all times, and with all men.* 2. *The kingdomes and states of the world haue many Heads, or one chiefe Heade, and manie*

nie other inferiour Heades besides, and that on earth. The Church hath but one, and that in heauen. 3. *The common-wealth is gouerned by certaine lawes made for the maintenance of outwarde peace and tranquillity. The Church is ruled by the Holy Ghost & the worde of God.* 4. *The common-wealth or ciuill state requireth outward obedience onely. The Church requireth both, as well inwarde obedience as outwarde.* 5. *In ciuill states and common-weales there is power and libertie to make new lawes positiue by the authoritie of the magistrate, the violating of which lawes bindeth mens consciences, and deserueth corporal punishmentes: The Church is tied to the woorde of God, vnto which it is not lawfull to adde ought, or to detract ought from it.* 6. *The ciuill state hath corporall power, where-with it is armed against the obstinate & disobedient. For he may and ought by force to curb these, and to punish them by the sword. The Church punisheth by denouncing of Gods wrath out of the worde of God.* 7. *In the Church are alwaies some Elect & Holie; but not alwaies in the common-wealth.*

6 *Whence ariseth the difference of the Church from the rest of mankinde.*

Election putteth the difference betweene the Church and others.

THE cause of the difference is the Election of God. *Act.* 14.16. *In times past god suffered all the Gentiles to walke in their owne waies.* Rom. 9.18. *God hath mercie on whom he will, and whom he will he hardeneth.* Ioh. 6.37. *All that the Father giueth me shal come to me.* Rom. 8.29.30. *Those which hee knew before, he also predestinate to be made like to the image of his Sonne, and whom he predestinate, them also he called.* By these wordes we are also taught that the promise of grace is generall, in respect of the Elect, or beleeuers. *God verilie would haue all to be saued*, and that, 1 *In respect that he loueth the saluation of all. But the Elect only haue attained to that saluation.* 2 *In respect that he inuiteth all to saluation. But the rest haue beene hardened.* The Efficient cause then of this difference, is the Election of God willing to gather vnto himselfe, a Church in earth. Secondly, *the Sonne is a mediate executour of this will and purpose. The holy ghost immediate.* Thirdly, *The woord of God is the instrumental cause.* Rom. 11.7.

Three sorts of men.

Now the cause of the difference beeing known, let vs in a woorde see, what that difference is. Wee are to obserue therefore *that there are three sortes of men verie much different one from another. For some men are euen in profession estraunged and*

and aliants from the church, as who deny faith or repentance, and therefore are openly enemies of the Church: *others are called, but not effectuallie, which are all hypocrits. Others be Holy are called effectually, which are the Elect*, who are but a little portion, according to that of Christ, *Matt.20.16. Many are called, but few are chosen.*

7 *Whether anie one maie bee saued out of the Church.*

None saued out of the church.

NO man can bee saued out of the Church: For whomsoeuer God hath chosen and elected to the ende, vvhich is eternall life, them he hath chosen to the meanes, which is the inward and outwarde calling. Obiection. *Therefore Election is not free.* Aunswere. It is free; because God chose freely, both to the end, and to the meanes. But after he hath once destined and ordeined men to meanes, hee neuer changeth: Wee are here also to holde against the Anabaptistes, That infantes, which are borne in the church, are also of the church.

OF PREDESTINATION.

THIS common place *of Predestination*, or election and reprobation, ariseth out of the former place Of the Church, & is ioyned with it.

The speciall questions are.

1 *Whether there be Predestination.*
2 *What is it.*
3 *What is the cause thereof.*
4 *What are the effectes thereof.*
5 *Whether it be vnchangeable.*
6 *How far it is known vnto vs.*
7 *Whether the Elect bee alwaies members of the church, and the reprobate neuer.*
8 *Whether the Elect fal from the church, and the reprobate remaine euer in the church.*
9 *What vse there is of this Doctrine.*

1 WHETHER THERE BE PREDESTINATION.

Predestination proued by Testimony of scripture.

THAT there is predestination, testimonies of scripture do confirme, Mat.20.16. *Many are called, but few are chosen.* Ioh.15.16. *Yee haue not chosen mee, but I haue chosen you.* Iohn.10.16. *Other sheep haue I also, which are not of this fouldе.* Ephes.

Eph.1.5. *Predestinate according to the good pleasure of his will.* Acts.18.10. *I haue much people in this citie.* Eph.1.4. *Hee hath chosen vs in him.* Rom.8.30. *Whom he predestinate, them also hee called.* By these and the like places wee learne that some are elected, some not, and therefore there is predestination.

When the Question is, *whether there be predestination*, the this is in Question: *Whether there bee any such counsell of God, which hath seuered some to be saued and others to bee reprobate.* Some say, *that Election*, when mention is made thereof in scripture, *is taken for some excellencie, for which a man is worthy to bee elected or chosen*: as wee may say, a Choise and gallant horse. So also they interpret *reprobation*, but falsely: for it is the eternall counsell and purpose of God.

Reprobation proued by scripture.

That there is Reprobation is apparent by diuerse places. S. Paul saieth, Rom.9.22. *That god doth shew his iustice on the vessels of wrath.* Mat.13.11. *It is giuen vnto you to know the secrets of the kingdome of heauen: but to them it is not giuen.* Iud.vers.4. *who were before of old ordeyned to this condemnation.* Mat.14.25. *how hast hid these thinges from the wise.* Ioh.10.26. *Ye are not of my sheepe.* Pro.16.4. *He hath made all things for his own sake: euen the wicked for the day of euill.*

Places of scripture reconciled, concerning gods will to saue, and not to saue men.

1 Obiection. *But the promise of grace is vniuersall.* Aunswere. *It is vniuersall*, in respect of the faithfull, that is, it belongeth to all those who beleeue. But *it is particular*, in respect of al men. Our aduersaries say, *that those which are conuerted maie fal awaie.* Which is, to weaken and diminish the generall promise. Reply. *Not it is said*, 1.Tim.2.4. *That God will that al men be saued. But contrawise*, Matth.20.16. *Manie are called, but few chosen.* Matth.13.15. *This peoples heart is waxed fat, saith the Lorde, least they shoulde vnderstand, that I might heale them.* And heere it is *saide, that God will that some bee not saued. Therefore these testimonies are contrarie one to another.* Aunswere. 1. God will that al be saued, *as he is delited with the saluation of all.* Albeit elsewhere it is saide, *That hee reioiceth at the destruction of the wicked*, Prou.1.26. yet hee reioiceth not thereat, as it is a vexation or destruction of his creature, but as it is an execution of his iustice. 2. Hee will that all bee saued, *in as much as he inuiteth al to repentance:* But he will not haue all saued, in respect of the force and efficacie of calling.

ling. *Acts.17.27. He dooth good vnto al,if so be they might haue groped after him,and found him.*Rom.11.7. *The Elect obtaine it: the rest are hardened.* He saith verily vnto all: Honesty of life pleaseth me:yee owe it vnto me.But he saith not to al,I wil worke it in you;but to the elect onely,because from euerlasting it hath so pleased him.

2 Obiection. *He that giueth vnequallie to those that are equal,is an accepter of persons.* Aunswere. It is true,First, *if hee giueth to those which are equall vnequallie for anie outward causes or respectes*,that is, for such causes as are not that condition, in respect of which equall rewardes or punishmentes were to be giuen or not to be giuen;that is,when the cause which is common to both,is neglected, and other thinges regarded, which are not the cause,as riches, honours, and the like. But here God respecteth the receiuing of this benefite, and conuersion, and giueth eternall life to them which haue these. Secondly,*he that giueth vnto those, which are equall,vnequallie*, beeing bound to anie, were an acceptour of persons. But God giueth most freely, of his meere mercy and grace.Hee is bound to no man:because we were his enemies;therefore he might most iustly haue excluded all. And if vniustlice should be any waie fal into God(which God forbid that we should think) he should be vniust,& an acceptour of persons in that he giueth any thing at all.But if thou beeing moued with pittie and compassion, shouldst giue a farthing to one begger, and a pennie to another, thou art not therefore an acceptour of persons. *Matth.20. 15. Is it not lawfull for mee* (saith Christ) *to doe as I will with mine own? Is thine eie euil,because I am good?* Rom.11.35. *Who hath giuen first vnto the Lord?* To knowe this is behouefull for the glory of God.

3 Obiection. *It is meete and iust,that he who hath taken a sufficient ransome for all sins,should receiue al men into fauor.God hath receiued a sufficient ransome for the sins of the whole worlde. Therefore he should receiue at into fauor.* Answere. It must not only be a sufficient ransome for al,but must be also applyed vnto al receiuing it by faith:but it is not applied vnto al: because it is saide, *John 17.9. I pray not for the world,but for them which thou hast giuen mee.* Replie. *A sufficient ransome ought to bee applied vnto all. Christs ransome is sufficient. Therefore*

Christs ransome, though sufficient for all, yet not applied to all, doth not saue all.

ought to bee applied vnto all. That a sufficient ransome ought to bee applied vnto all is proued, *because this is a propertie of infinite mercy,to doe good vnto all.* Aunswere. We denie that infinite mercie consisteth herein.It consisteth not in the number of those that are saued, but in the manner howe they are saued. Moreouer he will not giue this benefite vnto all: because hee is withall most wise and iust. Hee may together exercise both his mercie and his iustice. *John 3.16. God so loued the world, that he hath giuen his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue eternal life; He that beleeueth not is condemned already.*

4 Obiection. *He that taketh a sufficient ransome for all,& yet doth not saue all, is vniust: because he taketh more than in equitie he should.God taketh a sufficient ransome for all, and yet doth not saue all.Therefore he is vniust.* Answere.He is vniust, *except himselfe giue the ransome.* But God gaue it. Therefore he taketh of his own, not of ours. Secondly,*The sufficiencie of the ransome doth not bind god to the receiuing of al,but the applying of it.* But he hath not entered into any bond, that he will apply that ransome to all.

5 Obiect.*He that afflicteth some for his own glories sake,is an vniust God.* Answ. This propositiō is false being generally taken.For though it be true in creatures; *yet is it false in god.* Because god is the chiefe good: and greatest regard ought to be had of the chiefe good. Nowe the chiefe good, that is, gods glorie,did require, that not only his mercy, but his iustice also should be manifested. Secondly, We aunswere, that, *he is vniust,who afflicteth some, and that without any trespasse or fault of their owne.* For God for his glories sake doth suffer some to perish,while themselues willingly perish and fall away. Thirdly, *God is bound to none, to saue them*,as neither he was to create them. *He suffereth men to fall into sin:* but, 1 *Themselues willinglie falling.* 2 *Himselfe not being bound to saue them.* 3 *Being bound to haue more regard of his owne glorie,than of mens saluation.*

God not vniust, though hee afflict some for his glories sake.

6 Obiection. *He that destineth to the ende, destineth also to the meanes, whereby we come to the end. God destineth some to the end; that is, damnation. Therefore hee destineth them to the meanes also, which are sinnes.* For, that *sinnes are the meanes to come to damnation is prooued; because that is a meane, without which*

which we cannot come to the end; as none can come to damnation without some. Answere. Means are of two sorts. Some, which goe howsoeuer before the end, that is, which he vseth who tendeth to the end, and by the help whereof he obtaineth and accomplisheth the ende which hee intendeth. Other meanes there are which come indeede vnto the ende, but are not doone by him, which intended the end. Those hee maie suffer or admit, but it followeth not that he wil them. Wherefore I answere vnto the Maior: He that wil the end, will also the meanes which himselfe worketh, and by which hee worketh to obtaine that end, which he entendeth: but not all meanes: otherwise there shall bee more in the conclusion than in the premisses. Neither will hee also those thinges, which he permitteth, that is, hee hindereth them not from being doone, if they hinder not his end.

God in calling all, & not saving but some, doth not dissemble.

7 Obiection. *Hee that calleth all, and yet will saue but some only, dissembleth: God doth so; Therefore he dissembleth.* Answere. Of meere particulars nought followeth. Or, there is a fallacy in putting that which is no cause, for a cause. Wherefore to the Maior we answere: He doth not doe it, to illude men; but either to leaue all without excuse, or to inuite them to repentance. And furder, if you vnderstand the Maior generallie, it is to be denied: because there may be another cause; & if it be so taken, it is thus to be distinguished. Hee that calleth all, and yet will saue but some onely, to illude men, or to deceiue them, hee dissembleth; if hee call them indefinitely, or with a mind not willing to woorke in them to obey. But God neuer promised, that hee woulde woorke this in all. Wherefore there is no contradiction in these propositions: All ought to doe it, and, I wil woorke in some to doe it: because the same thing is not denied in the one, which is affirmed in the other; but a diuerse thing.

The secret counsell of God, as touching our saluation is reuealed vnto vs.

8 Obiection. *They, whose saluation dependeth on the secret counsel of god, cannot haue comfort. Our saluatiō dependeth on the secret counsel of God. Therefore we cannot haue comfort.* Answer. Wee can not haue comfort, before it is reuealed vnto vs. But that secret counsell of God is opened vnto vs by the sonne and the Holy Ghost. Likewise by the effects. *Rom.5.1. Being iustified by faith we haue peace towards God.* 2. Cor.1.

22. and 5.5. *Hee hath sealed vs, and hath giuen the earnest of the spirit in our hartes. He that hath created vs for this thing is God, who also hath giuen vnto vs the earnest of the Spirit.* Rom.8.16. *The same spirit beareth witnesse with our spirit, that we are the children of God.* 1.Iohn.3.24. *Hereby we know that he dwelleth in vs, and we in him, euen by the spirit which he hath giuen vs.*

9 Obiection. *That which is done in vaine, no man should endeuour. But the reprobate doe in vaine repent: because it is impossible that they should bee saued.* Answere. This is true, if any knew that they were reprobate. But God will haue no man so to determine of himselfe. 2. It is a contradiction, to bee a reprobate, and to thee repentance: for if they shal repent, then were they not now reprobates. Therefore there commeth no danger by this absurdity.

10 Obiection. *That danger which is not, needs not to be taken heede of. But vnto the Elect there is no danger of condemnation. Therefore they needs not take heede thereof.* Answere. The Maior is true, if there should be no danger, whether it were taken heede of, or not taken. But there is no danger vnto the neglect. bee taken, or not taken. But there is no danger vnto the neglect. left, that is, being heedefull and bewaring of any danger that may come. But all the elect are heedfull, circumspect and wareiand those who are not heedfull, are not elected. For from whom God auerteth and turneth away this danger, he worketh also in them to be warie and to take heed thereof. Rom.8.3. *Whom he predestinate, them hee iustified.* They therfore doe amisse, who turnke to receiue comfort, without any desire of a good conscience. Replie. *But if they must take heed and how we them are vncertaine.* Answere. No; because they haue this as a spur to goe forwarde and perseuere. But, To bee certaine, and, not to haue a desire of repentance & amendment of life, implieth a contradiction: as if thou should say, I am certaine of my reward, therefore I will not runne: for a reward is not giuen but to him that runneth. These propositions doe mutuallie one follow another. To bee certaine of saluation, and to haue a desire of conuersion and amendment of life.

2 *What Predestination is.*

The difference betweene predestination and providence.

PRedestination differeth from providence, *as especiall from the generall.* For providence is the eternall counsell of God concerning al creatures: but Predestination is the eternall counsell

counsel of GOD concerning the fauing of men and Angels. Wherefore *Predestination is the eternall, most iust, and vnchangeable counsel of God, of creating men, of permitting them fal into sinne and eternall death, of sending his Sonne in to flesh, that hee might bee a sacrifice, and of conuerting some by the woorde and the holie ghost for the Mediatours sake, and sauing them in true faith and conuersion, and of leauing the rest in sinne and eternall death, & vrging them vp to iudgement, & casting them into eternal paines.* Here is spoken of men which shall bee saued, and not saued: therefore to them onely, and not to Angels doth this definition of Predestination agree.

Election. *The parts of Predestination are, Election and Reprobation. Election is the eternall, vnchangeable, free, and most iust decree of God, whereby hee hath decreed to conuert some to Christ, to preserue and keepe them in faith and repentance, and by him to giue them eternall life.*

Reprobation. *Reprobation is such a decree of God, as whereby hee hath decreed to leaue some according to his most iust iudgement in their sinnes, to punish them with blindnesse, and damnation, and to condemne them beeing not made partakers of Christ euerlastingly.* That Election likewise, as also Reprobation are both the decree of God, these and the like sayinges doe prooue. *Iohn* 13.18. I know whom I haue chosen 2 *Tim.* 1.9. His grace was giuen to vs before the worlde was. *Rom.* 9. 18. He hath mercy on whom he wil. Both therefore election and reprobation, were made by counsell, and therefore both are a decree, and that eternall: because there is no new thing in God, but all from euerlasting, and the Scripture doth manifestlie say, *Ephes.* 1.4. That God hath chosen vs before the foundation of the worlde. Seeing then hee hath chosen vs, hee hath therefore reiected the rest. That which the verie word of choosing doth shew. For, whatsoeuer is chosen, the same is chosen, other thinges beeing reiected. This Election is of grace and free, that is, not in respect of anie good foreseene in vs. *He hath mercie on whom he will*, that is, He giueth freely what he giueth. *Iob.* 15.16. *You haue not chosen me.*

3 *What the causes of Predestination, or Election, and Reprobation.*

The efficient cause of our Election. THE *efficient and motiue cause*, is the good pleasure of God. *Matth.* 11.26. *It is so, O Father, because thy good pleasure*

sure was such. God hath not foreseene any thing in vs, for which he should choose vs, for there can be no good in vs, as of our selues. For if anie good bee found in vs, that hee doth worke wholy in vs: and hee worketh nothing in vs, which hee hath not decreed to woorke from euerlasting. Wherefore the alone gracious and most free good pleasure of God, or the alone free mercy of God is the efficient and motiue cause of our Election. *Ephes.* 1. 5. *God hath predestinate vs to be adopted through Iesus Christ vnto himself, according to the good pleasure of his will.* See further, *Romans* 9.11. *Coloss* 1.12. 2. *Timot.* 1.9.10. In like manner also *the efficient cause of Reprobation is the most free good pleasure of God.* For mee *being all by nature the children of wrath*, had al perished, if in were the cause of reprobation. *Wherefore the cause of reprobation is not in men themselues*, but that is in God his will of shewing foorth his iustice. Therefore of particular men, why this man is elected, and he reprobated, there can bee no other reason giuen, but the good pleasure of God onelie. But the cause of damnation is altogether in men, which is sinne. *The supreme final cause of Predestination is gods glorie: and the last and proper final cause of Election, is the manifestation of Gods goodnesse and mercie in freelie sauing the Elect.* The next & neerest finall cause of our Election, is our Iustification, when God dooth in his Sonne freely account vs for righteous. Both which finall causes the Apostle compriseth in these wordes: *Ephes.* 1. 6 *He hath predestinate vs to the praise of the glorie of his grace, wherewith he hath made vs freely accepted in his beloued.* Like wise of the contrarie: *The first final cause of Reprobation is the iust wrath of gods iustice, seueritie, and hatred against sinne in the reprobate.*

The cause of Reprobation in God

The cause of Damnation in men.

1 Obiection. *God did foreknowe our workes: Therefore he choose vs for our woorks.* Answere. He did foreknowe those good thinges which he purposed to woorke in vs, as also he foreknewe the persons: otherwise he could not haue foreknown any good workes. So could he not haue foreseene any euill, except he had purposed to permit the same.

2 Obiection. *Christes merite applied vnto vs by faith, is the cause of our Election. Therefore not the good pleasure of God.* Answere. Christes merit is not the cause of election, but is reckoned among the effects thereof.

election, Gods good pleasure, not any thing in vs.

3 Objection. *Euil workes are the cause of reprobation, therefore good workes are the cause of election.* Aunswere. Euil workes are not the cause of reprobation, but of that which followeth reprobation, that is, of damnation. Good workes go not before in him that is to be iustified, much lesse are they the cause of election, but they followe in a manner as iustified, and draw their originall and their perpetuall efficacy and vertue from gods mere grace.

4 *What are the effects of Predestination?*

THE *effect of election* is the whole worke of our saluation, and all the degrees of our redemption 1. *The creation and gathering of the church.* 2. *The sending and giuing of Christ the Mediatour, and his Sacrifice.* 3. *Effectuall calling of men to his knowledge*, which is the conuersion of the elect by the holie ghost and the woorde. 4. *Faith, iustification, regeneration.* 5. *Good workes.* 6. *Finall perseuerance.* 7. *Resting vpon glorie.* 8. *Glorification and eternall life. The effects of Reprobation are, the creation of the reprobates, permission of gods grace, blinding, hardening, to seuerance in sinne, raising to iudgement, and casting into eternall torments.*

The effects of Reprobation.

Obiection. *Diuers or contrarie causes haue contrarie effectes. The effectes of election are good workes. Therefore euil workes are the effectes of reprobation.* Aunswere. The Maior is not alwaies true, in voluntarie causes. For there is a dissimilitude: Because God purposed onely to permit euil woorks, but to worke good in vs. But the proper cause of euill works is the Diuel, and euil men. Replie. *But god hardeneth and blindeth men. Blindnes is an effect of reprobation, and a sinne. Therefore sinne is an effect of reprobation.* Aunswere. Blindnesse is a sinne in respect of men who admit it, and as it is receiued of them and purchased by their owne demerites: but as it is inflicted of God, it is a iust punishment. And, that God doth deliuer some from that blindnesse, is of his mercie.

Obiection. *Hardnesse or induration is an effect of reprobation, and is a sinne. God is author of reprobation, therefore of hardnes of heart, and of sinne.* Aunswere. Hardnesse is an effect of reprobation, but to that it is done according to reprobation, but commeth not from it.

Hardnesse and blindnesse or execeation, are according to reprobation, or according to predestination, as they are sins.

sins. But they are effects of reprobation or predestination, as they are most iust punishmentes.

5 *Whether Predestination be vnchangeable.*

Predestination, vnchangeable.

PRedestination is firme, sure, and vnchangeable: which maie appeare euen by the generall reasons, that decrees of God is vnchangeable, and doth not depend on the interchangeable course of thinges, but the same rather depend vpon his decree. What the force is, hath from euerlasting decreed, of saueing the elect, and condemning the reprobate, that hath he vnchaungeable decreed. And therefore both election and reprobation is firme and vnchaungeable. For whom he wil haue saued from euerlasting should he not be saued, whom also he now wil, and to hereafter perpetually, The same also we are to thinke concerning reprobation. Neither are there wanting testimonies of Scripture, wherebye the same is confirmed. *Iohn. 6.39. This is the Fathers will, that of all which hee hath giuen vnto me, I should lose nothing.* Mat 24.35. *My comfort shall stand, and I will do whatsoeuer I will.* Mal 3 6. *I am the Lord, I change not.* Iam 1.17. *Of none shall perish, my sheep, out of my hand.* Iohn 1 :36 *Yee beleeue not for yee are not of my sheep.* 2. Tim. 2.19. *The foundation of god remaineth sure, and hath this seale, the Lord knoweth who are his.* The foundation, which Paul so calleth, is the decree of saueing the Elect. 2. *The seale is the beginning and assurance of our saluation, and the end thereof, and of all the meanes tending to saluation.* 2. It is called the foundation, *for the sweetnesse and firmenesse thereof*, because the same is neuer shaken. These things are needefull for vs to knowe, that wee maie haue firme comfort, and consolation, that wee maie beleeue eternall life, and to all other Articles of christian faith. The reason is often repeated, and therefore often to bee meditated of: because he that doeth humble to be certain of the grace to come, is vncertaine also of the present grace of God. For God is vnchangeable.

6 *How far forth Predestination, or Election, and Reprobation is known vnto vs.*

IT *is known vnto vs in generall*, as, That some are Elect, and some Reprobate: *but not in speciall*, whether thus or that man be. But of our own Election euery of vs not only may, but also ought to bee in speciall certaine and assured. And

Euerie man ought to bee assured of his owne Election, in speciall.

verily thereof we shall be certaine by the effectes; namelie by conuersion, that is, by true faith & repentance. For that we may beleeue and know that we are certainly chosen to eternal life, wee are bound to beleeue in Christ, and to beleeue also eternal life. But this wee cannot beleeue, except wee haue true faith and repentaunce. And as euerie one ought to haue both these: So also euery one ought certainly to hold, that he is of the number of the Elect. Otherwise they shal accuse God of lying. *Rom. 5. 2. We reioice vnder the hope of the glory of God.* Christ is our intercessour, working our euerlasting saluation. *I beleeue euerlasting life*, that is, not spirituall life onely, but euerlasting also, which being heere begunne I carrie hence with mee out of this life. Neither onely in speciall dooth euerie one know his owne Election by faith and conuersion, but it is in generall also knowen, that some are Elect. And in general thou oughtest not only to hope, but also certainely to beleeue that there are other besides thee elected. For thou art bound to beleeue the Article of the Church, because that hath bin at al times & nowe is. But thou alone by thy telle art not the Church, and therefore thou must not take with Elias, *I am left alone.* But to discerne of particulars, and of euerie single man, is not thine to do. Thou art notwithstanding wel to hope of the Election of others, euē as concerning euery particular man. In generall, is the whole Election, of all: in speciall, there is a diuerse consideration of himselfe, and of others.

The Election of others is to bee beleeued in general.

No certaintie of reprobation either concerning our selues, or others.

Of Reprobation no man ought to iudge or determine any thing certainely, either as touching his owne, or as touching any others reprobation, before the end of his life. For he that is or yet conuerted, may be here after conuerted before the end. No man therefore ought to iudge of others that they are reprobates, but to hope wel of them: & of himselfe euery man ought certainely to beleeue that he is an elect.

For we haue a generall commaundement.

7 Whether the Elect be alwaies members of the Church, and the Reprobate neuer.

The elect are not alwaies members of the Church when they are regenerated.

THE Elect are not alwaies members of the church, but then first, when they are conuerted and regenerated by the holy Ghost. For it is said, *Rom. 8. 9. If any man hath not the spirite of Christ, the same is not his.* Likewise, *the church is*

* *is called holy.* But then first are the Elect holy when they are conuerted. For Saint Paul expressely saith, *1. Corinth. 6. 11. And such were some of you, but you are washed.* Againe, Coloss. 1. 13. *He hath translated vs into the kingdome of his deare Sonne.* Now some are borne, liue, and die in the church: others are not borne in it, but are called, either soone, or late, vnto the visible church: some both to the visible & inuisible church: as the theefe on the crosse. As also those of the Gentiles, of whome Christ spake. *Ioh. 10. 16. I haue other sheepe.* Some other are borne in the visible church or come vnto it, who neuerthelesse are not members of the inuisible, and who sometimes depart from the visible. Such are the reprobate, who are not al wayes cut off and purged from the church: but are sometimes made members of the visible Church, though sometimes they depart from it. *1. Ioh. 2. 19. They went out from vs, but were not of vs. Ouidemus author shall enter in amongst vs.*

Obiect. *These terms are mutually affirmed one of the other, To be saued, To be elected, To beleeue. For all beleeuers are Elected, and to be saued. And all who are to be saued, and are Elected, do beleeue.*

Answere. These termes indeed are mutually one affirmed of another, but yet with a certaine limitation: All true beleeuers and al that are to be saued, are Elected, and that alwaies and at all times: But all that are Elected are both beleeuers and to bee saued; but yet not alwaies: The Elect are to be saued alwaies, but are not both beleeuers, and to be saued alwaies: For at one time they maie bee saued that they are to bee saued, and at another that they are beleeuers, at another that they are saued. Thus faire them are these terms mutually affirmed each of other, as that al the Elect doe beleeue, or shal beleeue before the ende of their life. For now is the time of grace; then shall be the time of iudgement.

Obiection. *Christ notwithstanding calleth those which were not as yet conuerted of the Gentiles his sheepe. I haue, saith he, other sheepe which are not of this fold, that is, of this sort of the Church which is to be gathered out of the Iewes. Wherefore those other sheepe seeme to bee of the generall flocke.* Answere. They were then sheepe according to the prouidence and counsel of God, but they were not sheep as concerning the fulfilling of his decree: that is, they were predestinated sheep.

in sum; The Elect are not alwaies members of the church; but yet it is required of necessity that in this life they bee brought vnto the Church, though it be sometimes euen at the very point of death. That is it, which is said, That all the Elect must in this life beginne eternal life. The Reprobate are indeed sometimes members of the church, neither are they alwaies estranged from it, but then comming is no true comming to the Church: neither are they euer members of the inuisible Church, that is, of the Church and companie of Saints. For from this they are euer aliens.

8 *Whether the Elect may fall from the Church, and the Reprobate abide alwaies in the Church.*

The Elect cannot fall wholy and finally from the Church.

THIS question is cleared & laid open by those things, which are spoken of the vnchangeablenes of election, and of the perseuerance of the Saints, and godly. *The Elect when they are once inserted into vnto the Church of the Saints, they may sometimes fall from it, but wholy and finally forsake it they neuer can.* Not wholy, because they neuer so defect or fall, that they become enimies of God and the Church. *Not finally*, because they persist not in this Apostasie, but at length returne to repentance. 1. *Ioh.* 2. 19. *They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs.* Isai. 42. 3. *A bruised reede shall he not breake, and the smoking flaxe shall he not quench.* Ioh. 10. 28. *No man shall plucke my sheepe out of mine hand.* All the reprobate & hypocrites do at length finally depart from the Church, and together with those gifts, which they had, they leese also those gifts, which they seemed to haue.

The reprobate & the lewish fall finally from it.

Obiect. *The Gedlie also of temporises fall away, as Dauid and Peter.* Ans. They fall, but neither wholy, nor finally: which also befel vnto Peter. For he retained still in his minde the loue of Christ, although for fear of danger he denied him. He acknowledged also afterwards his offence, and did truly repent him thereof. Dauid also did not wholy fall away, but being rebuked of the Lord by the Prophet, hee truely repented, and shewed that his faith was not quite dead: but in a slumber rather for a season. But hypocrites and the reprobate, doe at length wholy and finally reuolt and fall away. For they doe to at last fall away, that they neuer returne to repentance. And because the true loue of God was

was neuer in them, & so neither the mselues euer were of the number of gods elect Saints; therefore at length they wholy and altogether depart and fall away from the Church.

9 *What is the vse of this doctrine.*

THE vse of this doctrine is, 1. *That the glorie of our saluation be in wholy ascribed and giuen to God. What hast thou that thou hast not receiued?* 2. *That we may haue sure and certain comfort.* This we shall haue, when as wee shall not doubt of those things, which are here taught; and that especially, if euerie of vs be certainely perswaded that the decree of God of saning his elect is altogether vnchangable; and further that himself is elected of the number of the elect, euen a member of the inuisible Church, and therefore that hee neuer depart from the Church and con mun ion of Saints: because it is sanctified of God, and the rest is holy and conformed vnto God, not in part, but in whole. But is holy first by imputation, by reason of the holines of Christ imputed vnto it; next by inchoation, because the holy Ghost doth by little and little renew it, and repaire it from the filth of sinne: and lastly it is holy, because it is dedicated to a holy, sacred and diuine vse, and seuered from the wicked, which are without the church. *To beleeue* therefore *the holy Church*, is, to beleeue, that in this visible companie and society are some true repentaners and truely conuerted, and my selfe to be a liuely member of the inuisible and visible Church.

OF THE COMMVNION OF SAINTS.

THE Articles following are concerning the benefits of Christ bestowed on the Church by the holy ghost. *The Communion of Saints* signifieth, 1. *The Vnion of the Church with Christ, and of his members among themselues.* 2. *The communion or participation of all Christs benefites.* For all the Saints haue the same reconciliation, redemption, righteousnes, saluation, sanctification, by and for Christ. All the Saints haue the same benefits common, which are necessarie to saluation. *Eph.* 4. 4. *There is one bodie and one spirit, euen as we are called in one hope of your vocation: one Lord, one Faith, one Baptisme.* 3. *It signifieth the distribution of speciall gifts.* These particular gifts also are common to the whole Church, as which are bestowed on some members of the Church for the saluation of the whole bodie; euen, *For the*

The communion of Saints with Christ and among themselues.

gathering

Eph 4.12. *gathering together of the Saints, for the worke of the ministrie, and for the edification of the bodie of Christ.* But they are to be distributed vnto euerie member, as that some excell and goe before othersome in gifts and graces in the Church. For the gifts of the holy Ghost are diuers, *and to euerie one of vs is giuen grace according to the measure of the gift of Christ.* 4. It

Eph 4.7. signifieth *an obliging or binding of all the members*, to imploy & referr their gifts to the glory of christ their head, & to the saluation of the whole body & of euery member mutually.

Why the faithfull are called Saints. The faithfull are called *Saints* in three respects, 1. *Imputatiuelie*, that is, in respect that Christs sanctitie and holinnes is imputed vnto them. 2. *Inchoatiuelie*, that is, in respect that conformitie and agreeablenes with the lawis inchoated or begun in them. 3. In respect of their separation *because they are selected and separated for all other men.* By this then, which hath beene spoken, it appeareth what is to beleeue *the communion of Saints*; namely, to beleeue that the Saints (of which number I must needes certainly be assured my selfe to bee one) are vnited by the spirite vnto Christ their head, and that from the head gifts are powred downe vnto them, both those which are the same in necessarie to saluation, as also those which being diuers and diuerslie bestowed vpon euerie one are requisite for the edification and building of the Church.

Now must we a litle more at large expound the first and *chiefe part of the communion of Saintes*, That is, *the vnion, or coherence of al the Saintes*, that is, of the whole flocke of the church with Christ the heade, and of his members among themselues, which is wrought by the Holy Ghost, euen by the same spirite, who dwelleth in christ the heade, and in all his members. And by this vnion christ conformeth his Saints, & maketh them like vnto himselie by the same spirit which is common to both, & worketh the like in both, reserving this difference in working: for in the heade he worketh al gifts & graces, & those most perfectly: in the members he worketh those gifts which are conuenient for euerie one, & so much as is for euery one requisite and necessarie. This vnion of Christ with his members, and of his members mutually among themselues, is confirmed and declared by these places of Scripture. *Iohn 15.5. I am the vine, yee are the branches: He that abideth in me, and I in him, the same bringeth forth much fruite.* 1. Cor. 12.13. *By one spirite are wee all baptised into one bodie.* 1. Cor. 6.17. *Hee that is ioined vnto the Lord is one spirit.* 1. John 4.13. *Hereby know we, that wee dwel in him and he in vs: because he hath giuen vs of his spirite.* Hence it is cleare how absurde their fancy is, who contend that this communion is a subsistence or personal beeing of Christes body among our bodies, or of our bodies blended and mingled with his. The same is refuted by that often alleadged comparison of the head and members. For those are coherent and grow together, but are not in a mixture, nor mingled one with another. Whence also wee may easily iudge *of that communion, which is in the Sacramentes.* For the Sacramentes seale nothing else but that which the word promiseth. But to let this passe, the same is also hereby refuted, that this communion must be continued for euer. For to this ende doth Christ communicate himselfe to vs, that he may dwel in vs: Wherefore such as is his abiding and dwelling, such is his communion: But christs abiding and dwelling is perpetual: Therefore his communion also is perpetuall. This argument is most strong and firme, and therefore for the assuring it they haue beene faine to deuise their Vbiquitie. For to obtaine that other communion which they woulde haue, they must needes affirme, that Christ dwelleth alwaies bodily in all his Saints.

OF REMISSION OF SINNES.



THE chiefe Questions.

1 *What remission of sinnes is.*
2 *Who giueth it.*
3 *For What.*
4 *Whether it agreeth with Gods iustice.*
5 *Whether it be freely giuen.*
6 *To whom it is giuen.*
7 *How it is giuen.*

1 WHAT REMISSION OF SINNES IS.

Remission of sinne, is Gods will not imputing vnto vs our sinne, and imputing Christs righteousnesse.

REmission of sinnes *is the purpose of God not to punish the sins of the faithfull, euen as if they had neuer sinned:* which purpose of not punishing their sinnes God doth withall declare vnto vs. Roman. 5.5. *For the loue of God is shed abroad in our hearts by the holie Ghost which is giuen vnto vs. It may be also defined*

defined thus: Remission of sinnes is the pardoning of deserued punishment, and the giuing or imputing of another righteousnes, to wit, the righteousnes of Christ. But more fully it is defined on this wise: Remission of sinnes is the will of God, which to the faithfull and Elect impureth not anie sinne, and therefore doth in like sort loue them, as if they had neuer sinned, and deliuereth them from all punishment of sin and giueth them eternall life freely for the intercession and merit of Iesus Christ the Sonne of God our Mediator. Now albeit God for the merit of his sonne remitteth our sinne to vs, yet he afflicteth vs as yet in this life, not therby to punish vs, but fatherly to chastise vs. Neither yet because god doth not punish vs for our sins, must we therfore think that he is not displeased with them. For he is highly displeased & offended with the sins also of his Saints & chosen.

Remission of sinnes is the worke of all three persons.

2 *Who giueth remission of sinnes.*

REmission of sinnes is giuen of God onelie, who (as the Prophet Isaiah saith, cap 43 25.) *putteth away our iniquities.* And this is done both of the Father, the Son, and the Holy Ghost. For we are baptized in the name of all three: Now *Baptisme*, as also it is saide of Iohns Baptisme, is wrought *for remission of sinnes*: and of the Sonne the Scripture affirmeth plainly; *that the sonne of man hath power to remit sinnes.* Likewise it is saide of the holy Ghost, *that hee was tempted: that he is offended and grieued.* Wherefore he also hath power to remit sins. For none can remit sins, but hee against whom sinne is committed and who is offended by sinne. And Christ also in plaine woordes in the Euangelists speaketh of the sinne against the holy Ghost. Now the cause, *that God onelie*, that is, the father, the son, & the holy ghost, only *remit sins*, is this; *because none but the partie offended can remit sins*: but only god, the father, the son, & the holy ghost is offended by our sins. Therfore god only can remit them, and consequently no creature is able to graunt ought of this right of god. Whereupon also Dauid saith; *Psal.51.4. Against thee onelie haue I sinned, and done euil in thy sight.*

How the ministers, and the Church are saide to remit sinnes.

Obiect. *But the Apostles also and the Church remit sins; because it is saide,* Matth 18 18 *What soeuer yee binde on earth, shall bee bound in heauen, and what soeuer yee loose on earth, shall be loosed in heauen:* and Ioh.20.23. *Whose soeuer sins yee remit they are remitted vnto them, and whose soeuer sins ye retein, they are retained. Therefore not God onely remitteth sinnes.* Answere. The Apostles remit sinnes in that they are the signifiers and declarers of Gods remission. Likewise also the Church remitteth sinnes, when according to the commandement of God shee denounceth remission of sinnes to the repentant. Againe one neighbour remitteth sinnes and trespasses vnto another, as concerning the pardoning of the offence. But God onely giueth vs from the gilt of sinne, by his owne authoritie: God onely washeth vs cleane from sinne. In a worde, God onely remitteth vnto vs all sinnes, that is, originall, and actuall, whether they bee of omission, or of ignorance. Psal.103. *He hath healed all thine infirmities.* Rom. 8 1. *There is no condemnation to them that are in Christ Iesus.*

3 *For what cause sinne is granted.*

REmission of sinnes is granted, not vertue of any lenitie, which is repugnant to Iustice, but of the free mercy of God, of meere grace, and Gods free loue, for the intercession & merit of Christ applied by faith. 1 Pet 2.18 *Christ hath once suffered for sinne, the iust for the vniust that he might bring vs to God.* 1. Iohn.1.7. *The blood of Iesus Christ cleanseth vs from all sin.* Col.1.19. *It pleased the Father that in Christ should all fulnesse dwell, and by him to reconcile all things to him selfe, and to set at peace through the blood of his Crosse both the things in earth, & the things in heauen.* Heb.12.24. *You are come to Iesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things, than that of Abel.* Eph 1.7. *By Christ wee haue redemption through his blood, euen forgiuenesse of sinnes, according to his rich grace.* For entreaty can not bee made whithout satisfaction: because that were to desire, that God would vncle fine what of his iustice.

Remission of sinne granted for Christs intercession and merit vnto vs.

4 *Whether remission of sinnes agreeth with Gods iustice.*

IT is true indeed, that it behoueth god, as a iust iudge, not to remit it except some satisfaction bee interpoled. But neither doth God leaue it vnpunished, for he punisheth sinnes in Christ or in the sinners themselues most sufficientlie. God pronounceth vs in such sort iust, as hee pronounceth vs not to be obnoxious to punishment, because of the most perfect satisfaction of christ; & thus doth not contrarie or crosse the iustice and trueth of God. Obiect. *The iustice of God requireth,*

Gods iustice satisfied for sinne by christ, though it bee remitted vnto vs.

quireth, that they be punished who sinne. Therefore such a remission of sinnes, as is granted without sufficient punishment of the way sinning, is impossible, or doth contrary & crosse the justice of God. Ans. It is contrary to gods iustice, not to punish sin at all, that is, neither in him that sinneth, nor in any other who undertooth the punishment for him that sinneth. Reply. To punish one that is innocent in place of him that hath offended, is repugnant also to Gods iustice. Ans. True, if the innocent partie be such a one, who 1. will not undergo the punishment. 2. Is not of the same nature with the offender. 3. Is not able to suffer sufficient punishment. 4. Is not able to recouer out of it: for God will not haue him that is innocent to perish for an offender. 5. Is not able to restore and content the offender, that hee maie thence forwarde cease to offend, and further to giue him faith, which maie embrace and receiue this his benefite. But all these conditions are in Christ, as clearly appeareth by the testimonies following. Ephes. 5.2. Christ hath loued vs and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete smelling sauour to god. Iohn. 10.15. I laie downe my selfe for my sheep. Isai. 53.5. He was wounded for our transgression. 2. Cor. 5. 15. Christ died for all, that they which liue should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe. Iohn. 2.19. Destroie this temple, and in three daies I will reare it vp againe. Iohn. 10.17. I laie downe my life that I might take it againe. Ephe. 5.25. Christ loued the Church and gaue himselfe for it, that he might sanctifie it. Tit. 2.14. He gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vnto him a peculiar people vnto himselfe, zealous of good woorkes.

5. *Whether remission of sinnes bee freelie giuen.*

Our sinnes are remitted freely in respect of vs, though he remitteth them for Christes sake, Christ that dies by.

ALbeit God remitteth not our sinnes vnto vs, except a almost sufficient punishment be first paied for them: yet he remitteth them freely vnto vs for Christes sake, whom our debts cost inough. Obiect. *If he pardoneth them for christs satisfaction, then doth he not remit them freelie.* Ans. He remitteth them freely in respect of vs, that is, without any satisfaction of ours, and pardoneth them for the satisfaction made by another. Reple. *And he that after this sore pardoneth doth not freelie pardon: for this is a rule, what a man doth by another, that he seemeth to doe by himselfe. Wherefore we our selues pate it in paying it by Christ.* Answ. God also giueth vs freely this

this price and ransome, that is, this satisfier and Mediatour Christ, who is not bought of vs. *Ioh. 3.16. So God loued the world, that he gaue his owne begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue life euerlasting.* It is all one, to remit the punishment of sinnes, and to be iust. Reple. *The law & the gospel cannot agree vnto remit sinne, but to doe good also. Ans. The law doth not remit sinne, but our sinne be so giuen: but although the gospel remit sinne, and necessarie that wee may bee iust.* And so the remission of good is also sinne. But this also is repugned. He that can doe good, and doth it not, is a sinner and accused. But God doth not hate vs, neither hath he a will to punish vs for those sinnes, for which Christ hath sufficiently satisfied, in whom also we haue perfect remission of all our sinnes, so that by his onely merit we are reputed iust before God.

6 *To whom remission of sinnes is giuen.*

Remission of sinne giuen vniuersally to all the Elect, and to them onely.

REmission of sinnes is giuen to all the elect, and to them alone, because it is giuen to them all and alone, who beleeue, and none beleeue, but the elect onely: for the reprobate neuer haue true faith and beliefe. Yet all the elect haue not alwaies remission of sinnes, but all beleeuers haue it alwaies; because they onely haue remission of sinnes, who beleeue that they haue it. But this the elect do not alwaies beleeue: but then first, when they are conuerted, and endued with faith, yet in respect of the secret and fore-determined purpose of God, they haue alwaies remission of sinnes. Now, Infants haue remission of sinnes, because they haue faith and conuersion, in aptitude and inchoation, though not actually.

7. *How remission of sinnes is giuen.*

Remission of sinnes giuen by faith, through the working of the Holy Ghost.

REmission of sins is giuen by faith, by which being wrought and kindled in vs by the holy Ghost, wee receiue the same. Therefore the purpose and decree of God, of remitting sinnes, is euerlasting: but the executing and performance thereof is, when by faith we apply remission of sins vnto vs. So also God doth alwaies loue his elect, but that loue is not poured out in their hearts before their repentance. For they haue that certain testimonie of conscience by the gift of the holy Ghost, that they are loued of god & so haue their sins remitted, who truly conuert and repent.

OF

O. THE RESVRRECTION OF THE FLESH.



THE chiefe questions.

1 *What the Resurrection is.*
2 *The Errours concerning the Resurrection.*
3 *Whence it may appeare that the Resurrection shall be certainlie be.*
4 *For what end the Resurrection shall be.*
5 *By whom.*
6 *How.*
7 *When.*
8 *What bodies shall rise.*
9 *Whether the soule be immortall.*

1 WHAT THE RESVRRECTION IS.

THE Word *Resurrection* signifieth sometime preseruation. *The resurrection of the flesh is a restoring of the substance of our bodies after death, euen of the same matter whereof they now consist, and a reuniting and quickening of the same bodies with life immortall and incorruptible, by the same immortall soule whereby they now line, which God will worke by Christ in the ende of the worlde, by his diuine vertue and power, which restoring also shalbe of the elect vnto the eternall glorie of God, but of the reprobate vnto eternall paines.* That is, 1. *There shalbe a restoring of the same bodie*, which is, a recollecting & gathering together of the same matter which was scattered and leuered into all the Elementes. 2. *An uniting of it with the same soule, and a reuniting of it to the same soule, which also it had before.* 3. *A putting off of all infirmities, & a putting on of immortalitie.*

2 *The Errours concerning the Resurrection.*

THE Errours holde of the resurrection, are of three sortes. *Some haue vtterlie denied it, and haue auouched the soules to die together with the bodies.* 2. *Some haue graunted the immortalitie of the soule, but haue confined the resurrection to bee a resurrection in this life: but the bodies they denied to rise at all, although the soules of the godlie haue fruition, after death, of euerlasting happinesse.* 3. *Some, as Anabaptistes, glorie that the verie selfe same bodies, which we now haue, shall rise again, but they saie that Christ at his second comming will make new bodies.*

3 *Whence*

3 *Whence it maie appeare that the Resurrection shall certainlie be.*

Probable proofes of the Resurrection yeelded by philosophie, but no necessarie demonstrance.

IT maie be verily collected probably out of philosophie that there shal be sometime a resurrection: but no necessarie demonstration can bee yeelded thence, that the Resurrection shall certainly bee. For in philosophy are manie principles, which accord not with the sacred writinges of Gods spirite. Againe, in philosophy, the knowleege which it hath of Gods iustice and trueth is but a maimed reason. But in the holie writ of God the reasons are firme & true. Hence alone therefore is demonstration giuen for the most certaine accomplishment of the Resurrection. And this first by testimonies of scripture: then by reasons drawn out of scripture.

The Testimonies of scripture, for declaration of the Resurrection.

The testimonies of Scripture, which confirme the certaintie of the resurrection hereafter to come, are most euident, and those taken both out of the olde and new Testament. *Iob 19.25. I am sure that my redeemer liueth, and hee shall stand the last on the earth: and though after my skin worms destroy this bodie, yet shal I see God in my flesh.* Iohn 5.28. *The hour shal come, in the which all that are in the graues shall heare his voice: And they shal come forth that haue doone good vnto the resurrection of life, but they that haue doone euil vnto the resurrection of condemnation.* Iohn 6 40. *I will raise him vp at the last day.* 1.Corint.15.13. *If there bee no resurrection of the deade, then is Christ not risen: And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.* The reasons which are drawen also out of Scripture, are diuerse. 1. *God promiseth eternall life, not to the soule onelie, but also to the bodie of the godly: and contrarie, to the vngodly hee threateneth eternall punishments and paines both of bodie and soule: and these promises and threatninges of God must bee fulfilled:* For the certainty of them is vnchaungeable: But they shal not bee fulfilled, if the deade shal not rise. Seeing therefore God dooth moste certainelie in his good time accomplish that, which hee promiseth to the godly, and menaceth to the wicked; it followeth of necessitie that the dead must rise againe. 2. *The mercie of God is perfect, as which extendeth it selfe to the whole man, and which will haue vs wholy saued: Therefore our bodies also shal rise again.* 3. *The mercie and loue of God towardes the godly is perpetuall and*

Reasons drawen out of the scripture, for proofe thereof.

and vnchaungeable: so that what hee once will of his fatherly loue towardes them, performe vnto them, the same he euer will. But he will haue the godly saued both in soule and bodie: therefore they must be both in soule and bodie, euen whole saued: and therefore that they maie bee whole saued, they must needes rise againe. 4. *The perfect iustice of God requireth, that the same whollie whereby they sinne, should be punished with eternall paines. But they sinne both in their whole bodie and in their soule. Therefore their bodies also must be raised againe*, because they ought no lesse in body than in soule to suffer eternal pains. 5. *Christ is risen: therefore wee also shall rise.* This sequele is most sure. For, first, *Christ therefore rose againe, that hee might raise vs.* Secondly, *Christ is our head, and we his members.* Seeing then Christ our head is risen, we also his members doubtles shal rise. For the glorie of the head requireth this, that he haue his members suitable & in like condition with him. Wherefore if the members should continue rotten, the head should not be glorious. Thirdly, *The same spirite is in vs, which is in Christ raised: he ioineth and vniteth vs with Christ, and worketh the same in vs, which he doth in Christ, neither is at anie time not like himselfe. But he hath raised Christ: Therefore also hee will raise vs.* 6. *It is saide that Christ shall haue an euerlasting kingdome, but this he should not haue, if our bodies should alwaies continue in death: for neither would it suffice that our soules are immortall, or eternal without our bodies.* For that Christs kingdome may be eternall, he must haue eternall subiects, and these wholy eternall. Therefore our bodies also shall rise, that so wee whole may bee subiect eternally vnto Christ our king. 7. *Christ is a perfect Sauiour, because he hath saued and reconciled to god whole man. Therefore our corrupt bodie also shall be raised by Christ, and rise againe.* 8. *Christ is not of lesse force to saue than Adam to leese.* Nay, Christ hath restored vnto vs al that which Adam lost & destroied by sinning, yea and far more and greater things by his merit. *Adam had lost from vs among other gifts the eternall life also of our bodies. Therefore Christ hath restored it vnto vs*, and consequently, we shall certainely rise againe. 9. *God is the God of whole man.* This reason Christ also vseth against the Sadducees: Mat. 22. 31. *Haue yee not read, what is spoken vnto you of God, saying: I am the God of Abraham, and the God of Isaac, and the*

the god of Iacob? God is not the god of the dead, but of the liuing: And so God is the God of whole man, not of a part onely. For if he were God of a part, that is, of the soule onely, he were not perfectly and fullie our God. 10. *He published his Lawe vnto man, after the fall: Therefore hee will haue man once keepe it.* But that is not done in this life. Therefore it shall be done in the life to come, and therefore men shall rise againe. 11. *The wages of sinne is death. Therefore sinne being abolished, death shalbe abolished: and so death being abolished, we shall rise againe vnto euerlasting life.* To this end also our bodies were made, that in them as temples the holy Ghost might dwell for euer.

4 *For what end the Resurrection shall be.*

The ende of the resurrection, 1 Gods glorie.

THE *last end of the Resurrection is gods glorie.* For to this end shall the Resurrection be, that God may manifest, and together fullie and perfectly exercise both his mercy towards the faithfull, and his iustice toward the reprobate: and so may declare the vnutterable certainty of his promises. *The next and subordinate end to the former, is the saluation and the glorie of the Elect: and of the contrarie, the damnation and punishment of the reprobate.* For the Elect, or Saints of god, *shall rise to euerlasting life.* Reuel. 3. 21. *To him will I graunt to sit with me in my throne.* Reuel. 7. 13. *They shall be arraied in long white robes.* Dan. 12. 3. *They shall shine as the Sunne. But the wicked shall rise to be drawen to euerlasting paines and torments.* Mat. 25. 41. *Depart from me yee cursed, into euerlasting fire, which is prepared for the Diuel, and his Angels:* and a little after; *And these shall go into euerlasting paine, and the righteous into life eternall.* Obiection. *Christs Resurrection is the cause of our Resurrection: and also the benefite of Christs Resurrection is our Resurrection: But this cause and this benefite belongeth not to vnbeleeuers and Infidels. Therefore they shall not rise.* Aunswere. This whole reason is graunted, namely, that the wicked shall not rise because of Christs Resurrection; but hence it foloweth not that they shall not rise: because they shal rise in respect of another cause, which is, that they may be punished. There is but one end indeede of our Resurrection in respect of God, which is his glorie: but the manner of comming to this end is diuers.

2 The saluation and glorie of the elect, and the damnation of the reprobate.

5 By whom the Resurrection shall be.

The Resurrectiō by Christ.

THE Resurrection shall be *by Christ:* for by the force and vertue of Christ our Sauiour we shall rise. *Joh.6. 44. I will raise him vp in the last day.* Which speech of Christ is to bee vnderstood of the bodie. For hee doth not raise vp the souls, because they die not. Now Christ, man, shall raise vs, though by the vertue of his Godhead. *Joh.5. 28. The houre shall come in the which all that are in the graues shall heare the voice of the Sonne of man.* Act.17.31. *God hath appointed a day in the which he will iudge the world in righteousnes by the man whom he hath appointed, whereof he hath giuen assurance vnto all men, in that he hath raised him from the dead.* And hence ariseth vnto vs great consolation and comfort. Because he is true man who shall raise vs, he will not neglect his owne flesh, and members, but wil raise them, euen vs will he raise to eternal life, for which cause he tooke our flesh and redeemed vs. Obiection. *But the father is saide to raise vs, yea to raise Christ himselfe:* Rom.8.11. *Hee that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you. Therefore wee shall not bee raised by Christ, nor by the power of Christ.* Answere. The Father shall raise vs by his Sonne mediately. But the Sonne shall immediately raise vs with his spirit, as being our only Redeemer. *Phil.3.20. We looke for our Sauiour from heauen, euen the Lord Iesus Christ, who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe.* But the spirite shall immediately raise vs by himselfe.

6 How the Resurrection shall be.

At the resurrection, 1. The dead shall bee raised.

1 THE dead *shall bee raised with a shoute, and with the voice of the Archangell, & with the trumpet of god:* and shal be presented before the high and most iust iudge, Iesus Christ. The resurrection therefore shall bee in glorious manner, and openlie, not fearefullie, nor in secret: and shall bee far other, than that, which was wrought in some men at the resurrection of Christ. For it shall bee done, all beholding it, yea with the exceeding ioy of al the godly, & with the exceeding feare and trembling of the wicked. 2. *They who then shall remaine alive, shall bee in a moment of time changed, and bee made of mortall, immortall.* Read Cap. 15 of the former to the Corinthians, and Cap.4. of the former to the Thessalonians.

2 The liuing shall bee changed

7 When the Resurrection shall be.

THE Resurrection shall be in the end of the world. In the last day. *Joh.6.40. I will raise him vp at the last day.* This question is to bee holde and propoſed of vs, that our faith bee not troubled, while wee are forced to expect and tarry: or that we may not imagine to our selues any certain time, when we thinke these things wil happen, and so beginne to doubt, and thinke our selues to be deluded, when those thinges fall not fo out nor come to passe at the time appointed by vs. This question maketh for the increase of hope and faith in vs.

8 What bodies shall rise.

The same bodies shall rise. Iob.19.26. Eph.6.8. 2.Cor.5.10.

These selfe same bodies shall rise, and not others created of christ, as the Anabaptists will haue it. For Iob saith, *In this flesh shall I see my Lord.* And the Apostle saith, *Euery man shall receiue in his bodie, according to that hee hath done.* If then the bodies which haue sinned, shall receiue accordingly, not other bodies, but the same shall rise. And the very word it selfe of rising enforceth as much; for nothing can rise, but that which is fallen. Wherefore seeing our bodies shall rise, no other bodies shall rise or bee quickened, than those which haue fallen, and are dead; or no other, than those which doe fall and die. Obiection. *But saint Paul saith, that flesh and bloud cannot inherite the kingdome of god. Therefore our bodies cannot possesse the kingdome of god, because they are flesh and bloud.* Answere. The flesh, oftentimes signifieth some qualitie, or the substance, in respect of some certaine qualitie. So flesh, that is, being sinfull and corruptible, shall not possesse the kingdome of God: but our flesh then shall no more be able to sinne, neither shall it bee corruptible. Obiection. 2. *Our bodies shall be spirituall.* 1. Cor. 15. 44. *It is sowen a naturall bodie, and is raised a spirituall bodie. Therefore our bodies shall not then haue the properties of our flesh.* Aunswere. They shall bee indeede spirituall, but shall not haue all the properties of a spirite, but some onely, because they shall bee agile and quicke, mightie, and vncorrupt; and indeede *are therefore chiefly called spirituall,* because they shall be guided by the spirite,

How flesh and bloud cannot inherite the kingdome of heauen.

In what sense our bodies shall bee spirituall.

neither shall any more the naturall life remaine in them. That this is true, is apparent by these reasons. 1. The Apostle himselfe addeth; *This corruptible must put on incorruption.* 2. Hee calleth it a *spirituall bodie:* but a spirite is no bodie. 3. *If anie bodie after the resurrection should be so spirituall, as not retaining at all anie bodilie properties, then seeing Christs bodie should haue beene so:* but now he saith to the Apostles, *Luk.* 24. 39. *Handle me, and see, for a spirite hath not flesh and bones, as ye see mee haue.* Obiection. 3. *How are wee saide to beleeue the resurrection, when as yet wee are saide to hope for the resurrection to come?* Answere. We are saide to hope for the resurrection, as it is an effect of Gods counsell: wee are saide to beleeue it, as it is the counsell it selfe and purpose of God.

9 *Whether the soule be immortall.*

The causes for which this Question is to bee mooued. Mat. 22. 23. 2. Tim. 2. 17.

BEsides that this question belongeth to the Article of the Resurrection; the explication also thereof in it selfe shal not be altogether vnprofitable or fruitlesse. For *not now onely doe they beginne to dispute against the immortalitie of the soule, but the Sadduces also denied it as they likewise that said the Resurrection was past already: vnto him that beleeued, neither made anie other resurrection besides that spirituall resurrection of the regenerate:* Likewise also *some Anabaptists denie the immortalitie of the soule.* Moreouer Paul the third, Pope of Rome, when he was breathing out his soule and readie to dy, said, *what now at length he should vrie & know three things, whereof in his whole time he had much doubted.* 1. *Whether there were a god.* 2. *Whether soules were immortall.* 3. *Whether there were anyhell.* Wherefore it ought not to seeme straunge, if this question be moued, neither shal it bee altogether vaine and needelesse: both because it serueth for the controuling, and refuting especially of Epicures: and also because it maketh for the better vnderstanding of some places of holy Scripture. But because there haue beene, and euen nowe are, who haue taught, *that the soule of man, like as of brutish beasties, is nothing else, but life or the vitall power, arising of the temperature and perfection of the bodie, and therefore dieth and is extinguished together with the bodie, and* (as seme of them speake, who wil seeme to beleeue the resurrection of the dead) *doth sleepe when the bodie dieth,* that is, is without motion or sense vntill

vntil the raising of the bodie, which indeede is nothing else, than that the soule is mortal, that is, a meere qualitie onelie in the bodie, and when the bodie is dissolued becommeth nothing, because if it were an incorporeal substance, it could not be without sense and motion: against these we are to holde the recordes of Gods woorde and writ, *concerning the spirituall and immortall substaunce of mans soul. That the soule of man is not onely a forme, or perfection, or temperature, or force and power, or an agitation arising out of the temperature of the bodie,* but a substaunce incorporeall, liuing, vnderstanding, dwelling in the bodie, and susteining and mouing it: these places following or holy Scripture doe shewe. *Psalm.* 48. *His soule shal be blessed in life.* Heb. 12. God is called *the Father of spirites.* And it is saide of the faithfull: *Yee are come to the celestiall Ierusalem, and to the companie of innumerable Angels, and to the spirites of iust and perfect men.* 1 Cor. 2. 11. *No man knoweth the thinges of a man, saue the spirite of a man, which is in him.* In these and the like places of Scripture, both the soule of man is called a *spirite,* and the properties of a liuing & vnderstanding substaunce are attributed vnto it. Wherefore to no purpose doe the aduersaries of this doctrine oppose those places in which the name *of the soul is taken for the life and will of man:* as Matth. cap. 6. *The soul is more worth than meate.* Iob. 13. 14. *I put my soule in my hand.* For by the fore-alledged places it is manifest, that this is not general, but is vsed by a * figure of speech, whereby we call the effect by the name of his cause.

The soule a incorporeall substance.

* Metalepsis.

Now the immortalitie of the soule is prooued by manifest places of holie Scripture. 1. *Luk.* 23. 43. *Christ hanging on the crosse said to the theefe, this day shalt thou be with me in Paradise.* But he could not be there in bodie: because that was dead and buried. Therefore his soule was gathered with Christ vnto Paradise, and so consequently the soul liueth. 2. Paul saith, *Phil.* 1. 23. *I desire to be loosed, and to be with Christ:* he speaketh of the rest & ioie, which he should enioie with christ. But they, who feele nothing, what can their ioie or happinesse bee? Wherefore they also are refuted in this place, who faie mens soules sleep, & so withall denie the immortalitie of the soul. 3. *Wised.* 3. 1. *The soules of the iust are said to be in the hands of god.* 4. Matt. 22. 32. *God is not the god of the*

The soule is immortall.

dead, but of the liuing. Therefore the soules liue. 5. *Luk.* 23. 46. *Into thy hands I commend my spirit.* 6. 2 Corinth. 5 8. *When we remoue out of the body, we may goe vnto the Lord.* Wherefore the soules sleep not, as some Anabaptistes wil haue the: but enioie immortall life, and celestiall glorie with the Lorde. 7. In the Reuelation cap. 6. 10. *The soules of the godly, that were killed, are said to crie with a loude voice vnder the altar saying, How long Lord, holy and true, doost not thou iudge and auenge our bloode on them that dwell on the earth?* Wherefore the soules liue. 8. *Luk.* 16. 22. *Lazarus is said to bee caried into Abrahams bosome:* and out of the same place also it is apparent concerning the souls of the wicked. For *the rich glutton is also saide of the contrarie to bee caried downe to hell.* These testimonies therefore of Scripture teach and confirme most euidently, that not onely in the bodie before death, and after the resurrection of the bodie, but also in the whole space and time comming betweene, the soules are, liue, feele, vnderstand, out of the bodie; though the manner of their operations bee to vs vnknowen. Wherefore also this gift of immortalitie, hath some similitude with God, who alone, as the onely fountaine and author of life, hath immortalitie. 1. *Timot.* 6.

Man should haue liued immortallie if hee had not sinned.

But furdermore, *that man should haue lead a blessed life immortallie and for euer not in soule onely, but also in bodie, if hee had not purchased death and mortalitie vnto himselfe by sinne:* is first hereby proued, *because by sin death entered into the worlde as the wages of sinne,* Rom. 5. & 6. Next, *because wee being freed from sinne by christ, are also freed from death.* And lastly, *because God him-selfe did withdraw from man, being made by sinne subiect vnto death, the signe or sacrament of immortalitie, which was the fruite of the tree of life:* Gen. 3. Wherefore their obiections are nought worth, *who imagine the soules after death to sleepe or vanish away.* For Gen. 1. and 1. Cor. 15. *Adam is saide to haue beene made a liuing soule, not simplie,* as these will haue it, *like as other liuing creatures are termed in the same place liuing soules,* but as being made to the image and similitude of God, which hee hath not in common with other creatures.

Gen. 2. When God saieth, *In the day that thou eatest of the tree of knowledge of good and euill, thou shalt die the death:* he

hee doth not threaten vnto man the destruction or extinguishing of his soule, but eternal death, that is, the horrible feeling and terrour of Gods wrath and iudgement, and to liue forsaken and cast from God, subiect to all miseries and tormentes, an adioint of which death is the separation of the soule and body, which at that time through the mercy of God, that mankind might be saued, was differred. For so was Adam dead while yet hee liued in Paradise according to Gods denouncement, euen assoone as he had eaten of the forbidden fruite. So in eternal death liue all the damned and reprobate, *Whose fire shall not bee put out, and their worme not dy.* So, Ephes. 2. *they are said to be dead through sinne,* who liue in sinne without repentaunce. And *Ephes.* 5. Hee is willed to rise from the dead, who is reclaimed from sinne to God. And *Rom.* 7 5. Paul saith that he was dead through the knowledge of his sinne, and the wrath of God.

Subtile places of scripture, (alleaged against the immortality of the soule) interpreted according to their right sens and meaning.

Iob. 11. Act. 7. 1. Cor. 11. 1. Thess. 4. *The dead are saide to sleepe:* but this is by a figure of speech, translating that which is proper vnto the bodie, to the whole man. For that this belongeth to the bodie, which is to bee recalled from death to life, as it were from sleepe to wake againe, manie places declare, as *Iob* 7. *Beholde now, I sleepe in the dust.* For not the soule, but the bodie onely sleepeth in the dust and graue. *Synecdoche*

The Preacher saith, *The condition of the children of men, and the condition of beastes, are euen as one condition vnto them. Therefore there is no immortality of the soul.* Ans. It is a fallacie concluding that which is in some respect so, to bee simplie so. 1. *Men die as beastes,* in that men must needes once die, and depart out of this life; because men are not here to continue for euer, nor haue heere a setled place. 2. *Men die as beastes,* that is in the sense and iudgement of the wicked. Eccle. 3. 19.

Blessednesse and the kingdome promised to the Godly is saide then first to fall vnto them as the last daie. Mat. 24. 25. Mar. 13. Dan. 12. But these places shewe not, that the soules of the godly doe not presentlie, when they depart from their bodies, enioie celestial blessednesse and ioy, but that at the last daie, when their bodies are raised againe, their felicitie and glorie shall bee consummated and made absolute.

For

For so we praie, *thy kingdome come*, when yet God now also raigneth in vs.

Of that which is saide, 1. *Corint.* 15. *If in this life onelie wee haue hope, we are of all men most miserable*, they thus reason. *He that is blessed and happie before the resurrection, is not without the resurrection most miserable: But we without the resurrection should be of al men most miserable: Therefore we are not before the resurrection blessed and happie.* But the Maior wee aunswere. Hee is not miserable without the resurrection, who cannot onely before it but without it also bee blessed: But wee are in such wise blessed before it, that notwithstanding without it following and ensuing wee cannot enioie that former blessednesse: because God hath ioyned with so vnseparable a knot the beginning and proceeding and finishing or perfection of the Electes blessednesse, that none can haue the beginning, who must not come to the ende & consummation thereof. Wherefore either we must rise again, or wee must want also that celestiall blessednesse before the resurrection. *Rom.* 8 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the dead, shal also quicken your mortal bodies.*

Heb. 11. 39. *These all through faith are deade, and receiued not the promise. Therefore they receiued not their countrie.* We aunswere first: Although they dying had not found their countrie: yet would it not follow of these woordes, that they are not at al, or haue no sense after death. For he that is not, or hath no sense, seeketh not his countrie. Secondly, The author of that Epistle doth not speak of the life after death, which is lead in the celestial countrie, 2. *Cor.* 5. but of this life, in which the faithful walking their pilgrimage fought for the celestiall countrie, not finding their countrie on earth.

Psalm. 78. 39. *They are flesh, a winde that passeth awaie and commeth not againe:* By these and the like speeches the brettitie of mans life, and the frailtie and perishing of all humane affaires without God, is described and bewailed. For as here they are compared to a wind ettsoones vanishing awaie, so Psalm. 103. they are compared to dust, grasse, and flowers of the field. Likewise, *Iob.* 14. *Hee shooteth forth as a flower, and is cut downe, and vanisheth as a shadowe.* Isaie. 40. 6. *All*

All flesh is grasse. But if they vrge the verie woorde in these speeches, it will follow that not onely after death there is nothing remaining, but that there is not any resurrection, when hee saith, *a wind that passeth and commeth not againe:* as also flowers and shadowes, whereunto man is compared, doe so perish, that they are not recouered.

Psalm. 88. 5. *I am counted as the slain lying in the graue, whom thou remembrest no more.* In these woordes the Prophet doth not signifie, either himselfe or the dead to bee exempted from Gods prouidence: but he complaineth that he is forsaken of God, euen as the deade seeme to men not to bee cared for of him: and therefore he speaketh not according to the sense of faith, but of his owne opinion, and weaknes, & miserie, who iudgeth those to be forsaken and neglected of God, whose deliuerie for a while he dooth differre. But what faith in the meane season suggesteth and telleth the godly euen when they wrestle with temptation, he sheweth *Psalm.* 112. when hee saith: *The iust shall bee in euerlasting memorie.*

Psal. 146. 4. *His spirit departeth, and he returneth to his earth: the his thoughts perish.* Here he saith not the spirit or soul of men perisheth, or vanisheth, or dieth, or is bereaued of sense, but that it departeth, to wit, from the bodie wherein it dwelleth: and that, not the spirit, but the man returneth to his earth, that is, as concerning his bodie, which was made of earth, as is written *Gen.* 3 and *Eccles.* 12. And lastly he saith *that his thoughtes perish*, which is not, that the soule is after this life bereaued of reason, iudgement, and sense of the mercy or wrath of God, but that his purposes and counsels are made frustrate, which man in this life had settled with himselfe to bring to passe: in which sense it is said, *Psalm.* 112. 10. *The desire of the wicked shal perish.*

They gather also other sayings, which take away all praising and worshipping of God from the dead. As *Psal.* 88. 10. *Wilt thou shew a miracle vnto the dead? Or shall the dead rise and praise thee?* But in such speeches death and hell, or the graue, haue two significations. They who are spiritually dead, whether before or after the death of the bodie, that is, they who are depriued of gods grace, & forsaken and reiected of god, and are in hell, that is, in the place & tormentes

torments of the damned, or else in this life despairing and destitute of comfort, shall not praise god at all, neither in this life, nor in the life to come. But they who are dead, not spiritually, but corporally onely, albeit they shall not praise god in this life while their bodies are in hell, that is, in the graue, yet in soul they shal not cease to acknowledge and praise god in the other life, vntill when receiuing their bodies againe, they shall magnifie him in both, in the celestial eternity. But in the meane season, because god will also be agnised and magnified of men in this life, therefore both the whole Church, and euerie one of the faithfull, not only pray that they may not fall into that forsaking, & into that sense of gods wrath, wherewith the wicked are oppressed; but also desire that they may bee in this mortall life preserued and defended, vntill the end thereof by god appointed be expired. For the Saints doe not simply stand in feare of the bodily death and graue; but that they may not be forsaken of god, neither fall into desperation and destruction, or their enimies insult against god, when they are ouerthrowen; this with daily and ardent prairs and petitions they beg and craue continually.

Nowe that which the aduersaries ad farther out of the Psal. 146.2. *I will praise the Lord during my life: as long as I haue anie beeing, I will sing vnto my God*; this maketh nothing with thē: For he restraineth not the praising of God to the time of his mortal life, but only he saith that he will spēd all that time in Gods praises, which notwithstanding in manie other places he extendeth to continue al eternity; as *Psal.* 34. *I wil praise the Lord continually*. But oftentimes this particle, *vntill*, or, *as long as*, signifieth a continuance of the time going before some euent, without any excluding of the time following: as 1. *Cor.* 15.25. *He must reign vntil he hath put al his enemies vnder his feete.*

Iob. 10.20. *Let him cease and leaue off from mee, that I maie take a little comfort, before I goe and shal not returne.* Hee denieth in these wordes that he shall returne into this mortall life, and to conuerse among men in this woorlde; but hee denieth not that hee in the meane season hath his beeing and doth liue, vntil againe he see God in his flesh, euen the same Iob, who thē was afflicted: As himself saith, ca. 19.26.

Iob 3.11. *Why died I not, when I came out of the womb?* Here also Iob dooth not denie, the soules after death to bee liue, feele and vnderstand, but only he saith, the miseries of this present life are not felt: If they vrge, *that neither the euils of the life to come are felt; because then Iob shoulde wish for a bad chaunge*: we aunswere, that Iob witheth not for the death of the wicked, but of the godly. But if they ad furder, *That Iob dooth make Kings and Princes also which gather gold vnto them, small and great, that is, al men, good and bad, partakers of this rest*: our aunswere is out of the processe and course of his whole speech, that Iob dooth not teach here, what is the state of men after this life, but onely desireth to bee rid of his present miserie, and therefore through humane infirmity and impatiency, doth compare the sense and feeling of his present miseries with the death and state of the dead, whatsoeuer it be; as they who are grieuously tormented with present distresses and calamities prefer any thing whatsoeuer before that which they suffer. So also chapter 7. hee speaketh as one despairing of deliuerie in this life. *Remember that my life is but a wind, and that mine eie shal not returne to see pleasure.* For so hee expoundeth himselfe, when he addeth: *He shal returne no more to his house, neither shall his place knowe him anie more.* So likewise cap. 17. *My breath is corrupt, and the graue is readie for me.* They are woords of one despairing of life and saluation, god being wrath and angry. But chapter 34.14. when it is said; *If he set his hart vpon man, and gather vnto him selfe his spirit, and his breath, All flesh shal perish together*: it is not saide that the soule dooth sleepe, or perish, but that by the departure thereof the body dieth and is dissolued.

Further they adde: *If presently after death the godlie were blessed, then iniurie was doone vnto them, who were called againe into this mortall life.* But to this we aunswere, That neither god can be iniurious to any man, whereas he is in no mans debt: neither can any thing happen better or more acceptable vnto the godly, than to serue for the manifesting of gods glory, either by life or by death. As *Phil.* 1. it is said: *As alwaies, so now Christ shall be magnified in my body, whether it bee by life, or by death, &c.*

Last of all, if they say, *that the soule hath neither sense, nor action*

action, but by bodilie instruments, and therefore being naked and destitute of these, is destitute also of sense, motion, and operation: To graunt vnto them this Antecedent, of the soule being in the bodie: yet notwithstanding of the soule freed from the bodie, both learned Philosophers confesse the contrarie, & the word of god testifieth the contrarie: as 1. *Cor.* 13. 9. *We know in part, & we prophecie in part: but when that which is perfect is come, then that which is in part shalbe abolished.*

OF EVERLASTING LIFE.

THIS Article is placed in the end: 1. *Because it is perfectlie fulfilled after the rest.* 2. *Because it is an effect of all the other articles;* that is, we beleeue all the other articles for this, and all things that we beleeue were done, that we might beleeue this article, and so at length intoy euerlasting life. This article is the end and roote of our whole saluation and life.

The chiefe questions of euerlasting life.

1 *What euerlasting life is.*
2 *Of whom it is giuen.*
3 *To whom it is giuen.*
4 *Wherefore it is giuen.*
5 *When it is giuen.*
6 *How it is giuen.*
7 *Whether in this life wee may bee assured of euerlasting life.*

1 WHAT EVERLASTING LIFE IS.

What life is in generall.

LIFE is defined among Philosophers diuerslie; and it is indeede a word of diuers significations, & signifiyng diuers things. *In generall it is, either the verie existence and being of the soul with the bodie, or the operation of a liuing thing:* that is, it signifieth to be, or to doe those things which are proper vnto a liuing nature, for it is taken both for the first act and for the second. Therefore death is the destruction of a liuing thing and of the power or facultie of woorking. Or, *Life is an aptitude of a liuing thing to worke the operations proper vnto it, and is also the operations themselues*, by reason of the Vnion of the bodie with the soule. Generally, *both as something god, and Angels, and men, it is the existence or being of a liuing*

liuing thing, and the facultie or power wherewith euerie liuing thing beeing endewed doeth exercise the operations and actions of life. Spirits also liue: but they haue not that from life, but from their very nature & essence. Now when we mention euerlasting life, we restraine the word: for then it speaketh of the euerlasting life of men & Angels. *That is called Euerlasting, 1. Which hath neither beginning nor ending. 2. Which hath no beginning, and hath an ending,* as the decrees of god. *3. Which hath a beginning, but shall haue no end,* as euerlasting life.

Life euerlasting hath a beginning, but no end.

But this question seemeth vnexplicable, because it is said thereof *Esai.* 64.4. and 1. *Cor.* 2. 9. *Neither eie hath seene, neither eare hath heard, neither came into mans heart the things which god hath prepared for them that loue him.* Yet we will see what may be knowen concerning this question of the holy Scripture.

1. *Life in generall signifieth to liue, or to be, as wee restraine beeing to a thing liuing:* that is, to bee endued with a soule, which soule is that, whereby we liue; and the naturall life is the remaining or dwelling of the soule in a liuing bodie; and the operation of the soule, or the facultie of the soule working those actions which are proper to a liuing thing. For the soule is the essentiall forme of life: which who haue, liue.

2. *Euerlasting life is nothing else but to beare we restrain being to a regenerate man: which To be, is to beare the Image of god restored, according to which we were at the first created.* But to explane & expound this we haue need of a more full definitiō. *Wherefore euerlasting life is the habitation or dwelling of god in Angels and men by the holie ghost, and the true knowledge of god, his will, and all his woorkes, kindled by the same spirite in their hearts, and true and perfect vprightnesse and wisedome, that is a perfect conformitie and correspondence of their will and powers and operations with the minde and will of god: as also a ioy resting on god, and a full science of all good things in god as touching both soule and bodie, which shall neuer be interrupted, hindered, or haue an end.* The proofe and confirmation of the partes of this definition is easie. 1. It is the knowledge of God, and is, wisedome. Iohn. 17. 3. *This is life eternall, that they know thee to bee the onelie verie God, and whom thou hast sent, Iesus Christ.*

The full definition of euerlasting life.

Life euerlasting 1 The knowledge of God and wisedome.

b Righteousnes. 2. It is righteousnesse. Luk. 20. 36. *They are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.* 3. *It is ioy.* Ioh. 16. 22. *Your ioy shall no man take from you.* 4. *It is sufficiencie in god.* Reuel. 21. 22. *The Lord god almightie and the Lambe are the Temple of it: And the Citie hath no needs of the Sunne, neither of the Moone to shine in it: for the glorie of god did light it: and the Lambe is the light of it.* All those good things which we possesse here shall then be perfect. 1. Cor. 13. 10. *When that which is perfect is come, then that which is in part shall be abolished.* 5. It shall not be interrupted. Reuel. 21. 4. *God shall wipe away all teares from their eies.* Luk. 1. 33. *Of his kingdome shall bee no end.* Dan. 7. 27. *And the kingdome, and dominion, and the greatnes of the kingdome vnder the whole heauen, shall bee giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome*, that is, which hath neither beginning nor ending.

3 Withoute interruption.

3 *Euerlasting life is that, which hath a beginning, but is without end.* In this third sense also shall wee enioy euerlasting life. Obiection. *Euerlasting life is to liue euerlastinglie. But the wicked also shall be raised, and be immortall, because they shall liue eternally: Therefore the wicked shall haue euerlasting life.* Answere. By the name of euerlasting life is not meant the presence of the soule in the bodie, that is, the naturall life: but this being presupposed, there is furder meant a spirituall life which the holy Ghost woorketh by his proper function and office. Now with the naturall life in the wicked shall bee ioyned, 1. *A reiection from God.* 2. *A priuation and want of the knowledge and grace of God.* 3. *A perpetuall and vnutterable torment and vexation. Their worme shall neuer die. There shall bee weeping and gnashing of teeth.* Here-by is vnderstoode that euerlasting death is, and is so called, not because the reprobate, by once dyeng shall fulfill it, but because they shall die perpetuallie, and shall feele perpetuall tormentes.

The euerlasting death of the wicked.

2 *Who giueth euerlasting life.*

Euerlasting life, the worke of all three Persons.

GOD alone giueth *eternall life*; & the Father giueth it by the son & the holy ghost. Of the Father it is said Ioh. 5. 21. *As the Father raiseth vp the dead, and quickneth them, so the son quickneth whom he will.* In which place the same is affirmed of the son also, as in like maner in these folowing. Ioh. 14.

14. *In him was life.* Isai. 9. 6. *The Father of eternitie.* Ioh. 10. 28. *I giue vnto them eternall life*, that is, not by merit onely, but also by power, and working. Of the Holy Ghost likewise it is saide, Ioh. 3. 5. *Except a man bee borne of water and the spirit, hee can not enter into the kingdome of God.* Rom. 8. 11. *Hee that raised vp Christ from the dead, shall also quicken your mortall bodies by his spirit dwelling in you.* And this testimonie is to bee obserued for the confirmation of the Godhead of both.

Obiection. *But the ministers also giue life: according to that of Paul, 1. Cor. 4. 15. In Christ Iesus I haue begotten you through the Gospel.* Answere. Christ and the holy Ghost giue life by their owne power: the ministers are onely instruments by whom Christ worketh through the vertue of his spirite. Replie. *But Christ giueth life by a communicated power: Therefore not by his proper power.* Answere. He giueth it by a power communicated, but communicated from euerlasting, as he was begotten from euerlasting. *Ioh. 5. 26. As the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe.*

3 *To whom euerlasting life is giuen.*

EVerlasting life is giuen to all the Elect, and to them onely. *Ioh. 10. 28. I giue vnto them eternal life*, that is, to my sheepe, who are his elect and chosen. *Ioh. 17. 9. I pray for them: I pray not for the world, but for them which thou hast giuen me, for they are thine:* and verse 12. *Those that thou gauest me haue I kept, and none of them is lost, but the childe of perdition.* Againe, faith and repentaunce are proper vnto the Elect only: but these are part of eternal life. Therefore eternal life belongeth to the Elect onely. *Rom. 11. 7. The Elect haue obtained it, and the rest haue beene hardened.* Wee must obserue in this place, whereas the question is, To whom euerlasting life is giuen, that it is better to answere, That eternal life is giuen to the Elect, than to say, it is giuen vnto the conuerted. For conuersion and faith are the beginning of eternal life: And to say, Eternal life is giuen to the conuerted, were all one, as if you would say, life is giuen to the liuing.

All the Elect, & they alone are partakers of euerlasting life.

* As they are elect by God, so they are also chosen to euerlasting life: as they are conuerted, so they are in part admitted vnto it, and begin to haue possession of it.

4 *For what cause euerlasting life is giuen.*

THE impellent or motiue cause of euerlasting life giuen vnto vs, is the alone free mercy of God. (For a good thing doth

God of his free mercy giueth vs for Christs take euerlasting life, that wee might praise and magnifie the same his mercy for euer.

communicate it selfe and make others partakers of it) and his loue towardes mankinde: And he will that euerlasting life bee giuen vs, and himselfe giueth the same vnto vs, for the alone intercession and merit of Christ imputed vnto vs, by the comming and interposing whereof gods mercy is more illustrated and manifested than without it. But no work of man either foreseene in vs, or present, is the cause of this eternall life, whereunto notwithstanding wee are brought by many meanes. Before the beginning of eternal life, our woorkes merit eternall death: after the beginning thereof, all our woorkes are effectes thereof: and nothing is cause of it selfe. *The final cause, or end, for which eternal life is giuen vs, is, that the mercy of God might be acknowledged and magnified of vs.* Eph. 1.6. *To the praise of the glorie of his grace, wherewith hee hath made vs accepted in his beloued.* For the same cause God giueth vs eternall life, for which hee chose vs.

¶ *When euerlasting life is giuen.*

Euerlasting life is begun here by conuersion.

IN this life is giuen the beginning of eternal life; and that necessarily. For vnto whom life euerlasting is not begunne to be giuen here, that is, who beginneth not here to feele a part of eternal life, to wit, faith, and conuersion: vnto him life euerlasting shal neuer be giuen after this life. 2. *Corinth.* 5. 2. *Therefore we sigh desiring to be clothed with our house, which is from heauen. Because that if we be clothed, we shal not bee found naked.* The consummation of euerlasting life is after this life: for vnto whom euerlasting life is begunne to bee giuen here, to them shal it be giuen finished, compleate and consummated. And of this consumation ther are two degrees: one, when the soule is presently carried into heauen; because by the death of the bodie we are freed from all infirmities: the other degree is greater, higher and more glorious, when in the resurrection of the bodies the soules shall againe be vnited to their bodies, because after the resurrection we shal be made glorious, and *shall see God euen as hee is.* Iohn 5.24. *He that heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* 1. Iohn. 3. 2. *Nowe are wee the Sonnes of GOD, but yet it dooth not appeare what wee shall bee: and wee knowe that when hee shal appeare, wee*

It is consummated in the worlde to come, by glorification.

we shal bee like him: for we shal see him as he is.

6 *How euerlasting life is giuen vnto vs.*

God giueth vs euerlasting life by the outer ministerie of the word, & the warde mi[illegible] of the spirit.

EVerlasting life is giuen vnto vs by the holy Ghost, and the holy Ghost giueth it vs in this life by the ministerie of the word; by the worde he worketh in vs the knowledge of God and his wil: This knowledge hath following it a study and desire more and more to know God, and to liue according to the prescript of his will. It is giuen heere vnto infants, so that they haue an inclination to repentaunce and faith. But the consummation and accomplishment of euerlasting life shal be giuen vs after this life immediately. *Now that it is heere giuen vs mediately by the woorde*, is prooued by plaine testimonies of Scripture. *Iohn. 6.68. Whither shall wee goe?* (say the Disciples) *Thou hast the words of life.* 1. Corint. 4. 15 *In Christ Iesus I haue begotten you through the gospel.* Rom. 1 16. *The gospell is the power of God vnto salvation to euerie one that beleeueth.* And this is the ordinarie manner of giuing vs this beginning of euerlasting life, namely by the woord mediately. But there is another maner of giuing the same vnto infants, and by miracles.

7 *Whether we can be assured in this life of euerlasting life.*

Our assurance of euerlasting life is necessarie and grounded vpon sure reasons.

IN this life not onely wee maie, but wee ought also to bee assured and certain of euerlasting life, otherwise we shal neuer haue it. For it is giuen to al the elect, and to them onely. *And wee maie be certaine of it by faith*, euen by a full persuasion of the good wil of God towardes vs: likewise *by the beginning of true repentaunce*, which is a ful purpose and intent to liue according to gods cōmandements; lastly, *by the peace of conscience, by a desire of God, and by a ioie and gladnesse in God.* This assurance and certainty is grounded on sure and strong reasons. 1. *The autor of euerlasting life is vnchangeable, euen GOD himselfe.* 2. *Gods election is vnchaungeable.* 3. *Christ is heard in all things, which he desireth of his Father.* But he prayed that his father would saue all those whom hee had giuen him. 4. *God will not haue vs to praie for good things necessarie to saluation with a condition, but simplie.* 2. Tim. 2. 19. *The foundation of God remaineth sure, the lord knoweth who are his.* Ioh. 10. 28. *No mā shal pluck my sheepe out of my hand. I giue vnto them eternal life:* but it were not eternal life, if it could be interrupted or broken off. Of

the consummation of euerlasting life we must bee assured by the beginning thereof. *Rom. 11. 29. The gifts and calling of God are without repentaunce. God is faithfull*, therefore as hee hath begunne, so also will hee accomplish and end. Wherefore to doubt of the continuaunce and consummation of euerlasting life, is to ouerthrow the faith and truth of God. Now of the beginning of eternal life we are assured chiefly by a true faith, which withstandeth doubtes, that is, which hath a purpose to resist the Diuel, and crieth, *I beleeue Lord, help my vnbeliefe*. But this faith cannot bee without repentaunce, and therefore by an assured repentance we are also assured of the beginning of euerlasting life, and therefore withal of the consummation thereof.

That which now hath been spoken of this article doth sufficiently declare, *what is, To beleeue euerlasting life*: namely, assuredly and certainely to bee perswaded, 1. *That after this life there shall be also a life, wherein the Church shall be glorified: and God magnified of her euerlastingly.* 2. *That I also am a member of this Church, and therefore partaker of euerlasting life.* 3. *That I also in this life haue and enioy the beginning of euerlasting life.*

OF IVSTIFICATION.

THIS doctrine *Of iustification*, is one of the chiefe points of our faith, not onely because it treateth of the chiefe and principall matters, but also because this doctrine is most of all others called by heretiques into controuersie. *For there are two principall controuersies betweene the Church and Heretiques:* The first, *Of the doctrine concerning God*, the other, *of this doctrine of Iustification*, and either of these doctrines beeing ouerthrowen, the other points of our faith easily goe to wracke. Wherefore we ought chiefly to fence and strengthen our selues against heresies, in the doctrine concerning God and iustification.

The special questions.

1 *What iustice or righteousnes is in generall.*
2 *How manifold it is.*
3 *What iustice differeth from iustification.*
4 *What is our iustice or righteousnes.*

5 *How it is made ours.*
6 *Why it is made ours.*
7 *Why it is made ours by faith onelie.*

§ WHAT IVSTICE OR RIGHTEOVSNES IN GENERALL IS.

A Definition so generall of iustice can scarce bee giuen, as may agree both to God and creatures, (euen such as may agree to the iustheст and highest kindes of iustice or righteousnes, which are, Vncreate, and created righteousnes) except we wil make a definition full of ambiguity. For *vncreated iustice* or righteousnes is God himselfe, who is the very squire and rule of all iustice. *Created iustice* is an effect of vncreate or diuine iustice in reasonable creatures. This created iustice or righteousnes may be defined generally, in such sort as the definition shall bee alike common to all sortes thereof. *Iustice therefore or righteousnes in generall* (as it agreeth to reasonable creatures) *is a fulfilling of those lawes which belong vnto reasonable creatures: or is the conformitie or correspondence of reasonable creatures with the lawes appertaining and belonging vnto them.* It may be allo defined on this wise: *Iustice is a conformitie with God, or with the law of God:* Or, *it is a fulfilling of Gods law.* For iustice or righteousnes is the *obseruance* of the law: as sin is the *transgression* of the law: & the name *Righteousnes* is deriued from *Right*, which is the lawe it selfe: and conformitie with the law is righteousnes it self. This we must know because we must be iustified by the fulfilling of the law: & we must vnderstand that the law is not abolished, but established, by the gospel. For the righteousnes & iustice of the Gospel is the fulfilling of the lawe: but doth not at all disagree from the lawe. Obiect. *He that is iust and righteous is conformed and agreeable vnto the law. To iustifie is to make iust. Therefore to iustifie is to make one agreeable vnto the law.* Answere. *All this is graunted: that is either in himselfe to be so, or in another. Now these are all one, the imputed righteousnes or iustice of an other, the righteousnes of the Gospel, the righteousnes of faith.* Wherefore *to iustifie is, to assoile and absolue one from sin, for that iustice or righteousnes, which either is in himselfe, or in an other.* This signification & meaning of the worde is prooued throughout the whole Epistle to the Romans: *It was imputed to him for righteousnes.*

Vncreate Iustice is God himselfe.

Our created Iustice, in our conformitie with Gods lawes appertaining vnto vs.

Obiectio.

Responsio.

2 *How manifold Iustice is.*

Legall Iustice.

IVstice (we speak in general of created iustice) *is legall and Euangelicall. Legall iustice is the fulfilling of the Law performed by him, who is thereby faid to be iuſt: Or, it is ſuch a fulfilling of the Law, which one performeth by his own obedience: or, it is a conformitie in the Law, which is in him alſo who is called iuſt. That his legall iuſtice either is in vs, or in Angels, or in Chriſt*, as he is man, as an accident inherent in his ſubiect. *Euangelicall iuſtice is alſo a fulfilling of the Law, but is not in him who is called thereby iuſt or righteous, but in another, and is onelie imputed vnto him who is thereof called iuſt.* This is chriſts iuſtice or righteouſnes performed for vs; or that ranſome of the Son of God imputed vnto vs by faith. It may bee alſo defined briefly thus: *Euangelical iuſtice is a conformitie with the law performed by Chriſt, & imputed of God to vs by faith.* The legal iuſtice *is performed either by the obedience of the law, or by puniſhment:* For the lawe neceſſarily requireth one of theſe. *That which is performed by the obedience of the law, is either generall or particular. The generall, is an obſerving of all the laws which belong vnto vs*; or it is an obedience according to all the lawes vnto vs appertaining, 1. *Theſ.* 4. 11. *Studie to be quiet, and to meddle with your owne buſines.*

Euangelicall Iuſtice, or the Iuſtice of the Goſpel.

Generall or Vniuerſall Iuſtice. Perfect Iuſtice.

This generall iuſtice *is of two ſorts: perfect and vnperfect. The perfect is an external and internal obedience to all the lawes belonging vnto vs.* Or, it is a perfect both inwarde and outward conformitie with the law of God. *Deut.* 27. 26. *Curſed be he that confirmeth not all the words of this law to doe them.* The imperfect or begun iuſtice, *is a conformitie begun onelie and vnperfect, euen ſuch a iuſtice as doth not doe all things, or not after that manner, which the lawe requireth.* This vnperfect iuſtice is alſo of two ſorts; the one *Philoſophicall*, the other *Chriſtian.* The *Philoſophicall*, is a knowledge in the mind of Gods law and vertues, vnperfect, obſcure, and weake, and whatſoeuer manner of purpoſe in the will and heart to doe thoſe things which are right and honeſt, according to that vnperfect knowledge: and a directing and gouerning of their behauiour and manners according to the lawes.

Vnperfect Iuſtice.

Philoſophicall Iuſtice.

Chriſtian Iuſtice.

The Chriſtian, is regeneration, or a knowledge of God and his law; vnperfect indeede, yet more notable and perfect than the philoſophicall, and to be perfected after this life: riſing from faith and the loue of God, kindled in the hearts onely of the regenerate, by the vertue and operation of the holy ghoſt through the goſpel, and ioined with an earneſt and ſerious inclination of the will and heart to obey God according to all his commaundements.

Particular Iuſtice.

The particular iuſtice, is that vertue which giueth to euerie one his owne: and is of two ſorts, *Commutative or exchanging, and diſtributiue. The Commutative* obſerueth equalitie of things and prices in exchanges and contracts or bargains.

Commutative Iuſtice.

Diſtributiue Iuſtice.

The Diſtributiue, obſerueth a proportion in diſtributing of offices, goods, rewardes, puniſhments, giuing rewardes and puniſhments agreeable and proportionable vnto the perſons.

Iuſtice of the perſon and of the cauſe.

There is alſo an other diuiſion of iuſtice, namely, *Of the perſon, and of the cauſe. Iuſtice of the perſon*, when a perſon is iuſt and agreeable to the law. *Of the cauſe*, when he hath a iuſt and good cauſe in any controuerſie, whether the perſon himſelfe be good or bad.

3 *In what iuſtice differeth from iuſtification.*

What Iuſtification is.

IVſtice *is the verie conformitie it ſelfe with the lawe, and the fulfilling of the lawe, and the thing whereby wee are iuſt before god:* which is the very ſatisfaction of Chriſt performed on the Croſſe. *Iuſtification is the application of that iuſtice*, and by this application, the thing whereby we are iuſt, euen that iuſtice and ſatisfaction of Chriſt, is made ours, and except that bee made ours, or applied and imputed vnto vs, wee cannot bee iuſt: as neither the wall is made white, except whitenes be applied vnto it. *For euen in like manner doth iuſtice differ from iuſtification or iuſtifieng*, as whitenes from whitening, ſo application and imputation are not all one: for imputation is not extended ſo farre as application. For God aloue doth impute: but wee alſo doe applie vnto vs.

Legall Iuſtification.

Now Iuſtification is diuided in like ſort as is Iuſtice. For there is one *Iuſtification legall, which is a working of that conformitie with God*, or with the law of God in vs, when as wee are regenerated. There is another *Iuſtification Euangelicall, which is an application of the Euangelicall Iuſtice vnto vs, but not a tranſfuſion of the qualities into vs*: or, it is an imputation of anothers iuſtice, which is without vs, & an abſoluing

Euangelicall Iuſtification.

absoluing of vs in iudgement. Psal. 143.2. *In thy sight shall none that liueth be iustified.* Therefore that iustice, whereby, being applied and imputed vnto vs, wee are iustified, is not in vs, but without vs.

4 *What is our iustice.*

Our righteousnesse is Christs satisfaction, which consisteth in his whole humiliation.

OVR *Iustice or righteousnesse*, that is, the iustice or righteousnes of the Gospel, whereby we are iust in the sight of God, is not our conformitie with the Lawe: but *it is Christs satisfaction performed vnto the Lawe for vs, or the punishment, which he suffered for vs, and so his whole humiliation* (that is, his taking of flesh, his vndertaking of seruitude, penurie, ignominie, and infirmitie: his suffering of that bitter passion and death: all which he did vndergoe for vs, but wil-lingly,) *and that humiliation and satisfaction freely of God imputed vnto vs his faithful and beleeuers.* 1. Corinth. 2. 2. *I iudged not to know anie thing among you, saue Iesus Christ and him crucified.* Coloss. 2. 10. *Ye are compleate in him.* Rom. 5. 19. *By the obedience of one shal manie be made righteous.* Isai. 53. 5. 6. *With his stripes we are healed. The Lord hath laid vpon him the iniquitie of vs all.* Nowe that Christ might performe obedience and satisfie for vs, it behooued him to bee our Mediatour, being by himselfe iust and holy. *Heb. 7. 26. For such an High-Priest it is became vs to haue, holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens.* All these things are true perfectly & wholy in Christ. For hee hath perfectly fulfilled the Law for vs 1. *by the holinesse of his humane nature.* 2. *by his obedience: for he became obedient vnto the death, euē the death of the crosse:* And the former fulfilling of the law, namely, the holinesse of Christes humane nature, was requisite for the other, euen for his obedience. This obedience & satisfaction of Christ is our satisfaction, & our proper iustice, for which we please god, for which we are received into fauor with God the Father, and which is imputed vnto vs. That former fulfilling of the Law is indeed imputed also vnto vs, namely the humiliation and iustice or righteousnesse of Christes humane nature, that wee maie bee reputed holy before god: but this holinesse of Christ is imputed vnto vs for his obedience or satisfaction sake: because he satisfied for vs gods iustice, in susteining eternall punishment and paines, which we should haue susteined euerlastingly

Phil. 2. 8.

uerlastingly. Hence is it, that the effusion of Christes blood (as being the complement and consummation of Christes satisfaction) is onely said to bee our iustice and righteousnesse. 1. Ioh. 1. 7. *The blood of Iesus Christ cleanseth vs from all sin,* that is, not only from that which is past, but also from that which is to come.

Obiection. *The sinnes for which Christ hath satisfied cannot hurt, but christ hath satisfied for sinnes past and to come. Therefore sinnes past and to come cannot hurt vs.* Answere. Nowe knitte and force this reason, that wee maie see whither it rendeth. Reply. *That which hurteth not we needc not to seeke not sinnes to come hurt not: therefore wee needc not beware of sinnes to come.* Answ. 1. The Minor is false: For god is offended with sinnes, which is the greatest hurt: and further, sinnes bereaue vs of that conformity with God, & purchase bodily paines vnto the faithful. But we are to distinguish between these questions. 1. *How a reasonable creature may be iust before god.* 2. *How a sinner, being a sinner, may be iust before god.* 3. *Whether a reasonable creature may merit or deserue ought at gods hands.* To the first question, we answere, That a reasonable creature may be iust before God *by the conformitie with the law inherent in him,* as blessed men and Angels are iust. To the second, That man, being a sinner, is iust *by the imputation onely of Christs merits:* and of this question is our speech, when we speake of iustification. To the third, That no reasonable creature *can deserue ought at gods hands.* Luk. 17. 10. *When yee haue done all, say, We are vnprofitable seruantes.* For neither is Christes obedience verily any merit, in this respect, as if any good came to God by it, but in respect of the dignitie of the person, because it was Christ that suffered, it is called merite. But a man, which is a sinner, cannot bee iust before God. 1. *Because before his iustification his woorkes are corrupt.* 2. *Also after his iustification the works of a man, which is a sinner, are vnperfect.* 3. *And when they are perfect, as in the life to come they shal be, yet can we not satisfie for the sinnes past:* for we owe those workes, when we doe them.

5 *How Christes satisfaction is made our iustice and righteousnesse.*

THIS question is adioined, because it seemeth absurd that we should bee iustified by that which is another

mans

Christs satisfaction made ours two waies.

mans, and not ours. *The satisfaction or iustice of Christ is made ours*, or applied vnto vs, *two waies*, that is, by a double application. *The former application is Gods, who in respect of that fulfilling of the Law performed by christ, accepteth vs, and applieth the same vnto vs*; that is, he imputeth it, no lesse than if wee had neuer sinned, or at least had paied and suffered sufficient punishment for our sinnes. For albeit *to iustifie* signifieth to make iust, yet in the Church it signifieth another thing, and is taken in another sense. Or god doth applie it, when hee imputeth the fulfilling of the Lawe performed by Christ vnto vs, euen as if it were performed by vs, neither will at all punish vs. But *to impute*, is, to accept christs satisfaction, performed to this end, that it might be our iustice & righteousnes. *We then also applie vnto vs the fulfilling of the Law performed by Christ, when we are stedfastly perswaded, that God doth impute, applie & giue it vnto vs, and for it repuseth vs for iust, absoluing vs from al guilt*.

1 By God imputing it or applying it vnto vs.

2 By our selues, applyeng it vnto our selues.

Without this application the former is not at all: and this latter is also from God. For God first imputeth vnto vs Christes satisfaction; then he engendereth faith in vs, whereby wee maie applie the same vnto vs. Whence also it appeareth, that Gods application doth go before, & is the cause of our application, which is of faith; albeit his is not without ours; as christ also saith, *Ioh.15.16. Ye haue not chosen me, but I haue chosen you.*

When wee may be assured of Christs satisfaction imputed vnto vs.

Moreouer wee may then bee assured and certaine that the righteousnesse or satisfaction of Christ is imputed vnto vs of God, when wee earnestly desire the grace of God, and feele the holy ghost to work in vs a true confidence in the Mediatour of the faithful. That which we haue nowe spoken of both applications, both gods, and ours, doth manifestly shew what is meant in this place by iustifieng: Which is, that, to iustifie, is not, to make one iust who is vniust: but to repute him for iust and righteous who is vniust, and to absolue the vniust and vnrighteous from al guilt, and not to punish him, and this for anothers iustice and righteousnesse imputed by faith vnto vs. Obiection. *But to iustifie is to make one iust who is vniust.* Aunswere. This indeede is true, in general, but in the Church it is taken otherwise. For *the legall iustification*, is a woorking of iustice and righteousnesse in vs, as in one subiect. But the iustification of the gospell, whereof

whereof wee speake here, is a farre diuerse thing. For the subiect of that iustice and righteousnesse, which is made ours by the Gospels iustification, that is, whereby being applied by faith vnto vs wee are reputed iust and righteous, is Christ himselfe: and wee are onely the obiect of this iustice, and the matter about which it is conuersaunt, but the matter wherein it is inherent is Christ only.

6 Why Christs satisfaction is made ours.

The cause of Christs satisfaction applied & imputed, is in God only, not in vs.

THE *perfect fulfilling of the Law performed by Christ for vs is made ours or applied vnto vs, through the alone and free mercie of God*, as who from euerlasting did predestinate vs, and freely chuse vs, to whom he might apply of his mere grace by faith that iustice and righteousnesse at his appointed time. *Wherefore al imagination and affirmation of merit is to bee taken awaie*, as which highteth with the grace of God, and is a denial of his diuine grace. For the grace and mercie of GOD is the onely cause of both applications. Hee of his goodnesse infinite and passing measure, applieth Christes merit vnto vs, and maketh that we also may apply the same vnto vs. The cause therefore, why this application is wrought, is in God alone: but not at al in vs, that is, it is neither anie thing foreseene in vs, neither allo our apprehension and receiuing of this iustice. For all the giftes and graces which are in vs, are effectes of the application of Christes merit: and therefore that merit of Christ is no waie applied vnto vs for the workes sake which we doe, but this is done, as the Apostle teacheth *Ephes.1.5. according to the good pleasure of his wil.* Whereupō also it is said, *1.Cor.4.7. What hast thou that thou hast not receiued?* And Ephes.2.8. *By grace are ye saued through faith, and that not of your selues: it is the gift of God.* And here it is to be obserued, that, *to bee saued by the grace of God, and to be iustified by faith*, are not all one: for that *signifieth the impellent or moouing cause in God*: this *the instrumental cause in vs*, whereby we apprehend the righteousnesse of Christ imputed vnto vs. Christ is in respect of our iustification, 1. *As the subiect & matter wherein our iustice is*. 2. *As the impellent cause, because he obtaineth it*. 3. *As the chief efficient, because he together with his Father doth iustifie vs*: and 4. *Because he giueth vs faith whereby we beleeue and apprehend it.* The mercy of god is, *as the impellent cause thereof in GOD.* Christes

Christes satisfaction is *the formal cause of our iustification*, giuing the very life and being vnto it.

7 Why Christes satisfaction is made ours by faith onelie.

Faith the apprehensiue instrument of Christs satisfaction.

CHRISTES satisfaction is made ours by faith alone: 1. *Because faith is the onely instrument which apprehendeth Christs satisfaction.* 2. *Because the proper act & operation of faith, and not any other act of vertue, is the application or apprehension of Christes merite*: yea, faith is nothing else than the acceptation it selfe, or apprehension of anothers iustice, and of the merit of Christ. 3. It is done *by faith onely*, because we are iustified by the obiect of faith onely, to wit, by the merite of Christ alone, besides which there is no iustice of ours, nor any part thereof. For wee are iustified freely for Christes sake, without woorkes: There is nothing which is our iustice and righteousnes before God, neither in whole, nor in part, besides Christes merit: onely by receiuing and beleeuing anothers iustice, and not by working. wee are iustified. Not by working, nor by meriting, but by apprehension and acceptation only we are iust and righteous. *Wherefore we are iustified by faith onely; by faith*, as Saint Paul speaketh, as by a mean and instrument: *but not for faith*, as the Papistes say, who wil admit both these maners of speaking, as if faith were indeede the application, whereby we apply vnto our selues Christes iustice, but were also besides a certaine work or merite, whereby we merite to bee iust. Nowe the exclusiue particle (*onely*) is added, that whatsoeuer merit of ours may bee excluded and faith vnderstoode with relation and respect to Christes merit, which is our iustice: That so the sense may be: Christes merite iustifieth vs, and not faith it selfe: that which is apprehended dooth iustifie vs, and not the instrument which doth apprehend. Neuertheless, this proposition, *Wee are iustified by faith*, may bee vnderstoode also without relation, to wit, wee are iustified by faith, as by a meane. But this proposition of the Apostle, *Faith was imputed to him for righteousnesse*, and other the like are necessarilie to bee vnderstoode with a relation vnto Christes merite and iustice. Faith was imputed vnto him for righteousnes, as faith is the apprehending instrument of righteousnes apprehended, faith beeing as it were the hand

hande wherewith the Iustice of Christ is receiued: and by this meanes faith is wholy excluded frō that which is receiued by faith; vnto which nature notwithstanding of faith it were repugnant, That *For faith we should be iust and righteous*. For if *for faith*, then faith were nowe no longer an acceptation of anothers righteousnesse, but were a merit and cause of our owne iustice, neither should receiue anothers satisfaction, which now it should haue no neede of.

Obiections against this Doctrine of Iustification.

1 OBiection. *Wee are iustified by faith. Faith is a woorke. Therefore we are iustified by the woorkes thereof*, that is, *by the merite of faith*. Aunswere. First the consequence of this reason is denied, because more is in the conclusion than in the premisses: of which premisses this onely followeth. That by that worke wee are iustified, as by an instrument or meane, not as an impellent cause. Nowe it is one thing *to be iustified by faith*, that is, to be iustified, (faith only being the meane to receiue it) by the bloode of Christ: and it is another thing *to be iustified for faith*, that is, for the merite of faith. 2. The kinde of affirmation is diuerse: for in the Maior, faith is vnderstoode with relation to Christes merite, in the Minor it is taken absolutelie and properlie.

2 Obiection. *Iustice is that whereby wee are formallie or essentiallie iust. Faith is iustice. Therefore we are by faith formallie and essentiallie iust.* Aunswere. The consequence of this reason is to bee denied, because the kinde of affirmation is diuers. For the Maior is meant properly; but the Minor *figuratiuely, one thing being taken for another, faith for the obiect of faith, which is Christs merite and iustice. *Per Metalepsim.

3 Obiection. *Faith is imputed for righteousnes, as Paul saith. Therefore for faith we are righteous.* Aunswere. This is also figuratiuely vnderstood: because by faith, which is imputed for righteousnes, is correlatiuely vnderstood the obiect of faith, vnto which faith hath relation. For *Christs merite*, which is apprehended by faith, *is properly our iustice, and this merite of Christ is the formall cause of our iustice. The efficient of our iustice is God*, applying that merite of Christ vnto vs. *The instrumental cause of our iustice is faith.* And therefore this proposition, *We are iustified by faith*, being legallie vnderstood

derstoode with the Papists, is not true, but blasphemous but being taken correlatiuely, that is, Euangelically, with relation to Christs merit, it is true. For the correlatiue of faith is the merit of Christ, which faith also as a ioint-relatiue or correlatiue respecteth, and as an instrument apprehendeth.

4 Obiection. *That which is not alone, doth not iustifie alone: Faith is not alone. Therefore faith doth not iustifie alone.* Aunswere. Here is a fallacie of composition, the reason beeing deceitfully composed. For the woorde *alone*, is composed and ioined in the conclusion with the predicate, which is the woorde *iustifie*: but in the premisses or antecedent, it is ioined with the verbe *is*. The Argument is true, if in the conclusion *alone* bee not sundred from the verbe *is*, or from *being*, which is the participle of *is*, but bee ioined with it, on this wise: Faith therefore doth not iustifie alone, that is, *being* alone. For if it be so vnderstood, the argument is of force: for faith is neuer without workes as her effects. Faith iustifieth alone, but is not alone, when it iustifieth, hauing workes accompanying it, as effects of it, but not as ioint-causes with it of iustification.

5 Obiect. *That which is required in those who are to be iustified, without the same faith doth not iustifie. Good works are required in those who are to be iustified. Therefore without good workes faith doth not iustifie.* Aunsl. The particle *without* is ambiguously & doubtfully taken: for in the Maior it is taken thus; Faith without it, that is, *being* without it, doth not iustifie: So that the same fallacie is in this obiection which was in the former. The Minor also of this obiection is more at large to be explaned. In them who are to be iustified moe things are required, but not after the same maner. *Faith is required in them who are to be iustified*, as an instrumẽt apprehending anothers iustice. *Good works are required in them*, not as a cause of iustification, but as effectes of faith: and as it were a testimony of their faith and thankefulnes. For faith is not without her fruit. Now to applie the merit of Christ is the proper act of faith, but other good workes are not so, though they also proceede from faith: Wherefore also *the apprehension of Christs merite is after another manner required in them that are to bee iustified, than are other good woorkes. For faith*

faith with this her proper act (without which faith cannot bee considered) is required as a necessarie instrument, whereby we applie Christs merite vnto vs. But *good woorkes* are not required, that by them we may apprehend Christs merite, and much lesse that for them wee should be iustified: but that by them we may shew our faith, which without good woorkes is dead, and is not knowen but by them. Whatsoeuer is necessarily coherent with the cause, that is not therefore necessarily required to the proper effect of that cause: but good workes, although they are necessarily coherent and ioined with faith, yet are they not necessarie for the apprehension of Christs merit, that we should ouer and besides faith, by them also apply the same vnto vs.

6 Obiection. *The Messias bringeth euerlasting iustice and righteousnes. Imputed righteousnes is not eternall. Therefore wee are not thereby iustified.* Aunswere. It is said that Christes righteousnesse shall bee an euerlasting righteousnesse; but after a diuerse manner. For *in the life to come wee shal bee iust after another manner, than in this life.* For although we shall then be iust by the same righteousnes, euen by the righteousnes of Christ imputed vnto vs: yet with this shall also the legal iustice and righteousnesse be continued, so that then also by the legall righteousnesse we shall be perfectly iust, because now onely we are, as concerning that, but in part and beginning iust. Each iustice, both the iustice of the Law, and the iustice of the Gospel, is eternall, by continuation: And the iustice and righteousnesse of the Gospell, that is, the iustice of Christ imputed vnto vs, is eternal by continuation of the imputation: The iustice of the Law is eternal by continuation of good woorkes, euen as it is continued by good woorkes, first, and beginning in this life, vntill at length after this life it bee perfected, and become perfect, and so continue to al eternity.

7 Obiection. *Knowledge dooth not iustifie. Faith is a knowledge. Therefore faith doth not iustifie.* Aunswere. Knowledge alone, dooth not iustifie. But iustifieng faith is not a knowe-ledge onely, but also a confidence and sure persuasion, whereby as a meane we apply Christes merit vnto vs. And furthermore, *Knowledge and this sure persuasion are much differ-*

rent.

rent. Knowledge is in the vnderstanding: but this is in the will. Therefore a sure perswasion or confidence is not only a knoweledge of a thing: but also a will and purpose of doing or applieing that which wee knowe, or of resting in it, so that wee are thereby secure, and take ioie of heart therein.

8 Objection. *Saint Iames saith*, cap. 2. 24. *Yee see then how that of workes a man is iustified, and not of faith onelie.* Answere. 1. Hee speaketh of that iustice, whereby wee are iustified through our workes before men, that is, are approued iust, or are found to be iustified: but he speaketh not of that iustice whereby we are iustified before God, that is, whereby wee are reputed of God iust for vniust. For hee saith in the same chapter: *Shew me thy faith by thy workes and I will shewe thee my faith by my woorkes.* 2. He speaketh not of a true or liuely faith, but of a dead faith, which is without works.

9 Objection. *Euil workes condemne. Therefore good workes iustifie.* Ans. 1. These contraries are not matches: for our euil works are perfectly euil; our good workes, are imperfectly good. 2. Although our good woorkes were perfectly good, yet should they not deserue eternall life, because they are debts. Vato euil workes a reward is giuen by order of iustice: vnto good works not so, because we are obliged and bound to doe them. For the creature is obliged vnto his creator, neither may he of the contrary bind god vnto him by any works or means to benefit him.

10 Obiect. *Saint Iohn saith* 1. Ioh. 3. 7. *He that doth righteousnes is righteous. Therefore not he that beleeueth.* Ans. 1. He is righteous before mē, that is, by doing righteousnes, he declareth himself righteous to others: but before god we are righteous, not by dooing righteousnes, but by beleeuing. 2. He theweth there not how we are righteous, but what the righteous are, when he saith, that hee that is regenerated, is also iustified.

11 Obiection. *Christ saith*, Luk. 7. 47. *Many sinnes are forgiuen her: because she loued much. Therfore good workes are the cause of iustification.* Ans. 1. Christ here reasoneth from the latter to the former, from the effect which commeth after, to the cause which goeth before. *Manie sins are forgiuen her: Therefore shee loued much*: and because there is a great feeling in that

that woman of the benefite, it must needes therefore bee that the benefite is great, and many sins are forgiuen her. That this is the meaning of Christes woordes, appeareth by the parable which hee there vseth. 2. Not euerie thing that is the cause of consequence in reason, is also the cause of the thing it selfe which followeth in that consequence of reason. Wherefore it is a fallacie of the consequent, if it bee concluded, Therefore for her loue manie sins are forgiuen her. For the particle *(because)* which Christ vseth, doth not alwaies signifie the cause of the thing folowing: It foloweth not, The Sunne is risen, because it is day: Therefore the day is cause of the rising of the Sun: the contrarie rather is true.

12 Obiection. *That which is not in the Scripture, is not to be taught, or reteined. That wee are iustified by faith onelie, is not in the Scripture, neither the wordes themselues, nor the sense of the woords: Therefore it is not to be reteined.* Aunswere. To the Maior we say, That which is not in Scripture, neither in words nor in sense, is not to be reteined. But, that we are iustified by faith onely, is conteined in Scripture, as touching the sense thereof: For we are said *to be iustified freely, without the workes of the Law: by faith, without merite: Not of anie righteousnesse which we haue doone: The blood of Iesus Christ cleanseth vs from all sinne.* Therefore no woork shall be meritorious: If no worke, Therefore are we iustified by faith onely apprehending Christes merit. Wherefore wee are necessarily to retaine the particle *(onelie)* 1. *That all merite either of faith or our workes maie be removued from this work of our iustification.* 2. *That it maie be shewed that faith, not the merite of faith, is necessarily required to iustice*, because the iustice or merite of Christ is giuen by faith onely, and by this meane alone we receiue that iustice and righteousnesse.

Rom. 3. 27. Gal. 2. 16. Eph. 2. 8, 9. Tit 3. 5. 1. Ioh. 1. 7.

13 Obiection. *If Christ hath satisfied for vs, we shall not be iustified freelie, but for merite and desert.* Aunswere. Wee are iustified freely in respect of vs, not freely in respect of Christ, whom the sauing of vs cost full dearely.

14 Obiection. *Reward presupposeth merite; So that where reward is, there is also merite. For reward and merite are correlatiues, whereof if one bee put, the other is put also: But euerlasting life is proposed as a reward for good workes; therefore also the me-*

vite of good workes is euerlasting life. Aunswere. The Maior is sometimes true as concerning creatures, as when men may merite or deserue of men. But neither alwaies among men doth it folowe that there is merite, where there is reward. For men also oftentimes giue rewards not of merite or desert. Now it is vnproperly saide of God, that he proposeth eternall life vnto our workes, as a reward: for we can merite nothing at Gods hands by our workes. But for this cause especially doth God say, that he wil giue a reward to our workes, thereby to shew that good workes are grateful and pleasing vnto him.

15 Obiection. *That which is not required vnto iustification is not necessarie to be done. Good woorkes are not required vnto iustification. Therefore it is not necessarie to doe them.* Answere. The Maior is false, if it bee meant generallie: because wee ought to doe good woorkes in token of thankefulnes. But if the Maior be meant particularly, then nothing can bee concluded, the premisses beeing meere particular: nowe good woorkes are as an effect without which the cause, to wit faith, cannot be. Therefore good workes verily are necessarie, but not as any cause or merite of iustice.

16 Obiection. *He that is iustified by two thinges, is not iustified by one only. But we, besides that we are iustified by faith, are iustified also by the merite and obedience of Christ: therefore not by faith onely.* Answere. He that is iustified by two things, is not iustified by one oncly, that is, after one and the same manner. But we are iustified by two thinges, after a diuerse manner. *For we are iustified by faith,* as by an instrument apprehending iustice: *but by the merit of Christ,* as by the formal cause of our iustice.

17 Obiect. *Doctrine which maketh men profane, is not to be deliuered. But this doctrine, that we are iustified by works, maketh men profane. Therefore it is not to be deliuered.* Anſ. If it should so fal out with any man, it were but an accident. Reply. *Euen those thinges which fall out to bee euils by an accident are to be eschued: But this doctrine maketh men by an accident euil: Therefore it is to be eschued.* Aunswere. Those thinges which fal out to be euils by an accident are to be eschued, if ther remain no greater cause, for which they are not to bee omitted, which by an accident make men euil. But we haue greater causes,

causes, why this doctrine ought to be deliuered. 1. *The commaundement of God.* 2. *Our owne saluation.*

18 Obiection. *Christ hath brought vs eternall iustice. This applied iustice is not eternal: Therefore this is not our iustice, but God himselfe is our iustice.* Aunswere. *The Lorde is our iustice,* that is, our iustifier. But that our applied iustice is eternal, hath been shewed before; because the imputation thereof is continued to all eternity. That iustice also of the Lawe which is begunne in vs in this life, shall bee continued, and perfected in the life to come. But that iustice which is God himselfe is not in vs: because so God should be an accident to his creature, and become iustice in man. For iustice and vertue are thinges created in vs, not the essence of God. Moreouer Osiander, who obiecteth this, doth not discerne the cause from the effect. As we liue not, or are wise by the essence of God (for this is all one, as to say, that wee are as wise as God) so also we are not iust by the essence of God. Wherefore nothing is more impious than to say, That the essentiall iustice of the creatour is the iustice of the creatures: for thereof it would follow, that wee haue the iustice of God, yea the verie essence of God. The cause must be differred from the effect, increate iustice from created iustice.

19 Obiection. *Where sinne is not, there is no place for remission or imputation. In the life to come sinne shall not be. Therefore no place there for remission or imputation.* Aunswere. In the life to come shall not bee remission of any sin then present, but the remission which was graunted in this life shall continue and endure for euer. And that conformity also which we shal haue with God in the life to come, shal be an effect of this imputation.

20 Obiection. *Ten Crownes are part of a hundred Crownes in paiment of a debt. Therefore good workes also may be some part of our iustice.* Aunswere. There is a dissimilitude: because ten Crownes are a whole part of an hundred Crownes. But our workes are not a whole and perfect part.

21 Obiection. *It is said that Phinees worke and deede was imputed vnto him for righteousnes.* Aunswere. The meaning of the place is; That God did approue his worke: but not, that he was iustified by that worke.

Why we are iustified by christs merit onely.

We are iustified by the merite of Christ onely, 1. *For his glorie*; that his sacrifice might not bee extenuated and made of lesse value 2. *For our owne comfort*; that we may be assured, that our iustice doth not depend vpon our owne woorkes; but vpon the sacrifice of Christ onely: otherwise we should leese it a thousand times.

Why we are not Iustified partly by faith, and partly by works. Gal. 3. 10.

We are iustified not partly by faith, & partly by works, 1. *Because works are vnperfect*, and therefore our iustice also should be then vnperfect. *Cursed is everie man that continueth not in all thinges which are written in the booke of the Lawe to doe them.* 2. *Although they were perfect, yet are they due and debit*. So that wee cannot satisfie for an offence past by them. *When ye haue done all that yee are commaunded, say, wee are vnprofitable seruants.* 3. *They are Gods workes, who worketh them in vs.* 4. *They are temporarie, neither haue anie proportion with eternall blessinges.* 5. *They are effectes of iustification; therefore no cause.* 6. *They are excluded, that wee might not haue, whereof to glorie.* 7. *If they were part of our iustification, our conscience should be destitute of stable and certaine comfort.* 8. *Christ should haue died in vain.* 9. *We should not haue the same way to saluation.* 10. *Christ should not be a perfect Sauiour.*

Why our works are vnperfect, & therefore cannot merit.

Now our workes are vnperfect, 1. *Because we omit manie things which we should doe, and doe manie things which we should not doe.* 2. *Because we blend and mingle euil with that good which wee doe; that is, wee doe good, but wee doe it ill.* The thinges are good which wee doe, but the manner after which wee doe them is not good.

OF SACRAMENTS.

THE *Sacraments* are a part of Ecclesiasticall ministerie. And *as touching Ecclesiastical ministerie the questions are*, 1. *What is the vse of the ministerie.* 2. *What are the partes thereof.* 3. *In what those partes agree and accord.* 1. *The chiefe and last vse of the ministerie of the Church is*, that we beeing brought to Christ, may be confirmed and assured of Gods will, that is, that it teach vs the will of God, exhort vs to embrace Gods blessinges and benefites, and ascertaine vs of the continuance of the same. 2. *The parts of the ministerie* are the Sacraments, and the word. 3. *The Sacraments so accord and agree with the word*, that whatsoeuer is promised vs in the word, of the obteining of our saluation by Christ, the same the sacraments, as signes and seales, annexed to the word as it were vnto a Charter or letters patent, confirme vnto vs more and more, thereby to help and relieue our infirmitie. Whereby also it is apparent, that the chiefe vse of the sacramentes to, is, in respect of God, the confirmation of our faith, like as also the ministers themselues, whatsoeuer they doe in respect of their ministerie, that they especiallie doe, to declare and confirme gods will vnto vs. Obiection. *It is saide, that the spirit and the Word worke faith in vs, and the sacraments nourish it being wrought. These three therefore differ nothing one from an other.* Aunswere. First, *The Holy Ghost worketh and confirmeth faith in vs, as the efficient cause thereof, the Word & sacraments as Instrumental causes.* 2. *The Holy Ghost also can work faith in vs without them: But the Word & Sacraments without the holie Ghost can worke nothing.* 3. *The holy ghost where soeuer he dwelleth, is effectuall in working: The word & Sacraments are not so.* These things briefly were first to be spoken in general concerning the ministerie.

It remaineth, that we now in fewe woordes entreat *Of the Sacraments*, which are the other part of the ministerie of the Church. The right and direct methode of interpreting this doctrine of the Sacraments, requireth, that first wee speake of the Sacramentes in generall. And this way may wee not vnfitly entreat in speciall of the Supper and Baptisme, to wit, if wee take in declaring each Sacrament in special, the same questions, and that course and order of the same questions, which we must obserue and follow concerning the Sacramentes in generall: and lastly, if wee applie those testimonies which speake of the Sacraments in generall, to the handling and declaring of the Sacraments in special.

The chiefe Questions concerning the Sacraments.

1 *What Sacraments are.*
2 *What are the ends of Sacraments.*
3 *In what Sacraments differ from Sacrifices.*
4 *In what they agree with the Word, & in what they differ from it.*
5 *How the Sacramẽts of the old & new Testamẽt agree.*

6 *What Sacramental vnion is.*
7 *What the things differ from their signes.*
8 *What forms of speaking of the Sacraments are vsuall to the Church and Scripture.*
9 *What is the lawful vse of the Sacraments.*
10 *What the wicked receiue in the vse thereof.*
11 *Howe manie Sacramentes there are of the newe Testament.*

1 WHAT SACRAMENTS ARE.

The originall of the word Sacrament.

THAT we may know what Sacramentes properly are, the name it selfe of *Sacrament* is first to be considered. Among the auncient Romanes this word, *Sacrament, signified a solemne forme of an oath taken in warre, which they called a militarie Sacrament, so called of Sacrando, that is, of sacring or consecrating them, because by that oath euerie one was consecrated or destined to his captaine, and not to any other to serue him.* Heereof it is that some will haue these ceremonies, instituted by God, therefore to be so called, for that as souldiours did oblige and binde themselues by that military Sacrament vnto their captaine, so wee bind our selues vnto our captaine Christ, by a solemne oath, in the presence of god, Angels and men. This truely is no vnapt or vnmeete metaphor: but yet I thinke rather that the original of this name came from the olde Latine Translations, in which whersoeuer the worde *mysterie* is vsed in the new Testament, for the same they commonly in Latine put the woorde *Sacramentum*. Now *mysterie* commeth from a Greeke verbe, μύειν, which signifieth, to institute, instruct, or initiate one in holy matters, or matters of religion. But that Greeke verb, μύειν, is deriued from another which is, μύειν, which signifieth to shut, because (as Eustathius saith) they, *who were initiated or eatred in holy rites, were to shut their mouth, & not to vtter those thinges which were secret.* Nowe a mystery is said to be, either a secret thing it selfe, or the signe of a secret thing, or that which hath a secret signification, which none vnderstand but they who are initiated in holy rites. By a signe, wee vnderstand an externall and corporall thing and action, or a ceremony instituted and ordained by God, which betokeneth a certaine internall thing and spirituall. Which the Greekians call a *mysterie*; and is otherwise called of Diuines a *Sacrament*. And some such signes god alwaies would haue to bee extant in his Church, whereby the good will of God towardes men might be recorded and made knowen, that men of the other side might declare and shewe their faith towardes God, and other duties of piety and godlinesse. Sacramentes therefore are so called mysteries, because they haue a secret signification, which none vnderstand but they who are initiated and instructed concerning the substaunce of sacred matters, or the pointes of Christian Religion.

HAuing seene now what the name of *Sacrament* signifieth, it resteth, that wee consider the thing it selfe, and define *what Sacramentes are*. The definition whereof is this. *Sacramentes are sacred signes and seals obiect to our eies, ordained and instituted by God, that by them he might the more declare and seal the promise of his gospel vnto vs.* The Definition of sacramentes.

The partes of this definition are in number three: The first part appertaineth *to the kinde of Sacramentes*, the latter two *to their difference. To the kind*, whereof they are, it appertaineth, that *they are sacred signes & seals*, that is, diuine, & The sacraments signifieng or betokening sacred things, such as belong to are sacred seals. gods worship and the saluation of men. *A signe and a seale differ one frō the other, as a general thing frō a thing more special.* For euerie seale is a signe, but not euery signe a seal. *A seale* certifieth and confirmeth a thing: *A signe* onely sheweth it. *A signe is a thing, signifieng somewhat else than that which it sheweth to the sense or to a signe is that, whereby the vnderstanding vnderstandeth some things else, besides the signe it selfe.* So wordes are the signes of thinges. Moreouer signes *are of two sortes: some are onely signifieng, others are confirming also*, that is, such signes, as whereby wee reason & conclude also of the thing which they signifie, neither onely vnderstand by them, what they signifie, but also argue and reason from them, so that wee are not left in doubt or vncertaine, whether that bee true or false, which they signifie. *Sacramentes* therefore *serue in the same steede, that pledges doe:* for both they signifie that there is some thing promised vnto thee, & withal they assure and confirme the same vnto thee, in regard whereof it is also added, that they are *seales. Now these signes and seales*

seales are called sacred and holy, because they are giuen vs of God. For holy and sacred things are of two sortes, 1. *Those thinges which God performeth vnto vs.* 2. *Those thinges which wee performe vnto God.* These signes are said to *be obiect to our eyes*, that is, visible: because they ought to be such, seing they are to signify things inuisible. Moreouer they must be such, because they must be staies & props of faith, & be perceiued by the outward sense, that the inward sente may ther by be moued. For that which thou seest not, is no signe. And hee that maketh a sign to be inuisible, doth imply a contradiction, & speaketh contraries. For not the signs signifieng, but the things signified are inuisible. Whence it is, that the ancient writers define a sacrament thus: *A sacrament is a visible signe of inuisible grace.*

By the sacraments God seaeth vnto vs his promise.

To the difference of sacramentes (whereby they haue their seuerall being as it were, and are different frō other sacred thinges) appertaine these two properties. 1. *That they are ordeined and instituted by God.* 2. *That they are instituted to this end, that God may by them seal & assure vnto vs his promise. And that these signes were instituted of God alone, it is certaine.* For as God alone pronounceth concerning his will, & teacheth vs the same, and giueth vs his promise of grace; so he alone assureth and confirmeth this promise vnto vs by his sacraments. Wherefore God alone hath autoritie to institute and ordaine a sacrament. And *this institution of sacramentes conteineth two thinges.* 1. *The appointing and commanding of the rite and ceremonies:* 2. *The promise of grace annexed to that rite, whereby God promiseth that he will giue the thing signified vnto such as lawfullie and rightly vse the signe.* And these thinges are proper to God alone. For as the receiuing into grace and fauour, and remission of sinnes belongeth to god alone: So also doth the promise thereof. And as god alone instituteth & appointeth vnto him-selfe his publique worship, so he alone is able to confirme vnto vs by his publique worship, and ministerie, & by his sacraments, the promise of grace, that is, the promise of receiuing all blessinges & benefits necessarie to saluation, which are signified & confirmed by the ceremonies and rites of sacraments. Wherefore mention is also made *of the promise* in the definition of sacraments, that so that difference of sacraments may be

God onely may ordaine a sacrament.

bee the better perceiued & discerned: because god hath giuen to men testimonies also of other things. *This promise of grace* the scripture calleth also *the promise of the Gospell*: because god doth especiallie and chiefliе in the gospell promise it vnto vs. And further hee declareth the same being promised in the gospel, and theweth it more clearlie by sacraments: and this, *by reason of the analogie, proportion and similitude, which the signes haue with those things which are signified by those sacramental signes.* For as a similitude declareth and explaineth that whereof it is a similitude, so the sacraments declare that, whereof they are sacraments. And as a true similitude is not vnderstood, except the analogie of the similitude be vnderstood: so neither are the sacraments; except wee vnderstand the analogie and proportion which they haue with the thing signified. Neither doth god by his sacramentes onely declare the promise of the gospel, but also sealeth the same vnto vs. 1. *Because god when hee speaketh with vs, whether it be by his Worde, or by a signe, is alwaies alike true.* And therefore hee assureth and maketh vs certaine of his will, both by his worde and by his sacraments. 2. *Because sacramentes are seales and pledges annexed to the promise*, which who so vseth rightly, that is with true faith & repentance: vnto him those pledges and seals seale and confirme most assuredlie, that hee shall bee partaker of the thinges themselues signified, which are spirituall.

2 *What are the ends of Sacraments.*

THE *chiefe and principall ende of sacramentes* is conteined in their definition, namely, to be signes of the couenaunt, that is, that God maie testifie that hee dooth in a lawfull and right vse of them bestowe the thing promised, and so maie confirme our faith, instruct vs by his Sacramentes, and by them exhort vs to receiue and embrace the blessings purchased by Christ, and further seale by those sacraments these benefits & blessings of christ vnto vs; (& this, 1. *Because sacraments are signes.* 2. *Because they are pledges hauing a promise:*) and lastlie that by these signes and pledges of Gods fauour towardes vs, the holie Ghost maie effectuallie moue our hearts, no lesse, than by the word.

1 Sacramentes are ordeined to bee seals of gods couenant.

The second end, *is the distinguishing of the church from Paynims*

2 To distinguish the Church from others.

Paynims and al other sectes whatsoeuer. For God wil haue his Church to be beheld in the woorld, and to bee knowen by these sacred signs, as Souldiours are knowen by their military tokens, & theep by those marks which their shepheard seareth in the. *He willeth the Iews to be circūcised, & Christians to be baptized, he interdicteth aliantes & strangers, and excludeth them from eating of the Paschal Lamb.* God wil haue his kingdome discerned from the Synagogue of Satan, for these two causes. 1. *For his owne glories sake.* 2. *For our comfort and saluation.* For as he will not haue himselfe shuffled and mingled with Idols: So neither will he haue his people shuffled and mingled with the kingdome of the Diuel.

3 To professe & testifie our thankefulnesse.

The third ende, *is the profession and testification of our thankefulnes and duetie towardes God*, which is that bond, whereby we are obliged vnto Christ to be his people, as he is our God, to shewe true repentaunce, to beleeue in him, and to receiue of him his benefites offered vnto vs.

4 To propagate and maintaine the doctine.

The fourth is, *the propagation and maintenance of the doctrine:* because God wil not haue the vse of his Sacraments to be without the word and explication thereof.

5 To giue an occasion to the yonger to enquire and learne the thinges by them signified.

The fifth is, *an occasion thereby giuen to the yonger sort to enquire what those things meane, and so an occasion also of explicating and preaching the benefits of Christ vnto them.* As also the Lord saith vnto his people. *Exod.13.14. When thy sonne shal aske thee to morrow saying, what is this? Thou shalt then saie vnto him; With a mightie hand the Lord brought vs out of Aegypt, out of the house of bondage.*

6 To bee the bondes of mutuall Charitie.

The sixt and last end is, *that they may be the bonds of mutual dilection and loue;* because they who are entred into an allociation or confederacie with Christ the head of the Church, ought not to bee at difference among themselues. 1. *Cor.* 12. 13. *By one spirite are we all baptized into one bodie.* In like manner the Sacramentes are the bonds of publique meetinges and congregations in the Church, 1. *Cor.* 11.33. *When ye come together to eate, tarrie one for another.* 1. Cor.10. 17. *For wee that are manie, are one bread and one bodie, because we are all partakers of one bread.* Eph. 4. 5. *One God, one Faith, &c.* But we can not settle among vs this communion, neither maintaine and continue it being once settled, neither profitablie annunciate and shewe forth the death of the Lord,

Lord, as long as we dissent & iarre among our selues contentiously about the institution of the Sacramentes. The Sacraments are pledges of that communion which Christians haue first with christ, and then between themselues.

3 *Fowhat Sacraments differ from sacrifices.*

Sacraments & sacrifices differ in their chiefe end

WE must hold and obserue a difference betweene Sacrifices and Sacraments, that we may knowe what to do, when we come vnto them. *Now they differ in the principal & chiefe end. For sacraments are only ceremonies. Sacrifices may be ceremonies & moral works also, as the sacrifices of thanksgiuing* are our works towards God, whereby wee yeeld due obedience and honour vnto God; such are the sacrifices of praise and thankfulnesse. *A sacrament*, is gods work toward vs, wherein he giueth some thing, to wit, the signes and the things signed; & wherein he testifieth of his offering & bestowing his benefits vpon vs. Or the distinction betweene them may be giuen thus: *A sacrifice* is a woork, in which we yeeld some obedience and worship vnto God. But a *sacrament* is a work, in which G O D giueth somewhat vnto vs: Firste, *outward signes*; Secondly, *Thinges signified by them.* A sacrament and a sacrifice may be sometimes together in one and the selfe-same thing: but they are sacramentes in respect of God, in respect of vs sacrifices, and those onely eucharistical and of thanks-giuing. For there is but one onely sacrifice propitiatorie by the raunsome of Christ offered for vs on the crosse. Obiection. *The Passouer and other ceremonies of the olde testament were both sacrifices and sacramentes. Therefore sacramentes doe nothing differ from sacrifices.* Aunswere. More is in the conclusion, than in the premisses. Because this onely followeth; That the same thing may be a sacrament & a sacrifice. So Baptism, & the Lords Supper are sacraments, & sacrifices: They are sacraments and that principally; because they are the worke of god, who giueth vs some thing in them, and dooth therein testifie his gift vnto vs. For in them he reacheth vnto vs certaine Symbols and tokens by his ministers, as also by his ministers hee speaketh by his mouth vnto vs: according as it is said, *Luke 10.16 He that heareth you, heareth mee.* So therefore euerie minister reacheth with his hand the sacramentes vnto vs, and wee receiue them at their handes, as at the handes of God,

The same thinges may be sacrifices and sacramentes.

God, if so wee take them with reuerence: but much more God giueth, and as it were reacheth with his hande vnto vs, in the lawful and right vse of the sacraments, the things themselues which are signified by the sacramentes. Furthermore, Baptisme and the Lordes Supper are sacrifices, not indeede principally, but as they are our woork, which we perform to God: that is, as we receiue these signes, as it were from the hand of God, and so declare our obedience towards God.

4 In what sacramentes agree with the Word, and in what they differ from it.

The sacraments agree with the word in 1 the same word exhibiting the same things vnto vs.

THE Sacramẽts agree with the Word in these things, 1. *Both exhibite the same things vnto vs.* For by both god doth testifie vnto vs his will, and by both he propoſeth the same benefites, the same grace, and the same Christ vnto vs; neither doth God confirme or represent by his Sacramẽts any other thing, than he hath promised in his word; and they who seek for any other thing in the Sacraments than is prescribed in the word of god, frame & make idols. 2. *Both are from the holie Ghost, and both also confirme and establish faith.* 3. *God instituteth both, God offereth both.* 4. *God accompliſheth both by the Ministers of his Church.* For hee speaketh with vs in his Woorde by the ministers, and by the Ministers hee offereth and giueth vs these signes in his Sacramentes. But the thinges them-selues which are signified by these signes, the sonne of God immediately offereth vnto vs. Hee taith, *Joh.* 20. 22. *Receiue the Holie Ghost.* And lohn saith of him, *Matth.* 3. 11. *Indeede I baptize you with water to amendment of life; but hee that commeth after mee will baptize you with the holie Ghost and with fire.*

2 In proceeding from the Holy Ghost.

3 Yeelding instruction offered by God.

4 Offering accompanied by Gods

The Sacraments differ frõ the word in these things, 1. *In substance & nature:* For first, *Words signifie according to the appointment of men, who it pleased that things should so be expressed & signified.* Signes signifie according to a similitude, which they haue with the thinges by them signified. Secondly, *Words wee heare, and reade:* Signes wee perceiue also by feeling, seeing, and tasting. Thirdly, *Words signifie onelie:* Symboles and signes confirme also. 2. *The Woorde of the promise and commaundement is proposed without anie difference, to al.* To the vnregenerate, that they may either begin to beleeue and

They disagree, 1 in substance and nature.

2 to the persons, to whom they are offered.

and be regenerated, or may bee left without excuse: to the regenerate, that they may the more beleeue and bee confirmed. *The Sacraments are giuen onelie to the members of the Church, whose faith is by them confirmed and preserued.* The Word is preached to all at once: The Sacraments are giuen to euerie member of the Church seuerallie: one is baptized after another, and the supper is ministred to one after another. 3. *The Woorde is the instrument of the holie Ghost by which he beginneth and confirmeth our faith:* and therefore the Sacraments must follow the Word. *The Sacraments are the instruments of the holie Ghost, by which he beginneth not, but onelie confirmeth our faith:* and therefore the Word is to goe before them. The reason of this difference is, because the Sacraments, without they be vnderstoode, neuer moove. *There is no desire after a thing which is not known.* But yet in Infants the case is diuers. For in them faith is beginne by the holy Ghost, neither is confirmed by the Word, but by an inward working and efficacie; and they who are borne in the Church, to those in their infancie appertaineth the couenaunt and the promise. 4. *The Woorde is necessarie and sufficing vnto saluation in them who are of an vnderstanding age. For faith commeth by hearing. But the Sacraments are not preciselie and absolutelie necessarie vnto all.* For that saying of S. Augustine is most true. *Not the want, but the contempt of them condemneth.* 5. *The Sacraments by gesture, the Woorde by speech declareth vnto vs the will of God.* 6. *The Woorde may be without the Sacrament,* as both in priuate and publique expounding of the scripture, and that effectually also, as was apparent in Cornelius, *Act.* 10. *But the Sacraments cannot be so without the Word.* 7. *The Woorde is that which is confirmed by signes annexed vnto it: the Sacraments are those signes whereby it is confirmed.* 8. *The Word is to bee preached vnto those onelie, who are of vnderstanding, the Sacraments are to be giuen vnto Infants as Circumcision and Baptisme.* Austine saide, *That a Sacrament is a visible Word:* most briefile and most aptly expressed he both the agreeing & differing of the Word & Sacraments. For when he saith, *That a Sacrament is a Word,* he sheweth in what the Worde & Sacraments agree, which is in that they teach the same. When he addeth *Visible,* he sheweth the difference, that is, that they differ in rite & ceremonie.

3 In their vse.

4 In their necessitie.

5 In their manner of working.

6 The Word may be effectuall without the sacraments, but not the sacraments without the Worde.

7 The Worde is confirmed by the sacramentes.

8 The Word may not be preached vnto Infantes: some sacramẽts may bee giuen them.

5 How

5 How the sacramentes of the olde and new Testament agree, and how they differ.

The Sacraments of the old and new Testament, differ.
1 In rites.
2 In number
3. In signification.

THey differ first in rites, whereof chaunge & alteration was made at christs cõming, that thereby might be signified the ceasing of the old Testamẽt, & the beginning or succeeding of the new Testament. 2. They differ *in multitude and number*. There were mo and more laborious, here fewer and more easie rites. 3. *In signification*. Those signified christ to come, these Christ that was come. The significatiõ is diuerse, as the circumstance of time is diuerse, which the sacramentes of the old and new Testament signifie. For the sacramentes of the old church, signified the time to come of christ which thould come: our sacramentes signifie the time past of Christ already manifested in the flesh. 4. *In binding and obliging men*. The old bound only Abrahams posterity, ours bind the whole church of all nations & countries. 5. *In continuance*. The ould were to endure but vntill the comming of the Messias: the new vntill the end of the world. 6. *In clearenesse*. Those are more obscure and dark, because they signifie things to be manifested: but these more clear and plaine, because they signifie thinges already manifested. They agree, 1 *In the author*. 2. *In the thinges signified*, or in substaunce. For by the sacramentes of both testamentes the same thinges are offered, signified, and promised vnto vs, euen remission of sinnes, and the gift of the holy ghost, and that by christ alone. This is prooued in the Epistle to the Hebrues. *Iesus christ yesterday, and to daie, the same is also for euer*. But these are not in respect of rites and ceremonies the same: therefore they are the same in respect of the thing by them signified. 1. *Corinth.* 10. 2. *The Fathers vnder the Lawe were baptised in the cloude and in the Sea, and did al eate the same spiritual meate*. Colosſ. 2. 11. *By christ ye are circumcised with circumcision made without handes*, that is, In Baptisme we receiue the same benefites, which they did in circumcision without Christ therefore, who is the thing signified of all the sacramentes both of the ould and newe testament, no man was euer saued, or now is, or euer shall be saued. Whence it followeth, that the Fathers in the old testament had the same *communion* with christ, which also we haue, & that it was no lesse signified & confirmed then vnto

4. In the persons whom they bound.
5. In continuance.
6. In clearnes.

They agree,
1. In the Author.
2. In substance.

vnto them by the word and sacraments, than it is now vnto vs in the new couenaunt. Wherefore it is not only idolatry, to seeke another *communion* of christ, than is in the word, but also to seek another *communion* of christ in the sacraments of the new Testament, than which was in the sacraments of the old testament.

6 What the sacramental union is.

THE *foundation or matter in the Sacraments* are the rites & ceremonies or externall visible actions instituted by God, which are perfourmed by men after a certaine & solemne maner, & are called by a relatiue or respectiue name signe or sacraments. *The terme* respected or correlatiue, is Christ & al his benefits, or the internal spiritual working of God in vs according to the promise of the gospell: this is called the thing signed or signified by the sacrament, because it is signified and confirmed by the outward rite. *The relation* it selfe that is betweene these, (which maketh both to become relatiues, or respectiues, being in their own nature absolute thinges,)is the order instituted by God, the signifieng of a spirituall thing by a corporall thing, and the sealing of the thing signified. *The correlatiues* are the things signified and the signes. Heereby now appeareth that this coniunction of thinges with their signes, or sacramentall vnion, is not corporall or local. *Nowe this union consisteth in two things*. 1. *In a similitude and proportion of the signes with the things signified*. 2. *In the ioint exhibiting or receiuing of the thinges, and in the lawfull and right vse*. The faithful onely, in the lawful and right vse, receiue the signs of the ministers, and the things signified of Christ: and when we so receiue both, that is the signe, and the thing signified, the same is called *sacramental vnion*. For in these it consisteth, and not in a presence of the thing and the signe in one and the same place, and much lesse in any transmutation or transsubstantiation.

Sacramentall union therefore *in such*, as agreeth to all sacraments: and such as was the vnion of Christ with the ould sacraments, such is it also now. *A sacrament*, is a respectiue or relatiue word. *The foundation* we said to bee a ceremony instituted by GOD: Christ or the communion of Christ and al his benefits, are *the terme*. *The relation* is the ordination

ordination of that rite or ceremony to the thing signified, that is, both Christ himselfe, & his benefits, or the communion and participation of christ and his benefits. For *in euery sacrament are these two, the thing signified, and the signes.* Now the thing and the sacrament differ, as the relatiue, and the correlatiue. As therefore the things cannot be without the signe: so if you take away the signe from the thing, it remaineth no more a signe, because the relation consisteth in the ioining of things: As the master is no more a master, if he haue no seruaunt. Wherefore the things and their signes are distinguished, but not sundered and separated. *Briefer thus: In euery sacrament are the signe and the thing signified. The thing* is christ himselfe and his benefits, or the communion and participation of christ and his benefites. *The thing and the sacrament differ in this. The thing* is not properly the sacrament, neither are the signes sacramentes. The signe is not the thing: but if you take away the signe, the thing remaineth no longer, neither the signe, if you take away the thing. Therefore they are to be discerned, not to be sundered. Wherefore these two must be together, so that if one be take awaie, the other remaineth no longer that, which before it was said to be. Of all this which hath been said we conclude, *that there is a sacramentall vnion and coniunction of the things & signes in sacraments; and it consisteth, in a similitude whereby the thing is signified, shadowed, and represented.* For if the signes haue not a resemblaunce and similitude with the things, they are nowe no longer signes. *And the ioint-receiuing of the things and signes.* In these consisteth the coniunction of the things and signes.

7 *In what the things differ from the signes.*

THE signes differ from the things signified, 1. *In substaunce. The signes are corporeall, visible, earthly: the things are heauenly, inuisible, spirituall.* Obiection. *But the body of Christ is a corporeall thing.* Aunswere. By spirituall things are here meant those, which are through the woorking of the holy ghost receiued by faith onely, and not by any part of our body. 2. *They differ in the maner of receiuing:* the signes are receiued by the hands, mouth, and parts of the body, and therefore also of vnbeleeuers: the things are receiued by faith onely and the spirit, and therefore of the faithful only. 3 *In the end or vse.* The things are giuen for the possessing of eternal life, they are eternal life it selfe, or some part thereof. The signes are receiued for the sealing & confirming of our faith concerning the things themselues promised. 4. *The things signified are necessary, & are necessarily receiued of all the members of the true church: The signes are receiued of them only, who are able to receiue them. The signes are diuerse, the rites and ceremonies variable: the things are perpetual and the same in all sacramentes.*

8 *What phrases and formes of speaking of the sacramentes are vsual vnto the Church and scripture.*

THE formes of speaking of sacraments, are partly *proper*, & partly *figuratiue*. The proper are, 1. *When the sacraments are called tokens, signs, seals, & those sealing & confirming vnto vs, that God will giue those things which he hath promised.* So *Circumcision is a seal of the righteousnes of faith. And it shall be a signe in thy flesh.* 2. *When vnto the signes are expressly adioined promises*; namely, that we shall receiue the things signified by the; as when it is said, *Mar.* 16 16. *He that shall beleeue, & be baptized, shall bee saued. A sacramentall kind of speaking is,* 1. *When the names of the things are giuen vnto the signes: as the Paschall Lambe called the Passeouer.* 2. *Contrariwise, when the names of the signes are attributed to the things.* 3. *When the properties belonging to the things are attributed to the signs.* As, *the bread which we breake, is it not the communion of the body of christ?* So *baptism is said to wash away sins, to saue, to regenerate.* 4. *When contrariwise, the properties of the signs are attributed to the things themselues.* As, *The rocke was christ. We are washed by the bloud of christ.* All these phrases of speech signifie the same thing: which is, the promise of god adioined to the ceremony; & this therefore, 1. *Because the signs represent and seale the things. Baptism is the washing of regeneratio.* 2. *Because the things & the signs are together receiued by the faithful, in the right vse thereof.*

Proper formes of speaking.

Figuratiue forms of speaking.

9 *What is the right and lawfull vse of Sacraments.*

THE right vse of Sacraments is, 1. *When the rites ordained by God are obserued and not corrupted.* The institution of Christ is to bee retained pure, and vncorrupt: the additions of Antichrist are to be taken away, and those things which he tooke away, are againe to be added. 2. *When those persons vse those rites for whom God hath ordained*

In the right vse of sacraments is respected, 1 the institution of Christ, which must be pure. 2 The persons

receiuing who must be beleeuers.

ned them. Wherefore the houshold of Christ onely, that is, Christians, who by profession of faith and repentance are the Citizens of the Church, must vse these rites. *Act.* 8 37. *If thou beleeuest with all thine heart, thou maist bee baptized. So also they are baptized of John.* Matth. 3.6. *who confesse their sinnes.* 3. *When the rites and Sacraments are vsed to that end, for which they were instituted.* For it is not lawfull to transforme the rites to any other ende or vse, besides that whereunto they were ordained. 1. *Because thes is not to obey Gods commandement.* 2. *Because if the signs be changed or conuerted to another vse, or the conenant not kept, the consent of him that professeth is lost, without which the signe or ceruuse confirmeth nothing.* Wherefore the Sacraments without their right vse are no Sacraments, but rather vain and fruitles spectacles, neither houe they the nature of Sacramentes: *But the right and lawfull vse of them consisteth especiallie in faith and repentance:* They who haue not this, vnto them the Sacraments are no Sacramentes. Wherefore they are besides themselues, who say that vnbeleeuers and infidels receiue together with the signes the things signified by the signes.

3 The end for which they were instituted.

10 *What the wicked receiue in the vse and administration of the Sacraments.*

The wicked receiue the bare signe, without the things thereby signified.

THE *wicked receiue the bare signes onelie, and those to their iudgement and condemnation.* 1. *Because the benefits of Christ are receiued onelie in the right vse of the Sacraments:* But they neglect the right vse of them, who receiue them vnworthily: Wherefore Paul also saith, 1. *Cor.* 11.27. *Whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthilie, shall bee guiltie of the bodie and bloude of the Lorde.* But the wicked eate and drinke it vnworthily, because they prophane the sacramentes, and transforme God into the Diuel, and the sonnes of God into the sonnes of the Diuel. 2. *Vnto whom nothing is promised in the Woorde; to him the sacraments seale nothing.* For after what manner and vnto whom a Charter promiseth any thing, after the same maner and to the same men doth the signe and seale annexed vnto the Charter promise the same also. Semblablie God performeth his benefites after the same manner and vnto the same persons, after which manner and vnto which persons hee promised them. But vnto the wicked hee hath

promised

promised nothing, so long as they remaine in their vnbeliefe. 3. *Wee receiue spirituall thinges by faith. The wicked haue not faith. Therfore neither do the wicked receiue spirituall things.* 4. *To be wicked, and to receiue the sacraments entirelie, implieth a contradiction.*

11 *How manie sacraments there are of the new Testament.*

But two Sacramentes in the new Testament.

IN *the newe Testament are onelie two sacramentes,* the vse whereof in the Church is perpetuall & vniuersall by the consents of Ambrose, & Austine: *Baptisme,* which succeeded in the place of circumcision and other purifyinges of the law: *and the Lords supper,* which the Paschal Lambe shadowed and prefigured. These two, and no more, did Christ institute. *For those are onelie Sacraments of the new Testament, which are,* 1. *Ceremonies.* 2. *Ordeined of Christ for the whole Church.* 3. *Hauing the promise of grace adioined vnto them. But there are onelie two such Sacraments,* as appeareth by their definition: Wherefore *Pennance, priuate absolution, mariage, vnction, and laying on of hands are no Sacraments.* For it is certaine, *that pennance and priuate absolution,* are onely the declaration and preaching of the Gospell. But the preaching and publishing of grace must not bee confounded with the annexed seals of the promise of grace. *Vnction, and laying on of hands* are indeede ceremonies: but neither were they instituted of Christ for the whole Church: neither haue they the promise of grace adioined. The thing signified by extreme Vnction hath ceased in the Church. *Matrimonie* is no ceremonie, but a moral worke. The Papists reckon it among sacraments: because the old latin translation translateth the Greeke woorde, *μυστηριον* (that is, a mysterie) by the woorde *Sacrament,* Ephes. 5. 32. where the Apostle speaketh of marriage. But Paul himselfe is to be heard rather, than the latin interpreter. No man is ignorant, that *mysterie* is of as large & ample extent in signification with the Grecians, as *arcanum* (which signifieth, any secrete or hidden thing) is with the Latins. Wherefore they must confesse and graunt all arcane and secrete thinges to bee sacraments. And so, *if Matrimonie bee the seuenth sacrament,* the will of God shall bee the eight sacrament; and the calling of the gentiles, the ninth. For so doth the same interpreter in the same Epistle interpret the same greeke word,

The Papists reckon their fiue Sacraments are no Sacramentes

Eph. 1.9. and 3.9. But Saint Paul in that place, cap. 5. 32. vieth the woorde, *mysterie*, to desigue and signifie the conjunction of Christ and his Church, and not the coniunction of man and wife.

Certaine Conclusions of the Sacraments, in generall.

1 GOD hath alwaies adioined vnto his promise of grace and eternal life some signes and rites, which the church calleth *sacraments*. Circumcision was commaunded and enioined Abraham. By Moses the sacrifices and rites were encreased, which enioined vnto Christ, who instituted Baptisme and the supper.

2 *Sacraments* therefore are the signes of the eternal covenant betweene God and the faithful, that is, they are rites, commaunded & prescribed to the church, & added vnto the promise of grace, whereby, as by visible and certaine testimonies, God might signifie and testifie that hee communicateth and imparteth Christ and his benefites to al those that vse and receiue these tokens and symboles with a true faith, according to the promise of the gospel: and that hereby also hee might confirme in them a full perswasion and trust of his promises: & that the church also of the other side might by the participation of these symboles and tokens professe publiquelie their faith and thankefulnes towardes God, and binde themselues vnto it, preserue and propagate the memorie of christes benefites, be discerned from all other sects, and obliged and stirred vp to a mutual dilection and loue vnder one head christ Iesus.

3 *Rites and ceremonies*, which are not commaunded of God, or are not instituted to this end, as to bee signes and tokens of the promise of grace, are not signes and tokens of the church: for a signe can confirme nothing but by his consent and promise, from whom the thing promised and signified is expected and looked for. No creature therefore can institute anie signes or pledges of Gods will.

4 *Two things* are to be considered in all sacraments: the visible, tervene, and corporal signes, which are the rites and ceremonies, and the visibile and corporal thinges, which God exhibiteth vnto vs by his ministers, and we receiue corporallie, that is, by the parts and sences of our bodies. And the things signified, inuisible, celestial, and spiritual, that is, christ himselfe and all his benefites, which

which are communicated vnto vs of God by faith spirituallie, that is, through the vertue and working of the holie ghost.

5 *The mutation and change of the signes* is not naturall, but respective and in relation, neither is wrought as touching their nature or substance, which remaineth still the same, but as touching their vse whereby they are resemblances of other things.

6 *The coniunction also or vnion of the signes and the thinges signified*, is not natural or local, but respective, by the ordinance and appointment of God, whereby thinges inuisible and spirituall are represented by visible and corporal things, as is were by visible words, and are exhibited and receiued together with the signes, in their right vse and administration.

7 *The names and properties of the things signified* are attributed to the signes, and contrarie, the names and properties of the signes vnto the things, in respect of the similitude, or of the signification of the thinges by the signes, and in respect of the ioint exhibiting and receiuing of the thinges with the signes, in the right vse.

8 *The right vse of the sacraments* is then, when as the faithful keepe those vses, which God hath commaunded, to those ends, for which the sacraments were instituted by God. The institution consisteth in the rites, persons, and endes: the violating whereof breedeth an abuse.

9 *In this vse the things signified* are alwaies receiued together with the signes. Therefore the signes are not emptie or voide and without the thinges, although the thinges are receiued after one manner, and the signes after another.

10 *Without the vse instituted by God*, neither are the ceremonies anie sacrament, neither are the benefites of God, which are signified by them, receiued together with the signes.

11 *The signs* are receiued of the godly to saluation, of the wicked to condemnation. But the things signified onely the godly can receiue to their saluation.

12 *In the Elect notwithstanding, after they are conuerted*, the fruit also of the sacrament vnworthily receiued doth at length follow. And in them also that vnworthinesse, which by reason of their defectes concurreth in their receiuing, albeit they are sometimes chastised for the same, yet neuertheless is it pardoned them; so that that vnworthinesse doeth not hurt or impaire their saluation.

13 *Some sacramentes are to be receiued but once in our lifes others more often. Some are to be giuen to those of vnderstanding onely: others to infants also. Euen as they were instituted by God either in once making his couenaunt with all the Elect and those which were to be receiued into his church, as circumcision and baptisme: or after sundry falles and combates of temptations, for the renuing of his couenant, and for the fastening and prefcruing of the vnity and assemblies of his Church, as the Arke, the Passouer, and other sacrifices, and so likewise the Lords Supper.*

14 *Those thinges agree in common to the sacramentes of both the old and new couenaunt, which haue been spoken of in the definition. But their differences are these: that the olde shewe Christ who was after to be exhibited, the newe Christ already exhibited with his benefites. The rites of the old were diuerse from ours and moe in number, as circumcision, sacrifices, oblations, the Passouer, the Sabboth, worshipping at the Arke. Christians haue other, and those only two, Baptisme, and the Supper. The olde were darker, the newe are clearer, and more manifest. The olde were proper and peculiar to Abrahams posterity and their seruauntes, the new are commanded to the whole church, which is to bee gathered both of Iewes and Gentiles.*

15 *The sacramentes and the preaching of the gospell agree in this that they are the work of God, which hee exerciseth towardes his church by his ministers, who teach, promise, and offer vnto vs the same communion of Christ and all his benefites: and also they agree in this, that they are the externall instrumentes of the holy ghost, by which he moueth our harts to beleeue, and so by the comming and meanes of faith, maketh vs partakers of Christ and his benefits. Neither yet is the working and operation of the holy ghost to be tied here: neither doe these profite but rather hurt them who applie not vnto themselues by faith that which the wordes and rites signifie.*

16 *The sacramentes differ from the word; because the woorde doth by speech, and they by gestures and motions signifie the will of god towardes vs. By the word faith is both begunne & confirmed: By these it is confirmed only in the lords supper. The word also teacheth and confirmeth without the sacramentes; But the sacramentes doe not without the word. Without the knowledge of the word they who are growen to vnderstanding are not saued: But men may both be regenerated, and saued, without the vse of the sacramentes, if it be not omitted through contempt. The word is preached also to the vnbeleeuers and wicked men. Vnto the sacramentes the church must only admit them, whom God willeth vs to account for members of the church.*

17 *Sacramentes, and sacrifices agree in this, that they are workes commanded of God, to be done in faith. A sacrament differeth from a sacrifice, in that God by sacramentes signifieth and testifieth vnto vs his benefits, which he performeth for vs. By sacrifices we yeeld and offer our obedience vnto God.*

18 *Wherefore also one & the same ceremony may be considered both as a sacrament, and as a sacrifice, as whereby God in giuing vs visible signes, testifieth his benefits towards vs, and we in receiuing them testifie againe our duty towards him. And this testification of our faith & thankefulnesse dependeth of that testification of gods benefites towardes vs, as of the chiefe and proper ende and vse of the sacramentes, and is thereby raised in the minades of the faithfull.*

The confirmation of such of the former conclusions, as most require it.

THE confirmation *of the second conclusion.* The definition therein deliuered of sacraments, is expressed, *Gen.* 17. 11. *Exod.* 20. 10. *Exod.* 31. 14. *Thou shalt keep my sabbothes.* Now, *that sacraments are rites commanded and prescribed to the church by God,* is apparent by the institution of them: as also *that they are rites adioined vnto the promise as visible signes and tokens thereof: Because all sacraments are necessary duties towards GOD. But chiefly and principallie they are gods benefites towardes vs as circumcision did portende and shew remission of sinnes and mortification; Deut.* 30. 6 Heb. 8 9. 10. Neither onely doe we signifie them in confessing and celebrating them, but chiefely God himselfe dooth signifie them vnto vs, test fieing and confirming them vnto vs by the ceremonies of sacraments. For the Ministers, as well in the administration of the sacraments, as in the preaching of the woord, beare the person & posse sse the place of God, to the Church. *Mat* 28. 19. *Teach and baptise all nations! John.* 4. 2. *Iesus did baptise: when yet not hee himselfe, but his disciples did baptise.* So of the signe and ceremonie of inauguratiō or anointing one to be King it is saide 1. *Sam.* 10. 1. *The Lord hath anointed thee:* When yet

Samuel was sent to anoint Saul. They further are therefore saide *to confirme our faith, because the scripture witnesseth them to be the signes and tokens of the mutuall & everlasting covenant between God and the faithfull, which God signifieth vnto vs in the bestowing of his benefits promised vs in the Gospell.* But God is alike to be beleeued, whether by signes, or by words, which signifie his will: because not onely our sacrifices and obedience, but also the signes of grace deliuered vnto vs by God haue in their right vse the promise of grace adioyned vnto them: As, *He that shall beleeue, and shall bee baptised, shall bee saued. And lastly, because the scripture to signifie the receiuing or want of the things signified, alleageth the receiuing or want of the signs: As* Pf 51.7. *Purge me with hysop & I shal be clean.* Deut. 30.6. *The Lord will circumcise thy heart.* Rom. 6.3. *All we which haue bin baptised.* 1. Cor. 10.16. *The bread which we break, is it not the cõmunion of the bodie of Christ?* And hereof also follow the other ends specified in the definition, in this second conclusion. As, *That the sacraments discerne & sever the church from other sects.* This is manifest both by effects, and by Testimonies. Exod. 12.45. *A Straunger shall not eate thereof.* Rom. 3.1. *What is the profit of circumcision? Much every maner of way: because vnto them were committed the Oracles of God.* Eph. 2.11. *Ye being in times past Gentiles, & called Vncircumcision of them, who were at that time without Christ, and were aliants from the common-wealth of Israell, and were straingers from the covenants of promise, and had no hope, and were without God in the World.* Gen. 17.11. *It shall bee a signe of the covenant betweene mee and you; and it shall bee my couenant in your flesh.* Another ende is, that they preserue the memorie of Gods benefits. 1. Cor. 11.26. *As often as yee shall eate this bread, yee shew the Lords death vntill hee come.* Exod. 12.14. *This day shall bee vnto you a remembrance.* Deut. 6.8. *Thou shalt binde them for a signe vpon thine hand, and they shall bee as signes of remembrance betweene thine eyes.* Luk. 22.19. *Do this in remembrance of me.* Lastly, *they are also bonds of loue:* because they who are confederated with God, are vnited also among themselues. Ep. 4.5. *One Lord, one faith,* &c. 1. Cor. 10.17. *We being many are one bodie.*

The confirmation *of the fourth Conclusion.* The distinction there deliuered is manifest in it selfe. *The receiuing of the signes is corporall & externall. But the thinges especiallie signified*

are not receiued without faith, because they are promised to beleeuers onely. And the signes are no otherwise true, than the promises vnto which they are annexed. Again, *the signes declare the same to the eyes, which the promise declareth vnto the eare.* As therefore the promise is but an emptie sound without faith: So also are the ceremonies vaine spectacles. Again, *The thinges signified are the communion of Christ and all his benefits.* But this can no man haue otherwise than by faith, either in the vse, or without the vse of the Sacrament.

The confirmation *of the sixt conclusion. Such is the coniunction of all signes with their things signified, as that they represent the things signified, and confirme the acceptation of them: For the pledges or tokens and symboles testifieng other thinges, are, though not in the same place, yet together with the thinges testified and signified.* The Reason is; *Because to make one thing a signe of another thing, is not to include or tie the thing with the signe, as that they should be in one place, but to ordaine the signe to signifie the thing, the signe being in the same place with it, or in some other place.* Again, *the nature of the things signified by the sacrament doth not admit this local union. For some are subsisting formes, some accidents, not inherent in the sacramentall signes, but in the mindes of men; as the gifts of the holy ghost. Some are corporeall, and in one place only, and not localliie existent, wheresoeuer the sacraments are vsed; as the flesh and blond of Christ.*

The confirmation *of the seuenth Conclusion.* The scripture speaketh thus of the Sacramentes. *Circumcision is the couenant. The Lambe is, the Passeouer. The blond of the sacrifices, the blonde of the couenant, the expiation of the sacrifices, the Sabboth, the everlasting couenant. The mercie seate of the Arke: Baptisme a clensing washing. Bread and wine, the bodie and blond of Christ.* And so the scripture expoundeth it selfe, when circumcision is called *the signe of the couenant; The Paschal Lambe, the signe of the passeouer: The Sabboth, a perpetual signe of grace and sanctification: The ceremonies, types and shadowes of true thinges: The beleeuer and baptized shall bee saued; and of the signes, and symboles of the Lordes supper is is said, that they are to bee receiued for our reconciliation.*

The confirmation *of the xenth conclusion. The signes of the*

couenant, confirme nothing vnto them who keep not the couenant, or who referre them to another ende. But the sacraments are signes of the couenant, whereby God bindeth himselfe to giue vnto vs remission of sinnes and eternall life freely for Christs sake: and wee binde our selues to the yeelding and performance of faith and new obedience. Therefore they confirme not, neither assure them of Gods grace, who are without faith and repentaunce, or vse other rites, or to some other end, than God hath appointed. Moreouer, *To is superstitious and idolatrous to attribute the iustification of vnto grace either to the external worke & rite without the promise, or to anie other worke inuented by men.* Wherefore the abusing or not right vsing of the sacraments hath not the grace of God accompanying it, or assurety any man of it. As it is said, Rom. 2. 25. *Circumcision is profitable, if thou doe the law, &c.*

The confirmation *of the* 11. *conclusion. The figure of Baptisme beeing correspondent to the Arke of Noah, doth also saue vs; not the outward washing away of the filth of the flesh, but the inwarde testification of a good conscience towardes god. The bread which wee breake, is it not the communion of the bodie of christ?* And seeing the sacramentes are an externall instrument whereby the holy Ghost fostereth and preserueth faith: it foloweth that they serue for the saluation of belecuers, as doth the word. But contrary, the wicked, through the abuse of the sacramentes, and the contempt of Christ and his benefites, which are offered vnto them in his woorde and sacraments, and through the confession of his doctrin which they embrace not with a true faith, purchase vnto themselues the anger of God, and euerlasting paines, according to the saying of the Prophet Esay, cap. 66 3. *He that killeth a Bullock, is as if he slew a man: he that sacrificeth a sheep, is as if he cut off a dogs necke. And saint Paul,* 1. Cor. 11. 27. *Whosoeuer shall eate this breade and drinke the cup of the Lorde vnworthilie, shall be guiltie of the bodie and blood of the Lorde.* But the things signified, because they are receiued by faith onely, and are either proper vnto saluation, or saluation it selfe, as, Christ and his benefites; they cannot be receiued of the wicked, neither can they at all be receiued, but vnto saluation.

The confirmation *of the* 12. *cõclusion. A promise & the signe of a promise hauing a condition of faith and fidelitie annexed vnto it are ratified, whensoeuer the condition is performed.* But such is that promise, which is signified and confirmed by the sacraments. Therefore if in the vse of them faith doth accompany, which beleeueth the promise, the things promised and signified are receiued together with the signes. *Exe. 16. 59. I might deale with thee as thou hast done, when thou diddest despise the oth in breaking the couenant: Neuertheless I will remember my couenant made with thee in the daies of thy youth, and I will confirme vnto thee an euerlasting couenant.*

The confirmation *of the* 13. *conclusion. The iterating of circumcision or Baptisme hath beene nowhere receiued or admitted.* Neither is the reason hereof obscure or vnknowen: *because those sacraments were instituted, to bee an initiating or solemne receiuing of men into the Church, which is alway ratified vnto him that is penitent, and perfiteth therein. But the vse of other sacraments is commaunded to be iterated: as of the sacrifices, the Passeouer, worshipping at the Arke, Cleansings: as also of the Lords Supper. The cause is, because they are a testimonie, that the couenant which was made in Circumcision and Baptisme, is ratified and sirme to him that repenteth. And this exercising of our faith is alwaies necessarie.*

The confirmation *of the* 14. *conclusion. That there is one common definition agreeing to the sacraments both of the olde and new testament,* hath beene shewed before. *That the difference of them consisteth in the number and forme of the rites,* is apparent, by a particular enumeration of them. *For in the newe testament it is manifest that there are but two, because there are no other ceremonies commaunded of god, and hauing annexed vnto them the promise of grace. And that the olde sacraments signifie Christ, which hereafter shoulde bee exhibited, the newe, Christ who alreadie was exhibited,* is apparant by the interpretation deliuered of them in holy writ, whereof wee spake in the definition. Now *they differ in clearenes,* because in the newe Testament the ceremonies are purer, & signifiyng things complete and perfect. In the old were moe rites shadowing thinges to come, all the circumstances whereof were not as yet declared.

The confirmation *of the* 15. *conclusion.* What the Ministers doe in Gods name in the administration of the sacra-

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ments, & also that God by the sacramentes signifieth, that is, teacheth, offereth, promiseth vs the communion of Christ, was declared in the second confirmation. Hereof followeth the next, which is, *that the holie ghost doeth moone our hearres by them to beleeue.* For seeing the sacraments are a visible promise, they haue the same authoritie of confirming faith in vs, which the promise it selfe hath which was made vnto vs. Of this followeth the third. *For that which serueth for the kindling or raising of faith in vs, the same also serueth for the receiuing of the communion of Christ & his benefits. And because we attaine vnto this by faith.* Therefore it is said: *The bread is the communion of the bodie of Christ: Baptisme doth saue vs.* Neither yet doth the holy Ghost alwaies confirme and establish faith by them, as the examples of Simon Magus, and of infinite others doe shewe. That the vse of them hurteth without faith, hath beene prooued in the second Conclusion.

The confirmation *of the 16. conclusion. The sacraments without the word going before, doe neither teach nor confirme our faith: because the meaning and signification of them, is not vnderstood, except it be declared by the woorde, neither can the signe confirme anie thing, except the thing bee first promised.* An example hereof are the Iewes, who obserued and nowe doe obserue the ceremonies, but adioine thereto the not vnderstoode promise of the grace and benefites of Christ. *Without the Word those who are of vnderstanding are not saued,* either by doctrine, as by ordinarie means, or by an internal and extraordinarie knowledge. *Joh.* 3.18. *He that beleeueth not in the sonne, is alreadie condemned.* Rom.3.17. *Faith commeth by hearing: and hearing by the woorde of god. But they may bee saued without the sacramentes:* because although by some necessitie they bee depriued of these, yet they may beleeue, as the theefe did on the Crosse. Or if they be infants, according to the condition of their age they are sanctified, as Iohn in the wombe, and many infants also in the wombe, who died before the day of circumcision. *The Woord also is to bee preached vnto the wicked,* because it is appointed to conuert them. *But the sacraments are to bee administred vnto them, who are acknowledged for members of the church;* because they are instituted for the vse of the church onely.

onely. *Act.* 8, 37. *Thou maiest be baptized, if thou beleeuest.*

The confirmation *of the eighteenth conclusion.* The confirmation thereof is manifest *by the Possessor, and other scribes, as also by the sebboth: which all were commaunded by God,* that the godly might celebrate and worship God, and shew themselues gratefull vnto him, and might withall take the signes and tokens of those benefits of God, which they receiued by the Messias. So Baptisme is a confession of christianity, and a signe, whereby Christ testifieth that wee are washed by his bloode. The supper of the Lord is a thanksgiuing for the death of Christ, and an aduertisement that we are quickened & reuiued by his death, & are made his members, & shall remaine & continue with him for euer.

OF BAPTISME.



THE principall questions are.

1. *What Baptisme is.*
2. *What are the ends of Baptisme: or for what it was instituted.*
3. *What is the sense and meaning of the words of the institution thereof.*
4. *What are the formes and kindes of speaking of Baptisme.*
5. *Who are to be baptized.*
6. *The lawfull and right vse of Baptisme.*
7. *In place whereof Baptisme did succeede.*
8. *Howe Baptisme agreeth with circumcision, and in what it differeth from it.*

WHAT BAPTISME IS.

Baptisme is an externall washing instituted by the sonne of God, with the pronouncing of these words, I baptize thee in the name of the Father, and the Sonne, and the holy Ghost, to bee a testimonie, that he who is so washed or dipped, is reconciled through Christ by faith, and is sanctified by the spirite vnto eternall life. Goe, saith Christ, and teach all nations, baptizing them in the name of the Father, and the son, & the holy ghost. It may also be fitly defined on this wise: *Baptisme is a ceremony instituted by Christ in the new testament, whereby wee are washed with water in the name of the Father, the sonne, and the holy ghost, to signify, that we are receiued into fauor for the bloode of Christ shed for vs, and are regenerated by his spirite, and also to binde vs, that hereof-*

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ter we endeuour in our actions and deedes truly to sestifie newnesse of life. We are said to be receiued into fauour, for the blood of Christ shed for vs, to wit, on the crosse, that is, for christs whole humiliation applied vnto vs by faith.

Baptisme no bare signe onely.

Obiection. *Baptisme is said to be an external washing of water, therefore baptisme is a bare signe onelie.* Aunswere. This is a fallacy of diuisiō, diuiding those things which are to be ioined. Because when wee say that Baptisme is an externall signe, we ioine with the signe the thing signified. Moreouer there is no particle added which excludeth the thing. And Baptisme is in it owne nature a bare signe; but the promise commeth thereto, and is ioined with this signe.

The differences betweene Baptisme and the washings of the olde Testament.

2 Obiection. *There were washinges also in the oulde testament: Baptisme is a washing: Baptisme therefore is a sacrament of the old testament.* Aunswere. The washings in the oulde testament, were not a signe of the receiuing into the church, as is Baptisme. They signified Christ to come. They did bind the Iewes only: Baptisme extendeth and belongeth to al nations, or to the whole church. They were also instituted to wash away a ceremoniall vncleanesse: Baptisme, to wash away a morall vncleanesse: and hence is it, that *Baptisme is called* in the scripture *a lauour or washing*, to wit, in respect of that washing of the morall vncleanesse, that is, in respect of that inward or spiritual washing, wherby we are washed or cleansed from our sinnes. Nowe this washing is of two sortes. 1. *The washing of bloud*, when we are washed by the bloode of Christ, which is the remission of sinnes, for the bloudshed of christ. 2. *The washing of the spirit*, when we are washed by Christs spirite, which is our renewing by the holy Ghost, that is, the chaunging of euill inclinations into good, which is wrought by the vertue of the holy Ghost in our wil and hart, that we may haue a hatred of sinne, and contrariwise, a purpose to liue according to the wil of God. That this two-fold washing from sinnes, is signified by the sacrament of Baptisme, is apparant by this place, *Mar.* 1.4. *He preached the Baptisme of amendment of life, for remission of sinnes.* Where fore Baptisme is a Symbole and signe of both washinges, or of both benefits (namely both of remission of sinnes and amendment of life) not only because this sacrament hath some similitude and correspondence

The washing of Baptisme is of two sortes.
1 The washing of bloud.
2 The washing of the spirite.

dence with both: but also because these two benefits are euer ioined together, & neither can bee without the other. *Roman.* 8 9. *If anie man hath not the spirite of Christ, the same is not his.* In summe: *to be washed by the bloode of Christ*, is, to receiue remission of sinnes for the blood-shed of Christ. *To be washed by the holy ghost*, is, to be regenerated, that is, to haue our euil cogitations in vs chaunged into good, and also to haue in our will an heart, a desire, and endeuour to obey God. *Now then our iustification and our regeneration differ, in that our iustification is a washing by the bloode of Christ, our regeneration is a washing by the holie Ghost*, as hath been alreadie said. But Baptisme is the signe or seale of both, both of iustification and of regeneration. Regeneration or the mutation of our euill inclinations into good, although it bee not perfect in this life, yet the beginning thereof is here in al the godly, and that mutation is felt of al the godly in this life, so that they are greatly also grieued for the defect thereof Wherefore Baptisme comprehendeth 1. *The signe, which is water*, 2. *The ceremonie*, as the sprinkling of water, or the dipping into, and againe returning out of the water. 3. *The things themselues; which are*, First *the sprinkling of the bloode of Christ, and the imputation of his righteousnesse*: Secondly *the mortification of the old man*, for which cause we are said to put on Christ in Baptisme. Thirdly, *the quickening of the newe man into a certaine hope of the resurrection to come by christ.* Fourthly, *The signe, which not only signifieth, but also confirmeth.* Fifthly, *The signe, which hath that autority and power of confirming from the commandement and promise of god.*

2 *What are the endes of Baptisme.*

THE endes of Baptisme are, 1. *That it should be a marke, whereby the church maie be discerned from all other nations, and sects. Goe and teach all nations baptizing them:* as if hee should say, Gather the church by baptisme and the word and whom ye shal make my Disciples beleeuing with their whole hart, al them & them alone baptize, & separate vnto me. *Act.* 10.47 *Can anie man forbid water, that these should not be baptised, which haue received the holie ghost as well as wee?*

1 To be a discerning badge of Christians.

2 The chiefe and proper end of Baptism is, *to be a confirmation of our faith*, that is, a testification, when Christ testifieth that he washeth vs with his bloode, that he bestow-

2 To confirme our faith.

eth

eth on vs remission of sins, iustification and regeneration. Or, the chief end of Baptism is, *to be the sealing of god, & also the sealing or obsignation of the promise of grace, and a testimonie of gods will, that hee giueth vs these gifts: as this present: and will giue them euer hence forwarde.* For hee baptizeth vs by the hands of his minister, and by him signifieth vnto vs this his will. *Thus Baptisme is a testimonie and confirmation of this will of god concerning his bestowing saluation on vs*, appeareth by this also which followeth, namely, *because wee are baptised in the name of the father, and the sonne, and the holy ghost*: that is, wee are assigned and deputed to God the father, the sonne, and the holy ghost, and are claimed to be his owne. 2. *Because god hath promised saluation vnto him who shal beleeue and shall be baptised.* 3. Testimonies of Scripture also confirme the same. *Act.22.16. Why tarriest thou? Arise and bee baptised, and wash away thy sinnes in calling on the name of the Lord.* Mar. 16.16. *He that shal beleeue and shall bee baptised, shall bee saued.* Roman.6.3. *Know yee not, that al we which haue beene baptised into Iesus Christ, haue beene baptised into his death? We are buried then with him by Baptisme.* 1.Pet.3.5. *According to his mercie he saued vs, by the washing of the new birth*, and *the renuing of the holie Ghost.* 1.Pet.3.21. *To the which also the figure that now saueth vs, euen baptisme agreeth.* By this end of baptisme it appeareth, *why baptisme is not reiterated or vsed againe:* namely, because *baptisme is a signe of our receiuing into fauour*, and the couenaunt, which is euer firme and ratified to them who repent, seeing it dependeth not on the person of him that baptizeth. Moreouer *regeneration is wrought but once onelie:* For hee who is once truely engraffed into Christ, is neuer cast out: and therefore it is sufficient, that baptisme, which is the washing and signe of regeneration, bee receiued but once onely: chiefly, seeing regeneration or saluation hath not a necessary dependance on baptisme.

3 To bind vs to be thankful vnto God, and to be a testimony of this our duty.

3 *Baptisme is instituted to bee a testification of our dutie towards God, and a binding of vs and the church to the knowledge and worshippe of God, into whose name wee are Baptised.* Wee binde our selues in Baptisme to thankefulnes: namelie, first to faith, that is, to receiue the promised benifits with faith, and then with all vnto repentance and amendment of life. Rom.6.3. *We are Baptised into the death of Christ.* 1. Cor.9.11.

Such

Such were some of you: but ye are washed. To bee baptized into the death of Christ, is 1. *To be partakers of Christes death, no otherwise than if our selues were dead.* 2. *To die also our selues*, which is, to mortifie the lustes of our flesh. This mortification god promiseth vs in baptisme, & bindeth vs vnto it.

4 To aduertise vs of the Crosse, & of our preseruation and deliuerance.

4 *Baptisme is instituted to be a signification or an aduertisement vnto vs of the Crosse, and of the preseruation of the church therein, and of the deliuerance of the Church from it.* Mat. 20.22. *Are ye able to be baptised with the baptisme, that I shallbe baptised with?* Deliuerance from the Crosse the verie ceremony it selfe of Baptism doth shew. For we are dipped in deed, but we are not drowned or choked in the water. Moreouer in respect of this end, Baptisme is compared vnto the floud. For as in the floud and diluge, some were shutte into the Arke, the rest of mankind perishing; so in the Church, they who cleaue vnto Christ, although they bee pressed with calamities, yet at length in their appointed time they are deliuered. Hither also belongeth that place of Paul, where he cõpareth the passing ouer the red Sea to Baptism. 1.*Cor.*10.2. *Al were baptised vnto Moses, in the Cloud, and in the Sea.*

5 To signifie the vnitie of the Church.

5 *Baptism is instituted to signifie the vnity of the Church*, & therfore is a confirmatiõ of this article, *I beleue the catholike church.* This end neuerthelesse may be contained vnder the first, as also that, that Baptism is a binding of the mẽbers of the church among thẽselues to mutual loue. Because when Baptism seuereth the members of the church from others, it doth also ioine and vnite them among themselues.

6 To be a token of our entrance into the church.

6 *It is instituted to be a token & Symbole of our receiuing & entrance into the Church*, like as in the first end of Baptisme, which is a distinguishing of the Church, from al others. For these are opposed & contradictory, to be, & not to be in the Church: to enter, & not to enter into the Church. Hither appertaine all those places, in which those who were become Christians, are said to haue bin presently Baptized. Wherefore the Supper also is giuen only to them who are baptized: for they onely are receiued into the church.

7 To be a meanes of preseruing & publishing more largely the Doctrine of Gods free promise.

7 *It is instituted to be a means of preseruing & propagating the doctrine of the free promise through the death of christ*: that the baptised may haue occasiõ to teach & learn who is the author, & what is the meaning or signification of Baptisme.

3 *What is the sense and meaning of the words of the institution of Baptisme.*

THE confirmation of the Definition and chief ends of Baptisme is conteined in the woordes of the institution, which are read in S. Matthew and S. Mark. *Goe and teach all Nations, baptizing them in the name of the father, and the sonne, and the holie ghost. He that shall beleeue, and shall be baptized, shal be saued: but he that will not beleeue, shall be damned.* These are briefly to be expounded and declared, *Teach all.* Teach all, and not some nations, neither Abrahams posteritie onely. Here is *the difference of the sacraments of the old and new Testament.* For Christ did not institute this new sacrament for the Iewes onely, to whom properly did belong the old sacraments: but to all others also succeeding. *Baptising them.* That is, all, who by your doctrine come vnto me, & are made my Disciples. And among them are numbred the Infants also of such as come vnto Christ, or are Christes Disciples: For their Infants also are Disciples, as being borne in the schoole of Christ. For to bee borne in the Church, serueth to the Infants instede of their profession. The order here is to be noted and obserued. Hee willeth first, that they *be taught*, and after, that they *be baptised*. Wherefore hee will not haue the sacraments to bee dumbe, but signifieth that the word ought to goe before, and then the sacraments to follow. *In the name of the Father, and the sonne, and the holy ghost.* These wordes, *In the name*, signifie 1. *That Baptisme was instituted by the common commandement and authoritie of these three*; and that these three persons doe command, that they who will bee members of the Church, be baptised. Wherefore it is of like force, when the Minister baptiseth, as if God the Father, the Sonne, and the holy Ghost did baptise. And hereof also it is manifest, that these three persons, are the three *subsistentes*, or persons of the Godhead. 2. They signifie, *that these three persons confirme vnto vs by their owne testification, that they receiue vs into fauour, and performe that vnto vs which is signified by baptisme*: which is, saluation, if we beleeue, and be baptised: Where is noted the second ende of baptisme. 3. *To be baptised in the name of the Father, the sonne, and the holy ghost, is, That hee which is baptised, be bound to the knowledge, faith, worship,*

The woord is to go before the Sacramentes.

ship, trust, honor, and inuocation of this true god who is the Father, the sonne, and the holy ghost. This is the third ende of baptisme, which Paul also in these wordes declareth; *Were yee baptised into the name of Paul?* As if hee should say; Ye ought to bee his, to whom ye haue giuen your name, and bound your selues in Baptisme. 4. *Baptising them in the name of the Father, the sonne, and the holy ghost, that is, Baptising them by inuocation of the three persons, inuocating the name of the father, the sonne, and the holy ghost vpon them:* Which three persons receiue vs into fauour: And the Father verily receiueth vs into fauour, for the sonne, by the holy Ghost, whome the sonne giueth vs from the Father. *Hee that shall beleeue.* This is added vnto the promise. For they who are Baptised, can not receiue that which is promised and sealed in Baptisme, but by faith. And in these wordes is noted briefly *the right vse of Baptisme*, in which right vse the sacraments are ratified. But in whatsoeuer corrupt and vnlawfull vse and administration, the sacraments are no sacraments; but are sacraments to them onely who receiue them with a true faith. *And shall bee baptized.* Hee woulde confirme vs also by the outwarde signe: and therefore this is added, *& shall be baptised*, that wee may know that not onely by faith, but by the outward signe also we are assured, that wee are of the number of them who shall bee saued. Vnto both, *both vnto Faith and vnto baptisme, the promise is adioyned, but after a diuerse manner: vnto faith*, because it is the onely instrument whereby the merit of christ is apprehended: *vnto Baptisme*, because it is the signe and token of this benefit. *Hee shal be saued.* That is, let him, that is baptised, know that hee hath, if he beleeue, those benefits, which are signified by the externall rite: namely, that he is iustified and regenerated. *Hee that will not beleeue, shall be condemned*; that is, although he be baptised. The vse of the sacrament without faith doth not saue: Therefore with faith it doth saue. *The want of the sacrament doth not condemne*; yet so, as that want of the sacrament be without contempt. For not the want, but the contempt of the sacraments condemne, as which can not possibly be where faith is. And hence it cõmeth, that if we cõuert this proposition, He that shall beleeue and be baptised shall bee saued, wee can not reteine both necessarily: Now wee con-

uert it thus; *Hee that shall be saued, shall beleeue and be baptised*, this proposition is not necessarie, because some may bee saued, which are not baptised, but none can bee saued which do not beleeue. Wherefore there is not the same necessitie of faith, and the sacraments: The sacraments are then necessarie, when they may bee had according to the ordinance and institution of God. For the contempt of the sacrament, when it may so be had, is repugnant vnto faith. Obiection. *Christ attributeth saluation both to faith, and to baptisme. Therefore in conuerting the proposition, wee must affirme both of it, and so affirme of him that is to be saued, that hee is also to beleeue and to bee baptised.* Aunswere. Christ attributeth saluation to both, but not to both alike: to faith as the mean, to Baptism, as the signe whereby saluation is sealed vnto vs.

4 *What are the formes and manners of speaking of baptisme.*

Proper and vnproper formes speaking of baptisme.

THE formes of speaking of baptisme are, either *proper*, or *vnproper*. *Proper* formes of speaking are these. 1. *Baptisme is a signe of the washing awaie of sin.* 2. *He that shall beleeue, and shall be baptized, shall be saued.* *Vnproper or figuratiue kindes of speaking* are, 1. *Baptisme is a washing away of sinnes.* 2. *Baptisme washeth away sinnes.* These four speeches are equiualent, and signifie this one speech, Baptisme is a certaine signe or token of remission of sinnes vnto beleeuers. These & the like figuratiue speeches of the sacraments are to bee interpreted like as the figuratiue speeches of the sacrifices. The sacrifices are called oftentimes *an expiation or dooing awaie of sinnes*: and yet the Apostle affirmeth, *that it is impossible that the blood of buls and goates should take awaie sins.* So when it is said, *Baptisme saueth vs, or it is the washing of the newbirth, or, it is the washing away of sinnes*: it is al one, as if it were saide, Baptisme is the signe or token of al these. Now the Scripture speaketh after this sort, mutually changing the names of the signes and thinges, First, *in respect of an analogie or proportion betweene the signe and the thing signified.* For such a manner of thing is the thing signified in his kinde, as the signe is in his kind. For as water, that is, the signe, washeth away affilth, so also the bloode of Christ, that is, the thing signified, washeth and cleanseth vs from sinne. And as the signe

signe is applied outwardly by the minister, so God will bestow and apply inwardly the thing signified by the vertue of his spirite, vnto them, who receiue the signe with a true faith. As the ministers work without, so God dooth woork within. Secondly, the Scripture so speaketh, *for the confirmation of faith in vs:* for the signes testifie Gods will towardes vs: which they testifie by reason of the promise adioyned, such as is this, *He that shall beleeue, and shall be baptized, shall be saued:* Thirdly, it so speaketh *in respect of the ioint-exhibitsing of the things with the signes*, or in respect of their signification: because God dooth signifie vnto vs some thing by the signe, which is, that wee doe as certainely receiue the things as we doe the signes. And these appertaine to them who vse the sacraments rightly.

5 *Who are to be baptised.*

They are not to be baptised, who beleeue not the Doctrine.

THey, *who are not as yet the Disciples of Christ*, that is, of the number of them which are called, neither agreeing vnto the doctrine, nor obedient vnto the minister, *are not to be admitted vnto baptisme* Neither ought they to desire baptisme who feele themselues not to bee as yet the Disciples and Scholers of Christ. For Christ saith first, *Teach al nations*, and then he willeth them to bee baptised. Wherefore al they and they alone are to be baptised according to the commandement of Christ, vnto whom the couenant doth belong: namely, such, as are, and so ought to be accounted, members of the visible church; whether they be of vnderstanding, professing faith and amendment of life, or infants born in the womb of the church. For al the children of the faithfull are in the church of God, except they exclude themselues. Or, Al they are to be baptized, who are to bee accounted for the Disciples and Scholers of Christ. But for the Disciples of christ are to be accounted al those of vnderstanding who professe faith and repentance, neither they onely, but their infants also, which are borne in the Church, that is, in the schoole of Christ: which also teacheth and instructeth them by his holie spirite according to their capacity, or as the condition of their age will beare.

Al that are the scholers of christ, are to be baptised.

The Infantes which are borne in the Church are to be Baptised.

And these are *the reasons, whereby is proued that infants are to be baptised.* 1. *Baptisme is a signe of our entraunce into the*

church, which ought wholy to bee baptised: According to that, *Tit.3.5. Baptisme is the washing of the new birth:* And 1.Cor.12.13. *By one spirite are we all baptised into one body: but infants belong vnto the church:* as it is said, *Mat.19.14. Suffer the little children to come vnto me. Therefore infants ought to be baptised.*

2 *Baptisme is a seuering, or a sign of distinguishing the whole church from al other sectes, and so from the rest of all mankinde. Wherefore baptisme is to be giuen vnto al the members of the visible church and the citizens of Christ. But infantes are citizens of Christes kingdome, and members or part of the church: Wherefore what right of enfranchising the to be the citizens of christs church ought not to bee denied vnto infantes:* but they ought to bee baptized, that so beeing engraffed and receiued into the Church, they maie be by this signe and token discerned together with the whole church from al others.

3 *Vnto whom belongeth the benefit of remission of sinnes and regeneratiō, they are to be baptized.* For vnto whom the things signified belong, vnto them also doth the signe belong, except some condition in the manner of vsing it hinder, or except there be some circumstance of the institution hindering and letting the vse of the rite and ceremonie. Whence it is that Peter saith, *Actes 2.38. Amend your liues, and be baptized euery one of you in the name of Jesus Christ.* And againe; *For the promise is made vnto you, and to your children.* Againe, Act.10.47. *Can any man forbid water that these should not be baptized? Wherefore infants also are to be baptized, neither ought the sign to be denied the, as vnto whom belongeth the thing signified, which is the benefit of remission of sins, and regeneration*, and that according to the forme of the couenaunt or promise, whereof they also are made partakers. *Gen. 17.7. I will bee thy God, and the God of thy seede after thee.* And 1.Cor.7.14. *Your children are holie.* Matth.19.14. *Suffer the little children to come vnto me.* Act.2.39. *The promise is made vnto you, and to your children.* So also Iohn Baptist was sanctified in the Wombe. If a man diligently weigh these testimonies of scripture, hee shall perceiue doubtlesse not onely that it is lawfull, but also that this sacrament must and ought to bee giuen vnto Infants: because the Infants are holy, the promise is made vnto them, theirs is the kingdome of God, and God sayeth also that hee is their God, who certainely is not the God of the wicked. Moreouer there is no condition or circumstance, in the Infants, hindering the vse of Baptisme. *Can anie man then forbid water, that these should not bee baptized,* who are partakers of the same benefites with the whole Church?

4 *Baptisme in the newe testament succeedeth circumcision, and indeede so succeedeth, as it hath the same vse, which circumcision had in the old testament.* Coloss.2.11. *Yee are circumcised in Christ, with circumcision made without hands, by putting off the sinne full bodie of the flesh, through the circumcision of Christ, in that yee are buried with him through Baptisme, in whome yee are also raised vp together. But in the olde testament, circumcision was to be giuen to those Infants which were born in the Church of the old testament, who were also therefore circumcised. Therefore Baptisme also is to be giuen to the Infants borne in the Church of the new testament, as being our circumcision,* that is, a sacrament whereby the same thinges are confirmed and conferred, and that vnto all them, now in the new testament, which were confirmed, and vnto all which they were confirmed and conferred in the old testament by circumcision. Wherefore they who denie Baptisme to Infants born in the church, spoile thē of their right. For they who are born in the church, are Citizens of the Church, by the grace and benefite of the Couenant, and therefore the right of Citizens belongeth vnto them by the same benefite of the couenaunt, and to bee borne in the Church is vnto Infants in steed of profession of faith & repentance.

Certaine obiections against the Baptisme of Infants refuted.

1 OBiection. *They who beleeue not, are not to be baptized: For it is saide, he that shall beleeue, and shall be baptized &c. But Infants doe not beleeue. Therefore they are not to bee baptized. For vnto the vse of Baptisme faith is necessarilie required: for whosoeuer shall not beleeue, shal be condemned. But vnto those that are condemned the signe of grace must not bee giuen.* Aunswere. First, the Maior is false: for it holdeth not generallie. Wee might, for instance, oppose vnto them the example of circumcision, which was giuen to Infants who could not yet beleeue. It is true therefore of those, who are of vnderstanding, that of them none are to bee baptized, but such as beleeue. Neither yet are they able

Infants beleeue by an inclination on to faith, and therefore are to be baptized.

able to pronounce of those, who are of vnderstanding, that they doe beleeue. Wherefore if Infants are not to be baptized, because they haue not faith; neither are they then, who are of age & vnderstanding, to bee baptized, of whom it cannot be knowen whether they doe beleeue or no. As, Simon Magus was baptized, and yet was an hypocrite. *But* say they, *Profession of faith is sufficient for the Church.* Wee confesse that this is true, and we adde further, that to bee borne in the Church, is vnto infants in steede and in place of profession. 2. Where they say, *That vnto the vse of baptisme faith is required*, we graunt it, but yet distinguishing of faith: so that we say, *Actual faith is required in those of vnderstanding, but in Infants is required an inclination onelie to this Actual faith.* So vnto the vse of circumcision was required Actual faith in those of vnderstanding, but in Infants an inclination thereto onely. 3. We deny their Minor proposition, which denieth that Infants doe beleeue: *For Infants doe beleeue after their manner*, that is, according to the condition of their age, whereby they haue an inclination to beleeue, or doe beleeue by inclination. For faith is in Infants potentiallie and by inclination, albeit faith bee not in them actuallie, as in those, who are of age and vnderstanding. And as wicked Infants, which are without the Church, haue not actual impietie and wickednes, so godly Infants, which are in the Church, haue not actual piety, & godlines, but an inclination only to godlines. Furdermore, Infants also haue the holy Ghost, and are regenerated by him, as was Iohn when as yet he was in the womb. And it is said vnto *Ier. cap. 1. 5. Before thou camest out of the wombe, I sanctified thee.* If Infants haue the holy Ghost, then doubtles he worketh in them those things, vntowhich are necessary saluation. Wherefore Infants donot prophane Baptisme.

Christ commandeth that Infants should bee baptised.

2 Obiection. *It was neuer commanded, that Infants should be baptized.* Aunswere. Wee haue a generall commaundement. For Christ commaundeth that all his scholers and disciples be baptized: *Teach*, saith hee, *all Nations, baptizing them*. But Infants are scholers and disciples of Christ, because they are borne in the schoole of Christ, and are taught according to their manner. The same did Peter command, saying, *Vnto you the promise is made, and vnto*

vnto your children: Againe, *Can anie man forbidde water, that these shoulde not bee baptized?* Paul also commaundeth this, when hee teacheth, *That we are circumcised in Christ, and are buried together with him by baptisme.* Baptisme therefore was substituted in the place of circumcision, which substituting of baptisme is in steede of a commandement.

Infants are not to be admitted to the Supper, although they are to be baptised.

3 Obiection. *If Infants are to be baptized, they are also to be admitted vnto the Supper: for the Supper is to bee giuen to the whole Church as well as baptisme.* Aunswere. This reason doth not follow, because there is a difference betweene baptisme and the Supper. *For baptisme is an entrance and receiuing, or a signe of receiuing into the Church:* whence it commeth, that the supper is to be graunted to none, except he be first baptized. *But the Supper is a confirmation of our receiuing into the Church:* whence it foloweth, that they who are baptized, are not straight way to bee admitted vnto the Supper. For Infants ought only to be admitted vnto those sacraments, which are signes of our receiuing into the couenant and the Church: but such a sacrament is baptisme, (as hath beene saide) in the newe testament. The Supper is instituted for our confirmation, to bee a signe; whereby GOD might confirme and seale vnto vs, that hee hauing once receiued vs into the Church, will also euermore preserue vs in it, that we neuer fall from it or forsake it; & also that he will continue his benefites once bestowed vpon vs, and will cherish and nourish vs by the bodie and bloud of Christ. This they who are of age and vnderstanding, stand in neede of to be a confirmation vnto them, as who are diuerslie tempred. Vnto baptisme regeneration sufficeth by the holy Ghost, or an inclination to faith and repentance. 2. *In the Supper are added, and required conditions, which hinder the vse thereof to bee graunted vnto Infants.* And therefore, although they are to be baptized, yet they ought not to be admitted vnto the Supper. For vnto those sacraments onely are Infants to be admitted, which haue no such condition adioined, whereby their age is excluded. But the conditions which are in the Supper do altogether exclude Infants from the vse thereof. *For in the Supper it is required, 1. That they who vse the sign shew forth the death of the Lord, 2. That they trie themselues, whether they haue faith & repentance*

sance, or no. And seeing the age of Infants can not doe these things, Infants are for good cause excluded frō the Supper.

6 What is the right and lawfull vse of Baptisme.

The drosse, which the Papistes blend with the simplicity of Christes institution in baptisme, is to be reiected.

THE *right and lawfull vse of baptisme is, when the ceremonies or rites institued by Christ in baptisme are not changed.* Whence it is manifest, that the drosse and filth of Papists, *as oile, spettle, and exorcisme or coniuration*, is to bee throwen away. Obiection. *But these appertaine and belong to order and comlinesse.* Aunswere. The Holy Ghost knew well enough, what did appertain thercunto. Reply. *But they appertaine to the signifieng of some thing.* Ans. It belongeth not to men, to Institute any sign of Gods wil. This also we are to thinke & iudge of others of the same hatching. 2. *The vse of baptisme is right when baptisim is giuen to them, for whom it was instituted,* which are al the cōuerted, or mēbers of the church. 3. *When baptisme is vsed to that ende, whereunto it was instituted:* not for the healing of cattle: but when the true endes thereof are respected. Briefly, the lawful and right vse of Baptisme is, when hee that is conuerted is baptized according to the lawfull rite and end. Now, *Baptisme may not be reiterated,* 1 *Because it dependeth not on the person of him that baptiseth.* And further he that is once engraffed into Christ shal neuer bee cast out or reiected: and therefore it sufficeth to be once receiued. 2 *Saluation doth not depend on baptisme.*

7 In place whereof baptisme succeeded.

Baptisme succeeded in the roome of circumcision.

BAptisme *succeeded in the place of circumcision, which is proued,* first, *by the woord of the Apostle before alleadged:* For he saith, *That we are circumcised in Christ, with circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision of christ.* The Apostles purpose is by this speech to shew, that there is no fruit or vse now *Of the circumcision which was made with hands,* because that was accomplished & fulfilled in christ, which was by it prefigured and shadowed. Now to declare & expouud these words he presently addeth, *shat they are buried togesher with christ by baptisme:* by which words he sheweth that the complement & truth of baptism is the cōplement & truth of circumcision, seeing baptism signifieth one & the selfe same thing to vs, which circumcision signified of old time vnto the Fathers: whichis, that spiritual circumcisiō, which christ accomplished

sheth & performeth in vs. This only is the difference: that baptisme is the signe of the thing exhibibited, which circūcision prefigured when it was yet absent & not exhibited. Wherefore wee are taught by this place of Paul, that baptism is the same to Christians, which circumcision was before to the Iewes. 2. *That baptism was substituted in the place of circumcision, this also conuinceth, for that as circumcision, so also baptisme is a signe of admission and receiuing into the Church.* For as the infantes of Iewes and Proselytes, beeing borne citizens of the church, were thorough grace circumcised: but those who were of elder yeares, were then first admitted vnto circumcision, when they professed Iudaisme: so also the infantes of christians are presently baptized, but the elder sort are not, vntill they haue made profession of true christian doctrine, insteede of which profession it serueth the infantes that they were born in the church. There are other reasons also besides the testimonies of holy scriptures, drawen especially from the vse of Baptisme, whereby it may be confirmed, that Baptisme succeeded circumcision. Now to succeed any sacrament, is, the former being abolished, to be substituted in place thereof, and that so, as to haue the same vse and end, which the former sacrament had, and to haue also the same thing signified. So is there the same thing signified by baptisme, which was before by circūcision. Moreouer the citizens of the church are no lesse receiued by baptisme, and are discerned from al other men, than in times past by circumcision. Obiect. *If baptisme succeeded circumcision, then now also only the males are to be baptized, if the circumstances of circumcision be kept.* Answere. The circumstances are not now determined as then: because also these were peculiar & special which maie be omitted without breach of the commandement. But this is general & agreeing to both, that the children of the godly ought by this sign to be engraffed into the church, whether that be doone on the eight day, or presentlie after their birth.

8 How baptisme agreeth with circumcision, and wherein it differeth from it.

Baptisme & circumcisiō agree, 1 In the end

CIrcumcision and baptisme agree, 1. *In the chiefe and principal end*, whereas in both is sealed the promise of grace by christ, which is alwaies one and the same. 2. *By both*

of

which they respect.
2 In the thing which they woorke.
3 In the thing which they signifie.

of them is wrought our receiuing into the Church.3 By both is signified regeneration. Ye are circumcised in christ with circumcision made without hands.

The differences of Circumcision and baptisme.

Circumcision and baptisme differ, 1. *In rites*: For the same are not the rites of circumcision and of baptisme.2. *Circumcision (on gods behoife) promised grace for the Messias to come, baptism for the Messias exhibited.* The circumcised were receiued into fauour for christ which was to be exhibited. the baptised are receiued for christ exhibited. 3. *Circumcision had a promise also of a corporal benefite*, that is, it was a testimonie also, that god would giue a certain place for the church in the land of Canaan, vntill the comming of the Messias. *Baptisme hath no promise in particular of any temporall benefite.* 4. *Circumcision (on our behalfe) did binde to the obseruing of the whole Law, ceremonial, judicial, and moral. Baptisme bindeth vs onely to faith and amendment of life*; that is, to obserue only the morall law. 5. *Circumcision was instituted for the Israelites. Baptisme was instituted for all nations that are desirous and willing to come vnto the society of the church.* 6. *Circumcision was to last vntil the comming of the Messias: baptisme shal continue vntil the end of the world.*

CERTAINE CONCLVSIONS OF BAPTISME.

1 *Baptisme is a sacrament of the newe testament, whereby christ testifieth vnto the faithful, which are baptised in the name of the Father, and the Sonne, and the holie Ghoſt, remission of all their sinnes, the giuing of the holy Ghoſt, and their engraffing into the church and his bodie: and they of the other side professe that they receiue these benefites from God, and therefore wil and ought hereafter to liue vnto him, and to serue him. And further the same baptisme was begun by Iohn Baptiſt, and continued by the Apoſtles; because he baptised into christ who shoulde suffer and rise againe, and they, into christ who had suffered and was risen againe.*

2 *The first ende of baptisme instituted by God is, that God might thereby signifie and testifie that hee cleanseth by bloud and the holy ghoſt them, which are baptised, from their sinnes, and so engraffeth them into christes body, and maketh them partakers of his benefites. 2. That baptisme might be a solemne receiuing or inuriculating and admitting of euery one into the visible church, and a distinguishing mark of the church from all sectes. 3. That it might be a publique and solemne profession of our faith in christ, and our bond whereby wee are obliged to faith and obedience towardes him. 4. That it might admonish vs of our sinking into afflictions, and of our rising out of them againe, and deliuerance from them.*

3 *Baptisme hath this force and power to testifie and seale, by the commandement of God, through the promise of grace adioined by Christ vnto this rite rightly vsed. For Christ baptiseth vs by the hand of his ministers; as hee speaketh vnto vs by the mouth of his ministers.*

4 *Wherefore there is in baptisme a double water: An externall visible water, which is elementary, and an internall inuisible, celestial, which is the bloud and spirite of christ. So also there is a double washing. An external visible & signifieng washing, namelie the sprinckling or powring of water, which is corporall, that is, is perceiued by the partes and senses of the body: And an internal, inuisible, and signified washing, namely remission of sinnes, for the bloud of christ shed for vs, and our regeneration by the holie ghoſt, and our engraffing into his bodie, which is spirituall, that is, is perceiued and receiued by faith and the spirite. Laſtlie, there is also a double administer of baptisme: An external of the externall baptisme, which is the minister of the church, baptizing vs by his hand with water: An internall of the internall baptisme, which is christ himselfe baptizing vs by his bloud and spirit.*

5 *Neither is the water changed into the bloud or spirite of christ, neither is the bloud of christ present in the water, or in the same place with the water. Neither are their bodies, who are baptised, washed therewith visiblie: neither is the holy ghoſt by his substance or vertue more in this water than elsewhere; but in the right vse of baptisme hee worketh in the hearts of them, who are baptised, and spiritually sprinckleth and washeth them with the bloud of christ, and he vseth this external Symbole or signe, as an instrument, and as a visible word or promise to stay and stir vp the faith of them who are baptised.*

6 *When as then Baptisme is said to bee the washing of the new birth, or to saue vs, or to wash away our sins, it is meant, that the externall Baptisme is a signe of the internall, that is, of regeneration, or our new birth, of saluation, and spirituall washing, & this internall Baptisme is saide to bee ioined with that externall*

Baptisme

Baptisme in the right vse and administration thereof.

7 *But notwithstanding, so is sinne in Baptism abolished, that we are deliuered from beeing obnoxious to the wrath of God, and from the condemnation of eternall punishment, and further, newnesse of life is begun in vs by the holy Ghost; but yet the remnants of sinne remaine in vs vntill the end of this life.*

8 *Now all they, and they alone receiue Baptisme according to the right vse, who are renewed, or renewing, and are baptised to those ends, whereto Baptisme was by Christ instituted.*

9 *The Church doth rightly administer Baptisme to all them, and to them alone, whom she ought to repute in the number of the regenerate or members of Christ.*

10 *Seeing also the infants of christians are of the church, into which Christ will haue al those receiued and enrolled by baptisme, who belong vnto him, and therefore baptisme was substituted in the place of circumcision, (whereby as well vnto the infantes as vnto the elder sort, which did belong vnto the seede of Abraham, iustification, regeneration, and receiuing into the church was sealed) & therefore no man can forbid water, that they should not be baptised, who haue receiued the holy ghost purifieng their hearts. Those infantes then must necessarilie also be baptised, who either are borne in the church, or come together with their Parents to it.*

11 *As the promise of the gospell, so baptisme beeing receiued vnworthily, that is, before conuersion, is ratified and profitable vnto saluation to them that are penitent, and the vse thereof which was before amisse and vnlawfull, is nowe become vnto them right and lawfull.*

12 *Neither doth the wickednes of the minister make baptisme voide or of no effect and force vnto them, so that it be administred into the promise and faith of Christ: and therefore also the true church dooth not baptize them who haue beene baptized of heretiques, but only must enforme and instruct them with true doctrin concerning Christ and baptisme.*

13 *And as the couenant once made with god, is also afterwards, after sinnes committed, perpetually firme and of force to the repentant: so also Baptisme being once receiued, confirmeth and assureth the repentant all their life time of remission of sinnes; and therefore neither ought it to be reiterated, neither to be differred vntill the end of our life, as if it so onely cleansed men from sinnes, if no sinnes be committed after it is once receiued.*

14 *Neither*

14 *Neither yet are all those, who are baptised with water, whether they be of vnderstanding, or Infants, partakers of the grace of Christ. For the euerlasting election of God, & his calling vnto the Kingdome of Christ is free.*

15 *Neither are all, who are not baptised, excluded from the grace of Christ. For not the want, but the contempt of the Baptisme shutteth men out of the couenant of God made with the faithfull and their children.*

16 *And seeing the administration of the Sacraments is a part of the Ecclesiasticall ministerie, they who are not called vnto this, and especially women, may not take vpon them the power and authoritie to baptise.*

17 *Rites which are patched by men to Baptism, as hallowing of the water, tapers, exorcisms, chrisme, salt, crosses, spetle, & such like are worthily reputed in the Christ, as a corruption of the sacrament.*

OF CIRCVMCISION.

THE latter two questions of Baptisme before expounded, are also common vnto the doctrine of circumcision: & those thinges, which may bee spoken of circumcision, are not vnfitly annexed vnto the doctrine of baptisme. It remaineth therefore, that we briefly discusse those questions which are especiallie to be obserued concerning circumcision. These are in number fower.

1 *What circumcision is.*
2 *What are the ends of circumcision.*
3 *Why it is abolished.*
4 *Why christ was circumcised.*

1 WHAT CIRCVMCISION IS.

Circumcision is that rite, whereby all the males of the Israelites were circumcised according to the commaundement of God, that this right might bee a seale of the couenant made with Abrahams posteritie. Vnto other Nations, but not vnto the Iewes, it was free to be circumcised, or not to be circumcised.

Wee must here obserue, that they of the olde testament were of three sorts. 1. *Israelites*, which were of Abrahams posteritie, and were necessarily bound by the Lawe to obserue circumcision & the ceremonies. 2. *Proselytes*, who of the Gentiles were conuerted vnto the Iewes,

and

& did more & more for cõfirming of their faith submit thẽ selues vnto circumcision, and the whole ceremonial lawe. 3. *Those of the gentiles who were converted vnto the Iewes, but did not obserue the ceremonies*. For vnto the gentiles and Proſy-lites it was free to keepe, or not to keepe circumcision and the ceremonies. Theſe latter were called alſo *Religious men*, who embraced onely the doctrine and promiſes of God. Obiect. *The males onelie were circumcised: therefore the women were ſhut out from the couenant of grace.* Aunſwere. The women were comprehended in the circumciſion of the males: And God ſpared the weaker ſex. And it ſufficed for them, to come of godly progenitors.

2 *What are the ends of circumciſion.*

CIrcumciſion was inſtituted, 1. *That it might bee a ſigne of the grace of God towardes Abrahams poſteritie*, and that doubly. Firſt, *that God wouldе receiue the beleeuers by the Meſſias who was to come:* Secondly, *that he would giue them the land of Canaan, and graunt his church a certaine place there, vntill the comming of the Meſſias.* 2. *That it might be a bond to bind Abraham and his ſeede vnto thankefulnes, or to faith and repentance, and ſo to keepe the whole law.* 3. *That it might bee a marke to diſtinguiſh the Iewes from other Nations and Sects.* 4. *That it might bee a ſacrament of initiating and receiuing them into the church.* 5. *That it might bee an accuſation and a ſignification of vncleannes.* For that rite did ſhewe, that all men were ſubiect to ſinnes, and vnclean. 6. *That it might bee a ſigne, which ſhoulde ſhewe and ſignifie that the meanes of their deliuerance through Chriſt which was to come, ſhoulde not come elſewhence than from the bloud of Abraham.*

3 *Why circumciſion is aboliſhed.*

CIrcumciſion is aboliſhed, 1. *Becauſe the thing ſignified is exhibited.* For among other things it ſignified, that the Meſſias promiſed vnto the Fathers ſhould come at length in his appointed time, and ſhould in our behalfe take our nature. 2. *Becauſe circumciſion was inſtituted for the ſeuering of the Iewes from all other Nations: but now the church, that difference being aboliſhed, is collected and gathered out of all Nations.* And now the ſacrament of baptiſme performeth the ſame vnto vs, which circumciſion did vnto them. Moreouer, as circumciſion was a ſigne vnto them of their receiuing in-

to the people of God, ſo is baptiſme vnto vs the firſt mark which ſeuereth the church from the wicked.

4 *Why Chriſt was circumciſed.*

CHriſt was circumciſed, 1. *That hee might ſignifie that hee was alſo a member of that circumciſed people.* 2. *That hee might ſhew, that he receiued and tooke our ſinnes on himſelfe, that he might ſatisfie for them.* 3. *That he might reſtifie that he did entirelie and fullie fulfill the law in our behalfe.* 4. *The circumciſion of Chriſt was a part alſo of his humiliation and Ranſome.*

OF THE LORDS SVPPER.

THE chiefe queſtions.

1 *What the Supper of the Lord is.*
2 *What are the ends thereof, or, wherefore it was inſtituted.*
3 *What it differeth from Baptiſme.*
4 *What is the ſenſe and meaning of the words of the inſtitution.*
5 *What is the difference betweene the Lords Supper and the Papiſts Maſſe.*
6 *What is the right vſe of the Supper.*
7 *What the wicked receiue in the Supper.*
8 *Who are to come and to be admitted vnto the Supper.*

1 WHAT THE SVPPER OF THE LORD IS.

FIrſt we will ſee, by what names the Supper of the Lorde is called: then we will in few wordes define what it is. This action, or ceremony, or rite inſtituted by a Chriſt a little before his death is called, *A ſupper, from the firſt inſtitution of it:* that is, in reſpect of the originall or firſt beginning of this rite, or in reſpect of the time wherein this ceremony was inſtituted, which circumſtance of time the church hath chaunged. *It is likewiſe called Synaxis*, that is, a couent, *in reſpect of the aſſembly and comming of the church*, becauſe ſome, either few, or many aſſemble and meete together, in celebrating of the ſupper. For in the firſt celebration the Diſciples were preſent; *Take this, and diuide it among you.* Wherefore it muſt needs be that there was ſome number there; which alſo appeareth by the Apoſtle repeating the firſt inſtitution. 1. Cor. 11. where in the end he addeth, *When ye come together to eat, tarry one for another.* And further

Why it is called a Supper.

Why a couent.

that moe ought to come together to celebrate the supper, this end of the supper doth euidently enough shew, in that it was instituted to be a token and euen a bond of loue. *For we that are many, are one bread, and one bodie.* It is called also *the Eucharist*, because it is a rite and ceremony of thankesgiuing. Last of all, it is called also *a sacrifice*, because it is the commemoration of christs propitiatory benefit. And at length it was also called *Missa*, fró the offering, or from the dimissing of the rest who might not communicate, after the sermó which went before the celebration was finished.

Why, the Eucharist.
Why, a sacrifice.
Why, Missa.

Now let vs come to define the Lords Supper.

The definition of the Lordes Supper.

THE *Lords supper is a ceremonie or sacrament instituted and appointed of christ vnto the faithfull, for a memorial of him, whereby christ doeth certainly promise and seale vnto mee and all the faithfull, first that his body was offered and broken on the crosse for mee, and his bloode shed for me, as truely, as I see with myeies the bread of the Lord to be broken vnto me, and his cup distributed: and moreouer that hee doth as certainlie with his bod. crucified and his blood shed feed and norwish my soul vnto euerlasting life, as my body is fed with the bread & the cup of the lord receiued from the hand of the minister, which are offered to me as certaine seales of the body & blood of christ*, it may be also more briefly defined on this wise. *The lords supper is a distributing & receiuing of bread and wine, commanded of christ vnto the faithfull, that by these signes he might testifie, that hee hath deliuered and yeelded his body vnto death, and hath shedde his bloode for them: and doeth giue them those things to eate and drinke, that they might be vnto them the meate and drink of eternall life, and that thereby also he might testifie, that he would dwel in them for euer.* And againe, *that of the otherside hee might by the same signe bind them to mutuall dilection and loue, seeing christ spareth not to giue his body and bloode for vs.* Thus is confirmed not onely by Christ in the Euangelistes, but also by Paul, who expresly saith, *The cup of blessing which we blesse, is it not the communion of the bloud of Christ?*

The Signes and thinges signified in the Lordes Supper.

Moreouer, *the signes* in this sacrament are, *bread and wine*: bread broke and eat, wine distributed and taken. *The things signified are,* 1. *The breaking of the body, and the shedding of the blood of christ.* 2. *Our union and coniunction with christ by faith,* so that wee drawe life euerlasting from him, and are made partakers

partakers, as of Christ himselfe, to alio of all his benefites; as the branches are made partakers of the life of the vine. Wee are aduertised of this our communion with christ, First, by the proportion which the signes haue with the things, and Secondly by the promise which is annexed. And the proportion doth chiefly propose vnto vs two things vnto vs 1. *The sacrifice of christ.* 2. *Our communion with christ*, because the bread is not only broken, but is also giuen vs to eate. Now *the breaking of the bread* is a part of the ceremony, whereunto a part of the thing signified doth aunswere This difference doth Paul testifie, when he saith: *This my bod, which is broken for you* Here receiuing and eating is a part of the ceremony, whereunto doth aunswere the thing signified, to wit, the eating of christes body. Now this diuine and spirituall thing, namely the breaking and communicating of christes body, is signed and confirmed by this ceremony which is the breaking and receiuing of bread, for two causes. 1. *Because Christ commandeth these rites vnto which we ought to giue no lesse credite, than if christ himself did speake with vs.* 2. *Because he annexeth a promise, that they who obserue these rites with a true faith must be assured and certaine that they haue communion with christ. Wine is added,* that wee should know the perfection and accomplishment of our saluation to be in his sacrifice, & that there was nothing which could be further desired. The wine is feuered from the bread, to signifie the violence of his death, because his bloud was sundered from his body.

2 *What are the ends of the Lords supper.*

THE ends, for which the Lords supper was instituted, are, 1. *That it might bee a confirmation of our faith*, that is, a most certaine testification of our communion and vnion with christ; because Christ testifieth vnto vs by these signs, that hee doth as verily feede vs with his bodie and bloud vnto euerlasting life, as wee receiue, at the hand of the minister, these the Lords signes. And this testification is directed to euerie one who receiueth the signes with a true faith: and further also wee so receiue the signes at the ministers hand, as that rather the Lord himselfe giueth them vnto his ministers. Wherefore *christ is said to haue baptised moe disciples, than Iohn*, when yet hee did it by his Apostles,

and other disciples. 2. *That it might bee a publique distinction, or marke, discerning the church from all other nations and sectes.* For the Lord instituted and appointed his supper for his disciples, and not for others. 3. *That it might be our testification to christ and the whole church:* Which is a publique confession of our faith, and a solemne binding of our selues to thankefulnes and the celebration of this benefite. Both which are prooued by these wordes of christ: *Doe this in remembrance of me.* This remembrance is taken first, for faith in the heart; then for thanksgiuing and our publique confession. 4. *That it might be a bond of the christian assemblies and meetings:* because the Supper was instituted that it should be done and celebrated in a congregation, and that either great or small. Therefore the Supper (as was said before) is called a * *conuent:* and Christ expressly commaundeth, *Drinke yee all of this.* Likewise Paul, *When yee come together to eate, staie one for another.* 5. *That it might bee a bond of mutual loue and dilection:* because the Supper testifieth, that all are made the members of christ vnder one heade: as also Paul saith: *For we that are manie are one bread and one bodie, because we are all partakers of one bread.*

* Synaxis.

The Lordes supper may not bee celebrated by one alone.

Of this which hath beene spoken, wee gather that the Lordes Supper ought not to bee celebrated by one onely. 1. *Because it is a communion, and the signe of our communion.* 2. *Because it is a thanksgiuing, and all ought to giue thankes vnto God,* and by consequent, hee that thinketh himselfe vnworthy to communicate with others in the Lordes Supper, doth withall confesse himselfe not to bee fitte to giue thankes vnto God. 3. *Because christ together with his benefite, is not proper to anie, but common to all.* 4. *Christ called all his housholde vnto it, euen Iudas himselfe.* 5 *That some abstaine from comming to the supper, it commeth of a certaine euil and corrupt motion, because they thinke them selues not worthie inough to approche vnto this table.* All are worthy who beleeue themselues to bee deliuered by Christ from eternall damnation, and desire to profite and goe forward in godlinesse. In summe; if the Supper bee receiued by one onely, this is done against the vse, appellation, institution, and nature of the sacrament.

Obiection. *Christ, in the word of the Institution of his supper, putteth*

putteth as the principal end of his supper, his remembrance: therefore the confirmation of faith must not be made the principal end of his supper. Answere. The reason followeth not, to the denial of a part, by putting the whole. For the remembrance of Christ is the whole, wherein is comprised both our confession, and our solemne bond to thankefulnesse, and also the confirmation of our faith. Wherefore rather by inuerting the reason I thus inferre and conclude: *because the remembrance* is the supper, therefore it is the confirmation of our faith: and because also Christ proposeth vnto vs that ceremonie or rite, which must bee vnto vs a *remembrance* of him, he doth verily propose also a confirmation of our faith which is nothing else, but a remembraunce of Christ, and his benefites. Obiection. *The holie ghost confirmeth our faith. Therefore the supper doth not.* Answere. The reason followeth not, to the remouing of an instrumental cause by the putting of a principal cause.

3 *What the supper differeth from Baptisme.*

THE supper differeth from baptisme, 1. *In ceremonies or rites.* 2. *In the circumstances of the institution and vse, or in the significations of the ceremonies.* Baptisme is a signe of the couenant entered and made betweene God & the faithfull. The supper is a signe of the continuing of that couenant. Or, baptisme is a signe of regeneration and of our entrance into the church. The supper is a signe of their fostering, abiding, and presentation, who are once entered into the church. The new man must first be borne by the spirite of Christ, as is a natural man by natural conception: and the signe of his renewing or regeneration is baptisme. Afterwards, when he is once renewed and borne again, he must be fostered and nourished by the bodie and bloude of Christ, the signe of which nourishing is the supper. Now it is one and the same Christ who both regenerateth, and nourisheth vs to eternal life.

And albeit it is the same participation of christ, namely both the Washing away of sins by the bloud of christ, which is represented in Baptisme: and the Eating and drinking of the body and bloud of Christ which is confirmed vnto vs in the Supper: yet notwithstanding that signification of our new birth is sealed by the dipping of our bodie into the

The same thing is tealed in Baptisme, and the Supper, but the manner of sealing is diuers.

water of Baptisme: and this of our maintenance and preseruation is set painted and sealed, by the eating and drinking of bread and wine, in the Supper. And therefore the thing signified of the sacraments is not diuerse because it is the same, to bee washed with the bloud of christ, and to drinke the bloud of Christ. But the manner of tealing one and the same thing, is diuerse. 3 *In baptisme is required confession of faith and repentance in the Elder sort; in Infants it is sufficient, if they be borne in the church:* seeing they that are born in the Church are therefore reputed for regenerate, or members of the church, because they haue an inclination to faith & repentance. *But in the Supper is added a further ordein of examining himselfe, and of remembring the Lords death. Doe this in remembrance of mee. Let a man examine himselfe.* Baptisme therefore is due vnto the whole Church: vnto infants, who are the children of faithfull Parents, no lesse than the elder sort enrolling themselues and giuing their names to Christ. The Supper is graunted to such onely as are beleeuers and repentaunt. 4. *Baptisme must goe before and the Supper follow:* Whereupon in the auncient church after the Sermon, were dismissed such as were excommunicated, likewise those that were possessed or troubled with an euill spirite, and the Catechumens, that is, such as could not as yet vnderstand the grounds and principles of religion, or were not as yet baptised. So olde, they who were not yet circumcised did not obserue the sacrifices or ceremonies. Now if they who were baptised, before they haue made confession of their faith and repentaunce, are not as yet to bee admitted vnto the Supper: much lesse are they, who being baptised liue after the manner of Swine and dogges. 5. *Baptisme is not to bee reiterated, but once onely to bee vsed in our life time: The Supper is often to be receiued of vs:* Because baptisme is a seale of our receiuing into the church, and couenaunt; and the couenaunt once made, is not againe vndoone or made voide to those that repent, but remaineth ratified and firme for euer. The Supper is a confirmation of our faith concerning the eternall continuaunce of the couenant: which confirmation is necessary, and therefore the Supper is often to be iterated. Hereof it is, that the Apostle saith of the supper. *As often as ye shall eat this bread, and*

and drinke this cup, yee shew the Lords death til he come. But of baptisme he saith, *I hat al wee which haue beene baptized into christ, haue beene baptized into his death.* And Christ, *Hee that shal beleeue, and shal be baptised, shal be saued.* And seeing also the supper was therefore to be instituted, that in it thoulde be made a publique remembrance, recounting, & shewing of Christs death, it is often to be celebrated.

6 What is the sense or meaning of the words of the institution of our Lordes Supper.

The Transubstantiaries and Consubstantiaries the not on the simple meaning of Christes words.

HEre are both those very odious questions conteined concerning the sense of Christes woords in his supper. The Transubstantiaries together with the Consubstantiaries doe bost and glorie, that they vnderstand the woords of Christ simply and aright. But neither performe that, which they brag and boast of. For that is the true simplicity and propriety of the woord, whereunto, for the iust vnderstanding and interpretation thereof, nothing is to bee added, neither ought to be taken from it, nor other any thing altered. For as many *as hold that the body of Christ is ioyned, or vnder the breade*, they adde vnto the woordes of Christ, and depart from true simplicity. For *if that which Christ said is simply to be receiued*, that is not to be admitted which he said not, as is, *The bread is both bread and the body of Christ*; but simply this only, The bread is the body of christ He said not, *My body is with, or in, or vnder the bread: or, the bread is both bread and my body together:* neither added he, as these add of their owne, *really, substantially, corporally*; but he vttered these bare words of the bread, *This is my body.* Neither haue the Transubstantiaries their opinion drawen from the woordes of Christ simply vnderstoode, namely, *that of the bread is made the body of Christ*, or, *the bread is chaunged into the bodie of Christ.* For this is their owne forgery, and inuention. For Christ said not, That the bread was now made, or was a making, or should be made, but simply said, *The bread is his body:* where no chaunge coulde come betweene, so that the words of christ be simply vnderstood. Therefore falsely doe they persuade the people, that they simply rest on the propriety of christes woords, when as manifoldly and most farre they swarue and depart from it. Wherefore the true sense and meaning of the woordes is diligently to be

considered. The holy Euangelistes Matthew, Marke, and Luke doe most specially of al others describe the institution of the Lords supper, and besides them the Apostle also declareth it not lesse plainly and loculently; who thus speaketh, 1. Corinth. 11. vers. 23. 24. 25. 26. *I haue receiued of the Lord, that which I also haue deliuered vnto you, that the Lord Iesus in the night that he was betraied, tooke bread: And when he had giuen thanks he brake it, and said, Take, eate: this is my body which is broken for you; this doe yee in remembraunce of me. After the same maner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this doe as oft as yee drinke it, in remembrance of me. For as often as ye shall eate this bread & drink this cup, ye shew the Lords death til he come.* These words of the Apostle we will briefly expound, and then we will demonstrate them by true and sime arguments.

In the night that he was betraied. This circumstance is specified by the Apostle, to giue vs to vnderstande, that Christ would at the last supper of the Passouer institute this his supper, to shew, 1. *That now an end was made of al the old sacrifices, & he did substitute a new sacrament, which should succeed, & should be obserued that Paschal sacramēt being abolished.* 2. *that the same thing might be signified, differēce only of time excepted.* For the Paschal Lamb signified Christ which should come and should be sacrificed: The supper, Christ already sacrificed. Obiection. *But when the supper was instituted, Christ was yet to be sacrificed.* Aunswere. But then was at hand the offering vp and sacrificing of Christ: For a few houres after, he was sacrificed, and the supper was from that time forward to signifie christ sacrificed. 3. *That he might stir vp in his Disciples, and in vs greater attention and marking of the cause, for which he did institute it, and that we might vnderstand how earnestly Christ would haue this supper to bee recommended vnto vs: seeing he did nothing before his death, but that which was of most weight and moment.* Therefore did he in the very point or instant before his death institute it. For it is as it were the testament, and last wil of our testatour: For which cause it is added, *In the same night that he was betraied.*

Hee tooke bread: That is, vnleauened bread, nor leauened, which then they did eat of at the table. The institution of the Supper, and Vnleauened bread did concur then together and fall out by an accident: and therefore he prescribed not any certaine manner of baking bread for the lords supper. Yet notwithstanding *the bread of the Lords supper differeth from common bread:* because this is taken for the nourishment of the bodie; but that for the foode and nourishment of the soul, that is, for the confirmation of our faith. And here wee are to note, *that he is feide to haue taken bread from the table.* Hee tooke not his bodie therefore: neither tooke hee his bodie *in the bread, with the bread, or vnder the bread.*

When hee had giuen thankes. He gaue thanks for his office now performed and finished on earth (his last act yet remaining to bee done) that thus it had pleased the Father to redeeme mankind, or that the typicall passouer was abolished, and the signified passouer was now exhibited, or lastly, hee gaue thankes for the admirable and wonderfull gathering and preseruing of the church.

Hee brake it. That is, he brake the bread, which hee tooke from the table, & distributed the same, being one, amongst many; not any other inuisible thing hidden in the bread. He brake not his bodie, but the bread, as S. Paul saieth. *The bread which we breake,* &c. Now he distributed the bread, being one, among many, because wee that are many are one bodie. But the cause, for which hee brake this bread, was *to signifie his passion and the separation of his bodie from his soul.* Wherefore the breaking of bread is a necessarie ceremonie, both in respect of the signification, & in respect of our confirmation, and therefore is this ceremonie also to bee retained. 1. *Because Christ hath commanded it.* 2. *For our owne comfort:* that we may knowe, the bodie of Christ to haue beene as certainly crucified for vs, as we see the bread to bee broken. 3. *That the opinion of transubstantiation and consubstantiation may be pulled out of mens mindes.*

Take. This commandement belongeth to the disciples, and to the whole Church of the new Testament. Whence it is cleare and manifest, 1. *That the messe is not the Supper of the Lord, but a priuate supper of him that sacrificeth.* 2. *That we must not be idle beholders of the supper, but religious receiuers of it.* 3. *That the lords supper is not to be celebrated, but in an assembly or congregation.* 4. *That the supper is a signe in respect of God,*

This

* These Greeke pronouns cannot bee expressed with the like English particles. Because the wo ndes, BREAD, and BODY, being of diuerse genders in Greeke, the Greek pronouns also are diuerse, where as in English our particle IT is fetcheth for wordes of all genders.

This is my body. This, that is, this bread. Obiection. *Then should it haue been said,* הוא גופי, *not* זה. Aunswere. זה, is as much as if he had said, this thing which I haue in my hand.

And that it is so to bee vnderstoode is prooued by these reasons, 1. *Christ tooke nothing but bread, hee brake bread, and gaue bread to his disciples to eate.* 2. Saint Paul saith expreslly, *The bread which we breake, is it not the communion of the bodie of christ?* 3. *Of the Wine it is said, This cup is the new testament.* Wherefore after the same manner is it saide, *This*, that is, this bread, is my bodie, that is, a signe of my bodie, which is broken and deliuered vnto death. Wherefore farre be it from vs, that we should say, that Christ took bread visiblie, and his bodie inuisiblie. It is to be obserued, that hee saith not, *In this is my bodie:* or, *this bread is my bodie inuisible:* but, *This bread is my bodie.*

Which for you; My Disciples, that is, for your saluation.

Is broken. Obiection. *But Christes bodie neither was, nor is broken.* Aunswere. Hee hath a respect to the signification, which the breaking of the breade did import. Nowe this breaking signifieth the paines, and renting of Christes bodie, and the violent sundering of his soule and bodie one from the other. For as the bread is broken and parted into diuers partes, so the soule and bodie of Christ were separated and parted from each other.

Do this. That is, Being gathered & assembled together, take bread, giue thankes, distribute it. Hee vnderstandeth the whole action which hee commaundeth, and that to vs which beleeue, and not to the Iewes, who were ready to crucifie him.

In remembrance of me That is. Thinking and meditating of my benefites, which I haue done for you, and which are by these rites recalled into your memory; and further verily feeling and finding in heart, that I giue you these my benefites: and therefore celebrating them by publique confession before God, and Angels, yea before men also, and so giuing me thankes for them. *This remembraunce* is the whole, whose partes are, the memory of christes benefites; faith, whereby we apply christ & his merit vnto vs; thankfulnesse, or publique confession of his benefits. Wherefore it followeth not, Christ did institute his supper for a remembraunce of him; therefore he did not institute it for confirmation of our faith. For this obiection is as idle frivolous, than if I should say, The holy Ghost confirmeth our faith: Therefore the supper doth not. For, as it hath beene said before, the reason followeth not to the remouing of the instrumentall cause, by the putting of the principall cause: as neither dooth it follow to the denial of a part, by the putting of the whole. For *Remembrance* comprehendeth the remembring of christes benefites, faith, and thanks-giuing. For by his sacramentes christ remembreth vs of himselfe, and his benefites, and by his sacraments he raiseth and establisheth in vs our trust and confidence in him. And further of that remembraunce of christes benefites, it must follow, that wee also yeelde thankes vnto him therefore publiquely.

This cup is the new testament. Or, the couenant, as both the * greeke, and * Hebrue word admitteth. Now *it is called the new couenant*, that is, renewed, or (to speake it in a word) fulfilled. And this new couenant is our reconciliation with God, the communion and participation of Christ and all his benefites by faith in the sacrifice of Christ now fulfilled & finished, without any obseruation of the ceremonies of the old Passeouer. *The supper is called the new couenant*, because it is a signe and a seale of this couenant, signing and sealing vnto vs our reconciliation with God, and our coniunction with Christ which is wrought by faith. Now *in calling the supper the new couenant*, first *he comprehendeth both the promise, and the condition which is expressed in the promise, namelie faith and repentance:* Whereof also it followeth, that the supper was for this cause also instituted, that it might bee a bond to bind vs to lead a christian life. Secondly, *hee maketh an opposition betweene the new couenant, and that couenant which was the Passeouer, together with the vtter ouerthrow.* For *the supper* signified Christ offered. *The Passeouer* signified Christ who should bee offered. There is notwithstanding no small similitude and agreeing of both. For both signifie our reconciliation with God, and coniunction with Christ.

* Διαθήκην.
* Berith.

For my bloud, which is shed for you for remission of sinnes. The shedding of Christs bloud is the merite for which, beeing apprehended of vs by faith, we receiue remission of sinnes.

For

For as often as ye shall eate. The supper therefore is often to be iterated and celebrated. 1. Because of the woordes of the institution. 2. In respect of the ende and purpose of the institution; because it must bee done in remembrance of Christ.

Shewe the Lordes death. That is, beleeue that Christ died, and that for you: and then, professe it also publiquely before all.

Till hee come. Therefore it must bee obserued vnto the worlds end: neither is any other externall forme to be looked for vntill the day of iudgement.

The words of the institution, which haue beene hitherto expounded, may be made more plaine and cleare by these wordes of the Apostle. *The cup of blessing, which we bleese, is it not the communion of the blonde of Christ? The bread which wee breake, is it not the communion of the bodie of Christ? The cup of blessing*: that is, the cup of thankesgiuing, which is receiued namely to this end, that wee may yeeld thankes to Christ for his death and passion. *The communion of the bodie*, likewise, *the communion of the blond*, is, to be made through faith partaker of Christ and all his benefites, the same spirit being in vs, which is in Christ, and working the same in vs, which he worketh in Christ. *Bread and wine is the communion*, that is, it is the signe of our communion with Christ. Now *our communion*, as the Apostle briefly declareth, *consisteth in this: that wee who are manie, are one bodie*. Whence it is most easie to collect, *that this communion is not a corporall eating*. For it is wrought onely by faith and the holy Ghost. Christ is the heade, and wee the members, and all wee, who are members, haue also a communion of all Christs benefites. Therefore the heade is common, the benefites common, and so the members also common among themselues; wherefore their loue and dilection is common and mutual.

We vnderstand nowe what is the true meaning of the words of the institution, especiallie of those about which is greatest cõtrouersy; which are these. *This is my body*; that is, (to repeat in few wordes the true sense of them) *This bread broken of me and giuen to you, is a signe of my bodie for your sakes vent and deliuered vnto death, and a certaine seale of your coniunction with me, so that he who beleeueth and eateth this bread, doth truelie and realie after a sort eat my bodie*. This our iudgement and interpretation, or Christs rather, is most true, and vnto the truth of the Gospell most agreeable. Here especially resist ounce is made, and the greatest controuersie is about the word or vnderstanding of the word.

For our aduersaries vnderstand those wordes so, as they maintaine thereof to folow, *that Christes bodie is presente and eaten corporallie*. But in the meane season they consider not that those wordes are sacramentallie to bee taken, or that the speech is sacramental, and therefore is not to be taken as proper and simple, as it shoulde bee, if thence were gathered, that the bread is changed into Christs bodie. Now to the signe here is attributed the name of the thing signified, both for the coniunction which the thing signified hath, in the right vse of the supper, with the signe, and also for the proportion which the signe hath with the thing signified.

Come wee now to those arguments, whereby wee may confirme our interpretation and opinion to bee true. The arguments, which wee will vse, are of three sorts, such as are wont to bee also in like controuersies. 1. *Some are taken from the nature of the thing or subiect*, that is, by vnderstanding the speech as the thing it selfe doth beare and suffer. 2. *Some are drawen from an analogie of the articles of our faith*, or from a conference of places, or parts of christian doctrine: for the holy spirite is the spirite of truth. 3. *Some are taken from other like places of scripture*, where the same thing is deliuered in such words as are manifest, and whereof there is no controuersie.

The first sort of Arguments, which are taken from the nature of the sacraments.

THE verie manner and forme of speaking yeeldeth vs a firme and strong argument: Bread is the bodie of Christ: but bread is not in it owne proper (substance his bodie: (for by reason hereof haue they inuented consubstantiation) therefore it is a figuratiue speeche, euen such a one as is vsual vnto sacraments, and is declared in the institution.

2 *Sacraments confirme, exhibit, promise, seale no other thing than the woorde doth: In the woorde is promised no corporal eating. Therefore*

Therefore neither is anie such thing conformed by the sacrament.

3 *In all sacraments, when the names or properties of the things are attributed unto the signes, there is not signified the corporal presence of the thing, but first a similitude of the things with their signes, then a coniunction and union of the things with their signes in the right use: but in this sacrament Christ attributeth the name of the thing, which is his bodie, to the signe: therefore there is not thereby signified a corporal presence of his bodie.*

4 *The communion of Christ, which is promised in his woorde and sacraments, is not corporal: but the communion of Christ, which is ginen in the supper, is the same with that which is ginen in the word and in all sacraments: therefore the communion of Christ in the supper is spiritual.*

5 *There is one and the same signification of all the Sacraments of the old and new testament.* That is manifest, *because in all the promises the same benefits are promised unto us, which are promised in the sacraments. The sacraments are the visible woordes, and the sacraments promise the same which doth the word. But in the Gospell is deliuered a communion which is wrought by faith.* That there is the same signification of the sacramentes of both Testaments, the Apostle sheweth, 1. Cor. 12. 13. *By one spirite are wee all baptized into one bodie.* And 1. Cor. 10. 2. 3. *All were baptized unto Moses in the cloude, and in the sea, and did all eate the same spiritual meate.* Obiection. *There is not the same thing signified of all sacramentes. For in baptisme, the thing is the washing by the bloud of Christ, in the supper, the bodie and bloud of Christ.* Aunswere. The thing is not diuers, because it is the same, to bee washed by the bloud of Christ, and to drink the bloud of christ. But the manner of signifiyng one and the same thing is diuers, that is, there is a diuers similitude of one and the same thing signified by the signes, or, one and the same thing hath a diuers similitude or proportion. Therefore as in baptisme so in circumcision likewise and the Passouer is promised a spiritual thing, not a corporal: and so also here in the Lords supper.

6 *The natiue of all sacraments is, that the signes bee understood corporallie, that the things signified must be taken spiritually, and that the visible things be not the signified thinges, but onelie signes and pledges of them.*

7 *The conceit of a corporal presence of Christ under the bread*

is wholie different and diuers from the formal consideration of a sacrament. Therefore it is to be reiected. The antecedent is proued: *because it cannot bee accounted either for the signe, or the thing signed. It is not the signe or sacrament because it is not obiect unto the senses. And further, it hath no proportion or similitude with the thing, that is, with the spiritual eating. Neither can it be said to be the thing signed, seeing the scripture no where preacheth of an essentiall transfusion, and real commixtion of Christs flesh with our bodies, neither can there be anie, except wee entertaine the follies and dreames of Eutychians and Schuenckfeldians. For the sacraments testifie of those blessings onelie, and them onlie doe they exhibite unto us, which are conteined in the promise of the Gospel. Therefore no place is left for a substantiall presence of the bodie in the bread, as being altogether fruitles and unprofitable.*

8 *Sacramentes or signes ought to bee visible, so that it deserueth not* (saith Erasmus) *to be called a sacrament, which is not accomplished by an external signe. For to this end and vse are they ginen of god, that they may effectuallie shew as it were to our outward senses, that which is promised in the word, and performed by the holie Ghost in our hearts, that they may be visible testimonies & pledges of the promise of grace exhibited & applied.* Whence is that saying of Austin: *A sacrament is a visible woord: it is a visible forme of an inuisible grace. Therefore no thing or action, which is inuisible, insensible, and not natural, can make the nature or appellation of a sacrament. And consequentlie, they who will haue christs flesh to be in, vnder, or with the bread, or will haue the bread to be transubstantiated into his flesh, let them shew vs a visible and sensible eating of it in the supper, least they seeme to dissent from the auncient fathers.*

9 *There must bee an analogie and proportion betweene the signe or sacrament, and the thing signified, or the thing of the sacrament: for except the sacraments* (saith Austin) *had some similitude of those things whereof they are sacraments, they were not verilie anie sacraments. Now if christs flesh bee also a sacrament, and the thing of these sacraments bee inuisible grace: what proportion then and similitude shal there be between the two sacraments? But seeing there can be none, it followeth that christs flesh may not be called a sacrament, as being no lesse the thing it selfe of the sacrament, than eternal saluation, signified, by way of proportion, by visible breade, as by a signe. Wherefore the sacramentall eating,*

which

which is done naturallie by the mouth, doeth not belong vnto the bodie of Christ considered by it selfe, in anie Physical or naturall respect: because vnto this sacramental eating the external signes onelie are obiect in their own nature. Saint Austin demaunding how bread is the bodie of Christ, and wine his bloud; these (saith he) brethren are therefore called sacraments, because in them, one thing is seene, and an other thing vnderstood. That which is seene, hath a corporall forme; that which is vnderstood, hath a spiritual fruite. If then thou will vnderstand the bodie of Christ, heare the Apostle speaking to the faithfull: Ye are the bodie of Christ and his members. If then yee bee the bodie of Christ, and his members, your mysterie is set on the table, &c.

These are the Argumentes deduced out of the nature of the thing or subiect, which is, by vnderstanding the speech as the thing doth beare and permit.

The second sort of arguments, which are deduced from the analogie of faith.

FIRME and strong reasons are drawen, *from the article which is concerning the truth of Christs humane nature.*

1 *Christ tooke a true humane nature, like vnto vs in all thinges, except sinne. This nature therefore cannot bee in moe places at one and the same time, and therefore neither can it be together in heaue & in the bread: because it is proper vnto the nature of God onely, to be at once in diuerse places. Christes body is finite, as being a true body: but it is now in heauen, as is proued out of the article of his ascension into heauen. Therefore Christs bodie is not in the bread.* Many abuse this argument, omitting the first ground which is altogether true and necessarie. For glorification doth not destroie or abolish the nature of his humane nature. *Handle me and see: for a spirit hath not flesh and bone, as yee see me haue. While they beheld him, he was taken vp.*

3. *If the true and verie bodie of Christ be infinite, it is also inuisible and insensible. Therefore that which was seene, suffered and wrought on earth, was no true bodie, but apparent & phantasticall: because it can not agree, no not to the Godhead it selfe, to bee at one time finite and infinite, sensible and insensible: and so all those thinges, which are spoken of christ in the articles of our Beleefe should not haue beene done indeede, but onely should haue seemed &*

and appeared to be done, & so we should remaine as yet in death.

2 There are good arguments also deriued *from the article which conteineth the communion of saints with christ.* 1. *Such is the communion of saintes with Christ now, as it was of olde, & shall be hereafter, but such also is the communion of those saintes which vse the sacraments, as of them who are by necessity excluded from it. But such a communion of saints with Christ is spirituall,* as the Apostle doth shew, 1. Cor. 6. 17. *He that is ioined vnto the Lorde is one spirit.* 1. Ioh. 4. 13. *Hereby know we, that we dwel in him, and he in vs: because he hath giuen vs of his spirit.* Ioh. 15. 5. *He is the vine, we are the branches.* Ephes. 5. 22 & 4. 15. & 5. 30. 31. *He is the Bridegroome, and we with the whole Church are his spouse.* 2. *Such is our eating of Christ, as is his abiding in vs: but this is spirituall.* For that Christs abiding in vs is spirituall, is sufficiently perceiued by this, *in that such is his abiding in vs, as is his Fathers. If anie man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.* But how doth the Father dwell in vs, or abide with vs? Truely, *by his spirite. Therefore Christ also so abideth with vs, or dwelleth in vs.* 3 *Christ abideth in vs perpetually: Therefore that abiding or presence is not corporall; because as touching his humane nature, he saith, Me yee shall not haue alwaies. Therefore hee is not eaten of vs corporallie, nay hee cannot be eaten of vs corporallie, except he be in vs corporally, and that also perpetuallie.*

3 Vnto the former may be adioined also argumentes taken *from the sacrifice and adoration: Wheresoeuer Christ is present corporallie, whether it be after a visible or inuisible manner, there he is to be adored, to wit, by our mindes and the motions of our bodies conuerted & turned thither: But he is not to be adored in the supper. Therefore he is not present in the supper corporally.* That he is not to be adored in the supper, is easilie proued. *For it is neuer granted in the new testament to vse & bind inuocation to anie certain place.* Ioh. 4. 21. *The howre commeth, when yee shal neither in this mountain, nor at Ierusalem worship the father.* Againe, *If christ be so be adored & worshipped in the supper, by our mindes and motions of bodie conuerted vnto the bread, that whole oblation & sacrifice shall consist in the hands of sacrificing masse-Priests, because they offer the Son vnto the Father to obtain remission of sinne: and so were his once dieing to be reiterated.*

The third sort of argumentes, which are drawen from like places of scripture, where namelie the same thing is deliuered in words, whereof there is no controuersie.

1 COrporall eating is in expresse termes condemned by the holie Ghost. *For* is the spirite, saith Christ, *that quickeneth, the flesh profiteth nothing.* By these woordes Christ expressely condemneth the corporal eating of his flesh, whether visible, or inuisible.

2 *The bread which we break* (saith the Apostle) *is the cõmunion of the body of christ. But this communiõ is spiritual: because when the same Apostle opposeth it to the communion of diuelles, he cãnot, saith he, drink the cup of the Lord, and the cup of diuelles: we cannot be partakers of the lords table, and of the table of Diuels) by these words the Apostle denieth that the wicked can be partakers of the bodie and blood of christ in the supper. And therefore there is no corporall eating of the body and blonde of christ in his supper.*

3 *Christ saith that the bread is his bodie: Therefore they tie not themselues to the verie woorde, who say that christs body is in the bread, vnder the bread, with the bread.*

4 *The cup is the new testament, that is, the cup is a signe of the new testament: for it cannot bee otherwise meant or taken. For the new testament is the seale of the promise, or the promise it self, but not the thing promised.* Likewise: *The cup is the communion of the blond of christ: The bread is the communion of the body of christ: But this communion is a spirituall eating and drinking of the body and blond of christ,* as is apparaunt by the wordes of the Apostle: *and the signes of that spiritual eating and drinking are bread and wine.*

5 In the Euangelist, *To eat christ, which is the liuing bread which descended from heauen:* Likewise, *To eat Christs flesh, and to drinke his blond, signifieth to beleeue in Christ. Therefore in the words of the institutiõ it signifieth the same also: because christ doth not here otherwise expound them.*

6 *There are also the like places of scripture vttered sacramentally of other sacramentes,* which confirme also the truth and meaning of this: as, *Circumcision is the conenant: The lamb is the Passeouer; The leuitical sacrifices are said to be an expiatiõ*

or doing away of sinne: The blond of sacrifices is called the blond of the conenant. Baptisme is the washing of the new birth: Therefore these woords also, This is my bodie, are in like sort sacramentally spoken.

7 *Christ commaundeth his supper to bee celebrated, and the bread & wine to be eaten & drunken, in remembrance of him: but this remẽbrance is chiefly performed by faith, not corporally. Moreouer, that, in memorial whereof we doe any thing, is not it self present, because we are not said to remember things that are present.*

8 *By one spirite are we all baptized into one bodie, whether we be Iewes or Grecians, whether we be bond or free: and haue been all made to drinke into one spirite. Wherefore after the same maner doe we all eate the same bread.* Which Paul also manifestly sheweth, affirming, *That all the Fathers did eate the same spirituall foode. That eating therefore is not corporall, whereby we are made partakers of the body and blond of christ: otherwise before the comming of christ the fathers should not haue beene as all made partakers of christ, as hauing not as yet taken flesh.*

Vnto these argumentes drawen out of the sacred Scripture and the ground of our faith, may be added testimonies of the fathers and the purer church, of al which we will at this present bring only that one notable saying of Macharius the Monke. *Bread and wine are a corresspondent type of his flesh, and they who receiue the bread which is shewed, eate the flesh of christ spiritually.*

AGAINST THE TRANSVBSTANTIATION OF THE PAPISTES.

NOW it is easy to see what we are to thinke *of Transubstantiation*; euen that it is an impious inuention & deuise of the Papists: which also we wil shew and proue briefly by diuers reasons.

1 *Paul calleth expressely that, which is taken, bread, both before & after the eating: Therefore that which is taken in the supper is not really the body.*

2 *Christ brake bread: but hee did not then breake his body: Therefore the bread is not really his body.*

3 *The Bread was not giuen for vs; But the body of christ was giuen for vs: Therefore the bread is not really Christs body.*

4 *Christ willeth vs to take this sacrament, and to take bread and wine, in remembrance of him. Therefore the bread is called*

the body of Christ, not reallie, but in that it is a memorial of his body, that is, the bread is a remembrauncer vnto vs of christs body, geuen as also it is commanded in the words of the institution, Shew the Lords death til he come.

5 *The Analogie & proportion of the sign & the thing doth manifestly enough refel transubstantiation. For in euery sacrament or the sacrifice, the sign, & the thing signified: but the sign should perish if the bread should be transubstantiated, that is, if there should be a change of the bread into christs body: for so should remaine the thing signified onlie, and not the signe, & therefore no sacrament.*

Obiection. *But the Accidents of bread and wine, doe still remaine, as whitenesse, sauorsse, and such like.* Aunswere. But so wil there not bee a proportion betweene the signe, and the thing signified, because accidents do not nourish. You can not say, that the accidents of bread and wine nourish the body, to the body of Christ nourisheth my soule vnto euerlasting life. And further also, the promise of God would by this meanes be made voide and frustreate. For God promised that hee would giue the Messias, not of the substaunce of wheat and wine, but of the seede of Dauid, Reply. *But we say not that the bread and wine are conuerted into the substaunce of Christs bodie, but that the substaunce of the bread and wine vanisheth quite awaie, & in place thereof succeedeth the substaunce of the bodie and blood of Christ.* Aunswere. Of this bread christ speaketh, That it is his body, and the same bread both before, and in, and after the administration of it, is called bread. Christ saith not, this which is vnder the forme *of bread*, is my body: but he saith, *this*, that is, this bread, *is my bodie*. And Paul saith, *The bread which we breake, is the communion of the bodie of Christ*: And againe, *For we that are many, are one breade and one body*. Againe, *As often as yee shall eate this bread* &c. And a little after, *Whosoeuer shal eate this bread vnworthilie*, &c. Moreouer, *Let a man examine himselfe, and so let him eate of this bread*. Wherefore it is plaine and euident that the substaunce of bread and wine neither is changed, neither perisheth, neither hath bid vnder a forme, but remaineth stil the same bread and the same wine.

Nowe that there is no transubstantiation or conuersion of the substaunce of the breade and wine into the bodie of Christ, is thus prooued. *If there bee anie transubstantiation, christs*

christes institution is peruerted: for it abuseth and bringeth to nothing the substaunce of the bread which is the verie thing, that in this ceremony is the body of christ. For being the bread is the body of Christ, then doubtlesse, if the bread remaine not, neither doth the bodie of christ remaine in the supper, and so christs woordes are no longer true, when hee saide that that bread is his bodie, and that wine his blood. The Transubstantiaries, if they be demaunded, what thing it is that they call the bodie of christ in the supper; certainely they will not aunswere, it is bread: for they haue no bread left in the supper, because it is transubstantiated: but they will send vs to the very substance of christs body: whiche by consequent, couered on the altar with the accidentes of bread. Wherefore all they er who obiect and present the bodie of christ, being considered by it selfe in it own proper matter and substaunce, to the external actions of the supper. These and the former reasons refell *consubstantiation* also; wherefore neither wil we bring any moe reasons seuerally against it. Onely some certaine obiections of the Consubstantiaries themselues we will refute.

A refutation of obiections framed to confirme consubstantiation.

1 Obiection. *Christ said, This is my bodie. But Christ is true. Therefore we must beleeue him, setting apart all Philosophicall subtilties and shapenes, and so by consequent, bread is not a signe of his bodie.* Aunswere. Wee graunt their argument, if they proue that Christ putteth this to bee his meaning, namely, that *Ea, Vnder, and With the bread*, is his bodie. Replie. *But it is said here, This is my bodie*. Aunswere. In other sacramentes also are the like speeches: as, The Paschal Lambe is called the Passouer, Baptisme the washing of the newe-birth, Circumcision the couenant. Replie. *But we see not that the bread is the bodie of Christ reallie, as the Papists say, but that the bodie is in the bread.* Aunswere. But in this respect the Papists seeme more to keepe *the word*, whom yet the Apostle expressely refuseth, calling it bread both before the eating, and in the eating, and after the eating. 2. It is no where saide either by Christ or by Saint Paul, *That the bodie of Christ is in the bread, vnder the bread, with the bread*, neither any where in scripture is this expressed. But the true sense and meaning of those woordes

is expressed in the text it self: namely, that the bread is the bodie of Christ symbolically, that is, as a symbole or token of it. For in the text it is plainly said, *Do this in remembrance of me.* So Paul also *calleth the bread, the communion of the bodie of christ.* Wherefore the bread is the representing or symbolical & signifieng body of christ The bread is a sign of christs bodie, but not a couert wherein his bodie it self remaineth.

2 Obiection. *Christ is omnipotent. Therefore his bodie may be there, and so, because he said it, it is there.* Answere. The reason is of no force, which will conclude a thing to bee done, because it may bee done. Replie. *What soeuer is on the right hand of God is euerie where.* Aunswere. It is false. For the sitting at the right hand of God signifieth the vnion of both natures in Christ, his power and rule, and excellencie of gifts. Now although he rule all thinges, yet is it not necessarie that hee should be present in bodie: it is sufficient that his person is euery where, and is present in dignitie. As also hee sustained all thinges euen then, when hee hung on the Crosse, neither yet was his bodie euery where. Therefore to say, *that christ sitteth at the right hand of the Father,* signifieth that christ is the person by whom the Father mediately gouerneth & ruleth al thinges, especiallie the church. But no part of this *Sitting* is the *vbiquitie of christs bodie:* & it suffieth that christs person is euery where.

3 Obiection. *That which quickeneth and nourisheth vs, it receiued into vs, the bodie and bloud of christ doe quicken vs: therefore they are receiued into vs.* Aunswere. The Maior is but meere particular, and therefore false in general for not whatsoeuer quickeneth and nourisheth vs, must necessarily be receiued into vs. That only must be receiued into vs necessarily, which quickneth & nourisheth naturally, that is, by a ioint-touching of our bodie. This meate, which so nourisheth vs after a naturall manner, dooth not nourishe vs, except thereby the substaunce of our bodie bee increased. But wee speake farre otherwise of the nourishing of the soule, which is spirituall. Christes bodie doth not at all nourish vs naturally: for it doth not being receiued into vs quicken vs, by working in vs new corporal qualities, like as a medicine dooth: but the bodie of christ nourisheth and quickeneth vs after a maner diuers from that natural nourishing;

rishing; and accordingly as this manner of nourishing and quickening requireth, so receiue we christs bodie. *The maner whereby christs bodie and bloud nourisheth vs,* is, 1. *The respect of his merite.* For, for vs christs bodie is giuen, and his bloud shed for vs, and for the bodie and bloud of christ wee haue eternal life giuen vnto vs. After this manner then the bodie and bloud of christ quickeneth vs, as it is a merit deseruing for vs this blessing. 2. *His bodie and bloude quickeneth or nourisheth vs, when wee receiue that merite of christs bodie and blood:* that is, when we beleeue with a true faith that for it wee shall haue eternall life. This faith resteth and hangeth on christ hanging on the Crosse, not corporallie dwelling in vs. 3. *It nourisheth vs, when the same spirite vniteth vs by faith vnto christ, and worketh the like in vs, which is doth in christ.* For except wee be grafted into christ, wee doe not please God. For hee will on that condition receiue vs, and pardon vs our sinnes. So that by faith through the working of the holy Ghost, we bee ioined with christ, and engrafted into him. Seeing then this is the manery whereby the bodie and bloude of christ quicken and nourish vs, there is no need of any descending of the bodie and bloud of christ into our bodies.

4 Obiection. *The eating of bread is done by the mouth: But the eating of the bodie is the eating of bread. Therefore the eating of the bodie is done by the mouth, and is corporall, when it is saide, Take and eate.* Aunswere. This eating, whereof mention is made heere, is perfourmed by the mouth, not simplie, but as concerning the signe. But it is not doone by the mouth, but is spirituall, as concerning the thing signified & spirituall. Reply. *This is my bodie, that is the inuisible bodie which I haue in my handes.* Aunswere. But the bodie is the thing signified and spirituall, other-wise there will bee no proportion betweene the signe and the thing signified. It followeth therefore that hee saieth, *The bread is my bodie:* So that *the bread* is that whereof the *bodie* is affirmed. For in this speech the thing signified is affirmed of the signe.

5 Obiection. *The Wordes are not to bee changed. Christ vsed the word, Is; Therefore there may not be put in place thereof the word, Signifieth.* Aunswere. The woords are not to bee changed into another sense, than God wil haue. But other-

wise they are often to be changed: As when it is said, *Pluck out thine eie*. For woords are to bee vnderstoode according to the nature of thinges. Moreouer they themselues, who accuse vs of change, doe more make this chaunge and mutation than we. Reply. *The bodie of christ was broken and crucified for vs: not the signe of the bodie. Therefore the breaō is the substantiall bodie of christ.* Answ. I grant: for the bread signifieth that very bodie, which was borne of Marie & crucified.

Two causes why the things signified are attributed to the signes.

Question. *Why then are the things signified attributed to the signes, and the signes called by their names, if neither consubstantiation, nor transubstantiation bee thereby signified?* Answere. There are two causes alleadged hereof: A similitude or likenesse, and a certainty. 1. The similitude or proportion of signes and the thing signified is, first: *As the bread and wine nourish our body, so the body and bloud of christ nourish vs vnto euerlasting life.* Secondly, *As the bread and wine are receiued by the mouth, so the body and bloud are receiued by faith.* Thirdly, *As the bread is eaten being broken, so the bodie of christ is receiued being sacrificed and broken.* Fourthly, *As in corporall foode is required an appetite vnto it, so also in this spirituall foode is required faith.* Fiftly, *As of many corns is made one loafe, so are we being many, made one bodie.* Wherefore by reason of this similitude of the signe and the thing signified, the thing signified is attributed vnto the signes. 2. *The certainty of the signes is the cause likewise why that is affirmed of the signes, which is proper vnto the thing signified. For the signes testifie that christes sacrifice is accomplished, and for our behoofe and commodity: because it is certainly and truly applied vnto vs.*

Here last of all is to be obserued, that the eating of christs bodi dooth comprise and comprehend, 1. *Faith.* 2. *That by faith we are made partakers of christ*, that is, we are vnited vnto Christ, and our communion is wrought by faith: and the holy Ghost is the bond of this our vnion and coniunction with Christ. 3. *That wee are made partakers of Christs benefites, iustification, and remission of sinnes.* And this ensueth of that vnion of Christ with vs. 4. *It comprehendeth also the benefite of our regeneration, whereby we are made like and conformed vnto christ, because the same spirit dwelling in vs and in christ, worketh also the same things in vs.* This eating is easily collected, as out of many other places, so also out of this saieng of christ, *I am*

I am the liuing bread which commeth downe from heauen; if any man eate of this bread hee shall liue for euer. And the bread that I will giue, is my flesh, which I will giue for the life of the world.

5 *What is the difference betweene the Lords supper, and the popishe Masse.*

THIS question is necessary, by reason of errours which haue crept into the el urch. It is otherwise demanded, *Why the Masse is to be abolished.* But here this question is also conteined and comprehended: because these differences and contrarieties of the Lordes supper and the Masse, are the causes why the Masse is to bee abolished. First let vs speake a few woordes *of the name of the Masse*, or, *Missa. The woord Missa seemeth to haue his name* from an ancient custome of Ecclesiastical rites & actions, in the end whereof Ieaue was giuen of departure to the Catechumenes, the possessed with spirites, and the excommunicated persons: and so *the woord Missa seemeth to be vsed, as it were a mission or sending awaie*, because it was the last part of diuine seruice. Others will haue it to be so called *from a dimission, or from the manner of dimissing them*, because they were demised with these words, *ite, Missa est*, that is, go, you may depart: or, as others interprete it, goe, new is the collection or alms, which they will haue to be called Missa, of the sending it in (as we may so speak) or throwing or casting it in for the poore. Some will therefore haue it deriued frow the Hebrue Masah, that is, tributes, which was wont to be paied of euery one. The word is found *Deut. 16. 10. Missach, nidbath iedechа, A free gift of thine hand.* Now that offering was called so, beeing as it were a yearely tribute, which yet was no exaction, but giuen freely. Others interprete it to bee a sufficiency, which is, that there shuld bee giuen so much as was sufficient, and perhaps this is the truer: because *Deut 15. The Lord commaunded the Israelites, that they shoulde open their hande vnto the poore, and shoulde lend him sufficient for his neede.* This the Chaldee Paraphrast interpreteth to be *Missah*.

The originall of the woord Missa, which we call the Masse.

Hereof our men *thinke that it was called Misse, as if it were a tribute, and free offering which shoulde bee euerie where offered vnto God in the church for the liuing and the deed.* But this is not of any likelihood to be true. It is manifest indeede that the church hath borrowed some woords from the Hebrews,

as

as, *Satan*, *Osanna*, *Sabaot*, *Halleluia*, *Pascha*, and such like. But those words came not to the Latin church, but by the greeke church, and those woordes are found in the greeke testament, when first it was written in greeke. And therefore we haue no Hebrue woords deriued vnto our Church, which the greeke church had not before vs. If also wee will search the greeke Fathers, the woorde *Missa* will neuer be found to haue bin vsed by them. Therefore I think not that the woord *Missa* was taken from the Hebrewes. But *Missa*, which doubtlesse is a latin woorde by original, seemeth to haue beene taken from the Fathers, who vsed *Remissa*, for *Remissio*, as *Tertullian*; *We haue spoken*, saith he, of [a] *remission of sinnes*. And *Cyprian*: *He that was to giue* [b] *remission of sinnes, did not disdaine to bee baptized*. And againe hee vseth the same word: *Hee that blaspheméeth against the holie ghost, hath not remission of sinnes*. Wherefore as they said *Remissa* for *Remissio*, so they seeme also to haue said *Missa* for *Missio*. And therefore they called that *Missa*, which was don after the missiō or sending away of the catechuments. We reiect both the name and the thing. *For this woorde doeth not agree vnto the Lords Supper*; because the Lords Supper hath nothing common and agreeing with the name of *Missa*, albeit it was vsed of the auncient writers. Moreouer *we haue no need of this name*. For we haue other words for this pvrpose most conuenient and agreeable.

Tertulli. 4. contra Marc. & de bono patient. & epist. 4. li 3.

a de remissa peccatorum.

b daturus remissam peccatorum.

The repugnancie of the Masse with the Lords supper.

NOW let vs see *the differences of the Supper & the Masse*, & those most contrarie one to another, & such as in respect where of the Masse ought to be abolished.

1 *The Popish Masse is a manifold, chaunging or abolishing rather of the vse institvted by Christ*. For it taketh away *the cup from the people, and addeth manie toies, whenas notwithstanding no creature hath anie power to institute anie sacraments, or to change or abolish the constitutions and ordinances of God.*

2 *The Masse transformeth the signe into the thing signified. For it denieth that there is anie breade and wine remaining; but saith, it is the flesh and blood of Christ substantiallie, which is flat repugnans to the nature of the Lords supper.*

3 *In the Masse the Papists make other heauenlie gifts to be, than which are found in the word and other sacraments, or in the promise annexed vnto them. As where the Masse-Priestes faigne that*

that the Masse doth merite, euen by the work it self wrought, that is through the externall vse and action, both for him that celebrateth, and for others, vnto remission of sinnes, but the healing also of men, oxen, swine, and cattle diseased. and so withall they coine this too, that forsooth those signes of bread & wine are a sacrament euen without the vse also and administration. Likewise they will haue other things to be in the Masse, than are in anie sacrament, which is the very carnal descending & abiding of Christs bodie therein, which is contrarie to the nature of al sacraments.

4 *The Masse is repugnant to the sacrifice of Christ: the supper confirmeth and testifieth that we are iustified, for the alone sacrifice of Christ wrought and finished on the Crosse: but the Masse contrarie to the testimonies of scripture maketh mee propitiatorie sacrifices*: this is their treading and trampling Christs bloud vnder foote, when they say it hath not merited perfect remission of our sinnes. Obiection. *The Masse is called a sacrifice of the Papistes, and likewise the supper is called a sacrifice by the Fathers: therefore the Fathers were Papists.* Answ. The Papists call the Masse a propitiatorie sacrifice. The fathers call the supper a sacrifice, and so it is, but an *Eucharisticall* or thanksgiuing sacrifice. Againe, it is euen that same sacrifice which Christ offered, in such sort, as the bread is the bodie of Christ. The Papists will haue it to bee a diuers sacrifice, whereby is obtained remission of sinnes. Nowe it is one thing for the same sacrifice to bee often offered: and an other thing for one sacrifice to bee once offered, and that sufficient to take away all sinnes. This sacrifice alone is sufficient for remission of sinnes, and, this sacrifice with others is offered for sinnes; these speeches are contradictorie.

5 *The Masse is repugnant to Christes Priesthoode*: because hee is the onely high Priest who hath power to offer himselfe. The Pope with his companions most impudently pulleth this honor to himselfe. For these deceiuers and lying men feigne with great contumely and despite to christ, that they offer again christ vnto the Father, and that they alone are worthy men to offer christ vnto his Father: when yet no man, no Angel, neither any creature is of that dignity and worthines, as that hee may sacrifice the sonne of God. For the Priest is aboue the sacrifice: they therefore

who

who will bee the Priestes to offer christ. mount and list themselues aboue him. Obiection. *The Turkes say true, but offer onelie and present the sonne vnto the father, that for his sake he may remit vs our sinnes, and so they onelie offer his death one and onelie sacrifice of christ.* Answere. It is inough that they say, *that they offer Christ with their hands.* For it remaineth that they make themselues Priests. Neither is it materiall, that they deny that they slay Christ. Many thinges were offered of olde by the Priests, which were not slaine, neither were of that qualitie, but were onely offered, as cakes, & liquid offring, & burnt offrings, & such like. The Iewes indeede slew Christ, but they did not sacrifice him: but Christ himselfe was willingly slaine, & therefore sacrificed himselfe. *Heb.* 9. 14. *Christ through the eternall spirite offered himselfe without spot to God:* and verily hee offered himselfe once a sacrifice vnto his father for vs. *Heb.* 9. 28. *Christ was once offered to take away the sinnes of manie, and to them that looke for him shall hee appeare the second time without sinne vnto saluation.* Heb. 10. 12. *Christ after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God.* Now the Papists contrarie to these manifest places of scripture will haue Christ to be often offered in the Masse.

6 *The Masse is repugnant to the doctrine of grace and iustification, which teacheth, that in this life onelie is the time of obteining fauour, by faith alone, for the onelie merite of christ.* The papists neglecting faith, which they haue no knowledge of, & reiecting Christs merit, substitute in place thereof this idolatrous inuention. For *through and for this sacrifice of the Masse, and so for this worke (as they speake) wrought, they maintaine that the dead also obtaine remission of sinnes.*

7 *The Masse is repugnant vnto the articles of our faith concerning the true humanitie of christ, concerning his true ascension into heauen, and his returning from thence, at the day of iudgement. For they make a corporal presence of christ in the Masse, saying that christ is inuisible present vnder the forme of breade and wine, the substance of the bread and wine beeing abolished, as often as the Masse is celebrated,* and this presence of Christ is corporal, when the accidents onely of the signe remaine. *It is contrarie also to the nature of sacraments,* which permitteth not the substance of the signs to be abolished, neither requireth

requireth any naturall connexion of the signes and things: and therefore neither is it required in the Supper, which leadeth vs to christ crucified, and raigning in heauen, and from thence communicating himselfe vnto vs.

8 *The Masse is contrarie to the communion of Saintes with Christ.* For it imagineth an execrable inuention, *which is, that Christes bodie doth descend into our bodies, and remaineth as long within our bodies as the formes remaine of bread and wine. But the Supper teacheth that we are made members of Christ by the holy ghost, and ingrafted into him.*

9 *The Masse is repugnant to the true worship of God, because it maketh Christ to be there corporally present, & so by consequent there to bee worshipped.* Euen as of euill before his ascension it was not onely lawfull, but in duty required; that Christ should be worshipped in whatsoeuer place hee was, and so also did his Disciples alwaies worship him, when he was present, as also when he ascended from them: but after his ascension they did not from that time adore & worship him, turning vnto any one particular place more than other. Wherfore seing the Papists in their Masse tie the worship and adoration of christ vnto a thing, whereunto christ himselfe by expresse word hath not tied it; *they professe them selues to be idolaters,* and doe no lesse absurdly and impiously in this, than if they should worship Christ at a wal, or if they should worship a piller falling downe before it. Which we prooue, 1. *Because no creature hath power to ty the worshippe of God to anie thing or place, wherein God hath not commaunded by expresse word himselfe to be worshipped, and wherein God hath not promised to hear vs.* And hereby is the cause of that difference plainly seene, *why the Iewes dwelling their praier to the propitiatorie or mercy seat did not wilfullie sinne with all in their worship the true God, and were by promise from him assured to bee heard: but worshipping in Dan, and in Bethel, and in the high places, and in the temple of Samaria, were idolaters not knowing what they worshipped.* Ioh. 4 22. *Yee worship that which yee knowe not: we worship that which we know: for saluation is of the Iewes:* and the cause of this thing is more at large declared in the second of Kinges cap. 17. 2. *Because in the new testament all worshippe which is tied to anie certaine place on earth is vtterlie taken awaie, and spirituall worship onlie required, figured and kindled*

dled by the holy ghost, and doone with a true faith, and knowledge of God Ioh. 4. 21. The houre commeth, when ye shal neither in this mountaine, nor at Ierusalem worship the Father. In these words Christ doth plainely take away worship tied and restrained to any certaine place on earth. Wherefore wee must also take away and haue in detestation this impious inuention of christs corporal presence in the Masse, or in the breade and wine. For this being but, that christ is in bodie present in the bread (whether it be said to be done by transubstantiation, or by consubstantiation) the popish adoration standeth fast: and of the contrarie side the presence of Christs body in the breade is taken away, if wee take away this foule and shamefull Popish adoration of Christs bodie lying couertly by their iudgement vnder the formes of bread and wine. Now withall wee are here to obserue, *What it is, to worship christ in the bread, namelie, to direct our worshippe in soule, minde, cogitation, and, as much as may be, in the motion of our bodies to the place in which the bread is, and turning thereto to yeelde reuerence vnto christ, as if hee were present there more than elsewhere.* So of olde *they worshipped God at the Arke*, turning thereto with their mindes, and as much as might be, with their external grace and inclination of bodie.

1 OBiection. *The Masse is an application of Christes sacrifice. Therefore it is not to be taken away.* Aunsw. I denie the Antecedent: because wee applie Christs merit by faith onely. Obiect. 2. *There must bee a perpetuall sacrifice in the Church, because Esai foretold, that it should bee from sabbath to sabbath.* Aunswere. There must indeed be a perpetuall sacrifice in the church, which is the sacrifice of thankes-giuing. 1. *Because it is a remembrance of Christes sacrifice.* 2. *Because almes were giuen in the primitiue church, after the supper was ended, which were a sacrifice.* 3. *The supper also is an Eucharisticall or thanksgiuing sacrifice.* For a propitiatory sacrifice, the Fathers neuer dreamt of.

6 What is the right and lawfull vse of the supper.

THE right and lawfull vse of the supper consisteth in three thinges. 1. *When the rites and ceremonies instituted of CHRIST, are retained and obserued; yea so that they bee not obserued of one or two priuatelie: but that in a conuenient and lawfull assemblie of the church the breade be broken, distributed, and receiued: and the wine giuen to all that communicate in remembrance of Christes death,* that is, for confirmation of their faith, and to shew their thankefulnesse. 2. *When the rites are obserued of those persons, for whome Christ did institute them;* that is, when the bread and wine is distributed and receiued of others, of whom the Lorde woulde haue it receiued, namely, not of his enemies, but of his Disciples, which are the faithful. For the obseruing of the rite without faith and repentance, is not the vse, but the abuse of it. 3. *When the supper is receiued for the right end, which is, in commemoration and remembrance of the Lordes death.*

7 What the wicked receiue in the Lords supper.

THE wicked receiue. 1. *The bare signes onely, namely bread and wine.* 2. *They receiue those signes to their condemnation, or they eate their owne damnation. Nowe to eate damnation, is, through incredulitie & abusing of the sacraments to be alienated and repelled from christ and all his blessinges:* or, *through abusing of the sacrament being receiued without faith & repentance, grieuously to offend God, and so to draw vpon themselues temporal and euerlasting punishmentes, except they repent.* Contrariwise, *to eate christ, is, through faith to bee made partaker of his merite, efficacie, and benefites. For no man can eate christ, and not withall be made by faith partaker of his merite, efficacie, and giftes.* No man therefore can both eate Christ, and withall eate his owne damnation: and therefore false is their obiection, who say thus: *The wicked eate damnation vnto themselues: Therefore they eate Christ.* Reply. *But why eat the wicked damnation vnto themselues, seeing it is a good worke to receiue the sacramentes?* Aunswere. It is a good work by it selfe, but not vnto the wicked. The receiuing of the sacramentes is a good worke, when the true and right vse is adioined: otherwise it is made not a commaunded, but a forbidden work, as also God saith: *He that killeth a bullocke is as if he slue a man.* So Paul: *If thou be a transgressour of the Law, thy circumcision is made vncircumcision.*

Now for these causes the wicked eate vnto themselues, and drawe on themselues damnation. 1. *Because they profane the signes, and by consequent the thing signified, by taking holde on those thinges, which were not instituted for them, but for the Disciples of Christ.* 2. *Because they profane the conenants and testa-*

The causes, for which the wicked are saide to eate vnto themselues damnation.

ment

ment of God, by taking vnto themselues the signes and tokens of the couenaunt. They will seeme to be in league with GOD, when as they are in league with the Diuell, and not with God, whom by this meanes they would make the Father of the wicked. 3. *Because they tread vnder foote the bloode of Christ.* His benefits indeed are offered vnto them, but they receiue them not with faith, and so mock God, while they professe that they receiue the benefites of Christ, when as they doe or mind nothing lesse, and adde this new offence to their other sinnes. 4. *Because they condemne themselues by their owne iudgement.* For approching vnto the Lords table they professe that they accept of this doctrine, and doe beleeue no saluation to be without Christ: & yet in the mean season are conscious vnto themselues, that they are hypocrites, and so condemne themselues.

8 *Who ought to approch and be admitted vnto the supper.*

THIS question also conteineth two seuerall partes in it; vnto which wee are seuerally to aunswere. In the former part is demanded, *who ought to approch vnto the supper:* In the latter, *who ought to bee admitted.* And this latter part is larger and more generall, because not the godly onely, but hypocrites also, who are not yet knowen to bee such, are to be admitted vnto the supper.

The godly onely ought to approch vnto the supper.

First then is to bee considered, *who ought to approch thither.* They onely ought to approche vnto the supper, *who line in true faith and repentance, and so who haue faith and repentance not in possibilitie onelie, but also actuallie:* whereby this obiection is refuted, *that Infants haue faith, and therefore ought to approche vnto the Lords Supper.* For they ought not to come in respect of this circumstance, which is admoned in the institution of the Supper, *Shewe the death of the Lord:* Likewise, *Let a man examine himselfe, and so let him eate of this bread, and drinke of this cup.*

Not Infants.

Wherefore we vnderstand in this place an actuall faith, which is a knowledge, confidence, beginning of obedience and a serious and earnest purpose to liue well. But Infants haue faith onely potentiallie and in possibility, not actually: they haue an inclination vnclie to faith; or they haue faith onely by inclination, but they haue not an actuall faith. Furthermore, *that it is not lawfull for the wicked to approch*

Not the wicked, and hypocrites.

proch vnto the Supper, it is manifest: *For the sacramentes are instituted only for the faithfull & those which are conuerted, to seal to thē the promise, & to confirm their faith. The Word notwithstanding is common to the conuerted and vnconuerted, that the conuerted may heare it, and bee confirmed by it; and that the vnconuerted also may heare it, and thereby bee conuerted.* Wherefore from the nature and subiect of sacramentes is drawen this demonstratiue proofe: *What God hath instituted for his housholde and children, that hypocrites and aliants from the Church ought not to receiue.* Moreouer Paul also interdicteth all the wicked without any exception from comming vnto this holy supper, by woordes authentique; in which namely hee commaundeth, *that euerie man trie and examine himselfe, and so eate of that bread, & drinke of that cup. But to examine himself, is to trie whether he hath faith and repentance. Wherefore he will haue him to come, who hath these things in him.* But how shall a man know that he hath these things? 1. *By a purpose and desire to obey god according to al the commandements of God.* 2. *By a confidence & tranquillity of conscience. Hope maketh not ashamed: because the loue of God is shed abroad in our harts by the holie ghost, which is giuen to vs.* 3. *By effects, as by the beginning of inward & outward obedience.* Vnto these may be adioined also generall testimonies, whereby vnbeleeuers are forbidden to come to the Supper. As *Mat. 5. 24. Leaue there thine offring before the altar, first be reconciled to thy brother, & then come & offer thy gift.* Likewise, *66. 3. He that killeth a Bullocke is as if he slew a man.*

The second part of the former question is, Who ought to bee admitted vnto the Lords Supper.

THey are to be admitted of the Church, *who in woorde & deedes professe true repentance: they also who expresse & shew a profession of faith & repentance in the actions of their life, are to be admitted:* but not they, whosoeuer simplie doe auouch that they beleeue all things. For he that saith he beleeueth and hath not woorkes, is a lier, and denieth indeede that which he affirmeth in words, according to that of the Apostle: *They professe that they knowe God, but by woorkes they denie him, and are abhominable, and disobedient, and to euerie good work reprobate.* So saint Iames also sheweth, *That faith which is without woorkes, is dead.* The reasons, why they are to be admitted onely, who both by their confession and life pro-

fesse faith and repentance, are these, 1. *Because the church shoulde prophane Gods couenant if it shoulde admit vnbeleeuers and men impenitent.* For he that dooth a thing, and he that consenteth vnto it, are both obnoxious to the same lawe. *To prophane the couenaunt of God*, is, to commend and acknowledge them for the confederates or friends and fellowes of God, who are Gods enimies, and so to make God such a one, as hath entered a couenaunt and is in league with hypocrites and wicked men. *Now the couenaunt of God is two waies prophaned, namelie as well by communicating and imparting the signes of the couenaunt to them vnto whom God promiseth nothing, as by receiuing and vsing the signes without faith and repentance.* For not onely they prophane the couenant, who being as yet impenitent, take the signes of the couenant vnto them, but they also, who wittingly and willingly giue the signs vnto those, whom god hath shut from his couenant. They make therefore God a felowe & friend of the wicked, & the son of the diuell the son of God, whosoeuer reach the signes vnto the wicked. Obiect. *Hee that giueth to him that abuseth it, sinneth. The church giueth the supper vnto hypocrits which abuse it. Therefore the church sinneth.* Ans. He that giueth the supper to one which abuseth it, sinneth, if he wittingly & willingly doth it: otherwise he sinneth not, but they who abuse the supper purchase damnation to theselues. But the godly are not made partakers of that prophanation of the couenant prophaned by the wicked, if they knowe not the wicked approching vnto the supper, neither doe willingly admit the wicked. Reply. *If they sinne, who giue the supper wittinglie to him that abuseth it, then dooth the Minister also sinne, if he distribute it vnto such a one, where yet there is no sentence passed of excommuniection.* Aunswere. True; if hee doe it willingly: but if the Church proceed not against such a man, and the minister notwithstanding be instant vpon the Church, and doe his duetie, he is blamelesse, and the sinne shall lie on others, euen on the Church. 2. *They are not to bee admitted to the supper, who professe not faith and repentaunce both in life and confession, because if such should be admitted, the church should stir vp the anger of God against her selfe; as of whom wittinglie and willinglie this shoulde bee committed.* Nowe that by this meanes the wrath

wrath of God is stirred vp against the church; the Apostle sufficiently witnesseth, saying: *For this cause manie are weake and sicke among you, and manie sleepe. For if wee woulde iudge our selues, we should not bee iudged.* God therefore is angrie with the consenters, & so punisheth them, because he punisheth the wicked whom they cõsenting thereto admitted: for by both the supper of the Lorde is alike prophaned. 3. *Christ hath cõmanded that the wicked be not admitted.* And if any denie that any such cõmandment is extant, yet the substance & tenor of the commandement shalbe easily prooued. For christ instituted his supper for his disciples, & to thẽ alone he said, *I haue earnestlie desired to eate this Passeouer with you. Take this and part it among you. This is my bodie, which is giuen for you. This cup is the new testament in my bloud, which is shed for you.* Wherefore the supper was instituted for Christes disciples onelye: all others, for whom Christ died not, are excluded. But yet for all this, those hypocrites are to bee admitted together with the godly vnto the supper, who are not as yet manifested, because they professe in confession and outward actions faith and repentance. But none ought to approch thither, but true beleeuers. For these onely excepted, all others, yea euen those hypocrites, which are not as yet manifested, eate and drinke vnto themselues damnation, and prophane the Lords sacred Supper. Obiection. *They then who auoide the prophaning of the Lords Supper, doe well: but they who refraine from the Lordes supper in respect of some hatred they beare to others, or for some other sinnes, auoide the prophaning of the supper. Therefore they doe well.* Answere. They who auoid the prophaning of the supper doe well, if they auoid it in such sort as they ought, namely by repenting themselues of those sinnes which haue been the causes of their refraining.

CERTAINE CONCLVSIONS OF THE SVPPER.

1 THE other sacrament of the new testament is called, the supper of the Lord: *not as if it were necessarie that the church should celebrate it in the Euening or vsuall time of supper: but because it was instituted of Christ in that supper which he last had with his Disciples before his death.* It is called the table of the Lord, *because Christ dooth feede vs*

in it. It is called, the sacrament *of the bodie and blood of christ: because these are communicated and imparted vnto vs in it.* It is called the Eucharist, *because in it are giuen soleinne thankes vnto Christ for his death and benefites.* It is called Synaxis, or the conuent, *because it ought to be celebrated in the conuents and assemblies of the church.* It is called also of the auncient a sacrifice, *because it is a representation of the propitiatory sacrifice accomplished by Christ on the crosse, and a thankes-giuing, or Eucharistical sacrifice for the same. There is a third reason also why they called it a sacrifice: because the ancient were wont themselues to confer bread vnto it: for therefore were they said to offer, that is, to conferre and giue in seuerall bread to that vse.*

2 *The supper of the lord is a sacrament of the new testament, wherein according to the commandement of Christ, bread and wine is distributed and receiued, in the assemblie of the faithfull, in remembraunce of christ: which is, that christ might testifie vnto vs, that hee feedeth vs, with his body and blood deliuered and shed for vs, vnto eternal life; and that we also might for these his benefites giue solemne thankes vnto him.*

3 The first and principal end and vse of the Lords supper *is, that Christ might therein testifie vnto vs, that hee died for vs, and dooth feede vs with his blonde and body vnto euerlasting life, that so by this testification hee might cherish and encrease in vs our faith, and so consequently this spirituall foode and nourishment.* The second end *is thankes-giuing, for these benefites of Christ, and our publique and solemne profession of them, and our duty towards christ.* The third *is, the distinguishing of the church from other sectes.* The fourth: *That it might be a bond of mutual loue and dilection.* The fift; *That it might be a bond of our assemblies and meetinges.*

4 *That first ende and vse, which is the confirmation of our faith in Christ, the supper of the Lord hereof hath, because Christ himselfe giueth this bread and drink by the hands of his ministers to be a memorial of him; that is, to admonish and put vs in remembraunce by this signe as by his visible word, that he died for vs, and is the foode of eternall life vnto vs, while hee maketh vs his members: both because he hath annexed a promise to this vse, that hee will feede those, who eate this bread in remembraunce of him, with his owne bodie and blood, when he saith, This my body: and also because the holy ghost doth by this visible testimony moue our minds and*

and harts more firmely to beleeue the promise of the gospel.

5 *There is then in the Lords supper a double meat and drink, one externall, visible, terrene, namely bread and wine: and another internall. There is also a double eating and receiuing: an external, and signifieng, which is the corporall receiuing of the bread and wine, that is, which is performed by the handes, mouth, and senses of the bodie: And an internall, intisible, and signified, which is the partion of Christes death, and a spirituall engraffing into Christes bodie: that is, which is not performed by the handes, and mouth of the bodie, but by the spirite and faith. Lastly there is a double administer and dispenser of this meat and drinke; an external, of the externall, which is the minister of the church deliuering vs by his hand bread and wine: and an internal of the internal meate, which is Christ himselfe feeding vs by his body and bloud.*

6 *Not the body and blood of Christ, but the bread and wine are the signes which serue for confirmation of our faith: for the bodie and blood of Christ are receiued, that we may liue for euer. But the bread and wine are receiued, that wee maie bee confirmed and assured of that heauenlie foode, and dailie more and more enioie it.*

7 *Neither is the bread changed into the bodie of Christ, nor the wine into the blood of Christ: neither doth the bodie and blood of christ succeed in their place, they beeing abolished: neither is Christs body substantially present in the bread, or vnder the bread, or where the bread is: but in the right vse of the Lords supper, the holy Ghost vseth this Symbole, as an instrument, to stirre vp faith in vs, by which he more and more dwelleth in vs, engraffeth vs in vs, by which he more and more dwelleth in vs, engraffeth vs in Christ, and maketh vs thorough him to bee inst and righteous, and to draw eternal life from him.*

8 *Now when Christ saith, This, that is, this bread, is my body, and, This cup is my bloud, the speech is sacramental or metonymicall, because the name of the thing signified is attributed to the signe it selfe: that is, it is meant, that the bread is the sacrament or signe of his bodie and doth represent him, and dooth testifie that Christes bodie is offered for vs on the crosse, and is giuen vnto vs to be the foode of eternal life, and therefore is the instrument of the bodie Ghost to maintaine and encrease this food in vs, as Saint Paul saith,* 1. Corinth. 10. *The bread is the communion of the bodie of Christ, that is, it is that thing, by which wee are made partakers of Christs bodie. And elsewhere hee saith: We haue been al made to drink into one spirit. The same is the meaning also: when it is said,*

that the bread is called christes bodie, for a similitude which the thing signified hath with the signe, namely, in that christes body nourisheth the spirituall life as bread doth the corporall life: and for that assured and certaine ioint receiuing of the thing and the signe in the right vse of the sacrament. And this is the sacramental union of the bread which is shewed by a sacramental kinde of speaking: but no such kinde of coniunction, which is by some imagined.

9 As therefore the body of christ signifieth both his proper and natural bodie, and his sacramental bodie which is the bread of the Eucharist: so the eating of Christes body is of two sorts; one sacramental of the signe, to wit, the externall and corporall receiuing of the bread and wine: the other reall or spirituall, which is the receiuing of christs very body it selfe. And to beleeue in christ and eating in vs by faith, is, by the vertue & operatio of the holy ghost to be engraffed into his bodie, as members to the head, & branches into the vine: and so to bee made partakers of the fruite of the death and life of christ. Whence it is apparant that they are falsly accused who thus teach, as if they maie either tie bare signes onely to be in the Lords Supper, or a participation of christes death onelie, or of his benefits, or of the holy Ghost, excluding the true, reall, & spirituall communion of the very body of Christ in it selfe.

10 Now the right vse of the Supper is, when the faithfull obserue this rite instituted by Christ, in remembrance of Christ: that is, to the stirring and raising vp of their faith and thankefulnesse.

11 As in this right vse the bodie of Christ is sacramentallie eaten: so also without this vse, (as by vnbeleeuers and hypocrites) it is eaten sacramentally indeede, but not reallie: that is, the sacramental Symboles or signes bread and wine are receiued, but not the thinges themselues of the sacrament, to wit, the bodie and blood of Christ.

12 This doctrine of the supper of the Lord is grounded vpon verie manie and those most sound and firme reasons. All those places of Scripture confirme it, which speake of the Lords supper; and Christ, calling not anie inuisible thing in the bread, but the verie visible and broken bread it selfe his bodie deliuered or broken for vs: which whereas it cannot bee meant properlie, himselfe addeth an exposition, that that bread is truelie receiued in remembrance of him, which is as if he had said, That the bread is a sacrament of his bodie. So likewise he saieth, the supper is the new testamente, which is spirituall, one, and euerlasting. And Paul saith it is the communion of the bodie and blood of Christ, because al the faithfull are one bodie in christ, who cannot stand together with the communion of Diuels. Likewise, he maketh one and the same engrassing into christes bodie by one spirit to bee both in Baptisme and in the Lords Supper. Moreouer the whole doctrine and nature of sacramentes confirme the same, all which represent vnto the eies the same spirituall communion of christ to bee receiued by faith, which the word or promise of the Gospel declareth vnto the eares. Therefore they are called by the names of the thinges signified, and in their right vse haue the receiuing of the thinges adiuined vnto them. The Articles also of our faith confirme it, which teach that christs bodie is a true humane bodie, not present es once in manie places, as being now receiued into heauen, and there to remain, vntil the Lorde returne to iudgement; and further that the communion of Saintes with christ is wrought by the holie Ghost, not by anie entrauance of christs bodie into the bodies of men. Wherefore this sentence and doctrine is of all the power antiquitie of the church with most great and manifest consent held and professed.

13 The Supper of the Lord differeth from Baptisme, 1. In the Rite and manner of signifieng, because the dipping into the water or washing signifieth a remission and purging out of sinne by the blood and spirit of Christ, and our societie & fellowship with christ in his afflictions and glorification. But the distributing of the bread and wine signifieth the death of christ to bee imputed to vs vnto remission of sinnes, and our selues engraffed into Christ to become his members. 2. They differ in their speciall vse, because Baptisme is the testimonie of our regeneration, and of the couenant made betweene vs and God, and of our receiuing into the Church: But the Lords supper testifieth that wee are euer to bee nourished by Christ remaining in vs, and that the couenant made betweene God and vs shall euer be established and ratified vnto vs, and that we for euer shall abide in the church and bodie of Christ. 3. They differ in the persons, to whom they are to be giuen. Baptisme is giuen to all those, who are to bee accounted for members of the church, whether they be of yeares and vnderstanding, or infants. The Lords Supper is to bee giuen to them onely, who are able to vnderstand, and celebrate the benefits of christ, and to examine themselues. 4. They differ in the

the often celebrating of them. Baptisme is to bee receiued but once onely, because the couenant of God being once made is alwayes firme and of force to the penitent: But the Supper is often to bee receiued, because an often renewing and recalling of that couenant to our remembrance, is necessarie for our faith. 5. They differ in the order which is to bee obserued in vse of them. Because Baptisme is to bee giuen before the Supper, and the supper may not be giuen vnto any except hee be first baptised.

14 They come worthily to the Lords Supper, who examin themselues, that is, are endewed with true faith and repentance. They who finde not this in themselues, ought neither to come without it, least they eate and drink their owne iudgement; nor to differ repentance where with they should come, least they draw vpon themselues hardnes of hart and eternal paine.

15 The church ought to admit all those vnto it who professe themselues to embrace the ground and foundation of christian doctrine, and to haue a purpose to obey it: but those must bee repelled, who wil not desist either from their errors and blasphemies, or from manifest sinnes against their conscience, beeing admonished by the church and conuicted of error.

16 The Pope hath corrupt the taken awaie the breaking of the bread from the vse of the supper, and bereaued the people of the vse of the cup: Corruptly also hath hee deformed the supper of the Lord, with adding so manie ceremonies not deliuered by the Apostles, into a theatr. call or pageant-like Masse, that is, into a Iewish superstitio & flagelike rounds & conueiances. But more wicked & idolatrous inuentions are these: That the Masse is a propitiatory sacrifice, wherein christ is offered by the Masse-priests for the quick and dead, and is by the force of consecration substantiallie present and abideth so long as those formes of bread and wine remaine vncorrupted, and further, doth bestow the grace of God and other benefits vpon them for whom he is offered; of whom also he is eaten with the mouth of their body, yea though they haue no good inward motion in them: and lastly is, being treasured and laid vp and carried about vnder those formes, to be worshipped. In respect of these foule monsters, it is necessary that the Masse be quite and cleane abolished out of the christian church. In summe they are these, 1. Transubstantiation. 2. Bread-worship. 3. Sacrifice. 4. Maiming of Christes Supper.

THE

THE APPENDIX OR ADDITION ADIOINING VNTO THE FORMER TREATISE OF THE SUPPER.

Certaine principal arguments of the Consubstantiaries against the syncere doctrine of the Lordes Supper, & the Sacramentaries, as they cal them: together with a refutation of them.

1 THE errours of the Sacramentaries (I say they) are, that there are but bare signes and Symboles onelie in the supper. Answere. We teach that the things signified are together with the signes, in the right vse, exhited and communicated, albeit not corporally, but in such sort as is agreeable vnto sacramentes. 2. *The Sacramentaries saie, That christ is presens onlie according to his power and efficacie.* Aunswere. Wee teach that he is present and vnited with vs by the holy Ghost, albeit his bodie bee farre absent from vs: like as whole Christ also is present with his ministerie, though diuerslie according to the one nature. 3. *The Sacramentaries,* say they, *affirme that an imaginarie, figurative or spiritual bodie of christ is present, not his essentiall bodie.* Answere. Wee neuer spoke of an imaginarie bodie, but of the true flesh of Christ, which is present with vs, although it remaine in heauen. Moreouer wee say that wee receiue the bread and the body, but both after a maner proper to each. 4. *The Sacramentaries,* saie they, *affirme, that the true bodie of Christ, which hung on the crosse, and his verie bloud which was shed for vs, is distributed, but is spirituallie receiued of those onelie who are worthy receiuers; as for the vnworthy, they receiue nothing besides the bare signes vnto their condemnation.* Aunswere. Al this wee graunt, as beeing agreeable vnto the woorde of God, the nature of sacraments, the analogy of faith, & the communion of the faithful.

Certaine arguments of the Consubstantiaries, whereby they goe about to ouerthrow our doctrine of the Lords Supper: together with the refutations of them.

1 THE words of the institution are open and plain, *This is my bodie, this is my bloud.* Answere. They alleadge these woordes against them-selues. For they lie, *That the bodie of Christ is receiued reallie in, vnder, with the breads*

bread: when christ saith, *that the very bread is his body*. Wherefore they doe a double iniury vnto the church: first, while they thrust vpon the church their owne words for Christs. Secondly, while they imagine that the church perceiueth not these speeches to be diuerse. *In the bread is my body*, and, *The bread is my bodie*. They accuse Christ also for a lier: for they deny that the bread is his body, but that his body is in the bread. Let them looke therefore vnto it, how they wil aunswere Christ at the last iudgement for this blasphemy and reproch. The Papistes also doe more retaine the very words of Christ. But these retaine not the woord, but follow the sense and meaning. We must see therfore which part followeth it. Ours shal be prooued in the end. Replie. *Christ addeth an exposition of his minde, Which is giuen for you*, and, *Which is shed for you*. Answere. First, this is a begging of that which is in question. For they take as graunted, that the bread is properly called the bodie, which yet lieth vpon them to prooue. For it is a sacramental maner of speaking. Secondly, we returne their own reason vpon them by inuerting it thus. The bodie of Christ properly so called was giuē for vs. But the bread was not giuē for vs: Therfore the bread is not the body properly so called. Likewise, as the bread is the body broken, so the breaking of the bread is the breaking of the bodie. But the breaking of the bodie is the crucifieng thereof. Therefore the breade broken is but sacramentally and by representation, the bodie broken.

2 *They reason from the autor, who said it, and is true.* Aunswere. This is also a begging of that which is in question. They must proue that Christ said, *his bodie was in, vnder, with the bread*. And further a man may speake figuratiuely, and yet speake perspicuouslie and plainly. Reply. *He is also omnipotent. Therefore he is able to be euerie where, and so in the bread.* Aunswere. Albeit he were able to bring to passe, that two flat repugnaunt thinges should be true together: yet wil he not doe it. Againe, God is not able to woorke contradictories, or thinges flat repugnaunt, because he is true. Now, to wil those thinges which are contradictorie, argueth a lier. Wherefore wee deny not the trueth and omnipotency of God; but these mens lies: nay rather we defend gods truth, affirming

affirming that God doth that which he spake. But they oppugne it making contrary wils to be in God. Replie. *Christs bodie hath manie prerogatiues not agreeable to an bodies: as that he was borne of a Virgine, walked on the sea, was at one time and together in the graue, in Hel, and in Paradise: and passed through the gates when they were fast shut.* Aunswere. These examples are partly not matches, & partly falle. For this may agree vnto a creature, *to walke on the waters*, as it did vnto Peter: *to passe through the gates shut*, as is agreeable to the nature of a spirit. Againe, These examples are not matches nor of the same qualitie with that which is in question. Because these *bee not* amply a contradiction. For when hee is saide *to bee borne of a Virgine*, he is not said with al, not to be borne of a Virgine. But to be both finite and infinite (as they wil haue Christs body who confubstantiate it with the bread) these implie a contradiction. Now it is false, that they saie, *that hee passed through the gates shut*, whereas the gates might yeelde and open vnto him: as also, *that he passed through the doore or stone of the graue*, when as it is said that the Angell did open it: and lastly, when they saie, *that Christes bodie was at once and together in moe places*: which they seeme to haue taken out of Austine. But Austine said, *That his bodie was in the graue, his soule in hel, and his Godhead euerie where.*

3 *They reason from a circumstance of the time: The same night in which hee was betrayed. No man which speaketh seriously, speaketh figuratiuely, Christ instituting his supper spake seriously. Therefore without am figure.* Aunswere. I denie the Maior: because by that position no man that speaketh seriously should speak figuratiuely, which is most false. God speaketh in all sacraments, though figuratiuely, yet seriously. *I haue earnestly desired* (saith Christ) *to eate this Passeouer with you.* Wherefore I aunswere, that he vseth not iesting or obscure figures. This figure is perspicuous, because it is vsual, and his disciples speak so: *Where wilt thou that wee goe, and prepare that thou maiest eate the passouer?* It is vsuall also in all sacraments It is forcible and emphaticall, because it expresseth the similitude of the signe and the thing signified, and the certainetie of the coniunction of both in the right vse and administration. Againe we inuert their reason, and say, Because christ spake seriously, therefore he vsed a figure which doth

doth well expresse and declare the thing. Replie *Christ sayd, This cup is the new testament. In wils and testaments men speake properly. Christ here instituteth a sacrament: therefore, &c.* Answere. I denie the Maior, and inuert the reason: for seeing hee would institute a sacrament, therefore hee spake figuratiuely, calling his Supper the new Testament; which is figuratiuely to be vnderstoode for these two reasons. 1. Because otherwise there should be two couenants, the one proper, and the other the supper. 2. Otherwise also they should be shut out from Gods couenant, who cannot come to the supper, and all who came to the supper should be in the couenant. Obiection. *Christ saieth, In my bloud. Therefore the real bloud of christ is in the supper, and is drunke by the mouth.* Aunswere. Wee conclude the contrarie rather by those woordes of Christ. Because the newe testament was made by Christs bloud shed on the Crosse and applied vnto vs by faith, not drunke by the mouth: for otherwise they shoulde bee excluded from the testament and couenaunt, who were not able to come to this sacrament. Replie. *There is a great force in the woord, Newe. That which was doone in the old testament typicallie, is done in the new reallie.* Aunswere. If they adde, Therefore doone by the mouth of the bodie: they bring in more in the conclusion, than was in the antecedent. For there was no type in the olde testament which did signifie the eating of Christ with the mouth. 2. We inuert their reason. Christs bodie was no otherwise eaten in the new testament, than in the olde: But in the old it was eaten spirituallie onely: Therefore in the new also it is so eaten. Reply. *The newe testament differeth from the olde, because in that were types, in the newe is the bodie it selfe*, Heb. 9. Col. 2. Aunswere. This difference of the old and new testament is no where set downe in holy scripture that Christ is eaten in the old not really, and in the newe corporally by the mouth. In the places which are alleadged out of the Apostle, the bodie signifieth that the shadow was onely of the old testament and was accomplished and fulfilled by Christ. Because there the bodie is opposed to those shadowes: and further because he calleth it *the bodie of christ*: which kinde of speech sheweth that by Christ was wrought the accomplishment & fulfilling of the types

or shadowes of the Old Testament. Moreouer, albeit wee haue Christ exhibited in the newe testament, and hee is there borne man, yet notwithstanding it dooth not therefore solow hereof, that his bodie is in the bread, but onely that it is in the new testament.

4 *They reason from the consent of the Euangelists, and saint Paul. Matthew, as Theophylact calculateth, writ his gospel eight yeares after christs assension: Marke, ten yeares: Luke, fifteene yeares: Paul, twentie yeares. And all vse the same words. A speech that is often vttered with the same wordes is not figuratiue. Such is the speech of the Lordes Supper. Therefore it is not figuratiue.* Answere. It is false that a speech often vttered in the same words is not figuratiue: because when a figure is conspicuous, knowen, and forcible, as this, it is reteined. Againe, the Euangelists repeat the woordes of Christ, because hee spake figuratiuely. Often, though it bee figuratiue, is this repeated: *He shal baptize with the holie Ghost and with fier.* Ioh. 1. Matth. 3. Moreouer we denie that this speech of Christs Supper was repeated by all in the same wordes. 1. Because Matthew and Mark say, *This is my bloud of the new testament.* Luke saith, *This cup is the new testament in my bloud.* 2. Matthew and Marke say, *This is my bodie.* Luke addeth, *which is giuen for you:* Paul, *which is broken for you.* 3. Paul saith, *That the bread is the communion of the bodie of Christ.* And albeit in this place hee speaketh not purposedly of the Supper, yet hee stirreth vp and exhorteth vnto it. Replie. *It is the same sense and meaning.* Aunswere. The question is not now of the sense and meaning of the woordes, but of the identitie of the wordes, that is, whether they bee the same wordes. Replie. *Where there is no mention at all of anie figure, there is no figure.* Answere. This is false. For foolish were it, and men shoulde seeme to make shewe and ostentation of their skill and art, if they should say that they vsed a trim figure. And the scripture also often speaketh figuratiuely, and yet doth it not ad withall that it speaketh figuratiuely. Furthermore, they make mention hereof, when they shew, that it consisteth of the nature of the subiect and the attribute. The bodie was borne of the Virgin, crucified, and so forth. The bread is made of meale. Secondly, Christ willeth *this to bee done in remembraunce of him:* Therefore the

bread

breade is called his bodie, as a memoriall of his bodie. Thirdly Matthew and Marke say, *This is my blond of the newe testament*. Paul and Luke say, *This is the newe testament in my blond*. Now the newe testament is the bond whereby God hath bound himselfe to receiue the faithful and repentant into fauour, and they binde themselues to yeelde faith and obedience vnto him. Fourthly, Paul saith, *That the breade is the communion of Christs bodie*, which is not any corporal eating. 1. Because the faithful are thereby one bodie in christ. 2. Because he compareth it with the *Communion* of the altar in the old testament, which was not corporal. 3. Because it can agree but to the faithful onely, and not to the wicked. 4 *Iohn* sheweth that communion: *if we walke in the light we haue fellowship one with another, and the blond of Iesus Christ his sonne cleanseth vs from all sinne*. And further this *communion* whereof saint Paul speaketh, is our vnion with Christ, and tuition of all his benefites by faith. Hither belongeth the similitude of the bodie and the members, the vine and the branches; which haue nothing to doe with any corporal eating. This *communion* was and is common to all the faithful from the beginning vnto the worlds end. But they could not eat the body of christ corporally by their mouth. *That wee might grow vp vnto him, by whom all the bodie is coupled and knit together. He that is ioined vnto the Lord, is one spirite. And by one spirite are we all baptized into one bodie. Hereby know we, that we dwell in him, and he in vs; Because he hath giuen vs of his spirite*. This vnion therefore is that *communion*, which is wrought by the holy Ghost. Wherefore it is spirituall. For bread cannot be this communion but by a figure, as it is a signe of it. Replie. *He that is guiltie of the bodie of Christ, eateth it. They who receiue vnworthilie are guiltie of the bodie of Christ. Therefore they eate it corporallie: for spirituallie they cannot: because if they could so eate it, they should not be guiltie*. Aunswere The Maior is false For hee is guiltie of Christes bodie who by his sinnes hangeth it on the Crosse againe, and despiseth Christs benefite. For any real eating is not required to this guilt, but hee that will not receiue Christ offered by faith, is thereby made guiltie. So the iniurie done vnto the Arke, is said to be done vnto the Lord. Replie. *They that discerne not the Lords bodie, eate it. But the guiltie*

guiltie discerne it not, Therefore they eate it. Aunswere. If the Maior bee taken sacramentally, as of the breade, which is called and is the bodie of Christ, it is true: but if properly, it is false. For, *not to discerne his body*, is not to giue due honor to it, to contemne it, yea not to receiue the thing signified So *Heb.* 10. 29. *They are said to treade vnder foote the sonne of God, and to count the blond of the testament as an vnholie thing*, who contemne him.

5 They reason *from the testimonies of the Fathers and the guldie of auncient times in the purer state of the church*. Aunswere. The sayings of the Fathers are to be vnderstoode sacramentally, or of our spiritual communion. Replie. *Austin saith, thou shalt receiue this in the bread, which hung on the crosse: and this in the cup, which was shed out of christs side*. Answere. In the bread, as in the signe, that is, together with the signe thou shalt receiue the thing signified. When wee receiue the bread, wee are certaine that wee haue Christ. 2. Replie, *Cyrill vpon Iohn saith: By natural participation, not onelie spirituallie, but also corporallie: not onelie according to the spirit, but also according to the flesh, corporally & essentially*. Answ. Cyril speaketh not of the maner of eating, but of the thing which was to be eate. He sheweth that we are made partakers not only of christs spirit, but also of his human nature. Now he vnderstandeth a spirituall *communion*. 1. Because he citeth those places concerning it. *Ioh.* 6. & 1. *Cor.* 10. where no mention is made of corporall eating. 2. Hee speakeih of the presence of Christ, not in the breade, but in vs. 3. Hee prooueth the abiding of Christ in vs by the vse of the Supper, not by any corporal eating. 4. He so describeth it, that hee saith, *It shall continue in the life to come*. 5. Hee speaketh *of that communion, which is proper vnto the Saintes*. Nowe this is spirituall; for otherwise it should befall also to the wicked.

The shifts of Consubstantiaries, whereby they go about to elude & shift off certaine of our obiections, not all: for no are obiected against them.

1 WEe make not, say they, *any Capernaitical eating*. Ans. We demaunde of them whether Christ be eaten by the bodily mouth; be it after a grosse, or after finer maner. But how euer they aunswere, in that opinion which they hold, there is too too much idolatry. For christ refu-

refuting the Capernaites, doth not distinguish the eating of him, into a grosse and a finer manner, but saith simplie, That his bodie can not be eaten with the bodily mouth: for he saieth, *that hee must ascend*; And *that the woordes which hee speaketh are spirit and life.*

2 *Wee mainetaine not Vbiquitie: for there is not a woorde thereof to bee found.* Aunswere. Here is to bee obserued the dissension of the aduersaries about Vbiquitie. But neither is a worde to be found hereof, That the bodie of Christ is together in two places. And further, of this their opinion followeth Vbiquitie. For he that is together & at one time in moe places, must needes be infinite, & therefore euerie-where.

3 *Wee ouerthrow not the article of Christs ascension.* Aunswere. Yea, but they doe ouerthrow it. For while they holde, that, as often as the supper is celebrated, *Christ is corporallie eaten*, they must needes say that he remained and is inuisible on earth. But he is said *to haue left the world, to haue ascended from a lower place into an higher, and to remaine in heauen, vntill hee come to iudgement.* Nowe, that some except, That Christ dooth descend from heauen, as oft as the supper is administred, it is already refuted.

4 *We take not awaie the doctrine of the properties of christs humanitie.* Aunswere. They altogether take it away. For they wil haue his humane nature to be such, as is not seene, nor felt, nor limited in place. Reply. *But christ did put off these infirmities, & reteined the essential properties.* Aunswere. But these are verie essential properties, which being taken away, the verity also and truth of his humane nature is taken awaie, Austine saith; *Take awaie from bodies their places, and they shall be no where.*

5 *We abolish not the Doctrine concerning the communicating of properties of both natures.* Aunswere. Yea but they endeuour it. For they apply those properties of his diuine nature which are affirmed of the whole person in the concrete, to both natures. *I will be with you to the ende of the world.* This they vnderstand of both natures: which is all one, as if, when it is said, Christ God and man was circumcised, one should thus conclude; Therefore the godhead of Christ was circumcised as wel as his flesh, Replie.

This

This onelie wee adde; That those Articles belong to them. Aunswere. After this fort all sectes may shift off all testimonies of Scriptures. But they belong hither, and that by a double right. 1. *Because they are written of the bodie of Christ.* But the body of Christ belongeth to the supper. Therefore these Articles also belong hither. For they shew, how Christs bodie is to be eaten. 2 They belong hither, *because no Article of faith, is at variaunce with another.* So belongeth hither also the Doctrine of iustification: because in the supper no other iustice or righteousnes must bee sought for, but by the blood of Christ.

6 *The maner how we eate it, is not to bee defined.* Aunswere. They commit a double fault in so saying. 1. *When they denie that the maner is to be defined*, and so contradict and gain saie the Scripture which defineth it, and sheweth that it is spirituall, & that there is wrought an vnion with Christ by faith through the holy Ghost. 2. *They themselues define the manner*, as it clearly appeareth by their writings.

7 *The saieng of Durandus is true: We heare the woor'; we perceiue the motions; we know not the manner; we beleeue the presence.* Aunswere. Durandus maketh nought either for you, or against vs, or for himselfe, because he was a Papist. And againe, if his saying be rightly vnderstoode, we may admit it. *We heare the words, This is my bodie*; not that we eate with our mouth the bodie of Christ in the breade. *Wee perceiue the motions*; that is, we perceiue the bread to enter into our mouth, not the bodie of Christ. *We know not the maner*, that is, not perfectly, to wit, after what maner the holy Ghost is euerie where whole in Christ and in all the Saints, and how he vniteth vs in Christ. *We beleeue the presence*, namely, such, as is the eating, and as is the vnion of the members and the head.

8 *We teach this onelie, That the bodie and blood of christ is trulie, substantiallie, and naturallie exhibited.* Aunswere. Wee grant that we eat the true bodie of Christ. So then is their disputation vaine and friuolous. First, *Because they confesse that wee are made partakers of the true bodie of christ, and that wee must not question of the manner.* For this wee graunt. Secondly, *Because the reasons and refutations which they bring, are of no weight or moment.*

Certaine reasons whereby is proued, That the bodie of Christ is not present either in, or vnder, or at the bread of the Lords Supper, neither is corporallie eaten Vnder, With, Jn, or At the Bread.

1 BEcause hee tooke a true humane nature. Whereunto wee ad also, that wee cannot eate him otherwise than his disciples did in the first Supper. 2. *He truely ascended out of earth into heauen.* 3. *Such is our eating of him, as his abiding is in vs.* 4. *All the Saints of the old and new Testament haue the same vnion with Christ.* 5 *Christ onely is able to offer himselfe vnto his Father.* Now it is necessarie in the vse of the Supper to craue of God remission of sinnes. Wherefore if he bee present at the bread, we must craue of him, and so wee offer the bread. But in the New testament it is not lawfull to direct our prayer to any certaine place. 6. *The blessings which are promised vnto the godly onely, are spirituall.* Vnto these and other forealleaged reasons commeth the consent of the auncient Fathers. *Ambrose, Athanasius, Austine, Basil, Bede, Bertram, Chrysostome, Clemēs Alexandrines, the councell of Nice, Ciprian, Cyrill, Denis, Gelasius, Gregorie the Great, Gregorie Nazianzene, Hezichius, Hierom, Hilarie, Ireneus, Justine, Leo, Macharius, Origen, Procopius, Gaza, Tertullian,* and *so forth.*

THE SECOND APPENDIX OR ADDITION.

Arguments, whereby the opinion of Vbiquitaries is refelled, and the truth of sound doctrine confirmed.

THE FIRST ARGVMENT.

THE Marcionites and Manichees imagined that Christ had not a true and solid bodie, but onely made shew of the shape of a bodie, so that hee seemed onely to haue flesh and bones, whereas indeed hee had them not: And further that the verie incarnation, and all the motions and operations of christ did but only seeme so in outward appearēce, whereas in the truth of the thing there was no such thing done. Now the opinion of Vbiquitie, and of the reall communicating of the properties of both natures doth raise againe from Hel that phantasticall dotarie and frenzie of those heretiques. Therefore it is no lesse to bee abandoned and banished out of the church to Hell, than that heresie of the Manichees. That this opinion of Vbiquitie doth giue life againe to the former, wee proone.

proue. The Vbiquitaries are of opinion, and so teach, That all the properties of the Godhead were presently, from the verie point of Christs conception, reallie effused from the Godhead of the woorde into the humane nature which christ tooke. Hence these absurdities will folow. 1. *Christ shall not be truely borne of the Virgine, if as touching the nature of his humanitie he was truely and essentiallie without the wombe of his mother before hee was borne: and after hee was borne hee remained no lesse truely and substantiallie, as touching his humanitie, in that selfe-same wombe, than before.* 2. *Christ was not truely weake in his humane nature and subiect to passions, if hee were then also as touching the same nature partaker of the Diuine maiestie and omnipotencie.* 3. *Hee was not truely dead, if also in the time of his death, as touching his soule and bodie, hee were essentiallie present euerie where together with his Godhead.* For the soul being euerie where present could not be really separated, in distance of places from the bodie, which also should be euerie where present, and so neither could the body die, but onely in outward appearance and imagination. 4. *Hee ascended not truely into heauen: but it shall be faide to haue beene onely a vaine and imaginarie, and phantasticall spectacle: if hee were in his bodie substantiallie there, before hee visibilie ascended thither: and after he was ascended thither, he remained yet, in the substantiall presence of the same bodie, no lesse truely, than before, on the earth, yea and in the verie bodies also of the faithfull.* If these thinges so tel out in the truth of the thing; it will follow that the same bodie of Christ was indeede at once and together both weake and omnipotent, base and glorious, subiect to sufferinges, and not subiect, dead and aliue, limited and vnlimited; which is horrible to affirme For auoiding therefore of these prodigious and impious absurdities they will except, *that he was not as touching his body, otherwise than limited, weak, subiect to passions, and mortal, in the time of his humiliation: because he had debased himselfe, and would not shew forth that maiestie, communicated vnto his bodie before his resurrection.* Answere. They interpret amisse that debasing of himselfe, of all the glorie and maiestie of his humanity hidden and kept close for a time: whereas it is to bee vnderstoode in respect of the diuinitie of the Worde, in that hee woulde take the forme of a seruant, that is, the masse of our

nature, and become man. Moreouer it will follow, that christ did shew forth the communicated power and maiesty of his flesh, euen then, when he was indeed weak and limited or circumscribed in bodie: as when the dding reares he raised Lazarus from the dead, and when being apprehended by the Iewes hee healed Malchus whom Peter wounded. Now what is it elle to raise the Marcionites vp againe from hell, or in the greatest matter of all others impiously to blaspheme, if this bee not?

THE SECOND ARGVMENT.

THE blasphemie of Samosatenus, Arius, & the late Antitrinitaries, is this: That Christ, men, is not properlie and by nature God, but onlie by an accidental participation of diuine properties, maiestie, honour, power, and vertue. The Vbiquitaries also maintaine the same confideration of the God-heade of Christ man, while they define the personall vnion by his communicating alone of properties, whereby the flesh of Christ is made omnipotent and eterne where. So that now that man is, and is called God, not that he is properlie & by nature God, but because infinit power, maiestie, and glorie is giuen him from God, and all the gifts of the holie Ghost are bestowed on him without measure. Now this accidentall bestowing of the Godhead and all the properties, doth not make christ to be properlie and by nature God, but onelie by diuine grace, or God improperlie so called: Because it is not the verie essential God-head of the Word, but a certaine participation thereof, in vertue and efficacie. And therefore was it obiected by the founder Fathers vnto the Arrians, that they tooke awaie the true and eternall God-head of christ, when they made him a God not by nature, but by grace, by participation onlie of dignitie and maiestie. Therefore seeing the Vbiquitaries also equalling our Immanuel with God by participation of properties onlie, take awaie his true and eternal God head: wee doe discharge and accuse this their doctrine as blasphemous and heretical. And that they doe this, their owne words and opinions witnesse; as Brentius, and Iacobus Andreas, and others of them in their writings. Whence wee conclude, that the Vbiquitaries holde the same opinion with the Arrians and Antitrinitaries, of the God-head of Christ, man: that is, that all these esteem him for God not by nature, but onely by grace of participation, new, temporarie, created, adopted. If these things bee

Brentius in recog. p. 20. Andre. Thes. 20. Tubing. and Thes. 25. and 26. And Apol. Ing. 26.

beetrue, Christ shall not bee *God and man*, but a *diuine man*, such as the Vbiquitaries also repute him, who, as Seruetus, hold this opinion: *That God can communicate the fulnes of his* Lib. 1. de Trinit. *God-heade, giue his diuinitie, maiestie, power and glorie vnto man*. But wee execrate and detest the same blasphemie of both.

THE THIRD ARGVMENT.

NESTORIVS taught, *That the vnion of God the Word with man was wrought by the participation onelie of equalitie, as touching maiestie, honour, power, vertue, and operation. Neither doth he make the difference, of the dwelling of the Word in mans nature which himselfe vseth, and in other Saimes, to consist in anie other thing than in those gifts and graces bestowed by God on man. The* selfe same also doe the Vbiquitaries teach, because they crie that there is no difference betweene the inhabiting and dwelling of the God-head in Peter, and in Christ, except it bee taken from the communication of the gifts or properties of the God-heade. And they contend that by this meanes this man, which was taken by the Word, is God, because the Word doth nothing without him, but al things by him. This is nothing els, than to make christ man, onelie God by an accident. Wherefore the doctrine of Vbiquitie is altogether the same with Nestorius heresie. Tertullian saith: If Christ be man onlie, how then is he present euerie where being called vpon and inuocated, seeing this is not the nature of man, but of God, to be able to be present in al places? By this testimony is refuted the Vbiquity of the human nature in Christ. Obiect. But the vnion of the diuine & human nature in Christ is vnseparable. Therefore wheresoeuer the diuine nature is, there is also the humane nature. Answ. It is true which is said, *that the vnion is vnseparable*. The Worde neuer forsaketh the nature once assumed and taken. But *the Word* is not in the humane nature, as the soule is included in my bodie. Wheresoeuer my bodie is, there must my soule needes be, neither is my soul at the same time without my bodie. But the *Worde* is not so in Christ, man: but hee is so vnseparably and personally in the humane nature, as that he is together also without the humane nature in all the partes of the world, as hee filleth al, and in holy men and Angels by his special presence. The personall vnion of both natures dooth not exert the general action and woorking of his presence and maiestie, neither

Tertul. lib. de Trinit. p. 610.

ther doth it let or hinder the speciall working of his presence: becaue *the Word* is effectual, and worketh forcibly in the regenerate.

The generall points wherein the churches which professe the Gospell, agree or disagree in the controuersie concerning the Lordes Supper.

They agree in these points.

FIRST, *that as wel the Supper of the Lord as Baptisme, is a visible pledge and testimonie annexed by Christ himselfe to the promise of grace, to this ende chiefly, that our faith in this promise might be confirmed and strengthned.*

Secondly, *that in the true vse of the supper, as well as in al other sacraments, two things are giuen by god vnto vs, & are receiued of vs, namelie, earthly, externall, and visible signs, as are bread and wine; and besides these, also heauenlie, internall, and inuisible gifts, as are the true bodie of Iesus Christ together with al his gifts and benefits, and heauenlie treasures.*

Thirdly, *that in the supper we are made partakers not onlie of the spirits of Christ and his satisfaction, iustice, vertue, and operation, but also of the verie substaunce and essence of his true bodie and bloud, which was giuen for vs to death on the crosse, and which was shed for vs; and are trulie fed with the selfe-same vnto eternal life: and that this verie thing christ should teach vs and make knowen vnto vs by this visible receiuing of this bread and wine in his supper.*

Fourthly, *That the bread and wine are not changed into the flesh and bloud of Christ, but remaine true and naturall bread and wine: that also the bodie and bloud of christ are not shut vp into the bread and wine, and therefore the bread and wine are called of christ his bodie and bloud, in this sense, for that his bodie and bloud are not onlie signified by these, and set before our eies, but also because as often as we eat and drink this bread and wine, in the true and right vse, Christ himselfe giueth vs his body and bloud indeed to be the meat and drink of eternal life.*

Fiftly, *That without the right vse this receiuing of bread and wine is no sacrament, neither anie thing, but an emptie and vaine ceremonie and spectacle, and such as men abuse to their own damnation.*

Sixtly, *That there is no other true and lawful vse of the supper, be-*

sides that, which Christ himselfe hath instituted, and commaunded to be kept, namelie this: that this bread and this wine be eaten and drunken in remembrance of him, and to shew forth his death.

Seuenthly, *that Christ in his supper doth not commaund and require a dissembled and hypocriticall remembrance of him and publishing of his death: but such as embraceth his passion and death, and all his benefites obtained by these for vs, by a true and liuelie faith, and with earnest and ardent thankefulnesse, and applieth them vnto those which eate and drink as proper vnto them.*

Eightly, *that Christ will dwell in beleeuers onelie, and in them, who not through contempt, but through necessitie cannot come to the Lords supper, yea in al beleeuers, euē from the beginning of the world to all eternitie, euen as well and after the same maner, as hee will dwell in them, who came vnto the Lords Supper.*

They dissagree in these poyntes.

FIRST, *that one part contendeth, that these woordes of Christ, This is my bodie, must be vnderstood, as the words sound, which yet that part is selfe doth not: but the other part, that those words must be vnderstoode sacramentallie, according to the declaration of christ and Paul, according to the most certaine and infallible rule and tenil of the articles of our christian faith.*

Secōdly, *that one part will haue the bodie & bloud of christ to be essentiallie In or With the bread & wine, & so to be eaten, as that together with the bread & the wine, out of the hād of the minister, it entereth by the mouth of the receiuers into their bodies: but the other part will haue the body of christ, which in the first supper sate at the table by the disciples, now to be & cōtinue, not here on earth, but aboue in the heauens, aboue and without this visible world and heauen, vntill hee descend thence againe to iudgement: and yet that we notwithstanding here on earth, as oft as wee eate this bread with a true faith, are so fed with his bodie, and made to drink of his bloud, that not onlie through his Passion and bloudshed we are cleansed from our sinnes, but are also in such sort coupled, knit and incorporated into his true, essential, humane bodie, by his spirit dwelling both in him and vs, as that we are flesh of his flesh, and bone of his bones, and are more neerly, and firmlie knit and vnited with him, than the members of our bodie are vnited with our head, and so wee drawe and haue in him and from him euerlasting life.*

Thirdly, *That one part will haue all whosoeuer come to the Lordes supper and eate and drinke that breade and wine, whether they bee beleeuers, or vnbeleeuers, to eate and drinke corporallie and with their bodilie mouth the flesh and blond of Christ, beleeuers, to life and saluation; vnbeleeuers to damnation and death: the other holdeth, that vnbeleeuers abuse indeede the outward signs, breed and wine, to their own damnation: but that the faithfull onelie can eate and drinke by a true faith, and the foresaied working of the holie Ghost, the bodie and blond of Christ vnto eternal life.*

OF THE KEIES OF THE KINGDOME OF HEAVEN, AND OF EXCOMMVNICATION.

SEEING it hath beene shewed in the treatise next going before, *who are to bee admitted by the church vnto the Lordes supper*: very commodiously and fitly shall this doctrine follow, *concerning the power of the keies*, wherein besides other things this chiefly is taught, *How they who are not to be admitted, must bee restrained and excluded from the Sacraments, least approching vnto them they prophane them.*

The chiefe questions.

1 *What the power is of the keies giuen vnto the church.*
2 *Vnto whom that power is committed.*
3 *Why the power of the keies is necessarie.*
4 *What that power of the keies committed vnto the church differeth from the ciuil power.*
5 *What order ought to be obserued in exercising the power of the keies.*

1 WHAT THE POWER OF THE KEIES GIVEN VNTO THE CHVRCH IS.

THE *power of the keies of the kingdome of heauen, which* CHRIST *gaue vnto his church, is the office or charge imposed on the church by Christ, of denouncing, by the preaching of the gospel and church-discipline, Gods will; and cuen of declaring the grace of God and remission of sinnes vnto the penitent, that is, so to them who line in true faith and repentance: but of denouncing vnto the wicked the wrath of God, and excluision or banishment from the kingdome of christ, and of casting such out of the church*

as long as they shall shew themselues in doctrine and life estranged from christ: and of receiuing them againe into the church when afterwardes they shall repent. Hereby it appeareth, that the chiefe and principall parts of this power of the keies giuen vnto the Saints are, *the preaching of the gospel*, or ministerie of the word, and *church-discipline*, which is called also spirituall Discipline or iurisdiction. And verily, *necessarilie is Ecclesiasticall Discipline ioined and linked with the ministerie of Gods word. Of the ministerie of the word*, there is no doubt but all the Prophets, Christ, and the Apostles haue preached. *Of the iurisdiction of the church* likewise it is not to be doubted: in as much as Christ himselfe and the Apostle haue both by preceptes and practise confirmed and established it. Now in both is conteined that power of shutting and opening, which the Lord noteth out by the name of the keies, saying, *I will giue thee the keies of the kingdome of heauen*; the keies, that is, the office or power of shutting and opening the kingdome of God. It is a Metaphour or borrowed speech taken from the stewardes of mens houses; because the steward of the house is saide to haue the keie of it to open and to shut it.

2 King. 18 18. Esai. 22. 22.

2 Vnto whom the power of the keies is committed.

VNto whom *the declaration and denouncing of Gods worde is committed, to them also is committed the power of the keies. The denouncing and publishing of the anger and fauour of god, which is performed in the preaching of the gospel, is committed vnto the Ministers.* For the preaching it selfe also of the gospels committed to them alone. *But that denouncing which is exercised in church discipline belongeth to the whole church.* For vnto the whole church doth Discipline & spiritual iurisdiction belong. *But the denouncing and declaration which is vsed in the ministerie of Gods word is done after another manner, than in church discipline. In the ministerie of the word*, the anger of god, the word going before, is by euery Pastor alone or Minister of the word priuately denounced against al vngodly, vnbeleeuing, and vnrepenting persons: namely that they are exiled from the kingdome of Christ, as long as they repent not, neither liue according to the prescript rule of the Gospel: And againe, if they repent, the grace and fauour of God, and remission of sinnes is by the same

Pastours

Pastours and Ministers signified and declared out of the worde of God vnto them. Obiection. *Then haue men power to condemne.* Aunswere. They haue ministerial power, that is, the charge and function of denouncing vnto men, according to Gods woord, that God remitteth or not remitteth their sinnes: and this is done two waies. First, and in general, *when in the preaching of the Gospel they declare, That al beleeuers are saued, and that all vnbeleeuers are condemned.* Secondlie, *when as they exercise this function of declaring Gods will priuatlie vnto particular men, and towards euerie one in seuerall:* as when remission of sins is promised to some certain person repenting, and when likewise the anger and displeasure of God is denounced against any one person not repenting, as long as he continueth in that mind. So was it said to Simon Magus; *Thou hast neither part nor fellowship in this busines.* The same is to bee said in particular to euerie one, as often as neede requireth; neither must we doe it at our owne pleasure, but according to the woorde of God. And this is the power of the keies graunted vnto Pastours, and annexed to the ministerie of the word. But to execute this sentence declared belongeth to God alone. *In ecclesiastical iurisdiction,* or church-iudgement, the denouncing of the fauour and wrath of God is not done by any one priuately, but by the whole church, or in the name of the whole church, by such as are deputed thereunto by common consent of all. And this denouncing is vsed for some certaine causes, and towardes some certaine persons, hauing also accompanying it a debarring & excluding from the vse of the sacraments, when neede requireth.

3 *Why the power of the keies is necessarie.*

THE power of the keies is necessary, 1. *In respect of the commandement: If hee refuse to heare the Church, let him bee vnto thee as an heathen man, and a publicane.* And vnto such a one the Lorde will not communicate or impart his sacraments, which hee ordained and instituted for the faithfull onely. 1. Cor. 5.5. *Let such a one be deliuered vnto Satan, for the destruction of the flesh, that the spirit may bee saued in the day of the Lord Iesus.* 1. Cor. 11. 28. *Let a man examine himselfe, and so let him eate of this bread and drinke of this cup.* And seeing Christ doth not institute his sacramentes but for the faithfull;

full; therefore *neither can wee bee partakers of the table of the Lord, and of Diuels. For what concord hath christ with Belial?* But all those that professe corrupt doctrine, and persist in wickednesse, are at the table of Diuels. Christ therefore willeth, Matt. 5.24. *That thou leaue thine offering before the altar, and goe thy way, and first bee reconciled to thy brother, and then come and offer thy gift.* Wherefore he will haue them to submit them-selues first vnto God, according to all his commandementes, before they approch to any sacrament For by the name of *Altar* here are vnderstoode any sacraments whatsoeuer. *Num.* 15.31. It is saide: *Because hee hath despised the word of the Lord, and hath broken his commaundement; that person shall be vtterlie cut off.* And Deut. 17.12. *That man that will doe presumptuouslie, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euil from Israel.* By these two places God will haue those cut off which are rebellious against this law, and that euen from the ciuil state and common wealth; neither doth he permit them to be ame members of his people: much lesse then will he haue them to be accounted members of his visible church. The ciuil or iudicial law indeede is taken away, as also are the ceremonies: but that especial difference betweene the citizens of the church & others is not taken away. Wherevpon christ (which place wee alleaged before) *will haue no man to offer his gift, before he be reconciled vnto his brother;* and so doth hee manifestly declare that hee will not that they, who repent not, lay hands on those sacraments, which are appropriated to the penitent and beleeuers only: whereby withall hee putteth a great differenee betweene beleeuers and vnbeleeuers, the obstinate, and repentaunt. So Peter also beholding the hypocrisie and impietie of Simon the Sorcerer, dooth openly distinguish and part him from the faithfull, denouncing *that he hath neither part nor fellowship in this businesse,* that is, in the doctrine of the gospel, which Peter taught. 2. The power of the keies is necessarie, *in respect of gods glorie.* For God is reproched and despited, if without difference the wicked and blasphemers goe in the number of his children. 3. It is necessarie, *least the sacraments be prophaned,* and that bee giuen to the wicked in the

Supper,

Supper, which is denied them in the word. 4. It is necessary, *For the safetie of the Church*, which shall be punished if shee wittingly & willingly prophane Christs sacraments. 5. *For the safetie of the sinners*, that they becing often admonished may return to repentance. 6. *For auoiding of office in the church that others bee not corrupted*. 1. Cor. 5. 6. *Know yee not that a little leauē leaueneth the whole lump?* 7. *For auoiding of offence among those that are without; least they who are not as yet members of the church, come not to it.* 8. *That the neme of God may not be blasphemed & euil spoken of by others, & his couenant despised & reproched.* 9. *That frō the sinners thēselues punishment may be auerted; because the wicked approching vnto the Lords table eate their own damnation.* Wherefore that this may not come to passe, the church is bound to prouide, that such approch not hither.

10 *They who denie the faith and doctrine of christ are to be excluded frō the church, & from the vse of the sacraments.* For the faithful or christians are not to be confounded or mingled with those who are not members of the Church, as with those which are professed vngodly persons, blasphemours, reuolters to Arrianism, Mahumetisme, & the like. But they that deny & refuse to repēt, deny the faith & doctrine. *Tit. 1. 6. They professe that they know god, but by works they deny him.* And he that denieth the faith is worse then Infidels. Therefore they who persist in their wickednes, & deny to repent, are to be shut out of the church, neither are they to be admitted to the vse of the sacraments And heere hath place that saying of Christ, *Matth. 7. 6. Giue not that which is holy to dogs.* Wherfore nether to the sacraments are dogs to be admitted, namely those which persist in their wickednes, and make a mocke of Gods word. For if Christ speaketh this of his audible word, to wit, the word preached, which yet was instituted for the cōuerted & vnconuerted, or such as were yet to be conuerted; much more shal this bee spoken of his visible word, namely of the sacraments, which were ordained and instituted for the conuerted onely.

11 *Open blasphemers ought not to be baptized.* For they ought not to bee baptized, who beleeue not with their whole hart. Wherefore Philip saith to the Eunuch, *If thou beleeuest with al thine hart, thou maiest be baptized.* So Iohn also *Baptized none but such as confessed their sinnes.* Now if blasphemers and vnbeleeuers are not to be baptized, it followeth that they are to bee shut out of the church, & not to be admitted to the receiuing of the sacraments. They who ought not to be baptized, neither ought they to be admitted vnto the Supper. For there is one and the same reason in both.

12 *They who are not as yet baptized are not to be admitted vnto the supper:* but to them who forsake their Baptism, Baptism is no Baptisme, according to that of the Apostle, *Rom. 2. 25. If thou be a transgressor of the Law, thy circumcision is made vncircumcision.* Therfore they who forsake their Baptism, are not to be admitted vnto the Supper. Obiection. *Then they who forsake their Baptism, are also to be baptized after their receiuing into the church.* Answer. Their receiuing into the church by Baptisme is firm and in force to them that repent, without any iteration of the signe. But seing Baptism is an entrance into the church, they who forsake it, are not in the church; and therefore as long as they continue such, they are not to be admitted either into the Church, or vnto the supper.

13 *Vnto whom the promise of grace doth not belong, vnto the the sign of grace ought to be extended:* otherwise the church should deale corruptly, admitting them whom God excludeth, & should be diuerse & disagreeing frō her selfe: for she should absolue them by the visible word, whom she condemned by the audible word. Wherefore whom God hath reiected, & depriued of his grace, they are not to be admitted vnto the sacraments, which are the signes of Gods grace.

14 *The institution of the sacraments, or the condition, which must be obserued in comming to the sacraments, requireth repentaunce. Therefore they who shew not repentance, ought not to be admitted.* This argument foloweth, by a counterpositiō: They which haue repentance & faith are to be admitted: Therfore they which haue not repentance & faith are not to be admitted.

4 *How the power of the keies differeth from the ciuil power.*

1 THE power of the keies committed vnto the church, depēdeth on Gods word, the ciuill power is armed with the sword.

2 *In the church, iudgemēt proceedeth according to God his lawes: in the ciuill state, iudgement is exercised according to ciuil Lawes.*

3 *The church punisheth the obstinate with the word of God onlie; yet so, as that this punishment pierceth euen vnto their consciences: The ciuil state punisheth the obstinate only with corporal punish-*

punishment. The church punisheth with the word when it denounceth the anger and wrath of God against infidels, and vnrepentant persons.

4 *Oftentimes the Discipline of the church hath place where there is no place for ciuil iudgement*; as when the church casteth out of her congregation the impenitent, and accounteth them no more for her members. *And contrariwise, the ciuil government oft times hath place, where there is no place left for church Discipline:* as when the Magistrate punisheth adulterers, robbers, theeues, with death, and dooth no more reckon them for members of the commō wealth, whether they repent, or continue obstinate; whom yet the church, assoone as they repent and shee receiue them, is bound to hold for her members.

5 *The iudgement of the church hath degrees of admonitions. For first repentance must be sought for, before they come to punishment: But the ciuil iudgement proceedeth to punishment, whether he, which sinned, promise repentance, or continue vnrepentant.*

6 *The end and purpose of the church is, that hee which hath offended should repent, and be saued for euer: the end and purpose of the Magistrate is, that the offender bee punished, and so peace and externall order and Discipline be maintained in the commonwealth.*

7 *The church is bound to reuerse and retract her iudgement and punishment, if there come repentance. But the Magistrate is not bound to recal his iudgement and punishment, neither is he able sometimes to recall it.* Wherefore the difference is apparent and manifest of the ciuil, and ecclesiasticall power, or the power of the keies deliuered by christ vnto the church. And this power may easily stand and consist without that. For the church acknowlegeth him for her member, whom the Magistrate dooth not acknowledge, nor suffer.

5 *What order is to bee obserued in exercising the power of the keies.*

WHen a man hath cōmitted some priuate trespasse, *he must first bee courteously admonished by one*, according to the commandement of Christ, *Mat.* 18. 15. *If thy brother trespasse against thee, go and tel him his fault betweene thee and him alone: If he heare thee, thou hast wonne thy brother,* Moreouer, *If being admonished by one, he dooth not yet repent, he must bee againe priuately*

priuately admonished, by thee taking one or two with thee. And such admonitions must be doone according to gods word, and with signification of good-will towardes the offender, and that not but for causes iust, weighty, & necessarie. *And if neither so admonished by one or two he repent; hee is to be corrected by the whole Church.* Which also Christ hath commaunded: *If hee will not vouchsafe to heare them, tell it vnto the Church.*

Nowe if a man transgresse publikely by offending of the whole Church, he must also publikely be corrected by the Church, according as his trespasse is: if neither yet he will repent being admonished and chastised by the Church whether it be he that committed a priuate trespasse, or he that cōmitted a publicke offence, at length excommunication must bee inflicted by the church, as the extreme and last remedie to correct men obstinate and impenitent: euen as also Christ himselfe commaundeth in these woordes next following the place before alleaged. *If he refuse to heare the church also, let him be vnto thee as an heathen man, and a publicane:* In these wordes Christ expressely commaundeth all, whosoeuer being after this sort admonished by the church wil not repent, to be by the common consent of the church excommunicated, vntill they repent.

It remaineth now that we see, *what Excommunication is. Excommunication is the banishing of a grieuous transgressour, or an open, vngodly and obstinate person, from the fellowshippe of the faithfull, by the iudgement of the Elders, by the consent of the church, and by the authoritie of christ, and by the holy Scriptures:* When the Church therefore pronounceth of any, that they are not godly, they must be excommunicated, and not admitted vnto the sacrament. And whosoeuer are excommunicated, they againe professing & shewing in their actions amendmēt, ar altogether in like sort receiued into the church as they were exiled frō it, namely by the iugedmēt of the Elders, by the consent of the Church, & the autority of Christ and the Scripture. Furthermore *the chiefe and principall part in excommunication, is denunciation,* whereby is denounced, that hee which denieth faith and repentance is no member of the church, as long as hee continueth such, how euer he make boast of the name of christians; because the Scripture dooth not acknowledge him for a christian,

who

who although he professe himself in word to be a christian, yet in deedes sheweth the contrary. And this *denunciation, whereby one is excommunicated, is not in the power of the minister of the Church, but in the power of the Church, and is doone in the name of the Church*, because this commandement was giuen by christ vnto the church. For hee saith expressely, *tell the Church*. And verily this commandement hee gaue vnto the church, not for the destruction of the sinner which is to be excommunicated, but for his edification & saluation. Neither ought this denunciation of the church to be vsed without effect, for, (as was before saide) of whome the church denounceth that they are not godly, the church is bound to excommunicate them, and not admitte them to the vse of the Sacraments. *Now who are to be excommunicated, is knowen sufficientlie by that which hath beene said before; namelie such, as either deny some article of faith, or shewe that they will not repent, or submitte not themselues to the will of God according to his commandements, neither make any doubt of persisting stubbornly in manifest wickednesse.* All such are not to be admitted into the Church, or, if they haue beene admitted into the Church in Baptisme, yet we must not goe forwarde in offering them the Lordes sacred Supper: but contrariwise, such as professe faith and repentance, the church is bound to admitte. There remaine obiections of the aduersaries, whereunto we will in few woords make answere.

1 Obiection. *The charge and office of the keies, is no where commaunded. Therefore is not to be ordained in the Church, & by consequent, no man ought to be excluded from the sacraments.* Anſ. The Antecedent is false; because frequently in Scripture manifest testimonies of this charge and commission are extant, *Mat.16.19. I will giue vnto thee the keies of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bound in heauen.* Here in plaine wordes is expressed the power of the keies committed to all ministers of the word.

Moreouer, *what this office or charge of the keies committed to the church is, and how the Church must discharge this charge and fun-tion*, Christ likewise plainly aduertiseth and declareth: *Mat.* 18.17. & 18. *If he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him bee vnto thee as an heathen man, and a publicane. Verily I say*

I say vnto you, whatsoeuer yee shall binde on earth, shall bee bound in Heauen: and whatsoeuer yee loose on earth, shall bee loosed in Heauen. These thinges giuen thus in precept by Christ Paul also dooth in the thing it selfe confirme. 1.Cor.5.5. *Let such a one be deliuered vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.* 1.Cor.11.20. *When ye come together into one place, this is not to eate the Lords Supper.* 2.Thes.3.14 *If any man obey not our sayings: note him by a letter, and haue no companie with him, that hee may bee ashamed.* 1. Tim. 1.20. *Of whom is Hymeneus, and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.* In the Prophets also are manifest testimonies, in which this is apparent to haue beene commaunded by God. *Isai.1.11. What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, and of the fat of fed beastes: and I desire not the bloud of bullockes, nor of lambs, nor of goates.* Isai.66.3. *He that killeth a bullock, is as if he slue a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: hee that offereth an oblation, as if hee offered swines bloud: he that remembreth incense, as if he blessed an Idoll.* Ier.7.22. *I spake not vnto your Fathers, nor commaunded them, when I brought them out of the land of AEgypt, concerning burnt offerings and sacrifices.* Psal.50.16. Vnto the wicked said God; *What hast thou to doe, to declare mine ordinances, that thou shouldest take my couenant in thy mouth?* Wherefore Christ also saith, *Mat.5.24. Leaue there thine offering before the Altar, and goe thy waie: first bee reconciled to thy brother, and then come and offer thy gift.* There are other places also of Scripture besides these, where it is cõmanded, that all professed wicked persons be excluded from the church & the vse of the sacraments: as, whersoeuer is reprehended the vnlawfull vse of the sacraments: Likewise wheresoeuer the ministers are commaunded to receiue only such for members of the church, as professe faith & repentãce. Reply. *God indeed forbiddeth the vngodlie to come vnto the sacraments, but he willeth not that the church should forbid them.* Anſ. What god forbiddeth to be done in the church, that wil he haue to be auoided by the Discipline of the church: & that God hath willed the church to forbid & exclude professed vngodly persons, is manifestly prooued by the fore alleadged places.

2 Obiect. *Men are not able to discerne the worthie from the vnworthie: they cannot know, who truelie repent, & who persist in impietie: neither can they cast anie man into hell fire. Therefore that iudgement is not committed vnto the church, whereby the godlie maie be distinguished from the vngodlie.* Aunswere. The church doth not iudge of such as are hidden or secrete, but of those that are manifest, namely of those, who shew them selues in outward life & profession; and this she doth when concerning such she subscribeth to the iudgement of god, that is, when thee iudgeth of them according to the prescript of Gods word: as when out of the word of God thee pronounceth the obstinate to be condemned, as long as they continue such; & when out of the word of God she absolueth them which shew repentance. But to discerne from others such as are close & hidden, as the church is not able, so neither doth she take it vpon her.

3 Obiection. *Christ saith in the Parable of the tares, Let both grow together vntil the haruest. Therefore none ought to bee excluded.* Aunswere. 1. *Christ speaketh there of hypocrits, who cannot be discerned alwaies from the true seruers of God.* Therefore his meaning is, that hypocrites ought not to be cut off or separated fro the church, as whom we know not to be such: but that the Angels shall doe this at the last daie. 2. *Christ distinguisheth there the office of the Magistrate, and of ministers, Let them grow*, that is, put not to death any which are estraged from the church. For the Ministers may not vse corporal force against any man, as may the Magistrate. Now if this difference be put, the difference which is between the church, and the kingdome of the Diuell shal not be taken awaie.

4 Obiection. *Men are to bee forced and compelled vnto good workes. The vse of the sacraments is a good worke. Therefore they are to be forced and compelled to the vse of the sacraments.* Aunswere. 1. The Minor is not true, except it be vnderstoode of that vse, which is celebrated by the faithfull: otherwise, when vnbeleeuers vse the sacraments, their vse is no good work. The vse of the sacraments is a good work, when good moral works goe before this vse: And then is it truly called the vse of the sacramentes; otherwise it is rather an abuse, and prophaning of the sacramentes. For when the wicked take

take the sacramentes, they abuse them; whence it is that Christ expressely dehorteth the wicked, from this good work, when he saith, *Leaue there thine offring before the Altar, and goe thy waie.* 2. The Maior proposition is to be distinguished. Men are to bee compelled vnto good woorkes, but in their order, so that there goe before an enforcing to moral woorks, and then follow after an enforcing to ceremoniall works: and so is that to be vnderstood, which Christ saith, *Luk.* 14 23. *Compel them to come in.*

5 Obiection. *We haue no examples of this excluding. The Prophets, Apostles, and Iohn excluded none: nay Iohn Baptised a generation of vipers.* Aunswere. The Prophets albeit they could not exclude the wicked from the sacrifices & sacraments, yet they condemned that wickednesse of theirs in approching thither, and made oftentimes long sermons both against the wicked who did approch, and against the Church, which admitted them vnto the sacrifices. But *that the Apostles did exclude*, Paul alone doth sufficiently shew by his example, as we saw before, and *Iohn Baptised them onlie who promised faith and repentaunce: he baptized a generation of vipers, when now they did repent.* Wherefore although they were a vipers broode whome Iohn baptised; yet were they not any longer vipers, when they were baptised. For *Iohn baptised none but such as confessed their sinnes: As also he preached the Baptisme of repentance for the remission of sinnes.*

6 Obiection. *If they are to bee admitted vnto the sacraments which professe faith and repentance, & the vnbeleeuers and wicked are to be excluded; the same shall bee doone after the same manner, as it was done by Iohn. But Iohn by himselfe alone admitted them, who professed faith and repentance, vnto baptism, and he alone also reiected the impenitēt: Therefore it shall be lawful for one minister alone either to admit them who professe the Doctrine and repentance, or to reiect the obstinate.* Aunswere. The reason is not like. For Iohn was endued with a Prophetical and Apostolicke authoritie. Againe at that time the gathering of the new Church was respected, and not the excluding of them, who were in the Church, and had reuolted from it.

Certaine argumentes assoiled, whereby some haue endeuoured to abolish excommunication.

1 WHERE *the worde and Sacramentes are rightly to be administred, there muste the authorite of discipline be established. But in the primitiue Church, and at this day in well ordered Churches the authorite of discipline is not established: Therefore the word and Sacramentes are not rightly there administred. But absurd were it so to say; therefore absurd also to impose a necessity of discipline on the Church.* Aunswere. These wordes, To be rightly administred, are doubtfull and haue a diuerse meaning. 1. *To administer rightlie*, signifieth, to administer, as that the administration wholy agree with the prescript of the Lorde. 2 It signifieth, *to administer*, not according to the right, perfect and exact obseruing of it; but so, that the administration be pleasing to God, & profitable for the saluation of the Church. In this whole world the Sacramentes are not rightly administred according to the former signification: but according to the latter signification they are. For albeit there be some blemishes, which by reason of the churches weaknes & imbecillity cannot be corrected & amended on a sodain; yet the administration may please God, and profit the Church: Albeit wee are neuertheleese to acknowledge & bewail the defects. *For blessed are they which hungre and thirst after righteousneese.* Except theese thinges be graunted, there will be no pure church in the world. We may seeme now to haue sufficiently assoiled this obiection; but yet furder also we deny the Minor. For the autority of discipline was, & cõtinued in the Primitiue church, & shal also continu in an il ordred church, but with great abuse, as amongst the Papists. Reply. *In our Churches, & in the Heluetian churches Excommunication is not in force: Therfore the Minor of the former obiectiõ is true.* Anſ. Although in some Churches it be not exercised, yet is it not then ill exercised: but the minor is neuertheleese infringed. Because in those churches the woord & the Sacraments are rightly administred; according to the other signification whereof we spake before. Chrysostome saith, *If any wicked person come vnto the Lords table, giue not vnto him the Lordes Sacrament, the body & bloud of the Lord: if he wil not beleue, signifie it vnto me: I will rather leese my life, than I will admitte him.* Excommunication

cation therefore was in force many yeares after Christ.

2 *That Doctrine which hath neither Gods woorde nor examples, is not to be thrust vpon the church. But this doctrine hath neither of these. Therfore it is not to be thrust vpõ the church.* Anſ. It hath the word for it. *Mat. 18. 17. If he refuse to hear the church, let him be vnto thee as a Heathen man.* 1 Cor. 5. *Let such a one be deliuered vnto Satan.* 1. Tim. 1. *Whom I haue deliuered vnto Satan.* Reply. *Mat. 18. No mention is made of the seuerite or Excommunication. Therefore that doth not proue the word.* Anſ. I deny the Antecedent. For although there bee not the formall words, yet the thing it selfe is conteined in them. Reply. *To be accounted for an heathen man, and to be Excommunicated, are not al one. Therfore the word is not conteined there in words of like force. Now the Antecedent is proued thus. Let him be vnto thee as an heathen man & a publican. There he speaketh not of the iudgement of the Church. Therefore he is not to bee excommunicated by the whole Church, who is accounted for an Heathen by priuat men.* Anſ. Whom each in seuerall account for an Heathen man, him the whole Church so accounteth of. Reply. *But it is not said there, whom the whole Church accounteth for an heathen man, but he that heareth not the word, accounte thou him for an heathen man. Therfore accounte him not so according to the churches iudgement, but according to thine own iudgement.* Anſwer. Therefore I account him so, because he heareth not the Church. But, not to heare the Church, is, to be a publicane, and estranged from the church. Are not these all one? But I adde an other thing which admitteth lesse questioning. Hee saith not only to euery priuate man, but *to the whole Church*, for, *to thee*, and *to the Church*, are of like force. For when Christ commaundeth, that I account a man for a publicane and an heathen, doth he therefore wil that the church account him for a Christian? No, because then he would haue contrarie iudgements to be giuen of the same man. But, *to bee accounted of the Church for a publicane and an Heathen*, is to be excommunicated, and to be out of the communion of the Church. Wherefore this standeth still, that mention is made of excommunication, and that it is commanded, &, That, *to be accounted of one for a publicane*, is, so to bee counted of all. And if that denunciation shoulde not bee done in special and particular, no man could be accounted

for a publicane. As touching the other member, which is the seniorie, I aunswere, that it is doone by the church.

3 *The Church is not the Seniorie: But christ commaundeth thas signification be giuen to the church, and that admonition bee giuen by the church. Therefore not by the Seniorie.* Aunswere. I deny the Maior: albeit the whole reason notwithstanding maie be graunted: namely, that christ vnderstandeth not *the Seniorie*, but maketh properly the name *of the Church*, both of the Iewish before christ, and of the christian after christ. But there must bee notwithstanding some order in the iurisdiction of the church: some must be appointed and ordeined by the church: else will there be a confusion of all things. Therefore by the church is comprehended the Seniory, and by consequent it is vnderstood of a councell or assemblie of gouernours. Wee cannot obserue that which christ saith, without defining of circumstances. Reply. *It is true indeed, that signification cannot be giuen to the whole church, but to the councell or assemblie of gouernours, which yet is ciuill: Tell the church, that is, the Senate of the citie.* Aunswere. Now then they confesse that it cannot be signified to the whole church, but to some councell or assembly of gouernours, which yet must be ciuill, not Ecclesiasticall. The question then is, whether christs woords are to be vnderstoode of a ciuill councell and assemblie. This must they proue. They proue therefore that this councell is ciuill.

4 *Christ commandeth that it be signified vnto the councell; which councell is ciuill. This proposition they proue. That councell which punisheth with corporal punishments, is ciuil. The councell, which gaue Paul power to put Christians to death, punisheth with corporall punishments: Therefore it was ciuil.* Aunswere. Wee aunswere vnto the Maior. That councell which punisheth so, according to right, is ciuil. But they, who gaue that power to Paul, did it wrongfully: because they had not that right and authoritie, but vsurped it. Which also is to bee thought of their putting Stephen to death; because it was done tumultuously: & further the Priests themselues were consenting vnto it, but vniustly. Reply. *S. Austine saith that the Iewes did lie, when they said, It is not lawful for vs to put any man to death.* Aunswere. The wordes of Austine are these in his 114. Treatise, vpon Iohn, *Did they not put him to death, whom*

whome they yeelded vp to bee put to death? By reason of the feast it was not lawfull to put him to death. Reply. *S. Chrysostome also. saith, It is not lawful for vs, that is, because of the feast approching.* Aunswere. This is not true (with the good leaue of S. Chrysostome bee it spoken): because it is witnessed by their stories, that their lawes were taken from them by Herode the Greate; and Iosephus writeth that the whole councell was put to death by him, one onely excepted. Therefore the Iewes in effect say this: Thou hast the power of the sworde; it is not lawful for vs to put any man to death. Reply, *It is said in the Gospell; Take yee him and iudge him after your owne Law.* Aunswere. He meaneth the Law of Moses: which was, That he should be stoned to death. Pilate graunting them the libertie of vsing their owne Law. Replie. *Iosephus saith, That their Lawes were graunted vnto them by Claudius.* Aunswere. Then before time they had them not. Moreouer Claudius is said in this sense to haue graunted them their Lawes, because hee permitted them to obserue their owne Lawes and rites in religion. Replie. *Their councell was taken awaie by Herode the Great: Therefore before time they had ciuill iurisdiction, and at that time, when Christ commaunded to signifie it vnto the councel. Wherefore, by consequent, it was to be signified to the ciuil senate: for there was no other councel but the ciuill. There were in al three councels or assemblies, 1. Of the whole kingdom, as the high court of parliament in England. 2. A lesse councel, which was the senate of the citie of Ierusale; & that was both ciuil & ecclesiastical. 3. The Triumuiri. Al these were ciuil. The councel then was ciuill. Christ sendeth to the councel. Therefore to the ciuil senate.* Ans. The councel was ciuil, but not only ciuil: for it had also ecclesiastical power, because it handled & decided matters of religion: It consisted of Pharisees & Scribes, of Diuines & Lawyers. For they had morall & iudicial Lawes.

Now then the question is, *Whether Christ commaundeth to tel the councel, as it is ciuill: or as it is ecclesiastical.* That hee wil haue it signified vnto the councel, as it is Ecclesiastical, we proue out of the text. 1. *Because wee are commaunded to account the excommunicated person for an heathen man and Publicane*, that is, for an aliene from Christes kingdome. Now to pronounce a man to bee a Publicane and an aliene from Christes kingdome, belongeth vnto the Ecclesiastical ma-

giſtrate,not vnto the ciuil:becauſe a Publican and an Heathen may be a member of the cittie, but not of the church of Chriſt.2.Chriſt addeth,*Verily, verily, I ſaie vnto you, whatſoeuer yee bind on earth,ſhal be bound in heauen*. Heere Chriſt meeteth with an obiection: For the excommuned perſon may obiect;what doth this touch me? Although the church account me for an infidel, for an Heathen and Publicane, I wil notwithſtanding in the meane ſeaſon eate and drink. Chriſt anſwereth therefore, That this iudgement ſhall not be fruſtrate or of no effect: for I my ſelfe wil be the executour of it Before,in the 16 Chapter,he ſaid, *I will giue thee the keies of the kingdome of heauen:* but there hee ſpeaketh of the common and general authority of the miniſterie: here he ſpeaketh namely and particularly of the miniſters authority in this cauſe. To bind and looſe therefore is not belonging vnto the Magiſtrate,but vnto the church.

5 *The wicked maie bee accounted for Heathens and Publicanes,without anie excommunication: Therefore a Publicane and an excommunicate are not al one.* Aunſwere. I denie the Antecedent; becauſe to account one out of the communion of the church.& to excommunicat,are all one.Reply. *But they maie account one, that is, think of one in their mind,to be ſuch a perſon.* Aunſwere. If hee heare not the church, thou art to knowe,not what the church thinketh of him in minde,but what they publikely determine of him, whether thou maieſt account him for an Heathen and Publicane. And furthermore Paul elſewhere forbiddeth vs to eate or drinke with a wicked perſon.Therefore it is not a knowledge only in the mind.

Againſt the Examples.

PAVL *willeth that the inceſtuous perſon be caſt out of the Catholick church,*1.Corinth.5.13.that is, hee will haue him pronounced to be no member of the Church. Therefore this ejection or caſting out is not to think only, but to pronounce alſo & excommunicate. The aduerſaries vrge the contrary to this,on this wiſe.

6 *The Apoſtle expoundeth himſelfe* 2. Corinth.2.6. *It is ſufficient vnto the ſame man,that he was rebuked of many.Therefore thoſe words, Account him for a Heathen & a Publicane, and, put him awaie from among you, ſigniſie only a rebuking.* Anſwere.

This

This reaſon deceiueth by a fallacy of conſequent: becauſe a generall rule is not builded vpon one example. For, becauſe heere was neede of rebuking onely,ſeeing the partie repented:It doth not thereof follow,that alwaies the ſame onely is required. Reply. *What they did, that Paul commanded.But they did onelie reprehend and rebuke. Therefore Paul commaunded them onelie to reprehend him, when he commanded them to put him awaie from among them.* Anſ. Paul commaunded that,but not that only:becauſe he cõmanded alſo that they ſhould reiect him,if he repẽted not. But if he repẽted, it ſhould be ſufficient to reprehend & rebuke him. Wherefore it doth not follow: They onely reprehend him: Therefore Paul commaunded them onely to reprehend him. This is a true aunſwere vnto the former reply; but there is another alſo cleare and manifeſt. For the Greeke woorde *Epitimia* (which the Apoſtle here vſeth) ſignifieth not onelie reprehenſion and rebuking, but alſo that excommunication, which is by words onelie. And in this ſenſe not onelie it maie,but alſo muſt bee taken: becauſe hee ſaieth, *So that now contrariwiſe yee ought rather to forgiue him.* Therefore he was now excommunicated,and not as yet receiued, but to be receiued: Neither was he onely reprehended and rebuked,but alſo caſt out & eiected. And whē alſo he ſaith, *Of many*,hereby is cõfirmed,that by the name of the *church*, whereof Chriſt ſpeaketh,Matth. 18. is not vnderſtoode the common multitude,but the chief gouerners of the church. Againe, *For this cauſe did I write* (ſaith the Apoſtle) *that I might know the proofe* of you, whether you would bee obedient in all things. He praiſeth them therefore becauſe they obeied.Wherefore before repentance he forbiddeth, *That they companie not together with the excommunicated perſon.* And further alſo hee ſaith; *I praie you that you would confirme your loue towardes him.* The Greeke woorde, *κυρῶσαι* (which we interpret,*to confirme*) ſignifieth,by publique ſentence to ſpeake a thing. So is it taken, *Gal.*3.15. a mans couenant when it is confirmed,that is,ratified by publique autoritie. The Apoſtles meaning therefore here is, that they ſhould declare their loue towardes man by publique teſtimonie. Therefore,*to forgiue*, was to receiue the excommunicated perſon into fauour, and that doth hee often repete. Now,

there

there was also some space betweene the writing of the former and the latter Epistle to the Corinthians: Therefore hee stoode in the meane time excommuned. In the former Epistle Paul saith, *that hee heareth that some wicked persons were amongest the flock*: Them he willeth to bee excō muned: And it is likely that the Corinthians obeyed this his commandement in excommuning them, and so wrote to Paul, that they had obeyed him therein, because in his 2. Epistle, Cap. 2. he commendeth them, and willeth them to receiue againe the incestuous person, vppon repentance.

7 *Whome Paul had willed to bee noted by a letter, him hee willeth the Thessalonians to account of, as of a brother, and therefore will not haue him to be excommunicated.* This consequence or sequele is proued thus: *Contraries can not stand together: But to excommunicate one, and, to account him for a brother, are contraries: therefore if he bee to bee accounted for a brother, hee is not to bee excommunicated.* That these are contraries, is also thus proued *To Excommunicate, is, not to account one for a brother: but, not to account one for a brother, and to account one for a brother, are contraries: Therefore also to excommunicate one, and to account him for a brother, are contraries, and so can not stand together; except, not to account, and, to account for a brother, shoulde bee all one.* Aunswere. There is an ambiguitie and diuerse vnderstanding of these woords, *to account for a brother.* Wherefore the contrarietie is nothere of force. For all men are brethren, both Christians, and Turks. But christians neuertheleſſe, although they account Turks for their brethren, and neighbours, and desire their saluation: yet doe they not account them for christian bretheren. If then they are to account Turks for their brethren, then much more must they account them, and seeke their saluation, who were before time brethren, that is, christians.

8 *What Paul did, that are not we to follow. Paul did excommunicate Hymeneus and Alexander without the churches consent*, 1. Timot. 1. 20. *Therefore wee must excommunicate no man.* Aunswere. The Maior propoſition is false, if it be generally vnderstoode. Reply. *The Maior is thus proued. What Paul did by his Apostolique autoritie, that are not we to follow. But hee did this by his Apostolique autoritie.* Now this Minor is prooued by Paules words: *I haue deliuered, saith he, Hymeneus and Alexander vnto Satan. But our Ministers and Pastours of churches cannot do this. Therefore it must needes be that Paul did it by special autoritie.* Aunswere. This whole reason I graunt. Wee must not follow his example, if he did it alone. But hereof it followeth not, Therefore we maie not excommunicate. For so more is in the conclusion than in the premisses. And againe the Minor may bee denied; because in the text alleadged it is reported only, that Paul did it, not in what sort and maner he did it.

THE THIRD PART OF MANS THANKFVLNES.

86 *Whenas wee are deliuered from all our sinnes and miseries, without any merit of ours, by the mercy of God onlie for Christes sake: for what cause are we to doe good-workes?*

BEcause, after that Christ hath redeemed vs with his bloud, he renueth vs also by his spirite to the Image of himselfe: that wee receiuing so great benefits should [a] shewe our selues all our life-time thankefull to God, and [b] honour him. Secondly, that euery of vs may bee [c] assured of his faith, by his fruite. And lastly, that by our honest and good conuersation wee may [d] winne others vnto Christ.

[a] *Rom. 6. 13. & 12. 1. 2. 1. Pet. 2. 5. 9. 10. 1. Cor. 6. 20.*
[b] *Mat. 5. 16. 1. Pet. 2. 12.*
[c] *2. Pet. 1. 10.*
[d] *Mat. 7. 17. 18. Gal. 5. 6. 22. 1. Pet. 3. 1. 2. Mat. 5. 16. Rom. 14. 19.*

87 *Cannot they then be saued which be vnthankefull, and remaine still careleſse in their sinnes, and are not conuerted from their wickednesse vnto God?*

By

By no meanes. For, as the Scripture beateth witnesse, neither vnchaſt perſons, nor Idolaters, nor adulterers, nor theeues, nor couetous men, nor drunkardes, nor ſlaunderers, nor robbers, ſhall [c] enter into the kingdome of god.

[a] 1.Cor.6.9.10. Epheſ.5.5.6. 1.Ioh.3.14.15.

88 *Of what parts conſiſteth the conuerſion of man vnto God?*

It conſiſteth of the [a] mortifieng of the oulde man, and the quickning of the new man.

[a] Rom.6.4.5.6. Ep.4.22.23.24. Col.3.5.6.7.8.9. 1o.1.Cor.5.7. 2.Cor.7.11.

89 *What is the mortifieng of the old man?*

To bee truely and hartily ſorry, that thou haſt offended god by thy ſinnes, and daily more and more to hate and [b] eſchew them.

[b] Rom.8.13. Ioel.2.13.

90 *What is the quickening of the new man?*

True ioy in God through [c] Chriſt, and an earneſt and ready deſire to order thy life according to gods will, and to [d] doe all good woorkes.

[c] Hoſ.5.15.& 6.1. [c] Rom.5.1.& 14.17. Iſa.57.15. [d] Rom.6.10.11. Gal. 2.20.

91 *What are good-workes?*

Thoſe only which are done, by a true [e] faith, according to [f] gods law, & are [g] referred only to his glorie: and not thoſe which are imagined by vs, as ſeeming to vs to be right and good, or which are [h] deliuered and commanded by men.

[e] Rom.14.23. [f] 1.Sam.15.22. Eph.2.10. [g] 1.Cor.10.31. [h] Deut.11.32. Exec.20.18.19. Ier.29.13. Mat.15.9.

92 *Which is the Law of God?*

God ſpake all [i] theſe wordes.

[i] Exo.20.Deu.5.

1 I am the Lorde thy God, which hath brought thee out of Ægypt, out of the houſe of bondage, Thou ſhalt haue no other Gods in my ſight.

2 Thou ſhalt make to thee no grauen Image, nor the likenes of any thing that is in heauē aboue, or in the earth beneath, nor in the water vnder the earth. Thou ſhalt not bowe downe to them nor worſhip them: for I the Lord thy God am a ielouſe God, and viſit the ſins of the fathers

fathers vpon the childrē vnto the third & fourth generatiō of thē that hate me, & ſhew mercy vnto thouſands of them that loue me and keepe my commandementes.

3 Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lorde will not holde him guiltleſſe that taketh his name in vaine.

4 Remember thou keepe holy the ſabboth day, ſixe daies ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the ſabboth of the Lord thy God, in it thou ſhalt doe no maner of worke, thou, and thy ſon, & thy daughter, thy man-ſeruant, & thy maid ſeruāt, thy cattle, & the ſtranger, that is within thy gate. For in ſix daies the Lord made heauen & earth, the ſea & all that in them is, and reſted the ſeuenth daie: wherefore the Lorde bleſſed the ſeuenth daie and hallowed it.

5 Honor thy father & thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

6 Thou ſhalt doe no murther.

7 Thou ſhalt not commit adultery.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou ſhalt not couet thy neighbours houſe, nor his wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

93 *How are theſe commandements diuided?*

Into two [a] tables, whereof the former deliuereth in foure commaundementes, how we ought to behaue our ſelues towards God: The latter deliuereth in ſixe commaundements, what duties we [b] owe vnto our neighbour.

[a] Exo.34.28. Deut.4.13.& 10.3.4. [b] Mat.22.37.38.39.

94 *What dooth God require in the firſt commaundement?*

That,

That, as dearlie as I tender the saluation of my own soul, so earnestlie should I shun & flie all [c] Idolatry, sorcery, enchantmẽts, [d] superstitiõ, praying to Saints, or anie other [e] creatures: & should rightly [f] acknowledge the only & true god, stryst in him alone, [g] submit & subiect my self vnto him with al [h] humility & patience, [k] look for all good things from him alone, and lastly with the entire affection of my hart [l] loue, [m] reuerence, & [n] worship him: so that I am ready to renounce and forsake al creatures rather, thã to [o] commit the least thing that may be against his wil.

[c] 1. Cor. 6. 9, 10. & 10. 7. 14.
[d] Leu. 19 31. Deut. 18. 11.
[e] Mat. 4. 10. Apoc. 19. 10. & 22. 8. 9.
[f] Iob. 17. 3.
[g] Ier. 17. 5.
[h] Heb. 10. 36. Col. 1. 11. Rom. 5. 3. 4. 1. Cor. 10. 10. Phi. 2. 14.
[i] 1. Pet. 5. 5. 6.
[k] Psal. 104. 27. 28. 29. 30. Iac. 4. 7. Iac. 1. 17.
[l] Deu. 6. 5. Mat. 22. 37.
[m] Deu. 6. 2. Psal. 111. 10. Prou. 1. 7. & 9. 10. Mat. 10. 28.
[n] Mat. 4. 20, Den. 10. 20.
[o] Mat. 5. 29. 30. & 10. 37. Act. 5. 29.

95 What is Idolatrie?

It is, in place of that one God, or besides that one and true God, who hath manifested himself in his word, to make or imagin and account any other thing, wherein thou reposest thy [a] hope and confidence.

[a] 1. Tim. 6. 17. Psal. 62. 10. Ier. 17. 5. Mat. 6. 24. Luc. 16. 13. Col. 3. 5. Ephe. 5. 5.

96 What doth the second cõmandement require?

That wee shoulde not [b] expresse or represent god by any image or shape & figure, or worship him anie otherwise than he hath commaunded in his word himselfe to be worshipped.

[b] Deut. 4. 15. 16. 17. 18. 19. Act. 17. 29. Rom. 1. 23. 1. Cor. 10. 7. 14. 19. 20. 21. 22. Gal. 4. 8. 9. Ephe. 2. 12. 1. Ioan. 5. 21.

97 Maie there then at all anie images or resemblances of things be made?

God neither ought nor can be represented by anie means: and for the creatures, although it be lawful to expresse them, yet god forbiddeth notwithstanding their images to be made or had, as thereby to woorship or [d] honour either them, or god by them.

[c] Deut. 4. 15. &c. Isa. 40. 18. &c. Rom. 1. 23. &c. Act. 17. 29. [d] 1. Sam. 15. 23. Deu. 12. 30. &c. Mat. 15. 9. [d] Exo. 23. 24. & 34. 13. 14. & 17. Num. 33. 52. Deut. 7. 5. & 12. 3. & 16. 22. 2. Reg. 18. 4.

98 *But*

98 But maie not images be tolerated in Churches, which may serue for bookes vnto the common people?

No. For it is not seemly that we should be wiser than god, who will haue his church to bee [c] taught with the liuely preaching of his worde, and not with dumb [f] images.

[c] 2 Tim. 3. 16. 17. 2. Pet. 1. 19.
[f] Iere. 10. 8. &c. Hab. 2. 18. 19.

99 What doth God decree in the third Commaundement?

That not only by cursing, or [g] forswearing, but also by [h] rash swearing wee shoulde not vse his name despitefully or vnreuerently: neither shuld [i] by silence or conniuence bee partakers of these horrible sinnes in others: But that wee [k] vse the sacred and holie name of God euer with great deuotion and reuerence: that he may be [k] worshipped and honoured by vs with a true and stedfast [l] confession, and [m] inuocation of his name, & lastly in al our woords and actions whatsoeuer.

[g] Leuit. 5. 1. 6. 11. &c.
[h] Leuit. 19. 12. Mat. 5. 37. Iac. 5. 12.
[i] Iesa. 45. 23.
[k] 1. Tim. 2. 8.
[l] Rom. 2. 24. 1. Tim. 6. 1. Col. 3. 16. 17.
[m] Mat. 10. 32.

100 Is it then so grieuous a sinne by swearing, or banning, to take the name of God in vaine: as that God is also angrie with them, who, as much as in them lieth, doe not forbid or hinder it?

Surely most [a] grieuous. For neither is there any sinne greater, or more offending God, than the cilpiting of his sacred name. Wherefore also hee [b] would haue this sinne to bee punished with death.

[a] Leuit. 5. 1.
[b] Leuit. 24. 15. 16.

101 May a man sweare also religiously and lawfully by the name of God?

He may: when as either the magistrate exacteth it, or otherwise necessitie requireth by this meanes the faith and truth of any man or thing to be ratified and established: whereby both the

glory

glorie of God may bee aduanced, and the safetie of others procured. For this kinde of swearing is ordained by Gods word, and therefore was wel vsed of the Fathers both in the olde, and newe Testament.

102 *Is it lawfull to sweare by Saints or other creatures?*

No: For a lawefull oth is an inuocation of God, whereby we desire, that he, as the onely searcher of hearts, beare witnesse vnto the trueth, and punish the swearer, if hee wittingly sweare falsely. But this honour agreeth to no creature.

103 *What doth God commaunde in the fourth commandement?*

First that the ministery of the gospel, and the schooles of learning should be maintained: and that I, both at other times, and especially on holy daies, should frequent studiouslie diuine assemblies, heare the word of God diligently, vse the Sacraments, ioine my praiers with the common praiers of the assemblie, and bestowe some thing according to my abilitie on the poore. And further, that all my life-time I bee free from misdeeds or euil actions, yeelding vnto the lord, that he may by his holy spirit woorke in mee his worke: and so I may begin in this life that euerlasting Sabboth.

104 *What doth God inioyne vs in the fift commandement?*

That we yeelde due honor, loue, & faithfulnes to our Parentes, and so to all, who bear rule ouer vs, & submit our selues with such obedience, as is meete, to their faithful commaundements and chastise-

chastisementes: And further also, that by our patience wee beare and suffer their vices and manners, euer thinking with our selues that god will gouerne and guide vs by their hand.

105 *What doth God exact in the sixt commandement?*

That neither in thought, nor in gesture, much-lesse in deede, I reproch, or hate, or harme, or kil my neighbour, either by my selfe or by another: but cast away al desire of reuenge. Furthermore, that I hurt not my selfe, or cast my selfe wittingly into anie daunger. Wherefore also, that murthers might not be committed, hee hath armed the Magistrate with the sword.

106 *But this commandement seemeth to forbid murther only.*

But in forbidding murther, god dooth further teach that he hateth the roote and cause of murther, to wit, anger, enuy, hatred, and desire of reuenge, and doth account them al for murther.

107 *Is it enough then, that we kil no man in such sort, as hath beene said?*

It is not enough: For when god condemneth anger, enuy, hatred, he requireth that wee loue our neighbour as our selues, and that he vse humanity, lenitie, curtesie, patience, and mercie towards him, & turne awaie from him, as much as we may. what soeuer maie be hurtful vnto him. In a word, that we be so affected in mind, as that we stick not to do good also vnto our enemies.

108 *What is the meaning of the seuenth commandement?*

That god hath in execration al turpitude and, filthines

a Deut.6.13. & 10.20. Isa.48.1. Heb.6.16.
b Gen.21.24. & 31.53 Ios.9.15. 19.1. Sam.24. 22.2. Sam.3.35. 1. Reg.1.29. Rom.1.9. c 2. Cor.1.23.
d Mat.5.34.35. 36. Iac.5.12.
e Tit.1.5 1. Tim. 3.14.15.1. Cor. 9.11. & 13.14. 2. Tim.1.2. & 3. 15.1. Tim.4.13. 14.15.16. & 5. 17.
f Psal.68.26. & 40.9.10. Act.2.42.46.
g 1. Cor.14.19. 29.31.
h 1. Cor.11.33.
i 1. Tim.2.1.2. 3.8.9.
k 1. Cor.14.16.
l 1. Cor 16.2.
m Iac.66.23.
n Eph.6.1.2.5. & c. Col.3.18. 20.22.23.24. Eph.5.22. Prou. 1.8.4.1. & 15. 20. & 20.20. Exo.21.17. Rom. 13.1.
o Prou.23.22. Gen.9.25. 1. Pet.2.18.
p Eph.6.4.9. Col.3.19. & 21. Rom.13. Mat.22.21.
q Mat.5.12.22. Gen.9.6. Mat.26.52.
r Eph.4.26. Rom.12.19. Mat.5.25. & 18.35.
s Rom.13.14. Col.2.23. Syrac. 3.27. Mat.4.7.
t Gen.9.6. Exod.21.14. Mat.26.52. Rom.13.4.
u Luc.1.20. Gal.5.20. Rom.1.29.
x 1. Ioh.2.9.11. 1. Ioh.3.15.
y Mat.22.39. & 7.12. Rom.12.10.
z Eph.4.2. Gal.6.1.2. Mat.5.5. Rom.12.18. Mat.5.7. Luc.6.3.6.
a Exod.23.5.
b Mat.5.45. Rom.12.20.21.
c Leu.18.27.28.

filthines, & therefore we also must [r] vtterly hate and detest it, and contrariwise liue temperately, modestly, and [a] chastly, whether we [b] liue in holy wedlock, or in single life.

[r] Iud.22.23.
[a] 1.Thes.4.3-4.5.
[b] Heb.13.4. 1.Cor.7.4.

109 *Forbidden God nothing else in this commandement, but adulterie, and such kinds of vncleanes?*

Seeing both our bodie and soule are the temples of the holy ghost, god will haue vs to possesse both in puritie & holines. And therefore deeds, gestures, [c] woordes, thoughts, [d] filthie lustes, and whatsoeuer entiseth a man vnto these, al that hee wholy [e] forbiddeth.

[c] Eph.5.3.1.Cor.6.18.9.10.
[d] Mat.5.27.28.
[e] Eph.5.18.19. 1.Cor.15.33.

110 *What doth God forbid in the eight commaundement?*

Not onely those [f] thefts, & [g] robberies, which the magistrate punisheth: but by the name of theft he comprehendeth whatsoeuer euil crasties, fetches, and deuises, whereby we seek after other mens goods, & endeuour by force or with some shewe of right to [h] conueie them ouer vnto our selues: of which sort are, false [i] weightes, false els, vncuen [k] measures, deceitfull merchandise, counterfet coine, [l] vsurie, or any other way or meanes of furthering our estate, which God hath forbidden. To these we may adde all [m] couetousnesse, and the manifolde waste and [n] abusing of Gods gifts.

[f] 1.Cor.6.10.
[g] 1.Cor.5.10.
[h] Luc.3.14. 1.Thes.4.6.
[i] Prou.11.1. & 16.11.
[k] Ezech.45.9. &c. Deu.25.13. &c.
[l] Psal.15.5. Luc.6.35.
[m] 1.Cor.6.10.
[n] Prou.5.16.

111 *What are those thinges, which God here commaundeth?*

That to my power I help and further the commodities and profit of my neighbour: and that I so deale with him, as I would [o] desire to be dealt with my selfe: and that I doe my owne woorke painefully

[o] Mat.7.12.

painefully & faithfully, that I [p] may thereby help others also who are distressed with any neede or calamitie.

[p] Eph.4.28.

112 *What doth the ninth commandement exact?*

That I beare no false [q] witnesse against any man, neither [r] falsifie any mans woordes, neither backbite or [s] reproch any man, nor [t] condemne any man rashly or vnheard: but auoid and [u] shun with all carefulnesse all kind of lies, and deceipts, as the [x] proper works of the Diuel: except I mean [y] to stir vp against mee the most grieuous wrath of god: And that in iudgements and other affaires I follow the truth, and freely and constantly [z] professe the matter as it indeede is: And moreouer defend and [a] encrease, as much as in me lieth, the good name and estimation of others.

[q] Prou.19.5.9. & 21.28.
[r] Psal.15.3.
[s] Rom.1.29.30.
[t] Mat.7.1. &c.
[u] Luc.6.37.
[x] Iob.8.44.
[y] Prou.12.22. & 13.5.
[z] 1.Cor.13.6. Eph.4.25.
[a] 1.Pet.4.8.

113 *What doth the tenth commandement forbid?*

That our hearts be not at any time moued by the least desire, or cogitation, against any commaundement of God: but that continually and from our heart we detest all sinne, and contrarily [d] delight in all righteousnesse.

[d] Rom.7.7. &c.

114 *But can they, who are conuerted vnto God, perfectly obserue and keepe these commaundementes?*

No: But euen the holiest men as long as they liue, haue onely smale beginnings of this [e] obedience: yet so, that they [f] begin with an earnest and vnfained desire and endeuour to liue not according to some onely, but according to all the commaundements of God.

[e] 1.10.3.8. &c.
[f] Rom.7.14.15. Eccle.7.22. Rom.7.22. Luc.2.10.

115 *Why will God then haue his law to bee so exactly & seuerely preached, seeing there is no man in this life, who is able to keepe it?*

First, that al our life-time wee more and more
[s] acknowledge the great pronenes of our nature to sin, and so much the more greedily [b] desire remission of sinnes and righteousnesse in Christ: Secondly, that wee be doing of this alwaies, and alwaies thinking of that, and implore and craue of the father the grace of his holy spirit, whereby wee may daily more and more bee renewed to the image and likenesse of God, vntill at length after wee are departed out of this life, wee may ioyfully attaine vnto that perfection which is proposed vnto vs.

[s] *Iob.1.9. Psal.22.5.*
[b] *Rom.7.24.*
[t] *1.Cor.9.24. &c. Phi.3.12. 13.14.*

OF PRAIER.

116 *Wherefore is prayer necessarie for Christians?*

Because it is the cheife part of that [a] thankfulnesse, which God requireth of vs. And also because God giueth them onely his grace and holy spirit, who with vnfained groninges begge them continually of him, and [b] yeelde him thankes for them.

[a] *Psal.50.14. 15.*
[b] *Mat.7.7.8. Luc.11.9.13. Mat.13.12. Psal.50.15.*
[c] *Iob.4.22. &c.*
[d] *Rom.8.26. 1.Ioh.5.14.*
[e] *Ioh.4.23.24. Psal.145.18.*
[f] *2.Par.20.12.*
[g] *Psal.2.11. & 34.19. Isa.66.2.*
[h] *Rom.10.14. & 8.15.16. Iac.1.6. &c.*
[i] *Io.14.13. & 15.16. & 16.23. Dan.9.17.18. Mat.7.8. Psal.143.1.*

117 *What is required vnto that prayer, which shal please God & be hearde of him?*

That we aske of the onely true God, who hath [c] manifested himselfe in his woorde, all thinges, which he hath commaunded to be [i] asked of him with a true affection and desire of our heart, and through an inwarde [e] feeling of our neede and miserie [f] cast our selues downe prostrate in the presence of his diuine maiestie: and [g] builde our selues on this sure foundation, that wee, though vnworthily, yet for Christes sake, are certainely [h] heard of god, euen as hee hath [i] promised vs in his worde.

118 *What*

118 *What are those thinges, which hee commaundeth vs to aske of him?*

All things [k] necessary both for soule and body: which our Lorde Iesus Christ hath comprised in *Mat.6.33.* that prayer, which himselfe hath taught vs.

[k] *Iac.1.17.*

119 *What praier is that?*

OVr [l] Father, which art in heauen, hallowed be thy name; thy kingdome come; thy will bee done; in earth as it is in heauen. Giue vs this day our daily bread; And forgiue vs our trespasses; as wee forgiue them, that trespasse against vs: And leade vs not into temptation; but deliuer vs from euil: For thine is the kingdome, the power, and glorie, for euer, and euer,

AMEN.

[l] *Mat.6.9.10. &c. Luc.11.2. &c. Mat.7.9. 10.11. Luc.11. 12.13.*

120 *Why doth Christ teach vs, to cal God, our father?*

That presently in the verie entraunce and beginning of the praier, he might stir vp in vs such a reuerence and confidence in god, as is meete for the sonnes of god; which must bee the ground & foundatiō of our praier: to wit, that god through Christ is made our father, and will much lesse denie vnto vs those thinges, which wee aske of him

with a true faith, than our earthly Parents deuie vnto vs earthly things.

121 *Why is that called which art in heauen?*

That we [b] conceiue not basely or tenderly of gods heauenly maiestie: And also that we [c] looke for and expect from his omnipotencie, whatsoeuer things are necessarie for our soule and bodie.

122 *What is the first petition?*

Hallowed bee thy name: that is, graunt vs first to [d] know thee aright, & to worship, praise, & [e] magnifie thy almightines, goodnesse, iustice, mercie, and truth shining in al thy works. And further also, to direct our whole life, thoughts, words, and workes to this end, that thy most holy name bee not reproched for vs, but rather bee [f] renowmed with honour and praises.

123 *What is the second petition?*

Let thy kingdome come: that is, rule vs so by thy word, and spirit, that wee may [g] humble and submit our selues more & more vnto thee: preserue and encrease thy [h] church, destroy the workes of the Diuill, and all power that lifteth vp it selfe against thy Maiestie: make al those counsailes frustrate and voide, which are [i] taken against thy word, vntil at length thou [k] raigne fully and perfectly, when thou shalt be al in [l] al.

124 *What is the third petition?*

Thy will be done in earth as it is in heauen: that is, Grant that we and al men, renouncing & [m] forsaking our owne wil, maie readily & without any grudging [n] obey thy wil, which is only holy: and that so euerie of vs may faithfully and cheerfully [o] performe that duty and charge which thou hast committed

[b] *Mat.7.9.10. 11, Luc.11.11.*
[c] *Ier.23.24. Act.17.24.25. 27.*
[d] *Rom.10.12.*
[e] *Ioa.17.3. Iere. 9.23.24. & 31. 33 34. Mat.16. 17. Luc.1.5. Psal.119.105.*
[f] *Psal 119.137. 138. Luc.1.46. &c.68. &c. Psal.145.8.9. 17. Exod.34.6. 7. Psal.143.1.2. 5.10.11.12. Ier. 31.3. & 32.18. 19.40.41. & 33. 11. & 20. Mat. 19.17. Rom.3.3. 4. & 11. 22.23. 2. Tim.2.19.*
[g] *Psal.115.1. & 71.8.*
[h] *Mat.6 33. Psal. 119.5. & 143 10.*
[i] *Psal.51.20. & 122.6.7.*
[k] *1. Ioh.3.8. Rom.16.20.*
[l] *Apoc. 22.17. 20. Rom.8.22.23.*
[m] *1. Cor.15.28.*
[n] *Mat.16.24. Tit.2.12.*
[o] *Luc.22.42.*
[p] *1. Cor.7.24.*

committed vnto vs, euen as the blessed Angels doe in [p] heauen.

[b] *Psal. 103.20. 21.*

125 *What is the fourth petition?*

Giue vs this daie our daily bread: that is, giue vnto vs al thinges, which are [c] needefull for this life, that by them wee maie acknowledge & confesse thee to be the onely fountaine, from whence all good things [d] flow, and al our care and industry, and euen thine owne gifts to be vnfortunate and [e] noisome vnto vs, except thou blesse them. Wherefore graunt, that turning our trust awaie from all creatures, we [f] place & repose it in thee alone.

[c] *Psal.145.15. 16. & 104.27. 28. Mat.6.25. &c.*
[d] *Iac.1.17 27.28. & 14.17.*
[e] *1. Cor.10.58. Deut. 8 3. Psal. 27.1 6.17.*
[f] *Psal.62 11. & 55.23.*

126 *What is the fift petition?*

Forgiue vs our trespasses, as we forgiue them, that trespasse against vs: that is, Euen for the bloude of Christ doe not [g] impute vnto vs most miserable & wretched sinners, al our offences, neither that corruption, which still cleaueth vnto vs: euen as wee also feele this testimonie of thy grace in our hearts, that wee steadfastly purpole vnfeignedly from our hart to [h] pardon and forgiue al those, who haue offended vs.

[g] *Psal.51 1. &c. & 143.2. 1. Ioan.2.1.2.*
[h] *Mat. 6.14.15.*

127 *What is the sixt petition?*

Lead vs not into temptation: but deliuer vs from euil: that is, because wee our selues are so feeble & weak by nature, that wee [i] cannot stand so much as one moment or instant; and our most deadlie enemies, [k] Satan the [l] world, and our own [m] flesh, doe incessantlie oppugne and assault vs: vphold thou vs, and establish and strengthen vs by the might of thy Spirit, that we maie not in this spiritual combate [n] yeeld as vanquished, but may so

[i] *Ioa.15.5. Psal.103.14.*
[k] *1. Pet.5.8. Eph.6.12.*
[l] *Ioh.15 19.*
[m] *Rom 7.23. Gal.5.17.*
[n] *Mat.26.41. Marc.13.33.*

long stoutly withstand them, vntil at length wee
[o] 1. Thes. 3. 13. & 5. 23. o get the ful and perfect victorie.

128 *How concludeth thou this praier?*

For thine is the kingdome, the power, and the glorie, for ever: that is, we aske and craue al these things of thee, because, seeing both thou art our King, and art almightie, thou art both willing and able
[p] Rom. 10. 11. 1. Pet. 2. 9. 1 Io. 14. 13. Psal. 115. 1. Ier. 33. 8. 9. to p giue them al vnto vs. And these thinges wee therefore aske, that out of them, not vnto vs, but vnto thy holy name al glory may s redound.

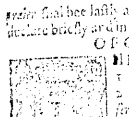
129 *What meaneth this particle, Amen?*

That the thing is sure and out of doubt. For my praier is much more certainly heard of God, than I feele in my hart, that I vnfaignedly t desire
[q] 2. Cor. 1. 20. 1. Tim. 2. 13. the same.

OVT of the diuerse and manifolde doctrine of the two former partes we haue learned, that wee are not through anie merit of ours, but of Gods meere grace, by and for Christ, redeemed from sinne and death, and euen from all the euill both of crime and paine: whereof it followeth that we should be thankful for this exceeding benefite bestowed by Christ vpon vs. But we cannot shew & approue our selues thankful to God, except we be truly conuerted. First therefore those things which are spoken *Of conuersion*, are in few words to be expounded. Then ensueth the common place *Of good works*, for by them we declare our thankfulnes towardes God; and true conuersion cannot stand without good works. Afterwardes is adioined the doctrine which entreateth *Of the Law*, whereby wee learne to know good works. For those are truely saide to be good works, by which we worship God aright, & shew our selues to be thankful; which are done by faith according to the rule and prescript only of Gods Law. But because God wil chiefly bee worshipped of vs, and magnified by inuocation, and for this cause wee shew our thankfulnes most of al by our praiers, and thankesgiuing: at length the common place *Of praier*

praier shal bee lastly annexed. These thinges we purpose to declare briefly and in order here following.

OF CONVERSION.



HE chiefe Questions.
1 *What Conuersion is.*
2 *Whether the conuersion of the godly differeth from the repentance of the wicked.*
3 *Whether the parts of conuersion.*
4 *What the cause thereof.*
5 *What are the effectes of conuersion.*

WHAT CONVERSION IS.

FIRST we are to speak some-what of the name of Conuersion. *Conuersion is either a generall name*, like as is auersation; *or it is a thing more peculiar*. It signifieth the same in Latine, that *penitence* doth in Greeke, and *Teschuua* in Hebrue. Moreouer the Greeke *metanoia* is very well also interpreted in Latine by * *Resipiscentia*, there beeing the same reason of both names. For as the Latine *Resipiscentia* is deriued from *respisco*, which signifieth to wax wise after wee haue done a thing: So the Greeke *metanoia* commeth from *metanoeo*, which is also to wax wise after an errour or fault committed, to recall or retract our iudgement and opinion, and to alter an euill purpose. Some render *metanoia* by the Latine *Penitentia*, that is, repentaunce or penitence: And this *Penitentia* is said to be deriued either from *Penitet*, which signifieth to bee grieued and to repent, or from *Pena*, which signifieth paine and punishment: because the griefe which is in repentaunce, is as it were a punishment. But *the name of penitentia or repentaunce, is more obscure than the name of conuersion*, or conuersion. For *repentaunce* dooth not comprehend both that from which wee reclaime our selues, and that whereunto we are changed. But *conuersion* comprehendeth the whole; because it addeth that mutation and chaunge, on which ensueth a beginning of newe life. Nowe *repentaunce* signifieth onelie the griefe which is conceiued after the fact or sinne. Moreouer *the name of repentaunce is of a larger compasse, than the name of conuersion*. For *conuersion is spoken onlie of the godly*, who alone are conuerted vnto God; and in like manner is the Greeke *metanoia*, and the Latine *Resipiscentia* spoken of the godly only: because by

* We haue no one english word to answere vnto RESIPISCENTIA. For our english, REPENTANCE, expresseth rather the Latin, PENITENTIA, which agreeth as well to the wicked as to the godly.

by these three names is signified the new life of the godly. But *repentaunce is spoken of the wicked also*, as of Iudas; who indeede repented of his wickednes, but was not conuerted: because the wicked when they sorrowe or are grieued, are not afterwardes conuerted, or corrected. Wherefore also it appeareth, how necessarie conuersion is vnto the godlie, or those who are to be iustified: & therefore that in our exhortatiõs to amendment of life or conuersion, the foundation or ground is to be laid concerning the absolute and simple necessity of conuersion it selfe in all those which are to be iustified.

Nowe let vs see then what conuersion is. *Conuersion is* 1. *A griefe for sinne knowen.* 2. *An hatred and flieing of sin.* 3. *A ioy in respect that God is pacified and pleased by our Mediatour, and an earnest purpose and desire to obey God in all thinges.* This definition is proposed by his seuerall partes: and the same is wholy and iointly set downe in the Actes of the Apostles, *To open their eies* (saith Christ) *that they maie turne from darkenesse to light, and from the power of Satan vnto God; that they maie receiue forgiuenesse of sinnes, and inheritaunce among them, which are sanctified by faith in mee.* It is also defined on this wise; *Conuersion is a mortifieng of the old man, and a quickning of the new.* Or, *It is a change, or mutation of a corrupt mind, life, and will into a good, stirred vp by the holy Ghost through the preeching of the Gospel in the chosen, on which ensue good woorkes, or a life directed according to all the commaundementes of God.* This definition conteineth the verie causes and essence of conuersion, and is confirmed by diuerse testimonies of Scripture: As, *Isai.* 1.16. *Wash you, make you cleane.* 1. Cor. 6.11. *But ye are washed, but yee are sanctified.* Psal. 34.14. *Eschue euil, and doe good.*

Act. 26.18.

2 *In what the conuersion of the godly differeth from the repentaunce of the wicked.*

The wicked and godly repent after a diuers sort.

THE difference betweene the conuersion of the godly, and the repentaunce of the wicked, consisteth, 1. *In their griefe.* The wicked are greeued only for the

1 Their griefe diuers.

punishmẽt, & torment ensuing, not for that they offend & displease God. So was Caine grieued onely in respect of his torment. *My iniquitie* (the punishment of my iniquity) *is greater, than I can beare. Behold, thou hast cast me out this daie from*

Gen. 4.13.

from the earth. Now the godly hate indeed the punishment, but they are grieued especially for that God is offended, and for their sinne. So Dauid, *Against thee, against thee onlie haue I sinned: my sin is euer before mee.* The good hate to sin for the loue they beare to vertue: the wicked, for the feare they stand in of punishment. So in Peter was sorrow and griefe for that hee had offended God: in Iudas for his torment ensuing, not for the sinne it selfe.

Psal. 51.4.

2 *In the cause*, which breedeth repentaunce in both. The wicked repent by reason of a desperate, distrustf, and diffidencie, to that they runne more and more into desperation, murmuring, and hatred against God. But the godlie repent by reason of faith and a confidence which they haue of the grace of God and reconciliation, and so comfort and erect themselues againe in the Mediatour: they trust in God, and relie on him with Dauid: *Purge mee with Hyssope, and I shall be cleane.*

2 The cause of their griefe diuers.

Psal. 51.

3 *In the effect*, which their repentaunce worketh in them. In the wicked newe obedience doeth not follow repentaunce; but they goe forward in their sinnes, they are mortified indeed themselues and quite destroied, but the old corruption of their nature, that is sin, is not mortified in them; and how much the more they giue themselues to repentãce, so much the more is in them an hatred of God, murmuring, flying, and turning away from God, and an approching vnto the Diuel: But in the godly newe obedience followeth & accompanieth repentance; and how much the more they repent, so much the more dieth the old man in them, and the studie and desire of righteousnes & liuing well is in them so much the more encreased. For the conuersion of the godly, is a conuersiõ or returning vnto God from the Diuel, from sinne, and from their old nature.

3 The effect of their griefe diuers.

3 *What are the parts of Conuersion.*

The 2. parts of conuersion. 1 Mortification. 2 Quickening.

THE *parts of Conuersion are in number two*, as the Apostle sheweth; *The mortifieng of the old man, and the quickening of the new man.* So speak we better with the Apostle, than if wee should follow them, who make *Contrition and Faith*, the parts of conuersion. Nowe by *contrition* they vnderstand also mortification: by *faith* they vnderstand the ioy which followeth the studie of righteousnesse & newe obedience;

which

which are indeede effects of faith, but not faith it selfe: and conuersion goeth before conuersion, neither is conuersion it selfe, nor any part thereof, but only a preparing of men vnto conuersion: and that in the elect only, not in others. And this is the reason why they beginne the preaching of Repentance from the Law, & then come vnto the gospell, & so come backe againe vnto the Law. *The Old man*, which is mortified, is a meere sinner onely, namely our corrupt nature. *The New man*, which is quickned, is he who begineth to cease from sinnes, namely, as our nature is regenerated. Mortification conteineth, 1 *A knowledge of sinne*, 2 *A griefe for sin, and for the offending of God*. 3 *The flying and shunning of sinne*. By this appeareth, that conuersion or mortification is verie vnproperly attributed vnto the wicked, because in them is not any hatred or shunning of sin, neither any griefe for sinne, all which mortification doth comprehend. Furdermore, *The knowledge of sinne goeth before that griefe which is vnfained, & proceeding from the hart, which mortification conteineth*, because the affections of the hart follow knowledge. Wherefore knowledge, or acknowledgement shall be a part or at least a cause of the other two partes in both parts of conuersion. *The griefe which is in the wicked*, when they repent, is a griefe for the euill either to come, or present, which is punishment. But *the griefe which is in the godlie when they repent, is* 1 *A griefe both for sin past and present, which is called Sorrowe; and also for sinne to come, which is called Feare.* 2. *An hatred of sinne committed, both of present sinne, and of sinne to come.* 3. *An auerting from sinne committed, both present and future sinne.* 4. *A flying of sinne to come. The griefe* is in the heart. *The flieng* is in the will; in that we wil not hereafter commit sinne. *The auerting* is in the hart and wil, and it is an auerting vnto somewhat, to wit, an auerting from euil vnto good. This former part of conuersion is called mortification, 1, *Because as dead men can not shew foorth the actions of one that is liuing: so our nature, the corruption thereof beeing abolished, doth no more shew forth or exercise her actions*, that is, doth no longer bring forth actuall sinne, originall sinne beeing repressed: *For the dead bite not*. 2. Because mortification is not wrought without griefe and lamenting. *The flesh rebelleth against the spirite*: and for this cause

Mortification.

Quickening.

cause mortification is also called a crucifying. Quickening comprehendeth those things which are contrarie vnto mortification. 1. *The knowledge of Gods mercie, and of euerlasting life in christ*. 2. *A loue of the same, and a reioycing thereof in christ*. 3. *A loue of obedience, and a willing*, which is for that God is pleased, and for that new obedience is begun and shall bee perfected. 3. *An ardent or earnest endeauour and purpose to serue no more, arising from thankefulnes, and because we receiue that we haue*. God appeased and pacified towardes vs, a desire of righteousnesse, and of receiuing gods loue and fauour. That ardent desire both of not sinning, and also of righteousnesse, and of receiuing Gods loue and fauour, is newe obedience in deede. *This latter part of conuersion is called quickening*, for it is cleane contrarie respect vnto that, for which the former part was called mortification. 1. *Because as a liuing man doth the actions of one that liueth, so quickening is a kindling of newe faculties and qualities of working in vs*. For the loue of God is kindled in vs, and the holy Ghost is giuen vs, by whom we doe good woorkes. By nature the vnregenerate are dead, & touching good works. The regenerate begin to doe good woorkes. 2. *In respect of that voice which the conuerted heare in God: which is a most pleasant thing*. This voice in God, which is the other part of quickening, ariseth from hence, to wit, in that we know God now to be pacified towardes vs, and that we are able to performe the Law, and bee conformed and correspondent vnto the Law and God.

4 *What are the causes of conuersion.*

THE principall efficient cause of conuersion is the holie Ghost. *Conuert vs and we shall be conuerted. The instrumentall* causes, or meanes, are first, *the Lawe*, then *the Gospell*, and, *after the doctrine of the Gospel hath beene preached, againe the doctrine of the Law*. For the preaching of the Law goeth before preparing vs to the preaching of the Gospel: because without the Lawe there is no knowledge of sinne, and therefore no griefe or sorrowe for sinne. Afterwardes followeth the preaching of the Gospell, because without the Gospel there is no faith: & after the preaching of the Gospel, againe followeth, in the church, the preaching of the Law, that it maie be the squire of our actions. So doe the Prophets first accuse, threaten, and exhort, and then promise: and lastlie exhort againe. Such was also Iohn

Baptistes

Lamen. 5. 21.

Baptistes preaching: And such is the preaching & doctrine of repentance: which comprehendeth the Law & the gospel. *The next instrumentall* cause is faith; because without faith there is no loue of God: and except wee knowe, what the wil of God is, as, namely, that hee wil remit vnto vs our sinnes by and for Christ: conuersion will neuer be begunne in vs, neither in respect of the first part thereof, which is Mortification: neither in respect of the second part, which is Quickening. *For by faith are the harts of men purified*: without faith there is no true toying i. God: neither can wee without faith loue god: And *whatsoeuer is not of faith is sinne.* All good works flow from faith, as from their fountain. *We being iustified by faith, haue peace with god. The fruethering causes of conuersion are, The crosse & chastisementes*; as also *punishmentes, benefites, and examples of others. The subiect* or matter of conuersion, which belongeth to the mind, will, and hart, is, 1. *In the minde and vnderstanding, a right iudgement concerning god, his wil and workes.* 2. *In the wil, an earnest and ready desire and purpose to obey god according to all his commandementes.* 3. *In the hart, a good & reformed affection. The obiect* of conuersion, is 1. *Sin*, or disobedience, which is the thing from which we are conuerted. 2. *Righteousnes* or new obedience, which is the thing whereunto we are conuerted. *The formal* cause of conuersion is the conuersion it selfe, and the properties thereof. *The chiefe finall* cause of conuersion is gods glorie. The next and subordinate ende, is our good, euen our blessednes, and fruition of euerlasting life. There is another end also of conuersion, which is lesse principall, to wit, the conuersion of others. *When thou art conuerted, confirme thy brethren. Let your light so shine before men, that they may glorifie your heauenly father which is in heauen.*

5 *What are the effectes of conuersion.*

THE *effectes of conuersion* are all good woorkes, and an earnest desire both to obey God according to all his commaundements without exception, & also to conuert and recall others into the way. The conuerted or beleeuers, sinne indeede oftentimes, but they defend not their sinnes, but endeuour more and more to shun and auoide them.

OF

OF GOOD-WORKES.

THE chiefe Questions.

1 *What good-workes are.*
2 *How they may be doone.*
3 *Whether the works of Saints be perfectly good.*
4 *How our woorkes, though not perfectlie good, please God.*
5 *Why we are to doe good-workes.*
6 *Whether good-woorkes men is any thing in the sight of God.*

1 WHAT GOOD-WORKES ARE.

GOOD *workes are such as are done according to the prescripte rule of Gods Lawe, with a true faith, to the glorie of God onlie. Three things are heere to be considered.* 1 *The conditions & circumstances required for the making a woorke good.* 2 *The difference betweene the woorkes of the regenerate, and the vnregenerate.* 3 *To what sort the morall woorkes of the wicked are sinnes.*

1 That a work, which we do, may be good, these conditions are required necessarily vnto it. 1 *That is be commaded of God.* Matt. 15 9. *In vaine they woorshippe mee, teaching for doctrines mens precepts.* No creature hath the right, or wisedome and vnderstanding to institute and ordaine the worship of God. But good woorkes (wee speake of morall good) and the worship of God are all one. Nowe, *morall good is fowre differing from naturall good*, in as much as al actions, as they are actions, euen those of the wicked, are good, that is, naturallie: but all actions are not good morallie: that is, agreeing with the iustice of God. And thus is excluded that coined deuise of good intentions, whenas namely men doe euill things, that good things may come thereof. likewise when they deuise and imagine woorkes, which they thrust vpon God instead of worship. Neither doth it suffice if a woorke be not forbidden, but it must also be commaunded, if it shall serue for Gods worship.

2 *That the worke haue his original from a true faith*, which faith must be grounded and depending on the merite and intercession of the Mediatour, and by which he may know both the person, and the worke to be accepted of god for the mediatours sake. *For without faith it is vnpossible for anie man*

to please God. Neither is such a faith ... sufficient, which assureth thee that God will this, or that this worke is commaunded of God. For then the wicked also should doe that, which God will, but not with a true faith. A true or iustifieng faith therefore stretcheth further, as both comprehending historical faith, and also (which is the chiefest thing) applieng the promise of the gospell vnto vs. Of this true faith are these things spoken. *Whatsoeuer is not of faith, is sinne. Without faith it is impossible to please God.* And the reasons of both these sayings, are not obscure: because without faith, there is no loue of God, and so consequently no loue of our neighbour. And whatsoeuer woorke ariseth not from the loue of God, is hypocrisie.

3 It is required, *that this woorke be referred principally to the glorie of God onely*. Otherwise it shal proceed frō the loue of thy selfe, not from the loue of God. Whenas thou dost any thing, thou must not heede or care what men speake, whether they praise thee or no, so that thou arowe that it pleaseth God. But yet true glorie we may lawfully desire & seeke for, according to that, *Mat. 5. 16. Let your light so shine before men, that they may see your good workes.*

By these former conditions all these woorkes are excluded, 1 *Which are sinne in themselues, and repugnant vnto Gods Lawe, and his will reuealed in the word.* 2 *Which are not repugnant vnto the Law, neither in themselues good or euill*, but which may yet by an accident be made good or euil. Workes not repugnant vnto the Lawe are made euill, or sinnes, by an accident: when as they beeing not commaunded of God, but imposed by men, are done with an opinion of worshipping God therein. 3 *Which are good in themselues and commanded by God, but yes are made sinnes by an accident, in that they are vnlawfully doone*, as not arising from those lawfull causes by which the doers of them should be moued to do them, and which in doing them they should respect, that is, they are not done by faith, neither to this end chiefly, that God might therein be honored.

2 *The woorkes of the regenerate, and vnregenerate differ, because the workes of the vnregenerate*, First, *Proceed not of faith.* Secondly, *Are not ioined with an inward obedience*, and therefore are doone dissemblingly, and are meere hypocrisie.

Thirdly, *As they proceed not of the right cause, so are they not referred to the chiefe end, which is Gods glory.*

3 This difference which appeareth in the workes of the godly, & the wicked, cōfirmeth also that *the very morall works of the wicked are sins*, though yet not such sins, as those are, which in their owne nature are repugnant vnto Gods Lawe. For these are sinnes by themselues, and in their own kind, but those either are sins onely by an accident, namely by reason of defect, because neither they come of faith, neither are doone for Gods glorie. Wherefore this consequence is not of force: *At the workes of the wicked, and of Paynims are sins, Therefore they are at to be eschued.* For the defects only are to be eschued, not the worke.

2 *How good workes may bee doone.*

Good workes may be done, through the grace, or assistance of the Holy Ghost onely, *and that by the regenerate onely*, whose heart is regenerated of the holy ghost by the gospel, and that not onely in their first conuersion, and regeneration, but also by the perpetual and continual gouernment of the holy ghost, who both worketh in them an acknowledgement of sinne, faith, & new obedience: and also doth daily more and more encrease and confirme the same gifts in them. Vnto this doctrine Saint Ierome also consenteth. *Let him be accursed* (saith hee) *who affirmeth the Lawe to be possible without the grace of the holy Ghost.* Wherefore out of this doctrine wee learne that men not as yet regenerated are able to doe no good, and that euen the holiest men sinne also, except the benefite and blessing of regeneration bee continued. This wee maie see in Peter, and Dauid. Without regeneration no one part of a good work can bee so much as begunne, because *All our righteousnesse is as the cloth of a menstruous womā.* In which saying also the Prophet comprehendeth himselfe, and euen the holiest among men. If in the Saintes themselues nought else is found before God, what then in the vnregenerate? What these are able to perfourme, wee see in the Epistle to the Romanes, in the two first Chapters. Now as by our selues we are not able to beginne good workes: So neither are we our selues able to accomplish anie good worke. *For it is God which worketh in you, both the will and the deede, euen of his good pleasure.*

Without imputed righteousnes we are all in the sight God abomination, filth, and dung. But the righteousnes of christ is not imputed vnto vs before our conuersion. Therefore it is vnpossible before our conuersion that either our selues or our worke should please God. Faith is the cause of good woorkes. Faith commeth from God. Therefore the effect also shall come from God, neither shall it goe before the cause: & therfore good works cannot be before conuersion.

3 *Whether the workes of the Saintes be perfectly good.*

THE works of the Saintes are not perfectly good or pure, 1. *Because the Saints which doe good workes, doe many things which are sinnes in themselues*, for which they deserue to be cast out into euerlasting paines. *Cursed be he that abideth not in al.* Yea, the holiest men doe many euil works, commit many sins and acts which are euil in themselues. Such was the sinne of Peter, thrise denying Christ: and of Dauid murthering Vrias, committing adulterie, willing to couer it, and numbering the people. 2. *Because there is not that degree of goodnesse in those good woorkes that proceede from the Saintes, which ought to be.* For their good workes are not so pure and good, as God requireth. Yea, when the Saintes performe most holy workes, yet are they not perfect, but haue alwaies in this life defectes, and are stained with sins. For faith and the loue of God and our neighbour, whence good workes flow, are imperfect in vs in this life. The effect then shall not bee perfect, because the cause is not perfect. For we do not perfectly know and loue God and our neighbour: and therefore neither doe we so cheerfullie, and perfectlie, as we ought, performe these workes vnto God and our neighbour. *I see another Law in my members rebelling against the Lawe of my minde.* And this is the cause why the works of the godly cannot stand in iudgement.

Deut. 27. 26.

4 *How our workes, though not perfectlie good, please God.*

ALbeit our works be not done according vnto the Law, but are contrariwise manie waies defiled; they please God notwithstanding through faith, and for the merit and intercession of Christ our Mediatour remaining now also intercessour for vs with his Father. Whence, Christ is called our *High-Priest*, by whom our woorks are offered: hee is called also the *Altar*, wheron our works being put are pleasing to God, whereas otherwise they would stincke in the sight of God. The works of the person which pleaseth god, so please God, as the person himselfe doth. Nowe the person pleaseth God, by the imputation of the righteousnesse and sanctification or satisfaction of Christ, beeing clad namelie with the righteoutnes, puritie, and sanctification of Christ: that is, the person pleaseth God for the Mediatours sake; and therefore the woorks also of the person are for the Mediatours sake pleasing and acceptable vnto god. God doth not examine our vnperfect iustice & our works, as they are in themselues, according to the rigour of the Law, according to which he should rather condemn them: but he regardeth and considereth them in his son. Wherefor it followeth that we do as it were supplie and repaire our want & defect with the perfection of Christs satisfaction.

5 *Why we are to doe good works.*

OVT of the doctrine of free satisfaction, humane reason reasoneth on this wise: *He is not bound himselfe to satisfie, for whom another hath alreadie satisfied. Christ hath satisfied for vs. Therefore there is no neede for vs to doe good woorks.* Aunswere. There is more in the conclusion of this reason, than in the premisses. For this onely should follow & be concluded; *Therefore we our selues are not bound to satisfie:* and this wee grant, 1 *Inrespect of Gods iustice, which doth not exact a double paiment.* 2 *Inrespect of our own saluation: which otherwise should be none at all.*

Reply. *Satisfaction is perfect obedience: we are not bound to satisfaction: Therefore neither are we bound to perfect obedience, no not in the life to come. For, who another hath satisfied for, he himselfe is not enforced to satisfie. But the obedience of christ is not a full satisfaction for our sinnes. Therefore the former consequence is true.* Aunswere. There is yet more concluded than the premisses would afford. For this should followe, that obedience is neuer at any time to bee performed of vs, as thereby to satisfie for our sins alreadv comitted, or which shall be committed vntill the end of our life. But it followeth not hereof, that wee must not bee perfect in the life to come. For then also wee shall bee bound to perfect obedience; we shall be like vnto the Angels, and our worke shall

be perfectly good; although that perfect obedience, then due, neither shall, nor can be a satisfaction, or ransome for our sinnes, to wit, for that obedience which we omitted in this life, and yet was due to be performed of vs. For he that oweth twenty florens, doth not pay his debt if he repay ten florens. Wherefore the Maior proposition hath a double meaning, and is true, if it be taken in this sense: whom an other hath satisfied for, hee himselfe is not bound to satisfie, to wit, for those thinges, for which satisfaction was made before. So we are not bound to satisfie for our sinnes, which we now commit. For Christ hath fully & perfectly satisfied his Father for all our sinnes, and hath performed perfect obedience vnto the Lawe in our behalfe, which otherwise wee shoulde haue performed in this life vnto the lawe, and which we in this life omit, and are no way able to perfourme. Now for this end hath Christ satisfied for vs, and redeemed vs by his bloud, that at length we might in the life to come cease from sinne, and performe that obedience vnto him, which then we are to performe. Neither dooth it for all this hereof followe, that God requireth a double obedience or satisfaction of vs. For God excteth obedience hence-forward of vs, as thereby to shewe our thankefulnesse, and not to satisfie for those sins which we commit in this life. For wee are neuer able to satisfie by that obedience, which we owe, for that obedience, which we doe not performe: neither is there any other besides Christs satisfaction required for that obedience which is not performed by vs in this life; & this satisfaction of christ is sufficient to expiate and doe away all our sinnes, God notwithstanding doth in this life also require of vs this our obedience, though yet it be but begun and vnperfect. For seeing God so greatly hated sinne, that satisfaction could not be made vnto him for sinne, but by the death of his only begotten Sonne; wee verily must also hate it; euen as himselfe also cõmandeth vs to fly & abhor it from our hart and soule. And Christ hath not therefore freely redeemed vs, that it might hence forwarde be lawful for vs to giue our selues ouer vnto sinne, but *that being freed from sinne wee should hereafter begin to line to him onely*. This end of our redemption, which Christ himselfe respected, is cause sufficient,

ent, for which al of vs should necessarily doe good workes; because namelie they are testimonies and effectes of that new life which is at length after this life to be accõplished.

Besides this cause, there are manie others also in like sort most weightie, which we wil in few words declare. *We are to doe good woorkes, in respect of God, our selues, and our neighbour*. In respect of God, 1. *Because of the commandement of God; Let your light so shine before men, that they maie see your good workes, and glorifie your Father which is in heauen*. God requireth the beginning of obedience in this life, and the perfection thereof in the life to come. Wherefore we are necessarilie to giue our selues to good workes, that wee maie perfourme due obedience vnto God, who requireth it of vs. *Ioh.15.12. This is my commaundement, that yee loue one another*. Rom.6.18. *Beeing made free from sinne, yee are made the seruantes of righteousnes*. 1. Thess.4.3. *This is the wil of God, euen your sanctification*. 2. *For the glorie of God*. The setting foorth of Gods glorie is the chiefe end why God commaundeth and will haue good works to be don of vs: that both by them we maie worship and magnifie god, and others seeing the same maie glorifie our heauenly father; like as that saying of christ before alleadged out of S. Matthew doth teach vs. 3 *Because of that thankefulnes which the regenerat ow*. It is right and iust that by whom we are redeemed, and from whom we receiue exceeding great benefites, and those of al sorts, we should also loue, magnifie, worship, reuerence him, and declare our loue and thankefulnes towardes him by our good workes and obedience. *Rom.12.1. I beseech you brethren by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God*. 1. Pet.2.5. *Yee are made an holie Priesthoode to offer vp spirituall sacrifices acceptable to god by Iesus Christ*.

We are to doe good workes also in respect of our selues, 1. *That by our good workes we maie be assured of our faith*. Mat.7.17. *Euerie good tree bringeth forth good fruite*. Iames 2.20. *That faith which is without workes is dead*. Phil.1.11. *Filled with the fruites of righteousnesse, which are by Iesus Christ vnto the glorie and praise of god*. Now by our workes we must needes know, that wee haue faith, because the effect is not without his cause, and wee must knowe the cause by his proper effect.

whenas therefore we find not in our selues good works or newe obedience, we are hypocrites, neither haue we fauth, but an euil conscience. For true faith only (which neuer wanteth al her fruites) bringeth foorth, as a fruitful tree, good woorkes, obedience, amendment of life: and these fruites likewise discerne and distinguish true faith from historical, and temporary faith, and so also from hypocrisie. 2. *That we maie be assured that we haue obtained remission of sinnes through Christ; and are for Christes sake iustified before God*, for iustification and sanctification are benefites linked together, which so cleaue together, and that necessarily, as they neuer can be seuered or pulled asunder. For Christ obtained both for vs at once; namely both remission of sinnes, and the holy Ghost who sturreth vp in vs by faith the study and desire of good works, and new obedience. 3. *That we maie be assured of our election and saluation.* 2. Pet. 1. 10. *Giue diligence to make your calling and election sure.* These proceede from the cause next going before. For god hath chosen from euerlasting of his free mercy those onely which are iustified for the merit of his sonne. *Roman.* 8. 30. *Whom he predestinat, them also hee called, and them also he iustified.* Nowe, that wee haue receiued from Christ iustification, (which is neuer giuen vnto the Elect without sanctification) we knowe by faith. And that we haue faith, wee perceiue by the woorkes of faith, true obedience and true conuersion. 4. *That by good woorkes our faith maie bee exercised, cherished, strengthned, and aduaunced.* For they who giue themselues ouer to corrupt lusts against their conscience, in them faith cannot be, and therefore neither a good conscience, neither a confidence and trust in god as beeing appeased and fauourable vnto them. For wee haue through faith onelie a feeling of gods fauor towards vs, & a good conscience. *Rom.* 8. 13. *If yee liue after the flesh, yee shal die.* 2. Tim. 1. 6. *I put thee in remembrance, that thou stirre vp the gifts of god which is in thee by the putting on of my hands.* 5. *That by good works we may shew forth and honest our life and calling.* Ephel. 4. 1. *I praie you that yee walke worthie of the vocation whereunto yee are called.* 6. *That wee maie escape temporal and eternal punishmentes.* Matth. 7. 19. *Euerie tree that bringeth not forth good fruit, is cut off, and cast into the fire.* Rom. 8. 3. *If ye liue according to the flesh, ye shal die.* 7. *That we maie obtaine*

eaine corporall and spirituall rewardes; which according vnto the promise accompanie good workes. 1. Timot. 4. 8. *Godlines is profitable vnto al things, which hath the promise of the life present, and of that that is to come.* Except God wouldde haue the hope of rewards, and the feare of punishments to be motiue causes vnto good works, he would not vse them in admonitions.

We must doe good woorkes also in respect of our neighbour, 1. *That wee maie bee profitable vnto our neighbours by our good example, and so edifie them.* 1. Cor. 15. *All things are for your sakes, that most plenteous grace by the thanke-giuing of manie maie redound to the praise of god.* Phil. 1. 24. *That I abide in the flesh, is more needefull for you.* 2. *That offences maie bee auoided.* Matth. 18. 7. *Woe bee to that man, by whome offences come.* Rom. 2. 24. *The name of god is blasphemed among the Gentiles through you.* 3. *That wee maie winne vnbeleeuers, and by our woordes and deedes, and example conuert them vnto Christ.* Luk. 22. 32. *When thou art conuerted, strengthen thy brethren.*

We see now then, what are the causes for which we must necessarily doe good workes: as also how, or in what sense our workes are said to be necessarie for vs vnto saluation, to wit, not as a cause of our saluation, but as mean or way, without which wee come not vnto it. And after the same sort also it maie be said, *That good woorkes are necessarie vnto iustice and righteousnes, or, vnto iustification, or in them that are to be iustified*, namely as a consequent following iustification, wherewith regeneration is vnseparably ioined. But yet I would not vse these kindes of speaking, 1. *Because they are ambiguous & doubtful.* 2. *Because they breed contention, & minister occasion of cauilling vnto the aduersaries.* 3. *Because the Scripture doth not vse them; which must be followed of vs in speaking.*

6 *Whether good woorkes merit any thing before God.*

THIS sixt question ariseth out of the fift, as the fourth did out of the thirde. For when men heare that wee receiue rewardes by our woorkes, they presently conclude that we merit somewhat by them. Wherefore wee are to know, that good workes indeede are necessarie, and therefore are to bee doone also for the rewardes ensuing them; but yet *that they merit nothing, no not the least of gods giftes, either corporall, or spirituall.* The reasons hereof are most true, and most euident. 1 *Our woorkes are vnperfect: wherefore*

we can merit nothing by them. Gal.5.17. *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to the other, so that yee do not the same things that yee would.* 2 *The good workes, what euer we are able to doe, are all due.* Luk. 17.10. *When ye haue doune all those things, which are commanded you, say, we are vnprofitable seruants.* 3 *Our workes are impure and vitious, how-euer they seeme most good.* Isay 64.6. *We haue all beene as an vncleane thing, and all our righteousnesse is as filthy clouses.* Phil 3.8. *I thinke all things but losse for the excellent knowledge sake of Christ Jesus my Lord, for whome I haue counted all things losse, and doe iudge them to be dongue, that I might winne Christ.* 4 *If we doe any good woorkes, they are not ours, but are belonging to god onely.* Phil.2.13. *It is god which worketh in you both the will and the deede, euen of his good pleasure.* 1. Corinth. 4.7. *What hast thou which thou hast not receiued?* We are euill trees: if then we doe any good, that must needes come fro m God onel. . *Mat* 20.15. *Is it not lawfull for me to doe as I will with mine own?* He must needs be very impudent, who hauing receiued, of gift, an hundred florens of a rich m5, thinketh that he deserueth a thousand mo, by receiuing those hundred; whereas rather he is by this gift receiued bound to the rich man; & not the rich m5 to him. 5 *No creature which doth euen the most perfect woorkes, can thereby merit ought at Gods handes, or bind God vnto him, to giue him any thing according to order of iustice.* The reason hereof doth the Apostle yeelde; *Who hath giuen him first?* We deserue no more our preseruation, than we deserued our creation. He did owe nothing vnto vs when hee created vs, so neither now doth he owe vs our preseruation, neither is he bound to giue vs any thing. We can be stow no benefit vpon our Creatur: may, although we should neuer sinne, yet can we not sufficiently declare and shew forth our thankefulnesse. 6 *There is no proportion betweene our woorkes which are vtterly vnperfect, and the excellency of those great blessings and benefites which the Father giueth vs freelie in his Son.* 7 1. Cor.1.31. *He that reioiceth let him reioice in the Lorde. But if we merit by our work remission of our sins, man should haue in himselfe where-of to reioice, neither should the glorie be giuen to God.* Rom.4.2. *If Abraham were iustified by his woorkes, hee hath wherein to reioice, but not with God.* 8 *Wee are iust before we doe good*

woorkes. Rom.9.11.12.13. *For yer Esau and Iacob were borne, & when they had neither done good nor euil: that the purpose of God might remain according to election not by works, but by him that calleth) it was said vnto her, The elder shall serue the yonger. As it is written, I haue loued Iacob, and haue hated Esau.* 9 *They will be iustified by woorkes, haue no sure and steadefast conscience.* Rom.4.16. *The inheritance is by faith, that it might come by grace, and the promise might be sure to all the seede.* 10 *If wee should obtain righteousnesse by our own workes, the promises should be made voide. For in Abraham shall all the nations bee blessed. And Christ also should haue died in vaine.* 11 *There should not be one and the same reason and cause of our salvation, if this Doctrine of the merit of woorkes should be admitted.* Abraham and the Theefe on the Crosse should haue bin otherwise iustified, than we are iustified. But, there is but one way leading vs to saluation. *I am the way, the truth, and the life,* 1. Tim. 2.5. *There is one Mediatour betweene God and Men.* Eph. 4.5. *There is one Lorde, one Faith, one Baptisme,* Heb. 13.8. *Jesus Christ yesterday and to day, the same is also for euer.* Acts. 4.12. *There is giuen no other name vnder Heauen, whereby wee must bee saued.* Therefore we shall not be saued by good workes, or for our good woorkes. 12 *Christ shoulde not giue vs full and perfect saluation, and so neither should hee bee a perfect Sauiour, if some thing were as yet required of vs, whereby we should bee made iust.* But Christ is our perfect Sauiour. For (as Paul witnesseth) *God with his glorious grace hath made vs accepted in his beloued. By whom we haue redemption through his blood, euen the forginenes of sinnes, according to his rich grace.* And Ephes. 2.8. *By grace are yee saued through faith, and that not of your selues: it is the gift of God.*

1 Obiection. *They which haue not good woorkes cannot be saued. Therefore good woorkes are necessarie vnto saluation.* Ans. That, without which we cannot be saued, is necessary vnto saluation: that is, as a part of saluation, or as an accident of saluation. 2 Obiection. *God calleth those blessings, which hee promiseth to them that doe good workes, rewardes and meed. Now meede presupposeth merit. Therefore good workes doe merit.* Aunswere. Amongest creatures sometimes it doth, but neuer with god. But they are called the rewardes or meede of our woorkes in respect of God; forasmuch

forasmuch as hee recompenseth most fully those thinges which wee doe; neither yet is that recompence due. For there can come no commoditie vnto God by vs, & therefore God is not bound, no not to make the least recompence. For he that stādeth no waies in need of our works, and vnto whom they can ad or bring nothing at al, of him doubtles wee are not able to merite or deserue any thing. But there commeth good rather vnto our selues by good workes. For the good works which we doe, are a conformity with God, & therefore are Gods gift, by which gift and benefit we are bound vnto god, but not god vnto vs. Wherfore it is no lesse absurde to say that we merite saluation at gods hāds by good works, than if one should say, Thou hast giuen me an hundred florns: Therefore thou oughtest also to giue me a thousand florens. Obiection. 3. *But whereby may we be assured that we haue good works?* Aunswere. 1. *By the peace of conscience.* 2. *By our conuersion.* 3. *By the fruites of conuersion.*

OF THE LAW OF GOD, OR, OF THE DECALOG AND TEN COMMANDEMENTES.

THE chiefe Questions.

1 *What the Law is in general.*
2 *What are the parts of the Law.*
3 *What is the vse of the Law.*
4 *In what the Lawe differeth from the gospell.*
5 *How far the Law is abrogated.*
6 *How the Decalog is diuided.*
7 *What is the meaning of the Decalog, and of euerie commandement thereof.*

1 *What the Law is in general.*

THE Lawe in generall is a sentence or decree commaunding things that are honest, binding creatures endued with reason vnto obedience, with a promise of rewarde, and a commination or threatning of punishment. It is a sentence commaunding thinges that are honest: otherwise it is no Law. It bindeth creatures endued with reason: for the Lawe was not made for them who are not bound to obedience. With a promise of reward: The Law freely promiseth blessings vnto those who performe obedience: because no obedience can be meritorious before

fore God. Obiection. *But the gospell also promiseth freelie good things & blessings. Therefore the Law differeth not from the gospell.* Answ. The Law promiseth freely after one maner, and the Gospel after another. *The law promiseth freely with a condition of our obedience. But the gospel promiseth freely*, without the works of the Law, with a condition of faith, not with a condition of our obedience. Wherefore the gospell dooth not promise blessings freely without al condition, but without such a condition, as wherewith the Lawe promiseth blessinges vnto vs. *And with a commination or threatning of punishment*: Otherwise the Lawe were a vaine and empty sound, and should be effect nothing. Moreouer the Latine woorde, *Lex*, (which signifieth the Law) is deriued from *Lego*, which signifieth to reade and publish, or from *Lego*, which signifieth to choose. With the former deriuation agreeth the Hebrue woorde, with the latter the greeke woord. For in Greeke the Lawe is called *νόμος*, which commeth from a word that signifieth to diuide and distribute: and therefore the Lawe is so called, because it distributeth vnto euery one proper charges and functions. In Hebrue the Law is called *thorah*, that is, doctrine: because Laws are published vnto all, that euery one may learne them. And hereof is it, that the ignorance or not knowing of the Law doth not excuse: naie rather they who are ignorāt of those laws which belong vnto them, do euen in that very respect sinne, because they are ignorant.

2 *What are the partes of the Law.*

LAwes are some diuine, and some humane. *Humane Lawes* bind certaine men vnto certaine external actions, whereof there is no diuine commaundement or prohibition expreslie, with a promise of reward, & a commination or threatning of punishmentes corporal and temporal. Now all humane Lawes ought to haue this their ende, euen that the Lawes of God may bee the more readily and better kept. Further, whereas their causes are altered and chaunged according to the state and condition of times, places, persons, and other circumstances: the Lawes also themselues may be chaunged. Moreouer these *Humane Lawes are either Ciuill or Ecclesiasticall: Ciuill Lawes* are such as are made by Magistrates, or by some whole bodie and corporation concerning

cerning a certaine order of actions to be obserued in ciuill gouernment, in bargaines and contracts, in iudgementes, and punishmentes.

Ecclesiastical or ceremonial Laws are those which are made by the consent of the church concerning some certaine order of actions to be obserued in the ministerie of the church, which are the limitations of circumstances seruing for the Law of god.

Diuine Lawes, that is, the Lawes of God, partly belong vnto Angels, and partly vnto men. And these do not only binde vnto external actions, but require furder internal or inward qualities, actions, and motions: nether propose they corporal and temporal rewards and punishments only, but eternall also and spiritual; and they are the ends for which humane Lawes are to bee made. Diuine Lawes, are some external and vnchangeable, some changeable, yet so that they can bee chaunged of none but of god himselfe, who made them.

By the Law also is often-times vnderstood the course & order of nature, instituted and ordained by god. So the Law, that is, the order of nature requireth, that a tree bring foorth fruite. After this sort, is the order of nature vnderstoode by the Lawe abusiuely: but yet more abusiuely dooth the Apostle call Originall sinne, *the Lawe of sinne*; because namelie it doth in maner of a Lawe enforce and constraine vs to sin.

Now hauing humane Lawes, and other things, which are signified by the name of Lawe, we will speake henceforth *of the Lawe of god*, as which only hath place here, and is the fountaine of all other good Lawes, which are woorthie of the name of Lawes. *The Lawe of god then is, a doctrine deliuered of god at the creation, by the ministery either of Angels, or of men, and afterwardes repeated and reuiued of him by Moses and the Prophets, teaching what we ought to doe, and what not to doe, binding reasonable creatures, alwaies promising to perfect performers of obedience, eternal life, condemning eternally them who performe not this obedience, except remission be graunted for the Mediatours sake.*

The parts of the Law of god, are in number three, The Morall, Ceremonial, and ciuil, or iudiciall Law.

The Morall Lawe is a Doctrine agreeing with the eternall and immortall

immortall wisedome and iustice which is in god, discerning things honest and dishonest, known by nature and engendred in reasonable creatures, at the creation, and afterwardes repeated againe and declared by the voice of god, by the ministerie of Moses, the Prophets, and Apostles, teaching that there is a god, and what he is, & what we ought to doe, and what not to doe, binding all the reasonable creatures to perfect obedience, both internal and external, promising the fauor of god and euerlasting life to those which perform perfect obedience, and denouncing the wrath of god & euerlasting paines & punishments vnto them who are not perfect: lie correspondent thereunto, except there be graunted remission of sinnes, & reconciliation for the Sonne of god the Mediatours sake.

That in this part of the Lawe, the nature and righteousnesse of god is expressed, the image of god dooth shew; whereunto man was created. *For seeing this image of god consisteth in true righteousnesse and holinesse*, Ephel. 5. *and that righteousnesse & holines is described & comprised in the Law*. Deut. 12. Ezech. 20. it followeth then, that this is the image of god, whereunto man ought to be conformed, which is expressed in the law. The same is taught by manie testimonies of Scripture, which affirme that god is delighted with this righteousnes, which he commaundeth in the Lawe, and that hee dooth such things, as that is, and hateth the contrary.

That this law is external, is hereof apparant and manifest, because it remaineth from the beginning vnto the end of the world one and the same, & we are redeemed by Christ and regenerated by the holie ghost, to obserue and keepe this Law in the life to come. 1. *Iohn* 2. 7. *I write no new commaundement vnto you, but an old commaundement, which ye haue had from the beginning*. Galat. 5. 20. *They which doe such things, shal not inherit the kingdome of god.*

The Moral Lawes are so belonging vnto the Decalogue, that not only they agree with the Decalogue, neither are onlie deduced thence by a necessary consequence, but also the Decalogue it selfe is the summe of the Morall Lawes; whence it commeth to passe, that hee who breaketh the Moral Lawes, is said to breake the Decalogue. Neither is this which we haue said hindered at al, *for that certaine speciall commaundementes belonging to matters of this life haue ceased.* For the general shal notwithstanding still continue. There shall

shal be no neede of the ministerie, or of a certaine time to be alotted vnto the ministerie in the life to come; because there shalbe a perpetual Sabboth, that is, al eternity shalbe giuen for the contemplation & beholding of diuine matters, & for the worship & magnifieng of God. There shalbe no neede of Lawes concerning marriage, because there shal be no vse of marriage: but yet there shal bee an Angelique chastitie in men.

This Law is knowen by nature, and from the creation: because men and Angels were created according to the image of God. And Paul also saith of the remnauntes of that light, *Roman.2.15. The Gentiles shew the effect of the Lawe written in their hearts.*

This Lawe also bindeth the Angels: because they also were created vnto the image of God: and Christ saith, *Matt.22. That the Saintes in the life to come shallbe as the Angels of God:* & he hath taught vs to pray, *Let thy will be done in earth as it is in heauen. It requireth furdermore perfect obedience:* Deu.6. *Thou shalt loue the Lord thy God with all thy soule.* Galat.3.10. *Cursed is every man that continueth not in al thinges, which are written in the booke of the Law, to doe them.* Now, that the Law dooth not take away the intercession of Christ, is apparant out of the gospell, which teacheth that it is correspondent and agreeable vnto the iustice and Lawe of God, that sinners should be receiued into fauour, a sufficient satisfaction and their conuersion being interposed and comming between. For god is not at variance with himselfe in the doctrine of the Law and the gospel.

The Ceremonial, or Lawes deliuered of god by Moses concerning Ceremonies, binding the Iewes vntill the comming of the Messias, that they should distinguish this people & the church from others, and should be signes, symboles, types, or shadowes of spirituall thinges to be fulfilled in the New Testament by Christ. That this definition may be vnderstood, we must know, *what ceremonies are;* to wit, *solemne externall actions*, that is, often to bee after the same maner, & with the same circumstances reiterated, *ordained of God, or of men also, to be vsed in the seruice and woorshippe of God, for order, or signification sake.* But the Ceremonies which are ordained of God, are simple & absolutely diuine worship. The ceremonies which are ordained and instituted of men, if they be good, are a woorship onely seruing for diuiuine worship.

The Iudicial, or Lawes concerning the ciuill order, or ciuil gouernement, that is, of the offices of Magistrates, iudgementes, testimonies, contractes, and of the distinguishing and bounding of dominions, deliuered of God by Moses for the settling and preserning of the Iewes common wealth, binding al Abrahams posteritie, vntil the comming of the Messias, and furder that they should be the bond of the preseruation and gouernment of this Mosaicall common wealth vntill the Messias was manifested, and certaine markes, whereby this people, which was bound vnto them, should be discerned from al others, and should withall bee kept in honest discipline and good order: lastlie, that they might be types of that order which should be in Christs kingdome, that is, of the spirituall regiment of the Messias. Ceremoniall and ciuill Lawes, whether they be diuine, or humane, (so that they be good) are verily agreeable vnto the Decalogue. But yet are they deduced thence onely by a necessary consequence, and serue thereto, as certaine prescriptions of circumstances: Hereby plainly appeareth the difference of these Lawes; which yet is diuerse, because there is not one and the same gouernement of the common-wealth and of the church: neither is there the same end of al these Lawes: neither are al these Lawes after the same maner abrogated.

But the chiefe and especiall difference of these lawes is drawen frō the binding, time, & knowledge, or manifestation. 1. *The Moral ordinances are knowen by nature: The ceremonial and ciuil are not knowen by nature,* but are instituted according to the diuersity of causes, and circumstaunces. 2. *The Moral bind al men, and euen the Angels also: The ceremonial and ciuill were onely prescribed vnto the people of Israel.* And therefore Iob, Iethro, Naaman the Cyrian, and others who are recounted for religious men, that is, such as were borne of Paynims and liued amongest them, but yet worshipped the God which was manifested among the people of Israell; they did not obserue the Leuiticall ceremonies, and yet did neuertheless please God. And the verie ordinaunces themselues, concerning the ceremonies and the forme of ciuill gouernement, shewe that they bind Abrahams posteritie onelie, whom God woulde by

by this fourme of gouernment and worshippe distinguish from other nations 3. *The Lawes of the Decalogue are perpetual in this life, and after this life: The ceremoniall and ciuill were deliuered of God at a certaine time, and againe abolished. 4. The Morall Lawes speak of both internall and external obedience: The ceremoniall and ciuill speak of externall obedience only: albeit neither doth this please God without the internall and morall obedience. 5. The morall Lawes are not limited by certain circumstances, but are general:* as, that there is a time to bee granted for the ministery and seruice of God, and that the ministery is to be preserued. that adulterers and theeues are to be punished: *But the ceremoniall and ciuil Lawes are special,* or a limitation of circumstances, which are to be obserued in external rites or actions both ecclesiastical and ciuil: as, that the seuenth daie is to be alotted for the ministery and seruice of God: that the Tenths and first-fruits are to bee giuen to the Priestes: that adulterers are to be stoned: that theeues are to be amerced with a four-fold restitution. *6. The ceremoniall, and the ciuil Lawes also are types or figures of other things for whose cause they were ordained: The morall signifie or prefigure nothing, but are signified by the rites and ceremonies. 7. The morall are the end for which other causes are to bee made, or, they are the principal seruice and worshippe of god: The ceremoniall and ciuil serue for the moral ordinances:* that to them obedience might be rightly and duely perfourmed: that a certain time, and certain rites may be obserued in the publique ministery of the church, that the ministery it selfe maie bee maintained and preserued. *8. The ceremoniall giue place vnto the Morall: The Morall giue not place vnto the Ceremoniall. The Morall Lawe, the Naturall, and the Decalogue differ. The Decalogue* is the summe of the morall Lawes, which are scattered throughout the whole Scripture of the olde and new Testament. *The Naturall lawe* dooth not differ from the Morall in nature not corrupted, but in nature corrupted: a good part of the natural law is darkened by sins, and but a little part only concerning the obedience due to god was left remaining after the fall: For which cause also God hath in his church repeated againe and declared the whole sentence and doctrine of his Lawe. The distinctions of these Lawes are to bee knowen, both in respect of the

differences of the same, and also in respect of their aborgating, and lastly for the knowing and vnderstanding of their vse.

3 What the vse of the Lawe is.

THE *first and principall vse of the ceremoniall and iudiciall Lawes of Moses was to serue as a schoolemaster vnto Christ and his kingdome,* that is, to bee a signification of spirituall and Heauenly things in Christs kingdome, namely the benefites of Christ towardes his Church, and the duty of the Church towardes God and christ. *Gal.3.24. The Law was our Schoolmaster to bring vs vnto Christ.* This S. Paul pronounceth of the whole Lawe of Moses. But that it is true, concerning the forme of ceremoniall worshippe and ciuill gouernment, for a type and signification of christs kingdome, the Epistle to the Hebrues doth purposely teach from the beginning of the fourth chapter to the end of the tenth, & all places of Scripture, which referre the ceremonies and kingdome of the old people vnto Christ, as *Colosse.2.11. Wee are circumcised with circumcision made without hands.* 1.Cor. 5. 7. *Christ our passeouer is sacrificed for vs.* Psal.110. *Thou art a Priest for euer.* Dan.9. *The most holy shalbe annointed.* And of the ciuill Lawes it is saide, *Ezech.44,24. In controuersie shall the Priest stand to iudge, and they shall iudge it according to my iudgements.* Ierem 23.5. *Behold, the daies come, saith the Lorde, that I will raise vnto Dauid a righteous branch, and a king shall raign, and prosper, and shall execute iudgement, and iustice in the earth.* Wherefore that forme of woorshippe and ciuill gouernment was ordained of god principally vnto this, that thereby the old people might be aduertised of the thinges signified and to be performed by the Messias. Now whereas the allegories or figuratiue speeches of all the Lawes are not in speciall expressed and expounded in the woorde of god. First, *we are to make or receiue none, but such as reteineth an analogy with faith and loue:* & againe *these onlie are to be accounted and held for true and certaine, which can bee prooued by Scripture.* But those which are not declared either by plain exposition, or by the maners of speaking in the scripture, the same may be verily tolerated, as other similitudes which are brought by way of example, but may not be admitted as certain, and as proofes of doctrine. And in those, which

are not declared in speciall, it is sufficient to rest in the generall signification.

Secondly, *by these as by visible markes, and eminent differences, God would haue his people, with whom the true worship of god and the promise of the Messias was left, to bee discerned and sorted out from al other nations, & that both for his own glorie*, that the true god and true religion might be discerned from Idoles and the inuentions of men; and also *for mens saluation*, that they seeking after the church in the world, might find and behold it. *Deut. 4.6. Keepe them therefore and doe them: for that is your wisedome and your vnderstanding in the sight of the people &c.* And chapter 12. 30. *Beware that thou take not after their gods, saieng, How did these nations serue their gods, that I may do so likewise? I hou shalt not doe so vnto to the Lord thy God: for all abomination, which the Lorde hateth, haue they done vnto their gods.* Eph. 2. 14. *Which hath made of both one, and hath broken the stop of the partition wall, In abrogating through his flesh the hatred, that is, the Law of commandementes which standeth in ordinances.*

The third vse is, *obedience, or the obseruing & performāce of the moral ordināces*: For because the moral law requireth not only internal obedience, but also external, whereof the vse of the ministerie of the church, and ciuil order are not the lowest parts: that these two therfore may be maintained & preserued, a d. fining or limitation of many circūstances is necessarie, without the equable form & obseruatiō wherof order cannot bee maintained in the church and common wealth. As therfore in the new testamēt god hath left free in the ministery & cōmonwealth such constitutions & ordinances as may be necessarie for the maintaining of this order: so in the old Testament what he would haue obserued, himselfe did constitute and ordaine. For this is Moral, That there be a publique and solemne inuocation and seruing of God: The furtherance and forme hereof god would haue the ceremonies to bee which himselfe prescribed. Againe, this is Moral, that there be a iust and vpright ordering of iudgementes, contractes, punishmentes, in the common wealth: This order God prescribed vnto the Iews by Iudicial Lawes. Wherefore *the ceremonies are an adherent of the first table, and the iudiciall lawes are an adherents of the seconds*: because those informe concerning the outwarde and externall forme of the ministery of the church or diuine seruice and worship; these, concerning the functions and duties of the Magistrates, and of the citizens of that common wealth towardes their Magistrates, and towardes one another.

Fourthly, *that manifold obseruation of rites and ceremonies was also an exercise, and a testification of their obedience towardes God.* For he that dooth willingly and diligently perfourme burdensome and vnpleasaunt thinges, if he know the same to be pleasing to God: he then dooth shew himselfe to loue God and to obey him with a readie mind. Therefore saith god to Abraham beeing now ready to sacrifice his Sonne; *Now I know that thou fearest God, seeing for my sake thou hast not spared thine onlie Sonne. So the ceremonial and iudicial ordinances of the old Testament are called a yoke*, Acts 15. *and seruitude*, Galat. 4.

Fiftly, *vnto most of the ceremonies, namelie such as signified Christes benefites, was proper and peculiar the sealing of Gods couenaunt, or the confirmation of faith.* For this is meant when they are said, *to be the signes of the couenant*, Gen. 17. Rom. 4. Exod. 31. Ezech. 20. namely, to signifie and testifie, what benefites God would giue by the Messias vnto beleeuers.

Sixtly, *the iudiciall or ciuill Lawes*, in asmuch as they were the verie forme of the Mosaical common wealth, *ferued for the preseruation of that regiment & kingdom vntil the comming of the Messias.*

Seuenthly, *Albeit now the ceremonial and iudicial Lawes are abolished, that the obseruation of them is not required as concerning the types; yet those things are perpetual, which are signified by them.* And therefore they are a confirmation of the newe Testament, as well as the oracles and prophecies of the ould Testament concerning the Messias and his kingdome. For types are visible promises. Wherefore when as wee see those thinges to be fulfilled in Christ, which were foretold of him by the prophecies and shadowed or prefigured by the old types: it is also cōfirmed vnto vs that both he is exhibited, & that this Iesus, in whom wee beleeue, is that Messias which of ould he was promised. And although also we are not bound to keep and obserue the same rites;

yet notwithstanding our of those ould pictures wee learne and vnderstand what spirituall obedience, holynesse, and worship god continuallie requireth in his church. Whence it is said, *Hosea 14.2. We will render the calues of our lyps.* Hebr. 13.15. *Let vs by him offer the Sacrifice of praise alwaies to God, that is, the fruite of the lyps, which confesse his name.* 1. Pet. 2.5. *And yee as liuely stones, be made a spirituall house, and holy Priesthoode to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* These maie suffice for the refuting of Anabaptistes and such like, who shut the old testament out of the church of Christ.

Furdermore, of the Morall Lawe there are other and greater vses, because the worthippe of God dooth properly consist therein, and other Lawes were made for this. About these chiefely doe mens mindes dispute: when they heare mankind so to bee plunged into sin, that the reprobate cannot so much as begin any obedience acceptable to god; neither the Elect in this life attain by any means to the perfectiō thereof; & yet notwithstanding god will haue the Lawe preached both to the regenerate and vnregenerate. For they maruel to what vse or end the Law is vrged, when obedience cannot possibly bee performed. But here it is necessarie that we distinguish and discerne the nature of men corrupted from it selfe being vncorrupted. For in nature, beeing not as yet depraued or corrupted through sinne, there were, and shal be againe also in nature perfectly restored, these two vses of gods lawe especially. The first is, the whole and entire conformity of man with god. For there did shine, and againe shall shine in the minde of man, the perfect knowledge of god and his will; and the same did woorke, & againe shal worke the correspondence and congruity of all our inclinations and motions with this diuine order, that is, perfect iustice and righteousnesse before god. For the mind iudging aright, doth rightlie also gouern & guide the hart & wil, not being through stubburnesse peruerted & depraued. Nowe, that both there was perfect knowledge of the law, in mans nature not yet falle, and did woorke also in it perfect conformity with god, the doctrine concerning the image of god doth testify, whereunto man was created, & which is by Christ in vs restored.

The

The other vse of the Law in nature vncorrupted is a good conscience, or a certaine perswasion of gods fauour, and a certaine hope of eternall life. For whenas the Lawe both commandeth perfect obedience, and promiseth eternall life to those that performe it: Therfore it worketh in nature vncorrupted, as perfect obedience, so also certaine expectation of the reward; according as it is saide, *Leuit. 18. Rom. 10. Gal 3. He that doth them, shall liue in them.* Mat. 19. *If thou wilt enter into life, keepe the commaundements.*

But in nature now corrupted there are other effects or vses of the Law, & those partly accidental, partly the remaines of those proper effectes, which it hath in nature vncorrupted; partly in the regenerate, partly in the vnregenerate. As therefore the whole Law is a Schoolemaster to Christ; so likewise is the Morall, whereof the first vse is both in the regenerate and vnregenerate, *the preseruing and mantaining of discipline both in the church and without also.* For the Lawe both being by god himselfe engrauen in the mindes of all men, and speaking by the voice of teachers & magistrats, doth by binding of the conscience, and by denouncing & ordaining of punishments, & by shame bridle & restraine the vnregenerate also, so that they shunne open and manifest wickednesse, and some order is thereby kept in the world amiddest the furies of Diuels and wicked men, that mankinde may be preserued, and the church thence collected and gathered. 1. *Tim. 1.9. The Law is giuen to the lawlesse and disobedient.* But albeit this vse of the law doth chiefely belong vnto the vnregenerate, who are not bridled by the loue of god and righteousnesse, but by the feare of punishment onely & shame, not to make open profession of wickednesse: yet hath it place also in the godly. For they indeede haue another bridle whereby they are guided, euen the holy ghost illightening and inclining their harts vnto obedience: but yet by reason of the weakenes and corruption of the flesh prone to sinne, experience teacheth, that this chaine and bonde also is profitable and necessary for them, for the shunning and auoiding of transgressions.

Many places also of Scripture witnesse this, which threaten euen vnto the saintes, if they run into grieuous offences, grieuous punishments: As, *Ezech. 18. If the righteous*

turne away from his righteousnesse, and commit iniquity, hee shall die for it: And the examples of punishmentes; as of Eli, of Dauid, and many others. For therefore both threatnings and examples are set before the godly, to keepe them in good order.

The second vse is, *the acknowledgement and accusing of sinne in the regenerate and vnregenerate.* Rom.3.20. *By the Law commeth the knowledge of sinne.* Rom.7.7. *I knew nothing but by the Lawe; for neither had I knowen lust, except the Law had said, Thou shalt not lust.* This vse of the Law belongeth vnto all men: because all haue so much knowledge of the Lawe as is sufficient to breede in them a pricke and remorse of conscience. But there is a double effect hereof. For in the vnregenerate the knowledge of sin, & of the iudgement of God against sin, engendereth an hatred of god, & an increase of sinne. For so much the more doth nature not yet regenerated desire to commit and excuse sinne, and murmureth against gods iudgemēt; how much the more the law vrgeth and presseth the prohibition and condemnation of sinne. Rom.4.15. *The Law causeth wrath.* Rom.7. *Sinne took an occasion by the commandement, and wrought in mee al manner of concupiscence.* Moreouer if those vnregenerate be also reprobate, then woorketh it at length in them despaire and blasphemy. Therefore, 2. Cor.3. it is called *the ministery of death.* But in the elect the knowledge of sinne is a preparing of them vnto conuersion. For it woorketh in them a desire of Gods fauour, and of deliuerance from sinne, & enforceth them, despairing of their own righteousnesse, to seeke for righteousnesse and life in Christ their Mediatour. And after they are once conuerted, it continually instructeth them with due contrition, truely to humble themselues in the sight of God, and maketh them to profit and goe forwarde daily in true conuersion vnto God, and in the dread & fear of God. Now although many wicked men beeing blinded with security, doe not acknowledge their sinne for a time: yet the Law accuseth all, and the terrours and torments of conscience doe at length oppresse them. Vnto the regenerate also, although they neither are subiect to damnation, neither liue without the acknowledgement and bewailing of their sinne, yet necessary is the preaching & meditation of

of the Law, that thereby they more and more knowing the remnants of sinne, which are in them, may continue and go foreward in true repentance and amendment of life. Moreouer concerning both these vses, namely, *the maintenance of Discipline, and acknowledgement of sinne,* it is said, *that the Lawe is a Schoolemaster vnto Christ.* For neither can men be instructed concerning god, neither doth the holy ghost woorke faith and conuersion in their heartes, except open and manifest transgressions be eschewed, and they persist not in sinnes against their conscience. *Esai 66. I will regard the poore and contrite in spirite.* Rom.8.13. *If yee mortifie the deedes of the bodie by the spirite, ye shall liue: but if yee line after the flesh, ye shall die.* Neither do they indeede seeke for & desire earnestly deliuerance from sinne and death, who doe not truely knowe and agnite the greatnesse of sinne. *Joh.9.41. If yee were blind, yee should not haue sinne; but now yee say, Wee see: Therefore your sinne remaineth.*

The third vse of the moral Law is proper vnto the regenerate, to witte, *an instructing and informing of them concerning the true seruice and woorship of God.* This is done by the doctrine of the Lawe in teaching and exhorting. For, seeing there are yet remaining manifold ignorances, & doubtfulnesse, and corrupt inclination in the Saintes; they stand in neede not only of the continuall conduct of gods word, but also of the spurres and prouokements of exhortations, and of meditation on gods will, least either they er in their purpose and counsail, or also seeing that which is good, be neuertheless carried the quite contrary way. *Psalm.1.2. His delight is in the Law of the Lord, and in his Law doth he meditate day and night.* Psal.19.7 *The Law of the Lord is perfect, conuerting the soul: the testimony of the Lord is sure, & giueth wisdome to the simple. The statutes of the Lord are right & reioice the heart: the commandement of the Lorde is pure, & giueth light vnto the eies. Moreouer by them is thy seruant made circumspect, and in keeping of them there is great reward.* Psalm.119.50. *Thy worde is a lanterne vnto my feete, and a light vnto my path.* Ier.31.33 *I will put my Law in their inward partes, and write it in their hartes.* Wherefore wee see also that Christ and the Apostles propound the commaundementes and explication of the law not so much to prophane and wicked men, as to the rege-

nerate & godly. Against this vse of the Law some obiect that place, *Rom.7. Ye are dead to the law by the body of Christ, that yee should be vnto another, euen vnto him that is raised vp from the dead, that ye should bring forth fruite vnto God.* And Gal.2 *I through the lawe, am dead to the lawe, and that I might liue vnto God, I am crucified with Christ. Thus I liue yet; not I now, but Christ liueth in me, and in that that I nowe liue in the flesh, I liue by the faith in the Sonne of God.* Hence they conclude: *If we be dead to the law, and are Christs, who now liueth in vs; then is not our life nowe schooled and ruled by the direction of the lawe, but by Christ only.* But seeing the Apostle himselfe saith, *Rom.3.31. That the lawe is not made voide, but established by faith;* this phrase, *to die vnto the law*, dooth not signifie to bee exempted from the obedience of the Lawe, but to bee freed from condemnation, and from the prouokement of sin, which the Lawe worketh in the vnregenerate, whereas we beeing engraffed into Christ, enioy in him both a full satisfaction for our sinnes, for which the Lawe condemned vs, and the spirit of regeneration bending & inclining our heartes, not to an hatred of the Lawe, wherewith they first did burne, but to the studie and desire of obedience and righteousnesse. Therefore he addeth, *Rom.7.4. That yee should bee vnto another, who is raised vp from the dead, that wee should bring forth fruite vnto God.* Againe, *wee are deliuered from the Law, beeing dead vnto it, wherein we were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.* In the other place, *Gal.2.* this is the Apostles meaning, *I through the Law*, to wit, which accuseth sinnes, and terrifieth the consciences of men, *am dead to the Lawe*, that is, cease to seeke for righteousnesse in the Lawe, and begin to seeke for it in Christ. For this is it which he addeth, *I am crucified with Christ*, namely, by the participation of Christs merit, and the mortification of sinne, *that I might liue to God*, according to the will of God expressed in the Lawe. *For he liueth to God*, who obeieth God, and honoreth him through his obedience. But this the doctrine of the Lawe, doth not woorke in nature nowe corrupted, except wee passe from the Lawe to Christ by faith, that hee maie liue in vs, and wee in him, that is, that he may be effectual in vs through the working of his holy spirit; first, *by suggesting*

sting & speaking cōfort in our hearts, of the remission of our sins, then, *by making vs like vnto himselfe by regeneration*, that the Law may no longer condemne vs and cause wrath; but wee *may dilight in the law of God, concerning the inner man*, Rom.7. So then are wee deliuered from the Lawe, and die to the Law, so Christ liueth in vs, that wee beginne to delight in the Law, and to order our life according to the prescript thereof. For Christ doth not restore any other righteousnesse, or any other image of God in vs by his spirite, than which was created by our nature, darkened and eclipsed by sinne, and defcribed in the lawe: neither is there another spirite, author of Gods lawe, and worker of our conformity with God in our nature vncorrupted and restored.

They alleadge also that which is said, *Ier.31.31. I will make a new couenant with the house of Israel, not according to the couenaunt, that I made with their Fathers.* Heere they saie, *That God promiseth not to renue the old couenaunt, which is the Law, but to make a new, which is the gospell. Wherefore not the Law, but the Gospel onelie is to be taught in the church of Christ.* But it is manifest, that *the new couenant* is not diuerse from the ould, as touching the substantiall, but onely as touching the accidental parties or conditions, and circumstances thereof. For although the old shadowes and darke types are taken awaie, and a most cleare Doctrine, of the prophecie and figures fulfilled by Christ, hath succeeded; & the grace of the holy ghost is shed more plentifully on men in the new Testament than in the old: yet not with standing there was one and the same manner and waie both of obtaining salvation, and of gods spirituall worship, in times past, that now is. Vnto this beare witnesse the wordes themselues of the Prophet Ier: *I will write in their hearts my Lawe*, lice saith not another Lawe, but the same which in times past I gaue them: *I will be their God, and they shal be my people: I wil forgiue their iniquitie, and wil remember their sinnes no more.* For these conditions of the couenaunt are found as well in the ould as in the new. The difference only is, that these are not the proper benefits of the Lawe, but of the gospel, which two parts of the old and new Testament the Prophet here opposeth one to the other, calling *the lawe the ouide couenaunt*, and *the Gospel, the new couenant*, as beeing the principal part

of

of the couenant: and therefore he ascribeth these blessings vnto the newe couenaunt, because thereon depended whatsoeuer grace of God befel vnto the olde church, and therein are those things more fully manifested & exhibited by Christ, which were also promised & graunted in the old for Christ. If then God will write the Law, which was first written in tables of stone, in the hearts of men in his new couenaunt: he doth not abolish, but establish the Law by the preaching of the Gospel, whereby the harts of men are regenerated, that they may begin to obey the Law: and therefore hee deliuering heere a difference betweene the Law & the Gospel, doth so substitute the new couenant vnto the old, as that he saith, that that part of the couenaunt, which is the Moral Law, must bee reteined and written in our harts. Now if they vrge those words, which the prophet addeth: *They shall teach no more euerie man his neighbour, for they shal al know me:* That hereby they may conclude, *That men are not in the newe Testament to bee willed to knowe God, for that they shal of themselues know him and obey him:* they err too grossely, going about to remooue the instrumentall cause, by reason that the effect in the new Testament is greater and more plentifull. For, that men may know God and of their own accord obey him, the holy Ghost worketh by the doctrine of the Lawe and the Gospell. Neither doth it follow, *that they are not bound, neither are to bee vrged by incitements of exhortation, because they doe their dutie of themselues:* For binding and exhorting is a far other thing, than constraining. *Wherfore in two respectes hath the law place in instructing the regenerate*, namely, that they maie learne of the Lawe the will of God, and may also by the Lawe bee more and more incited willinglie to obey God.

4 *The Moral Law is a testimonie of God, that there is a god, and likewise who and what he is.* This is a lesse principall vse of the Lawe, as also those that followe: but the former are principal vses of the Lawe. 5. *It is a testimonie of the church.* For seeing in the Church onely the doctrine of the Lawe hath beene preserued pure and vncorrupt, which all other sects haue, by assenting to manifest errours and impieties, diuerslie corrupted: the voice of the Lawe which soundeth in the church, is an euident testimonie, disciphring and declaring

which is the people of God, and which is true religion in the world. 6. *It is a testimonie of the excellencie of mans nature which was before the fall, and which shall bee in the life to come*, that is, it remembreth vs of the Image of god in man, which was created in him, and which is restored in him by Christ. 7. *It is a testimonie of eternal life.* For the Law must be obserued by vs, because it was not in vaine giuen vs. And seeing in this life the Lawe hath not his ende in vs; there must needs be therefore remaining yet another life, wherin we are to liue according to the prescript of the law, that so at length the Lawe may be fulfilled of vs. Wherefore in respect of al these causes and vses, let vs conclude and resolue, that the Law of god is to be inculcated in the church of Christ, both after and before the doctrine of the gospel, and is continually and diligently to be meditated on by all men; according to the doctrin deliuered in the first Psalm; *His delight is in the Lawe of God, and in his Lawe doth he meditate both day and night.*

4 *In what the Law differeth from the Gospel.*

THIS question hath been already handled in the second part, *Of mans deliuerie*; and therefore needeth here no long discourse. The Lawe differeth from the Gospell, 1. *In the manner of their manifestation:* The Lawe is knowen, by nature; the gospel was manifested from aboue. 2. *In their matter or doctrine.* The Lawe teacheth what wee ought to bee, and what to perfourme: The gospell teacheth how we may be such, namely, in Christ. 3. *In their promises.* The Law promiseth eternal life and al good things, with a condition of our owne proper and perfect righteousnesse and obedience remaining in vs: The gospel promiseth the same with a condition of faith and beliefe in christ, whereby we embrace an others obedience performed for vs, to wit, the obedience of Christ. Now with this condition of faith is ioined by an indissoluble knot and bond the condition of new obedience. Pag. 264.

5 *How far the Law is abrogated.*

THE whole Law is abrogated vnto beleeuers, 1. *As touching iustification:* because iudgement is not giuen according to the Law (for that iudgement would condemne and cast vs away) but according to the gospel. 2. *As touching constraint:*

constraint. We are vnder grace, and therefore are we stirred vp by the spirite of Christ to yeelde voluntary obedience vnto the Law. For seeing the whole Law is abrogated vnto beleeuers, then verily the Moral Law is also abrogated vnto them, & in the same respect, namely, as touching iustification, or condemnation, and as touching violent constraint. For now the Law doth not any more expresse and wrest obedience frō vs as a tyrant, or as a master enforcing & constraining a lewd seruant vnto obedience. The reason is, because Christ beginneth voluntarie and free obedience in vs by his spirit. Obiection. *The Law and the Prophetes continue vntil Iohn the Baptist came. If therefore then first the Moral Law was abrogated, as touching condemnation, when Christ was manifested in the flesh: it followeth, that those were vnder condemnation, who liued before the comming of Christ.* Answer. The Law was abrogated, as touching condemnation, as wel vnto the beleeuers in the old Testament, as to them, who are beleeuers in the new. To them who liued in the old, as touching the power and efficacy of Christ: to these in the new as touching his fulfilling and exhibiting.

The Ceremonial & ciuil or Iudicial Lawes are wholie abrogated, as touching obedience, so that there is no necessitie anie more of obseruing them, 1. *Because they were to continue onlie vnto the cōming of the Messias.* Gen. 49. 10. *The scepter shal not depart from Iuda, nor a Law-giuer from betweene his feete, vntill Siloh come.* And Dan. 9. 26. *After threescore and two weekes shall Messias be slain, and shal haue nothing: & the people of the prince that shal come, shal destroie the cittie and the Sanctuarie, and the end thereof shall bee with a floode: and vnto the ende of the battell it shall bee destroied by desolations.* Ephes. 2. 14. *Hee is our peace, which hath made of both one, and hath broken the stop of the partition wal, In abrogating through his flesh the hatred, that is, the Law of commaundementes which standeth in ordinances.* The Ceremonial Lawes then are taken awaie by Christ, a type of whome they were, that which also Stephen declareth in his Sermon, *Actes* 7. 7. Likewise the author of the Epistle to the Hebrues. 2. *Because the Messias beeing exhibited, the types cease, such as were the ceremonial Lawes.* Coloss. 2. 17. *which are but a shadow of things to come: but the body is in Christ.* But the Ceremoniall are said neuertheless to be perpetuall, *because they were to last vntill the comming of the Messias; As also because the things signified by them are eternall.* Against the abrogating of the ciuill or iudiciall lawes, this is obiected: *The best and most iust forme of gouernment is to be followed. But there can bee none better, or inster than that, which God himselfe ordained among his people: Therefore that is to be followed, and restored among his people.* Answere. Either the Maior of this reason may bee distinguished, or the Minor denied with an exposition. For that which in positiue lawes, (that is, such as define the circumstances of the duty of magistrates and subiects and citizens one towardes another) is in euery place and at all times most iust, the same are law-makers to follow. But in that forme of the Mosaicall gouernment many things are applied to the state and condition of that nation, region, time, and ceremoniall woorship, the obseruation whereof would now be neither iust, nor profitable; because the causes, for which those lawes should be giuen to the Iewes, are taken away or changed, as, *of giuing a bill of diuorce, of marrying the widowes of their kinsmen.* Wherefore God will not that all nations and ages be tied vnto those Lawes. An argument whereof is, that euen at that very time, when hee commanded these Lawes to be obserued, he bound not all nations but onely Abrahams posterity vnto them; and yet some that liued according to such ciuil Lawes of other nations as were not wicked and vngodly, did please him: as Naaman the Syrian, and whosoeuer of the Gentiles were conuerted, who yet notwithstanding did not obserue the ceremonies and ciuill Lawes of the Iewes. And Paul, *Rom.* 13. saith, we must obay not only those which gouern according to Moses lawes, but also other Magistrates, *as the ordinance of god;* as long as they command nothing contrary to the commandements of God. And himselfe also submitted himselfe vnto the Romane Lawes, when he appealed vnto Cæsar, and when *he said, It was vnlawfull to binde one vncondemned which was a Romane.*

Furdermore if any man will hence conclude, *That seeing it is lawfull to vse the Lawes of other common-weals as the Athenian, Romane, & such like; it is therefore much more lawfull & beseeming to imitate and follow the forme of that common-wealth, which was immediately ordered and constituted by God himselfe:*

We easily grant, that wise and discreete magistrates and law-giuers may take as wel thence as out of other gouernmentes, if there bee anie thing conuenient and agreeing with their subiects, with whom, & the times wherein they liue, so that all opinion of necessity bee taken away, that is, so that it bee not therefore commaunded, or reteined, because it was prescribed by Moses to the Iewes, but because there are good reasons, wherefore nowe also it shoulde bee doone so, and if the causes be chaunged, then that the liberty also of changing these lawes by publicke autority be reteined.

Moreouer, although ceremoniall and ciuill lawes are wholy abrogated as touching obedience also; yet is not the Morall law in like manner abrogated. For this, after Christ was exhibited, ceased indeede *as touching the curse and constraint, but not as touching obedience.* The reasons hereof are strong and cleare. First, *The Sonne of god was not therefore made Mediatour, tooke the forme of a seruant, became obedient vnto his Father, euen vnto the death of the Crosse, and redeemed vs from the curse of the Law, that we should continue and persist in sinnes and enmity with God; but that hee might deliuer vs from sinne, reconcile vs vnto God, and make vs againe like vnto god, & the temple of god.* If then he had this end, for which hee did deliuer vs from the curse of the Lawe, hee did not withall take away the bond of our obedience. For this is the Mediatours office, to expiate and do away sins, and to bring to passe, that hereafter the party offended bee no more offended by that party which had offended.

Secondly, *how much the more and greater Gods benefites are towardes vs, so much the more are we bound to yeeld thankefulnes vnto him,* that is, to liue according to his will and Law. But they who are iustified and regenerated by faith in Christ, haue receiued moe and greater benefits than others. For these are ouermore added vnto their creation, and preseruation, and other benefits common to the wicked with the godly. Therefore we are more bound after, than before regeneration and iustification, to yeeld and performe obedience to Gods Law. Many testimonies confirme the same; as, *Mat.5.17. Thinke not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them.* This is meant of all the parts of the Lawe, but especially of the morall Lawe. *For Christ fulfilleth the Law foure wayes.* First, by his owne righteousnesse. For Christ onely hath perfectly performed such obedience as the Lawe requireth: both because he was the sonne of God and conceiued by the holy Ghost, and also because hee could not haue satisfied for vs, except himselfe were free from all spot or staine of sinne. *Heb 7 26. Such a high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners.* Secondly, *by paying sufficient punishment for our sinnes.* Rom.8.3. *For (that that was impossible to the Lawe, in as much as it was weake, because of the flesh) god sending his owne Sonne in the similitude of sinnefull flesh, and for sinne, condemned sinne in the flesh, that the righteousenesse of the Lawe might bee fulfilled in vs, which walke not after the flesh, but after the spirite.* 2.Cor.5.21. *He made him to be sinne for vs, which knew no sinne, that we should be made the righteousnes of God.* And this fulfilling of the types of the lawe, & the paying of that punishment which wee did owe, is that verie abrogating of the Lawe, whereof wee haue spoken. Thirdly, *Christ fulfilleth the Lawe in vs by his spirite, reforming vs by him vnto the image of God,* that we also may in this life begin internall and externall obedience which the lawe requireth of vs, & may performe the same whole and entire in the life to come. Now both these, to wit, punishment paide for vs by Christ, and righteousnes begun in vs, are comprehended and vnderstoode by S. Paul, when he saith, *That the righteousnes of the lawe is fulfilled in vs, which walke after the spirite:* And of the giuing of the Holie Ghost and of regeneration, which is wrought for and by Christ, S. Paul purposely entreateth, *Rom.6. & 7.* Fourthly, *Christ fulfilleth the lawe by teaching it,* that is, by repurging and purifying it from errors and corruptions, and by restoring the true doctrine and vnderstanding thereof; which the doth, *Matth. 5.6. & 7.* If then Christ both teacheth and restoreth the obedience of the lawe in vs; he doth not abolish the lawe, as concerning obedience. The same doth Paul teach, *Rom. 3.31. Do we then make the lawe of none effect through faith? God forbid: yea wee establish the Lawe. Now by faith, or by the righteousnes and iustice of faith the Law is established, not onely in confessing or approuing the*

the iudgement and accusation of the Lawe against vs, as, that we doe not yeeld due obedience vnto the Lawe, for asmuch as we seeke for righteousnesse without our selues in Christ: *or in satisfieng*, because through faith is applied vnto vs christs satisfaction, equiualent to eternall punishment, which the Law required of vs not performing perfect obedience: by this faith then it is wrought, that without the Law indeed, that is, not by our owne obedience, but yet not against the Lawe, that is, not without anothers perfect satisfaction for vs, we are iustified before God: *but the Lawe is also established by faith through the beginning of newe obedience in this life, and the accomplishing of the same in the life to come.* Acts. 15. *Purifieng their hearts by faith.* Gal. 5. 5. *We through the spirite waite for the hope of righteousnesse through faith.* These and the like assewerations, that the Decalogue is to be taught in the new Testament, and the commaundementes of christ and the Apostles agreeing with the Decalogue, doe most euidently refute the impiety of Antinomies, Libertines, and such like, who contend that the law is not to be taught in the church of christ. The same also may be gathered out of the vse of Gods Law, which vse thereof seeing it must be continuall in the church; it followeth that the Law it selfe also must be perpetual. Which that it may be the more manifest, let the chiefe obiections opposed against it be considered.

1 Obiection. *Christ is not the Law-giuer*, as it is said, *The Lawe was giuen by Moses: but grace and trueth came by Christ. Therefore neither he, nor the ministers of the Gospell should teach the Law.* Aunswere. Christ is not the Law-giuer, as concerning the chiefe and principall function and office of the Mediatour. For that is, to bring foorth the gospell out of the bosome of his father, to make requestt and intercession to be made a sacrifice for vs, and by the gift of the Holy Ghost to reconcile vs vnto God. But a part notwithstanding of this office is, to shew and take away those errours, wherewith the Lawe is corrupted, and to propound the pure Doctrine thereof to this end, that the mindes of men may thereby bee prepared to heare the preaching of the gospel, which is proper vnto the Messias, and that they being conuerted may be instructed, what thankefulnes God requireth

requireth of thē for the benefit of their redemption. *Christ then is the Law-giuer*, as he is God, and author of the law together with the father: but as hee is Mediatour, hee is not indeed the law-giuer, because he publisheth not the Law, as it is saide, 1. *John.* 2. but yet notwithstanding hee is the purger, repairer, and restorer of the law from corruptions, and this, not principally; but that hee might performe the principall function of his Mediatourship, to wit, our reconcilement & saluation. The same answere we make also concerning the ministers of the gospell: in asmuch as they are to propound no other Doctrine vnto the Church, than Christ hath deliuered.

2 Obiect. *Hee that hath satisfied the Lawe by punishment is not bound to obedience: because the Lawe bindeth either to punishment or to obedience, but not vnto both together. But wee haue satisfied the Lawe by Christs punishment. Therefore we stand not bound to perform obedience.* Aunswere. We distinguish the Maior. First, *he that hath suffered a sufficient punishment is not bound to obedience*, to witte, not to the same obedience for the omitting whereof he suffered punishment: but after that satisfaction hath been made by punishment for sinne committed, he is bound notwithstanding hence forwarde to obey the lawe, or to suffer newe punishment, if through new disobedience he breake the lawe. Secondly, hee that hath satisfied not by his owne punishment but by anothers, and is receiued into fauour without his owne satisfaction, ought to obey the lawe, though not as thereby to satisfie for sinnes, yet to shewe his thankefulnes, that is, hee ought to order and direct his life according to his will by whom he is redeemed, and of whom he is receiued into fauour. For no man is therefore punished for sinne committed, or deliuered from the crime therof, that he should persist in it, but that he should leaue off hence forwarde to commit sin any more, and to offend him, vnto whom hee is reconciled. Wherefore in like manner wee also, because Christ hath satisfied for our sins, stand bound to performe the obedience not of the time past, but of the time to come: and this also are we bound to performe, not for any expiation or recompence of those sins, which either wee haue committed, or doe commit, or hereafter shall commit, but for

for the shewing of our thankefulneſſe for the benefite of Chriſt, whereby wee are deliuered from ſinne and death. This doth S. Paul teach, *Rom.6. Hee that is dead, is free from ſinne.* Againe: *Likewiſe thinke ye alſo that yee are dead to ſinne, but are aliue to god in Jeſus Chriſt our Lord.*

3 Obiection. *Chriſtians are not ruled by the Lawe, but by the ſpirite of regeneration, according as it is ſaid, ye are not vnder the lawe, but vnder grece.* Againe, *The lawe is not giuen vnto the righteous man. Therefore it is not to be taught in the Church of Chriſt.* Anſwere, Chriſtians are not ruled, that is, are not compelled and conſtrained by the law and feare of puniſhment vnto whatſoeuer diſcipline or order, like as are the wicked: but yet they are taught and inſtructed by the law of God, what worſhip is pleaſing vnto god, and the holy Ghoſt vſeth the voice of the Lawe to teach and incline them to an obedience not conſtrained or hypocriticall, but true and voluntary, ſo that not only the Law commandeth them what to doe, but the ſpirite alſo of grace doth giue them ability to obay. For this is, *not to be vnder the Law, and the Law not to be giuen vnto the righteous.* So then the bond and Doctrine remaineth, albeit the condemnation and conſtraint is taken away. For vnto this are wee bound, that our obedience be moſt free and voluntary. *Rom.8.12. We are debters, not to the fleſh, to liue after the fleſh.*

4 Obiection. *The Lawe is not neceſſarie vnto ſaluation. Therefore it is not to be taught in the Church.* Anſwere. This reaſon is a fallacie reaſoning that not to bee ſimpliciſ, which is not in ſome reſpect ſo. For although the Lawe is not neceſſarie to this, that wee ſhoulde through our obedience vnto it be ſaued: yet is it neceſſarie vnto other thinges, as hath beene taught already in the doctrine concerning the vſe of the Law.

5 Obiection. *Coloſſ.2.3. In Chriſt are hid all the treaſures of wiſdome and knowledge* Againe, *Yee are complete in him. Therefore there is no neede of the Lawe in the Church of Chriſt.* Anſwere. This reaſon deceiueth by inferring a falſe conſequent, becauſe it proceedeth from the putting of the whole, to the denial of a part. The whole wiſedome and knowledge, that is, the Doctrine of Chriſt deliuered by him vnto vs, is ſufficient & neceſſary for the Church: But a part

a part of that Doctrine is the Morall Lawe alſo: becauſe Chriſt commanded not faith only, but repentance alſo & amendment of life to be preached in his name; & he himſelfe deliuered and declared the Lawe. The compleatneſſe therefore and perfection of our wiſedome and ſaluation, which we haue in Chriſt, doth not exclude, but include rather and comprehend the Doctrine of the Law.

6 *How the Decalogue is diuided.*

THE diuiſion of the Decalogue is to bee obſerued and reteined, becauſe it maketh to the vnderſtanding of the commandements themſelues. For firſt, *it ſheweth that in ſome commandements is preſcribed mediate worſhippe, in ſome immediate.* Secondly, *it aduertiſeth vs of the degrees of obedience, and ſheweth that the worſhippe of the firſt table is the chiefe and principall.* Nowe, *the Decalogue is diuided after a threefolde manner.*

Firſt, *the Decalog is diuided by Moſes and Chriſt into two tables: The former whereof compriſeth our duties towardes God immediatelie: The ſecond, our duties towards God mediatelie.* This diuiſion is grounded on this, that Chriſt and Paul refer the whole Law to the loue of God and our neighbour. *Mat.22. 37. Thou ſhalt loue the Lord thy God with al thine heart, with all thy ſoule, and with al thy mind. This is the firſt and great commandement; and the ſecond is like vnto this, Thou ſhalt loue thy neighbour as thy ſelfe.*

Secondly, *the Decalog is diuided into ten commaundementes, whereof foure are aſcribed vnto the firſt, and the ſixe other vnto the ſecond table.* This diuiſion is oppugned by them, who goe about to contract and drawe the firſt and the ſecond commaundement vnto one, and contrariwiſe to diuide the tenth into two. Now for the refutall of theſe mens errour, we wil bring foorth the ſpecial reaſons, whereby this diuiſion is confirmed. *Thoſe are diſtinct commaundementes which are diſtinguiſhed in the matter which they deliuer, or whoſe matter is diſtinct and diuerſe.* The firſt and ſecond commaundement differ or are diſtinguiſhed in matter. Therefore they are diuerſe and diſtinct commaundementes. *The firſt* teacheth, who is to be worſhipped, namely the alone true god. *The ſecond* ſheweth how God is to be worſhipped, namely not by the inuentions of men. So of the contrary, *the tenth*

commandement cannot be diuided into two commandements. For those things that are there spoke cõcerning cõcupiscence, haue one & the same meaning & sense, and therefore the scripture also compriseth them vnder one name. *Thou shalt not couet or lust. I had not known lust, except the law had said, thou shalt not lust.* But if therefore yet the tenth commandement must be cut into two diuerse commandements, because it maketh mẽtiõ of diuerse things not to be couered or lusted after; it shal thereof follow, that so many commandements must be numbered, as there are recited kindes of thinges in euery commaundement. 2. *Those commaundementes which differ one from another in verses and periodes or sentences, are different in themselues also and are distinguished by Moses.* The first commaundement then differeth from the second, because Moses hath distinguished these two commaundementes in diuerse verses and periodes. Contrariwise, those thinges which are deliuered by Moses in the tenth commaundement, are comprehended all in one periode or sentence: Wherefore al of them are to bee referred iointly also vnto one commaundement. 3. *Moses transposeth the wordes of the tenth commaundement* (which the aduersaries attempt to diuide into two commaundementes, the ninth and tenth) in Exodus and Deutronomy. For in Exodus is placed first, *Thou shalt not couet thy neighbours house*, and then followeth that which is placed first in Deutronomie, *Thou shal not couet thy neighbours wife*. If then our aduersaries will needes diuide this tenth into two commandmentes, they shal not bee able to know which must be the ninth, and which the tenth: yea by this meanes they shall accuse Moses, & God himselfe speaking by Moses of lightnesse, as if hee were contrary vnto himselfe. By this transposing therefore and displacing of the woords, the holie ghost dooth sufficiently declare, that he would haue al to be but one commaundement, whatsoeuer is reade in the tenth commandement iointly comprehended and conteined in one periode or sentence. 4. *There is verie great and weighsie authoritie, whereby this diuision of the Decalogue is confirmed.* For the most learned of the Iewes, *Philo* and *Iosephus*, doe thus diuide the Decalogue. In like sort doe the greek Ecclesiastical writers diuide the Decalogue: As *Zonaras*, *Origen*, *Athanasius*, *Gregorie Nazianzene*, *Chrysostome*, *and Nicephorus*. And vnto this opinion and sentence subscribe also the latine Ecclesiastical writers, as *Hierome*, *Ambrose*, *Sulpitius Seuerus*, *and Austine*. We haue therefore restored, not chaunged or altered the Decalogue.

Exod. 20.17.

Deut. 5.21.

Thirdly, *The Decalogue is diuided according to the thinges themselues, which are commanded or forbidden in the Decalogue.* Now generally in the Decalogue is commanded the worship of God: that which is contrary to Gods worship is forbidden. *The worshippe of God is either immediate*, when Moral woorks are immediately performed vnto God: *or mediate*, when Moral works are performed vnto our neighbour in respect of God. *The immediat worship is either internal or external. The internal* consisteth in this, *partlie that we worshippe the true god, and that that be performed vnto the true God*, which is commaunded in the first commaundement; *partlie that the manner or forme of worshippe be right and lawful, whether it be internal worship, or external.* This forme, which is to be obserued in Gods worship, is taught in the second commandement. *The external worship, is either priuate or publique. The priuate conteineth the priuate Moral works of euerie one, which are alwaies to be of euerie man in particular performed:* and this priuate worship is deliuered in the third commandement. *The publique worship consisteth in sanctifieng of the Sabboth*, and is deliuered in the fourth commaundement. *The mediate worship of God, which conteineth our duties towardes men, or our neighbours, is deliuered in the second table: and this likewise is either external or internal. The mediate external worship consisteth partly in the duties of superiours towardes their inferiours, and so of the contrarie:* of which duties (as also of ciuill order comprised vnder them) is spoken in the fift commandement: *partlie in the duties of one neighbour towards another*, which are ratified in the rest of the commaundementes; *and those are either the preseruing of mens life and safetie*, which is in the sixt commaundement; *or the preseruing of chastitie and wedlocke*, which is in the seuenth commandement; *or the preseruing of goods or possessions*, which is in the eight; *or of the preseruing of the truth*, which is conteined in the ninth cõmaundement. *The mediate internal worship, or the internall and inward duties of mediate worshippe consist in the internall affection of the heart:*

for they are the verie vprightneſſe of mens affections towardes their neighbour, which is to bee included and vnderſtoode in al the former commandements: and is preſcribed in the tenth and laſt commandement.

7 *What is the ſubſtance or meaning of the Decalogue, & of euery commandement thereof.*

THIS queſtion conteineth in it two diuerſe partes to be handled. 1 *Of the ſubſtance and meaning of the Decalogue in generall.* 2 *Of the meaning of euery commaundement in ſpeciall or parsicular.*

Certain rules concerning the ſubſtance & meaning of the Decalogue in generall.

1 *The Morall Law or Decalogue is to bee vnderſtoode according to the interpretation of the Scripture*, that is, according to the expoſition and declaration of the Prophets, Chriſt, & his Apoſtles: and not according to the ſenſe and iudgement of man only, or Philoſophy. We muſt ioine together the explication ſcattered euery where thoroughout the Scriptures, and not ſtick onely vpon thoſe ſhort commandementes. Neither doth Morall Philoſophie ſuffice for interpretation thereof; becauſe it conteineth but a little part of the Lawe: and this is one difference betweene Philoſophie and the doctrine of the goſpel which is deliuered in the church.

2 *The Decalog requireth in al the commaundementes obedience both external & internal, perfect, not in parts onlie, but alſo in degrees*, that is, that we obey God not onely in al the duties preſcribed, but in the degrees alſo of thoſe duties. *Curſed be he that abideth not in al.*

3 *The firſt commandement muſt be included and vnderſtoode in al thereſt*, that is, the obedience of the firſt commandement muſt be the motiue and final cauſe of our obedience towardes the reſt of the commaundementes: otherwiſe it is not the worſhip of God, but hypocriſie, whatſoeuer we doe. For we muſt doe al thinges, which are deliuered and preſcribed in the other commaundementes, euen for the loue we beare to God, and for the deſire we haue to woorſhip him. For except wee ſo doe them, we doe them not according to the ſentence and preſcript of the Law, neither doe we pleaſe God therein. Wherefore the firſt commaundement

dement of the Decalogue muſt liue before and giue light as it were vnto all the other commaundementes both of the ſecond and the firſt table, & bee included in them. This rule is deliuered by the Apoſtle, 1. *Corinth.* 10. 31. *Whether therefore yee eate, or drinke, or whatſoeuer yee doe, doe al to the glorie of God.* By theſe two former rules many things are made more cleare and manifeſt: namely, *That no man in this life performeth entire and perfect obedience vnto the Lawe: that the vertues of the vnregenerate are ſins in the ſight of God*; becauſe they are neither ioined with inward obedience, nor come from the obedience of the firſt commaundement, neither are referred vnto it, ſeeing they do not know the true God, and therefore they are but a ſhadow of obedience, and are hypocriſie, which God moſt ſeuerely condemneth. *Iſai.* 29. 13. *Becauſe this people come neere vnto me with their mouth, and honour me with their lips, but haue removed their heart far from me. I will again doe a marueilous work in this people.* Roman. 14. *Whatſoeuer is not of faith is ſinne.* Moreouer by theſe rules it is manifeſt, that *true obedience cannot be begonne but by faith, through the knowledge of the Mediatour and the gift of the holie Ghoſt.* Acts. 15. *Purifieng their harts by faith.* Galat 2. *In that that I nowe liue in the fleſh, I liue by faith in the Sonne of God.* For God is not truely known or loued with out faith in Chriſt. *Joh.* 5. *He that honoureth not the Sonne, honoureth not the Father, which hath ſent him.* Againe, by theſe rules it is declared, that *our obedience in this life, ſeeing it is but begonne on lie, cannot pleaſe God, but through & for the ſatisfaction of Chriſt imputed vnto vs.* Eph. 1. *He hath freelie made vs accepted in his beloued.* Laſtly, by them it is manifeſt, that *in true conuerſion obedience is begonne according to al the commaundementes.* For who truly loueth god, he ſubmitteth himſelfe without exception to al his commandements. 1. *Joh.* 3. 9. *He that is born of God ſinneth not.*

4 *That wee maie iudge aright of the meaning of euerie commaundement, or Law, we muſt alwaie al thinges conſider the driſt or end thereof.* For the end of the Law is the weth the meaning of the meanes. This rule alſo is of force in humane Lawes. But we are to vnderſtand it of the next and neereſt end of the Law. For not thoſe thinges which are neceſſarie to the

attaining of such endes as are remoued and a far off, but those which are necessary to the attaining of the neereſt and ſubordinate ends, are to be comprised in the sentence and prescript of one Law, which except it be obserued, the ſentence and ſubſtance of al, or many Laws, wil be brought al into one. The furtheſt end, and therefore the end of the whole Law, is the worshippe of god: It requireth therefore the whole obedience of the Law. The end of the second table, is the preſeruation of the society of mankinde: this requireth al the duties of the second table. The end of the firſt commaundement is, the preſeruation of ciuill order: it compriſeth therefore the duties of ſuperiors towards inferiors, and of inferiors towards ſuperiours: becauſe without these ciuil order cannot be preſerued.

5 *The ſame vertue is often in a diuerſe reſpect commaunded in diuerſe commandementes*, that is, the ſame vertue is required for the performing of obedience vnto many commandementes. This wee are to know, leaſt we in vaine trouble and vex our ſelues in diſtinguishing and placing the vertues: As fortitude, is a vertue both of the ſixt and fift commaundement; becauſe it is required in a Magiſtrate who is to take vpon him the defence of others.

6 *The Lawe-giuer dooth in an affirmatiue commaundement comprehend the negatiue, and contrariwiſe, in a negatiue hee comprehendeth the affirmatiue*: that is, in the commanding of vertues, the forbidding of the contrary vices is conteined; and ſo contrariwiſe.

7 *We muſt take heede that we reſtraine not the commandementes too much, and take them too ſtreitlie*. For they are ſo to be taken and vnderſtoode, as that in the generall all the ſpecials be conteined: and in the chiefe ſpecial the next allied ſpecials: and in the effect the cauſes; and in one of the correlatiues the other alſo. So when chaſtity is commaunded, temperancy is alſo commaunded, without which this effect is not. When ſubiection, which is the one relatiue, is commaunded, Magiſtracie alſo, which is his correlatiue, is commanded.

8 *The obedience or commaundementes of the ſecond table yeeld vnto the obedience or commandements of the firſt table.* Obiection. *But the ſecond commandement is like vnto the firſt.* Anſ. *It is like* 1. *as concerning the kinde of Moral worſhip.* 2. *As concerning the kinde of punißment*, to wit, euerlaſting punishment, whereunto they are ſubiect who breake the ſecond, as well as they who break the firſt, 1. *Ioh.* 3. Laſtly, they are like *as concerning their coherence and connexion*, becauſe neither can bee kept without other. For God is not loued, except our neighbour be loued; neither is our neighbour trulie loued, except God be loued, 1. *Joh.* 4. Hence alſo aunſwere may be made to this obiection: *The ſecond table muſt yeelde vnto the firſt: Therefore ceremonies which are duties of the firſt table, muſt be preferred before the duties of loue and charitie towardes our neighbour*; For the ſecond table yeeldeth vnto the firſt in moral duties, not in ceremonial. If therefore the neceſſitie and ſafety of our neighbour require the omitting of a ceremony, the ceremonie is rather to be omitted, than the ſafetie of our neighbour to bee neglected. *Hoſea* 6. *Matth* 9. *I will haue mercie, and not ſacrifice.* Mat. 15. 4. *God hath commanded ſaieng, Honour thy Father and Mother: and hee that curſeth Father or Mother, let him die the death: But yee ſaie, whoſoeuer ſhall ſaie to Father or Mother, By the gift that is offered by mee, thou maieſt haue profite, Though he honour not his Father, or his Mother, ſhal be free: Thus haue yee made the commaundement of God of no autority by your tradition.* Offerinҳes and ſacrifices were commanded by God: but if they be don with the neglect of the neceſſities of our parents & kinred, Chriſt ſaith that they are not an obſeruing, but a breach of Gods commaundement. So is that which Dauid did, commended by Chriſt, *who did rather eate the ſhew-bread againſt the ceremonial Law, than endanger the ſafetie of himſelfe and his, by famine, againſt the Moral Law.* Wherefore this rule is alſo neceſſarie for the right vnderſtanding of the Law.

CERTAINE CONCLVSIONS OF THE DECALOGVE.

1 THE *firſt table commandeth the duties towards God. The ſecond commaundeth the dueties towardes man: But yet ſo notwithſtanding, as that the firſt is immediatelie, this mediatelie referred vnto God.*

2 *The firſt commaundement, when as it commaundeth vs to hold and repute the onelie true God, and* GOD *that is manifeſted in the Church, for our* GOD, *comprehendeth chiefly the inward*

inward worship of God, which consisteth in the mind, will, and heart.

3 The chiefe parties or points of this worshippe are, the true knowledge of god, faith, hope, love of god, feare of god, humility & lowlinesse in the sight of god, and patience.

4 God may be knowen of reasonable creatures, so farr forth as he will manifest himselfe vnto euerie one.

5 The knowledge of god is either simplie and absolutelie perfect, whereby god onelie knoweth himselfe, that is, the Eternal father, sonne, and holie ghost know themselues in seuerall and each other mutuallie, and vnderstand wholie and most perfectlie their owne infinite essence, and the manner of each persons exsisting and beeing. For vnto the perfect knowledge of an infinite thing, none but an infinite vnderstanding can attaine. Or thei is a knowledge of god belonging vnto reasonable creatures, wherebi Angels and men know indeed the whole and entire nature and Maiestie of god as being most simple, but they knowe it not wholie: that is, they so farre onelie understand it, as he reuealeth it vnto them.

6 That knowledge of god which is in creatures, if it be compared with that whereby god understandeth and knoweth himselfe, is to bee accounted vnperfect. But if the degrees thereof in it selfe be considered, it is also either perfect or vnperfect, yet not simplie, but in comparison, that is, in respect of the inferiour and superiour degree. The perfect knowledge of god in creatures is that, wherby Angels and men in the celestiall life know god by a most cleare and bright beholding of the minde, so much as sufficeth for the conformitie of the reasonable creature with god. The vnperfect is that, whereby men in this life know god not so much as they could at first by the benefite of their creation, and therefore were notwithstanding bound vnto it still by gods commaundement.

7 The vnperfect knowledge of god which men haue in this life is of two sorts: One Christian or Theologicall, the other Philosophicall. That is receiued from the doctrine of the Prophets and Apostles. This, from the principles and generall rules naturallie knowen vnto men, and from the beholding of the woorkes of god in the nature of things.

8 The Christian knowledge of god is also of two sorts: the one spirituall or true, liuelie, effectual, sauing: the other Literal. The spirituall, is that knowledge of god and his will which is kindled by the holie ghost in our mindes according to the woorde and by the word, woorking in the will and heart an inclination and desire more and

and more to knowe and doe those things, which god commaundeth so to be done. The Literal, is that knowledge of god, which either hath beene in men from the creation, or is wrought in their mindes of the holie ghost by the word, which hath not accompanieng it an endeuour and desire of framing and conforming themselues vnto the commaundements.

9 Both the spirituall and literall knowledge, are also immediate, or mediate. Immediate, which is wrought by the instinct of the holy Ghost without ordinarie meanes. Mediate, which is wrought of the holy ghost by the voice of heauenly doctrine, heard, read, & meditated.

10 The ordinary meanes to knowe God, & which is prescribed vnto vs by God himselfe, is by the study & meditation of heauenly doctrine. Wherefore we must striue this way vnto the knowledge of God, neither require or looke for from god any extraordinary and immediate illumination, except he of himselfe offer it, and confirme it also vnto vs by certaine and euident testimonies.

11 Now albeit so much as god would haue knowen of himselfe vnto vs in this life he hath sufficiently declared in his woorde: yet notwithstanding those naturall testimonies of god are not superfluous, because they conuince and reproone the impiety of the reprobate, and confirme the godlinesse of the Elect & chosen, and therefore are by God himselfe often commended in Scripture, and are of vs to be considered.

12 But yet concerning them this we must holde and know: that they are true indeede, and agreeing with gods woorde, but not sufficing for the true knowledge of god.

13 Moreouer, although naturall testimonies teach nothing that is false of god, yet men, except the light of gods woorde come thereto, gather and conceiue out of them naught else but false and erroneous opinions concerning god: both because these testimonies shew not so much, as is deliuered in the word, and also because euen those thinges which may bee perceiued and vnderstood by naturall iudgement, men notwithstanding, by reason of that blindnesse and corruption which is engendred in them, take and interpret amisse, and diuerslie deprane and corrupt.

14 Wherefore in the first commaundement of the Decalogue the ignorance of those thinges is forbidden and condemned, which god hath propofed vnto the Church, to be knowen of vs concerning him in his woorde and in his woorkes both of our creation and redempti-

demption. Likewise all errours are condemned of such as imagin, either that there is no god, as the Epicures; or mo gods, as the Ethniches, Manicheer, and those that praie vnto Angels, dead men, and other creatures: and the vanitie of superstitious men which put their truſt in other creatures or thinges diuerſe from him who hath manifeſted himſelfe in the church, as Iewes, Mahumetiſtes, Sabellius, Samoſatenus, Arrius, Pneumatomachiſts, and ſuch like, who acknowledge not god to be the eternall Father with the Sonne and holie ghoſt coeternall.

Now are wee to ſpeake of the ſentence and meaning of the Decalogue in ſpeciall, that is, of the meaning of euery particular commaundement.

THE FIRST COMMANDEMENT.



I AM Iehoua, (the Lord) thy god, which haue brought thee out of the land of AEgypt, out of the houſe of bondage. Thou ſhalt haue no other gods before me.

This commandement hath two parts, a preface and a commandement. The preface goeth before being comprehended in theſe words, *I am Iehouah the Lord thy god, which haue brought thee out of the land of AEgypt, out of the houſe of bondage*. This preface belongeth vnto the whole Decalogue: becauſe it deſcribeth and diſcerneth God the Lawe-giuer from all creatures, Law-giuers, and falſe gods; and farder, it conteineth three ſeuerall reaſons, why the obedience both of this firſt commaundement, and of the reſt which followe is to be perfourmed vnto God. Firſt, *he ſaith that he is Iehouah*, whereby he diſtinguiſheth himſelfe the true god from all creatures, that he may ſhew himſelfe to haue the chiefe right of ruling. *I am Iehouah*; That is, I, whom thou heareſt ſpeaking, & giuing this Law vnto thee, am the true God, who is and exiſteth from himſelfe and by himſelfe, & giueth vnto other things their being, Creator of al things, eternall, omnipotent, author and preſeruer of all that are good. Therefore obay me. Secondly he ſaith, *that he is the god of his people*, that through the promiſe of his bountifulneſſe he might allure vs to obay him. *God verilie is the God of all*

all creatures, as touching both the creating, and preſeruing, and the gouerning of them al; *but he is the God of his Church*, by the participation and manifeſtation of himſelfe. God then is our God, when we acknowledge him to be ſuch, as he hath manifeſted himſelfe in his word: namely, who emploieth his omnipotency, iuſtice, wiſdome, and mercy vnto our ſaluation; or, who tendereth vs with an eſpeciall & peculiar fauour in his Son. For God is ſaide to be their god, whom he loueth & fauoureth aboue al others. Whereupon alſo the Prophet Dauid affirmeth *that nation to bee bleſſed, whoſe God is the Lord: euen the people that hee hath choſen for his inheritance*. Thirdly, he ſaith, *Which haue brought thee out of the land of AEgypt*: as if he ſhould ſay, I am hee, who haue manifeſted my ſelfe vnto thee, and beſtowed all theſe bleſſings vpon thee. This he addeth, that by the mentioning of his late and notable benefit he might declare vnto them and admoniſh them that they were bound therfore to ſhew thankfulneſſe and obedience vnto him. This alſo belongeth vnto vs, becauſe it dooth figuratiuelie comprehend & implie all the deliuerances of the church, by the mentioning of ſo famous and noble a benefit. And further alſo, this was a type of our woonderful deliuerance atchieued by Chriſt. Nowe when hee ſaith, *that hee Iehoua is this god and deliuerer of the Church*, he oppoſeth himſelfe both to all creatures & to Idols, challenging all diuine honour & obedience vnto himſelfe alone: according to the expoſition hereof deliuered, *Deut. 6. Iſa. 43.* and in other places. Wherefore it followeth, not only that this Iehoua is to be worſhipped, but that he alone is to be worſhipped & to be accounted for our God.

Next enſeweth the commaundement, *Thou ſhalt haue none other Gods before me*. The end of this commaundement is the inward or internal worſhip of God, that is, that due honour may bee giuen vnto God in the minde, will, and heart of man. Moreouer this commaundement is in ſuch wiſe a negatiue and denieth others, as that it conteineth alſo an affirmation. *Thou ſhalt haue none other gods. Therefore thou ſhalt haue me, that Iehoua, which haue manifeſted my ſelfe in my Church thy god alone. Now to haue god is*, 1. *To know and acknowledge God, namelie, that there is a god; that he is one god; that*

that hee is such a god as hee hath manifested himselfe, first in himselfe, and then towardes vs. 2. To trust in god onelie. 3. With great humilitie and patience to subiect and submit our selues vnto god. 4. To expect and looke for all good thinges from god onelie, 5. To loue god. 6. To reuerence and worship god.

Thou shalt then haue none other gods, that is, besides me the onely true god: And thou shalt not haue them before mee, that is, in my sight; & therefore neither shalt thou haue straunge gods in the closet of thy heart, which is not close or hidden in my sight, but lieth wholy open, & is altogether manifest vnto me, the searcher of the hearts & reines.

The most ready and easie way of explicating each commaundement, is to distribute the obedience of euery commandemēt into his vertues as parts, adioining afterwards those vices, which are opposite vnto the same vertues. Here then in the first commandement are signified seuen vertues; *The knowledge of god, Faith, Humilitie, Patience, Hope, the loue of god, the feare of god.* These vertues, as beeing the partes of the obedience of the first commaundement, wee will briefliе and in few wordes vnfolde and declare.

1 *The knowledge of god*, is, so to iudge of God, as hee hath manifested himselfe in his worde and workes, and to bee mooued and stirred vp by that knowledge to a confidence, loue, feare, and woorthip of the true God. *Rom. 10. 14. How shall they beleeue in him, of whom they haue not heard? Ioh. 17. 3. This is life eternal, that they know thee to be the onelie verie god, and whom thou hast sent, Iesus Christ.*

2 *Faith* is a sure and certaine perſuasion, whereby wee assent vnto euerie woorde of God deliuered vnto vs, and whereby we are resolued that the promise of the free mercy of God for Christes sake dooth belong vnto vs, and further also it is a confidence receiuing this benefite of God and resting therein, being kindled of the hole ghost by the word in our mindes, will, and hearts, and working in them a reioicing in God, inuocation and praying vnto God, and obedience according to all his commaundements. *2. Chron. 20. 20. Put your trust in the Lord your god, and ye shall be assured.*

3 *Humilitie* is, to acknowledge all those good thinges, which are in vs & are doone by vs, not to come from any worthines or abilitie of our owne, but from the free goodnes of god: & so by the acknowledging of gods diuine Maiestie & our infirmitie & vnworthines, to subiect & submit our selues vnto god, to giue the glorie of all good thinges, which are in vs, to him alone, truely to feare god, & to acknowledge & bewaile our owne defects & vices, not to coueet any higher place or condition, neither trusting in our owne riches, but in the helpe and assistance of God, to hold our selues contented with our owne vocation and calling, not to despise others in comparison of our selues, neither to let or hinder them in the discharging of their duty, but to acknowledge that others also are and may bee made profitable instruments of god, and therefore to giue place and honour vnto them; not to attribute vnto our selues thinges aboue our force and power, not to affect an excellencie aboue others: but to bee well contented with those gifts which God hath giuen vs, and to employ all our gifts & studies to the glorie of God, & the safetie of our neighbours, euen those which are of the baser and vnworthier sort; neither at anie time to murmour against GOD, if wee faile of our hope, or if wee bee despised, but in all things to ascribe the praise of wisdome & iustice vnto God. *1. Cor. 4. 6. These thinges I haue figuratiuelie applied vnto mine owne selfe, and Apollos, for your sakes, that yee might learne by vs, that no man presume abuse that which is written, that one swell not against another for anie mans cause. For who separateth thee? And what hast thou that thou hast not receiued? 1. Pet. 5. 5. God resteth the proud, and giueth grace to the humble. Humble your selues therefore vnder the mightie hand of god, that he may exalte you in due time. Matth. 18. 4. Whosoeuer shal humble himselfe as this little child, the same is the greatest in the kingdome of heauen. Phil. 2. 3. Doe nothing through contention, or vaine glorie, but in meekenesse of minde euerie man esteeme other better than himselfe.*

4 *Patience* is the knowledge & agnising of Gods Maiestie, wisedome, iustice, & goodnesse, resoluing through a confidence in gods promises, and so in hope of gods assistance & deliuering, to obey god in suffering those euils, & aduersities, which he sendeth on vs, & willeth vs to suffer, neither in respect of the griefe which they bring to murmur against God, or to doe any thing against his commandements,

dements, but in our dolor & griefe to retaine still the confidence and hope of gods assistaunce, and to aske deliuerraunce of him, and by this knowledge and ful persuasion of Gods will to mitigate and assuage our griefe and paines, *Humilitie* and *Patience* belong vnto the first commaundement, not onely because they are partes of that internall obedience, which god requireth immediately to be performed vnto him: but also, because they follow and accompany the true knowledge, confidence, loue and fear of god, as necessarie effects of the same.

5 *Hope* is a sure and certaine expectation of euerlasting life freelie to be giuen for Christes sake, and of a mitigation or assuagement of present euils, and of a deliuerraunce from the same euils of this life, and lastly an expecting and looking for al blessinges necessarie vnto saluation, according to the counsell and will of God. Now hope springeth from faith: Because he that is certain of the present wil of God towardes him, hath also certaine and assured promises of the time to come, *For God is not changed; and the giftes and calling of God are without repentance*. Moreouer Faith and Hope differ in these considerations. *Faith embraceth the present benefites of god, and his wil towardes vs. Hope embraceth the effectes and fruites which are to come of this present and perpetual wil of God. Faith is that which maketh those things to be which are hoped for, and which sheweth those thinges, which are not seen. Hope that is seene is not hope: for how can a man hope for that which he seeth?*

Heb. 11.1.

6 *The loue of god*, is to acknowledge God to bee exceeding good, and exceeding bountifull and mercifull not onely in himselfe, but also in vs and towards vs, and that therefore he dooth employ his power, wisedome, iustice, mercy, goodnes to our saluation: & so through the acknowledging of this his infinit goodnes towards vs to loue God, as that we more couet and desire our conioyning and conformity with him, and the execution of his will, than all other things whatsoeuer; and further had rather leaue and relinquish all thinges, than be bereaued of his communion and fellowship, or offend him in any thing: and are ready to part with all other thinges which wee loue for his sake: & nothing is more cared for of vs, than how we maie doe

thinges acceptable and grateful vnto him.

7 *The feare of God*, is, to acknowledge the infinit anger of God towards sinne, his great power to punish sinne, his wisedome and iustice, and that right and dominion which he hath ouer al creatures, and of the contrary, to acknowledge our owne corruption and infirmitie: and therefore to submit our selues to god according to all his commaundementes, and to account for the greatest euil, our offending of God and estranging from him, and in respect thereof highly to hate and detest al sinne, and to bee ready rather to suffer al other euils whatsoeuer, than that we will offend god in any thing. *Leuit.* 14 19. *Thou shalt fear the Lord thy god, because I am the Lord.* Ier. 10.7. *Who would not fear thee O King of nations? For to thee appertaineth the dominion; for among al the wise men of the Gentiles, and in all their kingdomes there is none like thee.*

The feare and loue of god differ. For *the loue of god ariseth from a knowledge of gods goodnesse: The feare of god ariseth from a knowledge of gods iustice, and of his power to punish sinnes, and of that right which he hath ouer al creatures.* Againe, *Loue pursueth good, to wit, god and our conioyning with him*: wherefore the loue of god is, not to abide to be bereaued of god, who is the chiefe good. *But feare flieth euill, to wit, the displeasure and wrath of god, and our separation from him*. Wherefore also the fear of god is, to beware that we offend not god. Moreouer the fear of god which was in the nature of man vncorrupt, differeth from that, which is now in the regenerate in this life, and which is in the blessed Angels and Saintes in the celestial life. *The feare of god which is in the blessed in euerlasting life*, is a high detestation of sinne and punishmentes, without griefe, because neither anie sinne is in them, or any punishment of sin, and they are assured that they shall neuer sinne or be punished. *Isa.* 25.8. *He wil destroie death for euer, and the Lord God wil wipe awaie the teares from al faces. The feare of god, which is in the regenerate in this life*, is an acknowledging of sinne and the wrath of god, & an earnest griefe for the sinnes committed, for the offending of god, and for those calamities which by reason of sinnes both we and others susteine, and a feare of future sins and punishments, and an earnest desire of flying and shunning these euils by

reason of the knowledge of that mercy which is shewed vnto vs through Christ. *Matth.10.28. Feare yee not them which kil the bodie, but are not able to kil the soule: but rather feare him, which is able to destroie both soule, and bodie in hell.* Luk.23.40. *Fearest thou not god, seeing that thou art in the same condemnation?* This *feare* is commonly called *Sonne-like* feare, because it is such as Sonnes beare towardes their parents, who are sorrie for the anger and displeasure of their father, and yet notwithstanding are alwaies perswaded of the loue and mind of their father towardes them; & therefore they loue him, and for this loue of him whom they haue offended, they are the more grieuously sorry. So is it saide of Peter, *Matth.26.75. So he went out and wept bitterly.* This Sonne-like fear differeth from a seruile or slauish fear: because *this sonlike feare ariseth from a confidence and loue of god,* and therfore principallie it shunneth the displeasing and offending of God, and is certaine of euerlasting life. *Seruile feare ariseth from a knowledge, and an accusing of sinne, and from a feeling of gods iudgement and anger against sinne,* and is a shunning and hatred of God, and punishment, not of sinne, and is so much the greater, how much the more certaine expectation there is of euerlasting damnation, and howe much the greater despaire there is of the grace and mercy of God. This feare of God is in diuels, and in the wicked, and is that beginning of euerlasting death, which the wicked feele in this life. *Gen.3.10. I heard thy voice in the garden, and was afraide.* Iames. 2. *The Diuels beleeue and tremble.* Isai. 57. *There is no peace vnto the wicked.* Wherefore seeing it is an hatred and shunning, not of sinne, but of God, and is repugnant to the faith and loue of God, it is not commanded, but forbiddden in this commaundement. 1 *Iohn.4.18. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse: and he that feareth is not perfect in loue.* Now, because in the Saintes, in this life, neither faith nor loue are perfect, but are often shaken with many tentations and doubts, therefore, albeit this Sonne-like feare is begunne in them, yet is it neuer in that puritie, but that some seruile feare is mingled with it. Examples hereof are rife and frequent in the Psalmes, and in the booke of Iob. *Psalm.32.3. When I held my tongue my bones consumed, when I roared all the daie*

daie. Psalm.38.4. *Mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for mee: Mine heart panteth: my strength faileth me.* Iob.13.24. *Wherefore hidest thou thy face, and takest me for thine enimy?*

We are further here to obserue, that oftentimes in scripture *the loue of god* and *the fear of god* is taken for *the whole worship of god,* or for the generall obedience, according to all Gods commaundementes: As *Prou.1.7. The feare of the Lord is the beginning of wisedome.* 1. Timot.1.5. *The ende of the commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfeigned.* 1. Iohn.5.2. *In this wee know that wee loue the children of god, when we loue god and keep his commandments.* The reason heereof is, because the knowledge of God, the feare and loue of God, and faith, are causes of our whole obedience, and they who truly loue and feare God, will not offend him in any thing, but endeuor to do all thinges pleasing vnto him and acceptable.

The vices, which are opposite or contrary to the vertues of this first commaundement.

NOT *to haue the true god, is either to haue no god, or to haue moe gods, or another than the knowen god, or not to acknowledge god to bee such vnto vs as he is manifested:* Likewise, *not to trust in god, not to subiect and submit our selues vnto God in true humilitie and patience, not to hope for all good thinges from him alone, not to loue, and feare him.* The parts of this impietie are those vices, which are contrarie vnto those vertues which were before recited.

Vnto the knowledge of God is repugnaunt, 1. *The ignorance or not knowing of the true God, and his will,* which is, not to know those things of God, or to doubt of them, which we ought to know by the benefit of our creation & by his manifestations. This ignorance is either naturall or engendred in men, which is, of those things which we are ignorant of, or cannot vnderstand thorough the corruption of our nature: or elfe it is a purposed or endeuoured ignoraunce, which is of those thinges that our conscience telleth vs must bee inquired after, neither yet doe wee inquire after them with an earnest desire, namely with a desire of learning them, & of obeying God. Of this ignorance it is said, *Psal. 14.2. There is none that doth vnderstand, and seeke God.*

2 *Errors conceiued, or false imaginations & opinions of him*

as when some imagine there is no God, some faigne that there are moe Gods; or if they professe it not in words, yet indeed they make Gods, while they ascribe those things to creatures which are proper to God only: as they who make their praiers vnto Angels, and to men departed. For praier and inuocation attributeth vnto him who is inuocated, infinite wisdome and power. Wherefore Paul saith, that they who pray vnto creatures, *Turne the glorie of the vncorruptible* Rom. 1. 23.
god to the similitude of the image of a corruptible man, & of birds, Apoc. 19. 10.
and of fourefooted beasts, and of creeping things. So neither will the Angel suffer Iohn to worship him, and addeth this reason; *I am thy fellow seruant, and one of thy brethren, which haue the testimonie of Iesus: worship God.* In like manner also *they imagine false opinions of God, who know God to bee but one, but know not the true god, as Mahumets Sectaries. And so they also, who know that one and true God, but neglect him, and are not moued to worship him, to trust in him, & to loue him.* For the knowledge of the good doctrine doth not suffice alone; because then the Diuel also should haue this vertue: but there must also accompany it an inward motion of the minde to embrace and follow the same.

3 *Magike, Sorcery & Witchcraft*, which is most repugnaunt and contrary to the knowledge of God. *For it is a league, or couenant with the Diuel the enimy of God, with certain woordes or ceremonies adioined, that they doing and faieng this or that, shal receiue thinges promised of the Diuell, and such thinges which are to be asked and receiued of god alone: as, that by his aide and affiliance they shal know, or woorke things not necessarie tending either to the fulfilling of their euil lusts, or to ostentation, or to the commodities of this life.* Now in these ceremonies and wordes, which they vse, there is no efficacy or force, but the Diuel himselfe accomplisheth those things, which he hath promised, to this end, that they may reuoult from God to the Diuel. *Magus*, (as also *Magia*, that is, Magike) is a Persian word signifieng a Philosopher or a teacher. But men perceiuing their owne ignorance sought for the Diuels help, & so the names grue infamous. Now, as Magicians, so they also are condemned by this commaundement, who-
Leuit. 20. 6.
Deut. 18. 10.
soeuer vse the help of Magicians. Vnto Magike belong enchauntments,

chauntments, which are the vsing of certaine woords or ceremonies, according to a couenaunt before entered with the Diuel, which being doone and spoken, the Diuell should perform that, which the enchanters requeft.

4 *Superstition*, which is to attribute such effectes to certaine things or obseruations of gestures or woordes, as depend not either on natural, or moral reason, or on the word of God, and either doe not at all follow and fall out, or are wrought by the Diuels, and other causes, than those whereby they were thought to haue bin done. Vnder this vice of superstition are comprehended *South-saieng, obseruations of* Leuit. 19. 26.
dreames, diuinations, signes, and predictions or foretellings of Wy- Deut. 44. 25.
zardes, all which are by expresse wordes condemned in the & 47. 13.
Scriptures.

5 *A trust and confidence, which is reposed in creatures.* For this is manifestly repugnant to the true knowledge of one god; & to faith, & hope. For trust and confidence is an honour due vnto god alone, which who so translateth vnto creatures, doth in very deede imagine moe gods. Wherefore god in his word doth vtterly condemne those, *who re-* Psal. 46. 2.
pose trust and confidence in things created, as in men. And also hee Iere. 17. 5.
condemneth those which put their trust in their owne workes, and Matt. 6. 24.
in riches: which al couetous men do, and so vnder the name Ephe. 5. 5.
of this vice is couetousnes also comprehended.

6 *Idolatrie*, which is most of all repugnaunt vnto the true knowledge of god, and to faith. *Now there are two kinds of Idolatrie.* 1. *When another is woorshipped, than that one true God.* This kinde of Idolatrie doth properly belong vnto the first commandement. 2. *When albeit the true God is worshipped, yet nieuertheleste he is worshipped after another manner, than God himselfe hath in the second commaundement, and also commonlie in his word prescribed, either by internal worship, or by external worship, or external rites and ceremonies.* This other kind of Idolatrie is forbidden in the second commaundement.

7 *The contempt of God*; which is to know those thinges of God which are true, but not to bee moued thereby to loue him.

Vnto faith are repugnaunt, of one side which offendeth in the defect of faith, 1. *Vnbeliefe*, which assenteth to such doctrine as is heard & known concerning God. 2. *Doutfulnes*, which

which neither assenteth stedfastly to the doctrine of God, neither dooth altogether gainsay it, but beeing floting and wauering, hath a weake inclination nowe to one part, and nowe to another. 3. *Distrust*, which applieth not vnto it selfe the knowledge which it hath of God and his promises, and doth through feare of Gods forsaking vs surceasse the dooing of that it should doe. 4. *A dissembling or hypocritical faith.*

5. *Temporarie faith, or a vaunting from faith*: which is, to yeeld an assent to the doctrine of the Church, and to reioice in the knowledge thereof, and to embrace it for a season, but without any applying or full perswasion of the promise of Gods grace, and without regeneration; and therefore to be ouercome through temptations, or other causes, and so to cast away againe that assent and profession of godlines. *Mat.* 13. 20. *He that receiued seed in the stonie ground is he which heareth the woorde, and incontinentlie with ioy receiueth it: Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by hee is offended.* Acts. 8. *Simon also beleeued and was baptized.* Heb. 6. 4. *It is impossible, that they which were once lightened, & and haue tasted of the heauenlie gift &c.*

Nowe amongest those which are repugnaunt vnto faith of the other side, which offendeth in the excesse, are, 1. *Tempting of God*, which is through an vnbeliefe, or distrust, or contempt of God, and a trust or loue of our owne wisedome, iustice, or power, and glorie, to depart from gods woord or order, and so to make trial of gods truth or power, and stubbornly, and proudly to prouoke god vnto anger. *Deut.* 6. *Mat* 4. *Thou shalt not tempt the Lord thy god.* Exod. 17. 2. *Moses saide vnto them, why contend yee with me?* *Ye therefore doe ye tempt the Lord?* 1. Cor. 10. 22. *Do we prouoke the Lord to anger?* 2. *Carnal securitie*, which is, to liue without thinking of god and his will, or of our owne infirmitie, and daungers, and without acknowledging or bewailing of our sinnes, and without the feare of god: and yet to promise vnto our selues an indemnitie from the anger of god and from punishment without fauth or repentance. This is often, and most grieuously accused in the scripture. *Mat.* 24. Christ speaketh of that securitie and carelesnes which shal bee at his second comming. *Psalm.* 36. *Wickednes saith vnto*

the wicked man, euen in mine heart, that there is no feare of god before his eies. For hee flattereth himselfe in his owne eies. *Psal* 94. 7. *They saie, the Lord shall not see; neither will the god of Iacob regarde it.* But this carnal securitie differeth from spirituall securitie, because the carnal persisteth in sinnes and feareth not the anger of god and punishment; because either it knoweth not mans weakenes and sinne, and gods wrath, or contemneth it: But *the spirituall securitie*, is a fauth and hope, which being ioined with true repentance, without sinne and in feare of gods chastisements, doth not yet feare gods forsaking, because it is assured of gods vnchangeable fauour towardes it. Whereof it is spoken, *Rom.* 8. 31. *If god be on our side, who can be against vs?*

Vnto Humilitie is opposed, in the extremitie of excesse, *Pride*, or arrogancie, which is, to ascribe his giftes not to god, but to his owne worthines or abilitie, and therefore to stand in admiration of himselfe, and his gifts, not truely to feare god, neither to acknowledge and bewaile his defects, and so further to be aspiring to higher place and calling, & standing not vpon god, but vpon his owne giftes, to attribute also to himselfe those thinges which hee hath not, to attempt thinges aboue his power, and not belonging vnto his calling; to contemne and debase others in respect of himselfe, to beleeue none, but to couet to excel, and be eminent aboue others, to referre his gifts and counsels principallie to his owne glorie, to be angrie with god and men, to fret and fume against god, when his desires and counsels are hindered, and also to accuse God of errour and vniustice, if Gods counsels agree not with the iudgements and affections of men.

Vnto humilitie is opposed, in the extremity of defect, *A faigned modestie or humilitie*, which is a double pride, and it is, to hunt after the praise and commendation of humilitie by denying of those thinges outwardly which yet a man dooth in his minde attribute vnto himselfe, either truely, or falsly, and by refusing of those thinges, which he most of all desireth, and couertly laboreth to compasse.

Vnto patience, in the extremity of defect, *impatience* is contrary, which is through the not knowing, and distrust of Gods wisedome, prouidence, iustice, and goodnes, not

to bee willing to obey God in suffering such aduersitie, as he willeth vs to suffer, and through griefe to fret against God, or to do somewhat against his commandement, neither to desire or expect from god any help & deliuerance, neither by the knowledge and trust or persuasion of gods will to moderate the griefe, but to yeeld vnto it, and being broken therewith to be driuen and solicited vnto despaire.

Vnto Patience, in the excesse, *Temeritie*, or rashenesse is opposed: which is through foolishnesse not knowing, or not considering the dangers, or his owne calling, or the will of God, or else through a confidence in himselfe, to aduenture dangers without any neede or necessitie. *He that loueth danger shall perish therein.*

Vnto hope is opposed, 1 *Despaire*, which is to esteeme his sinnes to be greater than the merite of the Sonne of God, and to refuse the mercy of God offered in his Sonne the Mediatour, and therefore not to looke for those blessings which are promised vnto the godly, but to bee tormented with an horrible sense and feeling of gods wrath, and with a feare of being hereafter cast away into euerlasting paines, and to stand in horrour of God, and to hate him as being cruell, & a tyrant. 2 *A doubting of the blessings to come*, which are expressed in the woorde, as of euerlasting life, and of finall perseuerance. These two vices are contrary to hope, in the defect. But the doubting of the present blessings of God, is contrary vnto faith. 3 *Vnto hope* also, as before vnto faith, *is Carnall security* opposed.

Vnto the loue of God are repugnant, 1 *The casting away of gods loue*, or, *the contempt and hatred of God*, which is through the alienation of our nature from God and Gods iustice, and by reason of an inclination thereof to sinne, therefore to flee and shunne God accusing and punishing sin. 2 *Inordinate loue of himselfe and of other creatures, which is*, to preferre his lustes or pleasures, or life, or glory, or any other thing before God, and his wil, and glory, and to be willing rather to neglect and offend him, than to part from those thinges, which wee loue. 3 *A feined loue of God*, whereby also wee may heere offend. But heere we cannot offend in the excesse, because we neuer loue God so much as we should.

Vnto the feare of God are repugnant, 1 In the defect *Prophanenes*

phanenes, Carnal security, Not to feare God. 2 In the excesse, *Seruile feare*, which is to shun punishment without faith, & without a desire of chaunging & amending his life, with a despair & shunning of God, & with a separation from him.

Heere is to be noted and obserued, that oftentimes the same vices are opposed to sundry & diuers vertues. So *vnto faith, hope, and the feare of God, is opposed carnall security*; vnto hope patience, & to the loue, & feare of God is opposed despaire. The same may be seen also in the vertues & vices of other commandements: & in like maner also in this commandement, vnto faith, hope, the loue of God, humility, & patience, is opposed *the Tempting of god*, which was before numbred among the particular vices oppoſite vnto faith.

THE SECOND COMMANDEMENT.



THOV shalt make to thee no grauen Image, nor the likenesse of anie thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God, am a mightie and iealous God, & visit the sins of the Fathers vpon the children vnto the third & fourth generation of them that hate mee, and shew mercie vnto thousands in them that loue mee & keepe my commandements.

Two things are heere contained, *a Commawdement, and an Exhortation to obedience*. The Exhortation which is annexed vnto the commaundement, consisteth of fiue properties of God, which ought to stir vs vp to obay GOD. 1 *He calleth himselfe our God*, that is, our maker and Sauior, and the author of all good things. Heereby then he aduertiseth vs what execrable vnthankefulnesse it is, to reuolt from the true worshiping of him vnto Idolatrie. 2 He calleth himselfe a *mightie God*, that is, who is mighty in power as well to punish the obstinate, as to reward the obedient. 3 He termeth himselfe *a ielous God*, that is a most sharp defender of his owne honour; woonderfully displeased with such as reuolt from him, or violate and impaire his honour and worship. Now seeing iealousie or indignation conceiued for any iniury, or dishonesty, ariseth from his loue which is hurt, God dooth hereby withall signifie that hee doth

doth ardently and entirely loue those who are his. 4 *Hee calleth himselfe a god, which visiteth the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate him.* Whereby he exaggerateth or encreaseth the grieuousnesse of his anger and their punishments, when he threatneth also and denounceth vnto the children, and to the childrens children, and to the childrens childrens children of his enimies, euen to the fourth degree and discent, to take vengeaunce on the sinnes of their auncestours in them, if namely they also partake with the sinnes of their ancestours.

But to this cõmination or denouncement the saying of Ezechiel, cap. 18. seemeth to be repugnaunt. *The soule that sinneth, it shal die. The Sonne shal not beare the iniquitie of the Father, neither shall the Father bear the iniquitie of the Sonne.* But in the same place is added a reconcilement of these two places of Scripture: *If a wicked man beget a Sonne, that seeth all his fathers sinnes, which he hath done and feareth, neither doth the like, he shal not die in the iniquitie of his father, but shal surelie liue.* Hee threatneth then, that he wil punish the sins of the auncestours in their posterity, that is, such as persist in the sinnes of their auncestors, whom it is meete and iust to be partakers also of their punishments.

If any man reply; *That by this means the posteritie rue onlie their owne sinnes, and not the sinnes also of their auncestours:* this replie is false and of no consequence. For there may be, and are oftentimes moe impellent and motiue causes of one effect, and the cause of one punishment are mo sinnes as wel of diuerse, as of the same men. If further it be vrged; *that vengeance is not taken on the auncestours sinnes in the posteritie, because the sense and feeling of those paines, which the posteritie suffer, reacheth not to the auncestours*: we aunswere first, that the posteritie are a part of their ancestours, of whom they came. And therefore that is felt of them, as it were in some part of them, which their posterity suffer. Secondly, we say that the auncestours are tormented and vexed, when they vnderstand or see their ofspring in this life and in the life to come to bee afflicted. Thirdly, wee saie, that besides the feeling or fellowship of griefe, the punishment of their posteritie doth belong vnto them by a relation: in as much as god

god pronounceth that hee therefore dooth inflict this on the posteritie, that thereby he maie testifie, how greatly he is angrie and offended both with their sinnes, and with the sinnes of their ancestours. 5. He saith that he is a god, which *sheweth mercie vnto thousandes in them that loue him and keepe his commaundementes. And heere hee extendeth his punishment vnto the fourth generation, but his mercy vnto thousandes*, thereby to signifie, that he had rather thewe mercy than anger: and so by this meanes to allure vs the more to loue him.

But vnto this promise are opposed manie examples of the godlie, whose children and posteritie haue perished. Whereunto god himselfe answereth, Eze. 18. *That he wil bleste the posterity of the godly if they continue in the good conuersation & godlines of their auncestours: but wil punish them, if they depart from it.* If here it be demaunded, *why hee dooth not conuert their posteritie, seeing without his mercy they are not able to follow the godlines of their parentes.* We answere first, *Because this promise is not vniuersal but indefinite, and therefore God dooth not therein bind his mercie vnto euerie particular one of the godlies posteritie, but reserueth his Election free vnto himselfe:* So that as of the posteritie of the wicked he conuerteth and saueth some, in like manner also he leaueth of the posterity of the godly some in their naturall corruption, and in destruction, which all by nature deserue: and this he doth, to shew, that his mercy is free, as wel in chusing the posterity of the godly, as of the wicked. Secondly, *because he bindeth not himself to performe this same benefites or all the benefites vnto all the posteritie of the godlie.* Wherefore he satisfieth this promise, when he dooth euen vouchsafe of corporall benefites the wicked and reprobate posterity of the godly. Thirdly, *because he promiseth this felicitie of the posteritie vnto them that loue him, and keepe his commandmentes*, that is, to those which are indeede godly, and of good conuersation. But because the loue of God & obedience is euen in the holiest Saintes in this life vnperfect: therefore the reward also promised vnto them is vnperfect and ioined with the crosse & chastisements, among which the wickednesse and vnhappinesse of their posteritie is not the last, as maie appear in Dauid, Salomon, and Iosias.

Obiection. *They who keepe Gods commaundementes, obtaine mercie. Therefore we merit somewhat of God.* Aunswere. God

God saith, *I will shew thi mercie* Therefore it is not of merit or desert. Therefore the obiection is a fallacy, putting that for a cause which is no cause. For when God added this promise, *that he will shewe mercie vnto the thousand generation of them that loue him and keepe his commandements*, he sheweth that he had rather shew mercy, than anger, thereby to allure vs to loue him.

This promise and commination is belonging verily to the obedience of the whole Decalogue, but is therefore especially annexed vnto this commaundement, both that we might know the first and second commandement, to be the foundation of al the rest, & also that God might shew that he is especially angry with the deprauers and corrupters of his worship, and punisheth this kinde of sin both in them and in their posterity; and contrarily doth blesse also the posterity of them which diligently regard and keepe pure religion, or the true seruice and worship of God. By this declaration and exposition of the woords of this commandement, it appeareth that by the naming of one kind, al false worships of God are condemned and contrariwise, is commaunded the obseruation of the true and vncorrupt worshippe, which is euery internal or external work, commaunded of God, doone in faith, which is perfuaded that both the person and the woork please God for the Mediatours sake; the chiefe end where of is, that due honour may be giuen vnto god, whereby we may shew, that we acknowledge him alone for the tru god, who hath willed this worship to be thus done to him. And then is this worship done vnto him, when he is so worshipped, as himselfe hath manifested in his word that he will be worshipped. And these may suffice as touching the exhortation which is adioined to the commaundement; nowe wil wee declare those things which belong vnto the commandement it selfe.

In this second commaundement is forbidden, *all false worship; and the true worship of God is commaunded.* And this is the end or scope of this commaundement, *that the true god alone, who commaundeth himselfe to bee worshipped in the first commandement, bee rightlie worshipped of vs*, namely with such worship, wherewith it is right and meete he should be worshipped of intelligent or vnderstanding creatures, and such

such as pleaseth him. God therefore in this commaundement prescribeth the rule of true diuine worships. He forbiddeth not only that creatures or Images be not reputed or woorshipped for God, but also that himselfe be worshipped by Images, and at Images. and when he condemneth the chiefe, and grossest, and most eudent kinde of false woorshippes, namely the woorshipping of God at or by Images, it is manifest that hee forbideth also the other kindes of false woorshippes, seeing this is the heade and fountaine of all the rest. Wherefore all woorshippes, whatsoeuer are institured by men, not by God, & in which the same cause of prohibiting or forbidding appeareth, are forbidden by the forbidding of this the grossest kinde of the rest, and with all a rule is giuen, that wee holily and religiously conteine and holde our selues within the lists and tarriers prescribed by God, neither ad ought to that woorshippe which God himselfe hath instituted, nor maime the same so much as in the least point; which also we are in other places expresselie enioyned by the Lorde.

Ioel. 3. 7. Prouer. 30 6. Reuel. 22. 19

This commaundement is diffierent from others, for that in others the parts of themselues or specialties of diuine woorship are rehearsed; but in this al adding, maiming and altering of them is forbidden, and a rule prescribed, that wee keepe our selues within the bonds by god appointed. And this studie, endeuour, and care to worship God after that manner, which himselfe hath commanded, is the poper & peculiar obedience of this commaundement; Which is also required in these sayings. *Deut. 4 Ye shal put nothing to the word which I command you, neither shal ye take ought therefrom; that yee may keepe the commaundementes of the Lorde your God which I command you.* Deutr. 12. *Whatsoeuer I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom.*

Now as concerning the wordes of the commandement, wee are to obserue that there are two parts of this Second commandement. *The former part forbiddeth Images to bee made; The second part forbideth to woorshippe them, with diuine honour.* Of the first part, we will first speake.

The first part of the second commandement, where is inureated of Images.

The

The chiefe Questions concerning Images.

1 *How far Images may be allowed to be made.*
2 *Why they are to be abolished in Christian Churches.*
3 *How they are to be abolished.*

1 HOW FARRE IMAGES MAYBE ALLOWED TO BE MADE.

IMAGES or Pictures *are not here simply forbidden*, because the science of casting, carving, and painting is reckoned among those artes and crafts which are profitable for mans life, and are the gifts of god. Neither is the reason hereof hard or obscure: *because writing and painting are profitable for the memoriall of things done, for ornaments, and for an ingenious and liberall delight of mans life.* Wherefore the Law forbiddeth not the vse of Images, but the abuse: namely it forbiddeth that Images be made, as by them to represent or woorship god. For we ought not, neither can we any way paint, or graue, or represent god, & much lesse must we tie gods woorshippe vnto carued or grauen Images. This Doctrine doth the end & scope of the commandement declare, which is the obseruation of the vncorrupt worship of god. And because god is incorporeall, and infinite, vnpossible is it that he should bee expressed or represented by any corporeall or finite image, without an impairing of his diuine maiesty. *To whome will ye liken God? Or what similitude will ye set vp vnto him?* Moreouer, as god will not haue himselfe to be engrauen, or painted, or anie Image or semblance of him to bee caried and framed: so also doth it not at all profit or auaile vs, as being a cause & an occasion of Idolatry.

Exod 31.3. & 35. 30 &c. Syrac 38.28.

Esay.40.18. Rom 1 23. Deut.4.15.

2 *Why Images are to be abolished in the Churches of Christians.*

1 THey are to be abolished *because of the commaundement of god*, who will haue Idoles to be abolished, and all the corruptions of the true worshippe of god, & of true doctrine, as his wrath & anger against Idolatrie dooth testifie. And hereof is it, that for the taking away & abolishing of Idols, Iehu, Ezechias, and Iosias are praised in Scripture. *For respect of our confession, of the syncere worship of god, and of our hatred against Idolatrie.* This confession whereby we professe our selues not to be Idolaters, confisteth not only in words, but also in actions, and in outward shew and signes.

Exod 23.24. & 34.13. Numb.33 25. Deut 7.5. 1. Reg. 15.13. 2. Reg. 10.30. 2. Reg. 18.4. Deut. 17 2.3.&c. 1. Cor. 10.20. 1. Ioh. 5.21.

3 They are to be abolished, *for auoiding of offence & superstition*, least by retaining of ancient Images, or by substituting & adding new, the same dager come to the church, & to the ignorant people thereby, which in times past we see to haue issued hence; and so the enimies of the Church be by this spectacle, hauing so great a shew of Idolatry, the more alienated from the Church, so that they despite and reproch therefore the trueth of god. So the Iewes, because they see Images in the Churches of those which professe Christianity, are greatly offended. And wee see that Images neuer brought any good to them, which had them; but euen gods own people was seduced thereby, as we may see often in the sacred storie, especially in the booke of Iudges, & the Kings, & in the Prophets. So prone and readie is our nature vnto this euill, which hath after ensuing it most grieuous punishments, as are those which the Lord reciteth by Moses, besides many others: *I will destroy*, saith he, *your high places, and cut awaie your Images, and cast your carkasses vpon the bodies of your Idoles, and my soule shal abhor you.* In like manner also the Angel of the Lord vpbraiding the Israelites that they had made a league with the Idolatrous Cananites, saith; *Wherefore I will not cast them out before you, but they shall bee as thornes vnto your sides, and their gods shall be your destruction.* It is no ceremony therefore to abolish Images; seeing they are the instruments, signes, causes, and occasions of Idolatry. Neither are the causes of this commandement any way chaunged or diminished, as namelie that the glory of god be maintained against Idolaters and the enemies of the church, and that god bee not tempted through offering an occasion of superstition, and of conceiuing false and corrupt opinions of gods worship, vnto men, which are of their owne accord inclining and prone vnto idolatry. Wherefore this commaundement of taking away and abolishing images made for the representing of god, or for diuine worshippe, is Moral, and dureth perpetuallie.

3 *How*

3 *Howe Images are to be abolished.*

IN abolishing and banishing Images, two things are to be obserued. 1. *That the doctrine concerning the true worship of God bee preached before the abolishing of Idols.* So wee read that Iosias did. Let the word therefore go before, & the idoles wil fal to the ground. 2. *The images, & their altars & the like instruments of idolatrie must be taken away, not by priuat men, but by publick autoritie.* For so hath god commanded the Israelites: & so likewise hath godly Kings put it in practise: & so also Paul disliking the Idoles of the Athenians & Ephesians, did not yet pul them downe, or abolish them.

Certaine obiections of the Papists.

1 WE worship not the Images, but God, of whom those are signs and tokens. *Wherefore there is no cause, why images shoulde bee abolished, and taken out of churches.* Answere. It is impiety to place and ordaine such signes, as whereby God neither can bee truly signified, neither at all ought to be signified. And albeit they were such signes, as whereby God might bee truely signified, yet is it not in the power of any creature to ordain or establish them, but only in the wil and pleasure of God.

2 *The bookes of Lai-men or the vnlearned are profitable. Images are the bookes of the vnlearned. Therefore they are profitable.* Aunswere. 1. Such bookes of Lay-men are profitable, as are deliuered vnto them by God. 2. The Minor is false. For the Prophetes teach far otherwise: as, *Habac 2.18. An image is a teacher of lies.* Zacha. 10.2. *The Idoles haue spoken vanitie. Whence we maie thus reason. We ought not to speak vain things, or to lie of God either in words or in gestures. But wood or grauen Images are lies of God, because they cannot represent God, yea, because they swarue so farre and carrie vs with them from God, as their figure and shape is vnlike god: & so consequently they cause vs also to lie of God. If then we wil not lie of god, we must needs neither make nor haue anie Images or grauen semblances.* For as Ieremie saith, 10.8. *The stock is a doctrine of vanitie.* Nowe in this sense we graunt Images to be the books of the vnlearned: to witte, because partly they teach and signifie false things of God; and partly because through the reuerence of the thing signified and the place, when as they stand to the open view in churches and ellewhere, they easily draw away

away others vnto superstition, and teach the people Idolatry, as experience sufficiently beareth witnes. 3. It followeth not, if it were so that Images did teach the vnlearned, that therefore they should be retained in the church, as profitable bookes. For God wil not haue his church to be taught by these, but by his word and sacraments.

3 *The Scripture attributing the partes of mans bodie vnto God doth signifie thereby his nature and propertie. Therefore it is lawfull also to signifie the nature and propertie of God by Images.* Aunswere. 1 There is a dissimilitude betweene metaphors or translations of wordes, and Images: because vnto them is annexed an exposition of them in the worde, which hindereth and stoppeth al error. 2 When by an *anthropopathy*, that is, when the Scripture applieng it selfe to speake vnto men after the manner of men, doth attribute the partes of mans bodie vnto God, the worthippe of God is not at all woont to bee tied vnto them. 3 Lastly God spake these thinges after the manner of men to help our infirmity, but he for-bad Images.

4 *God of oulde presented himselfe to be seene in mans shape: Therefore we may also follow the like signes and semblances.* Aunsw. God indeed mooued by certaine reasons thereunto did so, but he hath forbidde vs to followe it. For it is lawfull for God to manifest himselfe what way soeuer he will; but it is not lawfull for any creature to represent god by any such signe, as himselfe hath not commaunded. And those visible shapes had god present with them, to commaund, promise, and heare them, vnto whom he manifested himselfe: which cannot bee saide of such Images as imitate those shapes, without flat Idolatry: and therefore the saints did well in adoring god at them or in them, as beeing after a speciall manner there present: which to doe in these, is impious and Idolatrous; because it is done through the boldnesse and vanity of man without any commaundement or promise from god. Lastly, those visible shapes continued so long, as it pleased the Lord to vse them for to manifest and shew himselfe, and therefore could they not bee drawen to Idolatry; But Images and pictures, which men make to represent the manifestations of god, were neither ordained to manifest god, nor to represent or resemble

those auncient manifestations of god; and therefore are they an obiect and an occasion of Idolatry.

5 *It was lawfull for the Israelites to haue resemblances & figures, Cherubin, Seraphin, Palm-trees and diuerse pictures in Salomons Temple. Therefore it is lawful also for Christians to haue Images in their Temples.* Aunswere. *The figures & resemblances of diuerse thinges and liuing creatures, as Oxen, Lions, Palm-trees, Cherubins, and such like painted in the temple of Salomon, were warranted by the word of god.* But the word of god is flat against those Images, which the Papistes haue in their Churches. 2. *The Images which were painted in Salomons temple were such, as could not eyther be drawen by anie man into abuse.* 3. *God had this cause, for which he would haue those Images to bee painted in the temple, that namelie they should be types of spirituall thinges:* but this cause is now taken away by Christ.

THE SECOND PART OF THE SECOND COMMANDEMENT.

THIS part forbiddeth any worshippe to be giuen vnto Images, not only that which is giuen thereby or referred to creatures, but that also which is referred vnto god himselfe. Obiection. 1. *The honour which is giuen vnto the sign is the honour of the thing signified: Images are a signe of God. Therfore the honor which is giuen vnto Images is also giuen vnto God.* Ans. The honour of the signe is also the honour of the thing signified, namely when the sign is a true sign, that is, ordained by him who hath autority to ordain it, & whē also that honour is giuen vnto the sign, which the right and lawfull author of it willeth to be doone vnto the signe. For not the will of him that honoureth, but of him that is honoured is the rule which must prescribe the due honour. Now God hath forbidden any Images to be erected vnto him: and therefore Images are no true signes of god.

2 Obiection. *Whatsoeuer consumelie is done vnto the signe, that redoundeth on God, although the signe bee not instituted by his commaundement. Therefore the honor also that is giuen to the signe redoundeth on God, although that honour bee not commaunded to be giuen vnto the signe.* Aunswere. This reason doth not folowe, because then are contrary thinges tightly attributed vnto contraries, when the contrariety of the attributes dependeth

dependeth of that, according to which the subiect is opposed, & not of some other thing. So we grant that contumely against God followeth indeede the contumely against the signe, albeit the signe were not instituted by God; but not simply, in respect of the signe it selfe vnto which that contumely was done, but in respect of his corrupt and bad wil, who by shewing contumely against the signe, which is thought to represent God, purposeth himselfe and is minded to despite with contumely and reproch God himselfe. For to the shewing of despite and contumely against god it sufficeth if there bee any intent or purpose of departing from his commaundement. But if through a desire that we haue to auoide Idolatry we detest Images, and other false reputed signes of god, by this contumely doone vnto the signes, we rather promote further & aduaunce gods glory. But the honor of god doth not folow the honor of the sign, except both the honor and the signe be ordained by God.

3 Obiection. *If it bee lawfull to haue the Images of noble and renowmed men, much more is it lawful to haue the Images of Angels and Saintes.* Aunswere. 1. *The lawfull hauing of the Images of noble and worthie men, and the giuing of honour vnto them, must bee warily and rightly vnderstood.* 2. *The Images or monuments of notable men must bee such, as may not bee drawen into Idolatrie.* 3. *Where the antecedent proposition is taken in this sense in which it may be grounded, the consequent also may be graunted of the like monuments or the like honour.* But if in the sequel or consequent that bee transferred to Images and superstitious honour, which might haue beene granted in the antecedēt being rightly vnderstood; the consequence is to be denied in respect of that ambiguity and diuersitie of meanings, and in respect of the dissimilitude & vnlikeneese of the honour and monuments. That honour of monuments is lawfull, which is a gratefull and honorable memorie of those, whose monuments they are; and also that, which is applied to that vse which themselues would haue it, and not to the worship of them, or to the woorshippe of God by their monuments. And such lawfull monuments, which cānot be drawen into Idolatry, we must not deface, through a desire of despiting or reproching them whose monuments they are.

The obedience of this second commaundement consisteth,as we haue seene,in the true worship of God.

The vices which are repugnant vnto this second commandement are, 1 *Idolatrie*, which is a false or superstitious worship of God. Idolatry is of two sorts. 1 *When a false God is worshipped*, that is, when in place of the true god, or besides him, that honor or worship is giuen to some either imaginary or existent thing, which is agreeing vnto the true god only. This kind of Idolatry is especially forbidden in the first commandement; and furder also, in some part,in the third commandement. 2 *When mẽ er in the kind of woorshippe*, that is,when worship or honour is imagined to be doone vnto the true god by some such woorke,which himselfe hath not commanded. This kind is properly condemned in this second commandement, and is called *willworshippe* or superstition. They are saide to be superstitious, whosoeuer ad humane inuẽtions to the commandements of God.

2 *Hypocrisie*,which is a pretending or saining true godlinesse and worship of God,doing the external works commaunded by god,whether morall, or ceremoniall, without true faith and conuersion. This vice is depainted and described in these woordes by the Propher Isaias: *This people come neere vnto me with their mouth, and honour mee with their lips ,but haue remooued their heart far from me,and their fear toward me was taught by the preceptes of men*.In the same words, and those that followe, and also euerywhere thoroughout the whole Scripture,is hypocrisie condemned of the Lord.

3 *Prophanenes*:which is a voluntary letting goe or contempt of all religion,and of the whole worship of God both internal & external, or elsse of some part of diuine worship. This prophanenes is repugnant also to the whole worship of God in the first and second table.

Now let vs entreate a little more at large, *of superstition*. That *Wil-worshipp*, whereof we before made mention,is reprehended of the Lord in many places of holy Scripture. So by Moses it is forbidden, *Deut.*12.8. *Yee shall not doe after al these things that we do here this daie:that is,euerie mã whatseeuer seeemeth good in his owne eies*. And in the end of the same chapter he saith, *Whatsoeuer I commaund you,takeheede you doe*

doe it: thou shalt put nothing thereto,nor take ought therefrom. It is also reprehended by Isaias,whose woords before recited are alleadged by Christ himselfe, *Matth.*15.8. for the condemning of superstition,or *Wil-worshippe*.The same is condemned also by Paul,*Col.*2.8.*Beware least there be any man that spoile you through Philosophy,and vaine deceite,through the traditions of men,according to the rudimentes of the world,and not after Christ*.Obiection. *Such places and saiengs speak of the wicked and vngodlie commaundementes of men,and of Mosaical and Jewish ceremonies*. Aunswere. That this is false,which is replied,some demonstrances,which are added vnto certaine places, declare, which also reiect those humane Lawes and ordinaunces, that commaund any thing in regard of diuine worshippe, which is not commaunded by God, although the same be a thing in his own kind not forbidden of God. So Christ reiecteth the Iewes tradition,*of washing of handes*,whereof he saith,*Matth.*15.11.*That which goeth into the mouth defileth not the man, but that which commeth out of the mouth,that defileth the man.Hither also may that be referred, which Christ speaketh.*23.25. *Woe be to you, Scribes, & Pharisees, Hypocrites:for ye make cleane the vtter side of the cup, and of the platter;but within they are full of briberie and excesse*. Now that these and the like thinges are lawful, setting aside of an opinion of superstition in them, the Apostle in sundry places doth shew.*Roman.*14.6.*He that obserueth the daie,obserueth it to the Lord: and he that obserueth not the daie, obserueth it not to the Lord: He that eateth,eateth to the Lord;for hee giueth god thankes: and he that eateth not,eateth not to the Lord,and giueth God thankes*.Againe,*1.Corinth.*10.25.*Whatsoeuer is sold in the shamble,eate yee,and aske no question for conscience sake. For the earth is the Lords, and al that therein is*. Wherefore they are not simplie so condemned,but onely so far as they are prescribed for diuine worship. In the same respect is single life also condemned, especially seeing the same is not a thing indifferent,but to those only who haue the gift of continẽcy; according as it is said of Christ, *Matth.*19,12. *He that is able to receiue this,let him receiue it: For al men*(as in the same place Christ saith)*cannot receiue this thing, saue they to whom it is giuen*.

And this is the difference between things indifferent or of mid-

" qualitie, and those things which are properly the worshippe of god. Which difference we must diligently obserue. 1. Because when men faigne other worshipps of god, in them they faigne another wil of god, which is to faigne another god. 2. Because by confounding of the true worshippe with selfe worshipps, the true god is confounded with Idoles, which are worshipped with those worthips inuēted by men. 3. Because whatsoeuer is not of faith is sinne. And when any man doth a thing as thereby to worship God, his conscience not knowing whether God will be worshipped after this manner or no, he doth it not of faith, but is ignoraunt and doubteth whether God be pleased or displeased with his work: and therefore he presumeth to do that, albeit it may displease god: Wherefore hee dooth not thereby worship, but contemne god.

Rom. 14. 23.

OF TRADITIONS.

MOreouer that wee may make *that difference of diuine worship, and of things indifferent*, fully and wholy manifest: and answere to an obiection of theirs who defend worshippes inuented by men, with such places of Scripture, as where god willeth vs to obey the commandements of mē: we will note and obserue that there are foure sorts of those things, which men commaund. 1. *The ordinances of god, which god will that men propose vnto others to be obserued: but not in their own name, but in the name of god himselfe, as being themselues the ministers, and messengers, not the autors thereof.* So the ministers of the church propound the heauenly doctrin of god to the church: parents to their children, & Maisters to their scholers: so Magistrates propound the commaundements of the Decalogue vnto their subects. The obedince of these commaundementes is and is called Gods worshipp: because they are not humane ordinances, but diuine, which are necessarily to bee obeied, although no autoritie or commaundement of any creature came thereto, yea although all creatures should commaund the contrary. Hither appertaine many places of Scripture. As, *Prouer. 6. 20. My Sonne, keepe thy Fathers commaundement, and forsake not thy Mothers instruction.* 1. Thessal. 4. 2. *Yee know what commaundementes we gaue you by the Lord Iesus. He therefore that despiseth these, despiseth not man, but god.* Matth. 23. 2. *The Scribes and Pharisees*

Pharisees sit in Moses seate. All therefore whatsoeuer they bid you obserue, that obserue and doe. These and the like sayinges will vs to obey men as the ministers of god, in these thinges which belong vnto the minsitery, that is, which god by expresse commaundement hath testified that hee will haue published and commaunded by them, but they graunt not authority vnto any to institute newe worshippes of god at their owne pleasure, according as it is said, *Prouer. 30. Put nothing vnto his words, least he reprooue thee, and thou bee found a liar.* And 1. Timoth. 1. *Commaund some that they teach none other doctrine.*

2 *The ciuill ordinances of men, which are determinations and prescriptions of circumstances necessarie and profitable to the keeping of the morall commandements of the second Table.* Such are the positiue Lawes of magistrats, parents, masters, & of al who bear rule ouer others in the ciuil state. *The obedience of these Lawes, as touching the generall, is the worshippe of God;* because the generall thereof is morall, and commaunded by God himselfe, namely obedience towards magistrates, and others which beare rule in the common-wealth. *But as concerning the special of the action, or as touching the circumstances, it is no diuine worship;* because those woorkes are diuine woorshippe, which must necessarilie be doone in respect of Gods commaundement, although no commandement or respect of any creature were adioined: but these, except they were commanded by the magistrates, might be done or omitted without any offence against god: but yet notwithstanding such ciuil ordinances of magistrates and other gouernours binde the consciences of men; that is, we must necessarily perfourme them; neither are they neglected without the displeasing of God: and therefore by reason of these commandements of magistrates we are bound allo to performe the works enioined vs by these commandements, euen although wee could omit them without giuing any offence; if wee meane to receiue our obedience pure and sound. So to carrie weapons or not to carry weapons; to pay a lesser or greater tribute or subsidie, is not in it selfe the worship of God; *but the obedience which is in these and the like matters due to bee rendered vnto the Magistrate, is* and *the like matters due to bee rendered vnto the Magistrate, is* God's worshippe. Therefore if the Magistrate neither com-

mand nor forbid either, it is free to be either: but if he command any one thing, he sinneth whosoeuer doth the contrarie, although he coulde keepe it neuer so close, neither offend any man thereby. The reason is, because the generall, namelie obedience towardes the Magistrate, which is gods worshippe, is violated. Wherefore these specials and particulars are by an accident made the worship of god, to wit, by the commaundement of the Magistrate.

3 *The Ecclesiastical or Ceremonial ordinances of men, which are determinations or prescriptions of circumstances necessarie, or profitable for the keeping of the commaundementes of the first table. For they belong either to the keeping and maintaining of order and comelines in Church-assemblies and in the Ecclesiastical administration of the ministerie; or to externall exercises of godlines, both publique and priuate, or to auoide the giuing of offence vnto the weaker, & to bring them vnto the Church and knowledge of the truth.* Of which kind are, the time, place, form, & course of sermons, & prayers, & readings in the Church, likewise fastes, the manner of proceeding in election of ministers, in gathering and distributing almes, and such like, whereof god hath commaunded nothing in speciall. *The generall also of these Lawes, as of the ciuil, is moral,* if they be rightlie & profitablie made, *and therefore is it the worship of God:* as it is gods worship, to heare the woord of god, to pray vnto god as wel publiquely with the company of the faithfull, as priuately, to bestowe almes vpon our poore brethren, to receiue the sacramentes. *But the Ceremonies themselues are not onelie no worship of God, but neither doe they binde mens consciences, neither is the obseruation of them necessarie, except the omitting of them breede offence.* So it is no worship of god, but a thing indifferent, and not binding mens conscience, to vse this or that forme of praier, at this or that time, at this or that houre, in this or that place to heare the woorde of god, to pray, to receiue the sacraments. Neither hath the Church onely this right and power to constitute or abrogate or alter by her owne authoritie these ordinances, as she iudgeth it to be most expedient for her common edification: but the consciences also of particular men receiue this libertie, so that they may either omit these or doe otherwise without any offence against god, if there arise no scandal

scandal or offence thereby among men, that is, if they doe it neither of contempt, or neglect of the ministerie, nor of wantonnes, or ambition, or of a desire of contention & nouelrie, nor with the offending of weake ones. The reason is, *because then lawes are rightlie obserued, when they are obserued according to the mind and purpose of the law-giuer.* But the Church ought to will that such ordinances and statutes as are made concerning thinges indifferent bee obserued, not in respect of her owne authoritie or commaundement, but onely for the maintenance of order and comlinesse, and for the auoiding of scandals and offences. Wherefore as long as comlinesse or order is not violated, neither offence giuen, it leaueth euerie mans conscience free to himselfe. For not in respect of the Churches or ministers commandement, but in respect of the iust causes of commaunding, thinges indifferent are necessarily sometimes to be done, or to bee omitted; and the conscience is hurt not by the neglect of any humane commaundement, as in ciuill matters, but by the neglect of the causes for which they are commaunded. Hither belongeth the precept of Saint Paul, 1. *Cor.* 10. 27. *If anie of them which beleeue not, call you vnto a feast, and if yee will goe, whatsoeuer is set before you eate, asking no question for conscience sake. But if anie man saie vnto you, this is sacrificed vnto Idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is) And the conscience I saie, not thine, but of that other: For why should my libertie be condemned of another mans conscience? For if I thorough Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thankes?* Likewise, *the Decree of the councell of the Apostles,* Acts. 15. *Of thinges sacrificed to Idols, of bloude, and that which was strangled.* Likewise, *the precept giuen concerning women to be couered.* 1. Cor. 11. Likewise, *the Lordes daie substituted by the Church in place of the Sabboth for the exercise of the ministerie, &c.*

Reply. *If the edictes of Magistrates binde mens consciences, why then doe not the traditions of the Church bind them also?* Answere. God gaue this power and authority of making ciuill lawes vnto the Magistrate, and hath strengthened it with this band, in that hee threatneth and denounceth his anger

ger against them which breake these lawes: but vnto the Church and to his Ministers hee hath not giuen any such authoritie; but yet notwithstanding hee would haue these lawes and constitutions to bee obserued, which the Ministers & the Church of their own authoritie command, not for any necessity that there is of obeying these lawes commaunded by the Church, but according to the rule of charitie, that is, for a desire of auoiding offence. This aunswere is deliuered in these places of scripture. *Matth.*20.25. *Yee knowe that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them: But it shall not bee so among you; but whosoeuer will bee great among you, let him be your seruaunt.* 1. Pet. 5. 3. *Not as if ye were Lordes ouer Gods heritage, but that yee maie be ensamples to the flocke.* Colos. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an Holie-daie, or of the newe Moone, or of the Sabboth daies.* Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made vs free.* Neither are the causes obscure or harde to come by, for which God made this difference: namely, *that there might bee an euident difference betweene the ciuill Magistrate, vnto whom it belongeth to beare rule ouer his subiects, and to constrain by corporall force such as obeie not; and the Ministers of the Church, vnto whom no such rule and power is graunted;* but vnto them is committed the charge and office of teaching and instructing men concerning the will of GOD. Againe, *because by the breach of Ecclesiasticall lawes, if it bee done without giuing of offence, the first table of the Decalogue, for which they are to serue, is not broken: but by the breach of ciuil lawes, albeit no offence be giuen thereby, the second table is broken,* in as much as either some thing is taken frō the common wealth, or some occasion is giuē of iniurying it. Neither is this replie of force; *That vnto the greater and worthier office greater obedience is due: And therefore the constitutions of the Ministers of the Church are no lesse necessarilie to bee kept, than the lawes of the ciuil Magistrate.* For vnto the worthier greater obedience is due in those thinges which are properly belonging vnto his office. Now *the proper office of the ciuil Magistrate is*, to make lawes which are for the commaundement it selfe to bee obserued: but the proper office of the ministerie of the Church is, to sound foorth Gods

Gods commaundements: And *the proper office of the Church is*, to ordaine Ceremoniall decrees, which must bee kept, not for the commaundement of man, but for auoiding of offences.

4 *Humane ordinances, which are repugnant vnto the ordinances of God.* These God forbiddeth vs to obey, whether the ciuil Magistrate commaunde them, or the Church, or the Ministers of the Church. *Acts.* 5. 29. *We ought rather to obey God than Men.* Matth. 15. 3 *Why transgresse yee the commaundement of god by your tradition?*

Hauing now considered these foure kindes of ordinances deliuered by men, it is easie to make aunswere vnto that first obiection; *God commaundeth vs to obey the commandementes of men.* He doth so, first, *Such as bee good, that is, not repugnant vnto his worde.* Secondly, *such as hee himselfe hath commaunded by men, that worship maie be giuen him.* Thirdly, *Ciuil ordinances which depend on the authoritie of men, not obeieing them for diuine worshippe, but for conscience sake:* Fourthly, *Ecclesiasticall or Ceremoniall ordinances, obeying them, but not respecting therein anie diuine worshippe, or conscience, (neither of which they import) but onelie the auoiding of offence.*

2 Obie. *What things the church commandeth by the instinct of the holie ghost, those are diuine ordinances belonging to the worship of god. But the church decreeth good and profitable constitutions, being guided by the guiding of the holie ghost: Therefore good constitutiōs decreed by the church appertaine to the worship of god.*

Aunswere. The general indeede of those commandements, which the church prescribeth by the instinct of the holie Ghost, appertaineth to the worship of God. This general compriseth the diuine Lawes of God, of not breaking charitie, and of auoiding offence, of keeping order and comelinesse in the church. And in respect of this general, the constitutions, which the church decreeth by the instinct and motion of the holy Ghost, are also diuine, or the constitutions of God, as namely they are a part of these diuine Lawes, the care and keeping whereof is commended vnto vs by god himselfe in his word. But those good constitutions of the church are humane, or the constitutions of men as they doe in speciall designe that which was in generall by these diuine Lawes signified rather than expounded.

Wherefore

Wherefore those ordinances are no worship of god, which the church aduiseth, decreeth, receiueth or commaundeth for the maintenaunce of mutual charity among vs, and for the presentation of order and comelinesse, or for the auoiding of offences, albeit in the choosing and constituting of these thee be directed by the instinct of the holy ghost. For the holy ghost declareth both vnto the church, both what is profitable for the auoiding of offences, and also that those things, which are commaunded for the auoiding of offences, are neither the worship of god, nor necessary to be obserued, but in case of auoiding offence, and therefore that the church reteineth her libertie of deliberating of them, or of chaunging of them, or of omitting them, if there be no feare of offence. This doth Saint Paul manifestly declare, when as, 1. *Corinth.* 7. counselling them to single life, which haue the gift of continency, yet hee addeth further: But I speak this by permission, not by commandement. Again, *This I speake for your owne commoditie, not to tangle you in a snare, but that yee followe that which is honest, and that ye cleaue fast vnto the Lord without separation.* Here he affirmeth both; both that hee witheth them, that are continent, to leade a single life, that so they may the more fitlie serue god; and that also hee leaueth it free vnto them to marry, and hee speaketh both by the instinct of the holie ghost.

3 Obiection. *God is worshipped by those thinges, which are done to Gods glory. The things that the Church doth decree are don to Gods glorie. Therefore these also are the worship of God.* Aunswere. Those thinges, that are done to the glory of god, by themselues, that is, which are commaunded by god, to this end, as that by these workes wee should declare our obedience towardes him, they are the worshippe of god: but not those thinges which serue for the glorie of god but by an accident, that is, which serue sometimes for the performing of those thinges, which are commanded by god, vpon some accidental respectes and causes, which if they do not concur, god yet may be honored both of those that do the, and of those that doe them not, so that they be done, or left vndoone, of faith, which is assured and resolueth, that the person is not reconciled vnto god, and that the action, or omitting

omitting of the action doth agree with the word of god.

4 Obiection. *The examples of those who haue worshipped God without his direct commandement, confirme that it is permitted to men to worship God with that worship which themselues ordaine.* Aunsw. The example of Samuel sacrificing in Ramoth cannot at al establish *Wil-worship.* For as touching the sacrifices, they were the worship of god, because they were commaunded by god: and as concerning the places appointed for sacrifices, they were free, when as yet there was no appointed place for the arke of the couenaunt. Wherefore Samuel did appoint that towne for sacrifices, where hee dwelt, as being most fit and commodious. Verie wel knewe the holy Prophet that the woorship of God did not consist in this circumstaunce of place, which was left free vnto the godly before the temple was built of Salomon. Lastly as concerning the person, although the Prophets were not of Aarons family, yet had they by reason of their extraordinary function autority to sacrifice. This also may be said as touching Elias sacrificing in the mount Carmel. Now as for Manoah who is said to sacrifice in Zorah, either he did not himselfe sacrifice, but deliuered the sacrifice to be offered of the Angel, whom hee tooke to be a Prophet, or hee himselfe offered it being commanded by the Angell, and so did nothing besides the diuine Lawe of god.

In like manner is the aunswere easie to other examples which they heap together & bring in. *Abel & Noah,* Gen. 4. and 8. *offer sacrifice:* but not without the commandement of god, because they did it with faith, *Heb.* 11. But no faith can bee without the word of god, *Roman.* 10. *The Rechabites,* Ier. 35. *refraine from wine and husbandrie according to their father Ionadabs commaundement, and are therefore by God commended:* But Ionadab meant not to institute any newe worship of god, but by this ciuil ordinaunce to banish from his posterity riot and such sinnes and punishmentes as accompany riot. So also *Daniels fasting,* Dan. 10. *& the Ninevits fasting,* Ion. 3. was no worship of god, but an exercise, seruing for the stirring vp of praier and repentaunce, which were that worship of God which is in those places commended. Now *in Iohn Baptist* (Matth. 3.) nor his kind of liuing, foode, and apparel, but his sobriety, and temperancy is commended

ded,& is the worship of god. And,*Heb.*11. not the raiment made of sheepes and goates skins,neither the wandring in mountaines,caues,and dens,but faith and patience in calamities is set forth and commended as the worshippe of god.

5 Obiection. *Whatsoeuer is done of faith,and pleaseth god, is Gods worship: These works,albeit they are vndertaken by men voluntarily yet are done of faith,and please God. Therefore these workes vndertaken by men voluntarily,are the worshippe of God.* Aunswere. This doth not suffice for the defining gods worship: for after a diuerse sort is the worshippe or god,and indifferent actions pleasing vnto god. The worshippe of god doth so please god, that the contrary thereto displeaseth god: & therefore cannot be done of faith. But those things which are in themselues indifferent, are so liked of god, that their contraries also are not of him disliked or disallowed.

THE THIRD COMMAVNDEMENT.

THOV shalt not take the name of the Lorde thy God in vaine, for the Lord will not holde him quiltles that taketh his name in vaine.

In the first and second commaundement god framed our minds and hearts, now hee frameth also our outwarde actions, and that in this & the fourth commaundement.

There are two partes of this third commaundement. A Prohibition, and a Commination. There is prohibited the vaine vsage of gods name, that is,in whatsoeuer false, vaine, or light and trifling thing, which tendeth either to the disgrace, or at leastwise not to the glorie of God.

The name of God signifieth, 1. *The Attributes or properties of god: that is,those things,which are affirmed of god. As* Gen.32.29. *Wherefore doest thou aske my name?* Exod .3.15. *Thus shalt thou say vnto the children of Israel, The Lord god of your fathers, the god of Abraham, the god of Isaack, and the god of Jacob hath sent me vnto you: this is my name for euer, and this is my memorial vnto all ages.* Exod.15.3. *The Lorde is a man of warre, his name is Iehouah.* 2. *It signifieth god himselfe:* As Psal.116.43. *I will take the cup of saluation,and call vpon the name of the Lord;* that

that is, I will call vpon the Lord. *Psal.* 5.11. *They that loue thy name,* that is, they that loue thee. *Psal.*7. *I will sing praise to the name of the Lorde most high.* Deut. 16. 2. *Thou shalt offer the Passeouer vnto the Lord thy god, of sheep and Bullocks in the place where the Lord shal choose to cause his name to dwell.*1.King. 5.5. *I purpose to build an house vnto the name of the Lord my god.* 3. *It signifieth the will or commaundment of god,* and that either *reuealed and true, or imagined and faigned by men.* 1. Sam. 17. 45. *I come vnto thee in the name of the Lord of Hostes.* 4. *It signifieth the worshippe of God, trust, inuocation, praise, profession.* Micah. 4. 5. *We will walke in the name of the Lord our god.* Mat. 28. 19. *Baptizing them in the name of the Father, the Sonne, and the holie ghost.* Acts. 21. 13. *I am readie not to bee bound onelie, but also to die at Ierusalem for the name of the Lord Jesus.*

To take the name of the Lord, or to name or vse the name of the Lord, God verily doth not forbid; but he forbiddeth to vse it falsliie or vainely. The prohibition then in this cómandement is, *Thou shalt not take the name of god in vain:* that is, thou shalt not only not forsweare, but neither shalt thou make any vnhonorable mention of God: as, neither against nor besides that honour which is due vnto him, neither yet lightly, neither without iust cause. Nowe as in this commaundement is prohibited the abusing of gods name; so in the same contrariwise is commaunded the lawful and right vsing of his name. The commaundement then of this ordinance is, Thou shalt honourably vse the name of the Lord; by which commaundement, he willeth that wee make no mention of him but such as is honourable and worthie his diuine Maiestie: and as in the first commaundement he requireth his internal worship to be done and giuen to him alone, so here he requireth his externall worship, which consisteth in the true confession and magnifieng of his name, to be performed of euery of vs both publiquely, whensoeuer it is exacted for the illustrating & setting forth of his glorie, and priuately.

Vnto the Prohibition is annexed a Commination, whereby god might shewe that this part also of doctrine is one of those, the breach whereof hee chiefly detesteth and punisheth. For seeing the praise and magnifieng of god is the last and principal end for which man was created, and seeing

ing the chiefe good and felicitie in man is the praise and worship of god; it foloweth the chiefe euill and misery is to despite and reproch god, and therefore that the chiefe and greatest punishment is due for this euil.

The vertue of this Commandement consisteth in the right & honorable vsage & taking of the name of God: the partes whereof are these. 1. *The propagation and spreading abroad of gods true doctrine*, not that propagatiō, which is don publikely by the ministery, and which is belonging vnto the office and function of teaching in the church, and whereof mention also is made in the fourth commaundement: but this propagation of true doctrine is that instituting and instructing which appertaineth to euery one, because euery one priuatly in his place, is bound to bring others to the knowledge & worship of God. Deu.4.9. *Teach them thy Sonnes, and thy Sonnes Sonnes.* Deut.6.20. *When thy Sonne shal aske thee in time to come saying, what meane these testimonies, and ordinances, and Lawes, which the Lorde our God hath commaunded you? Then shalt thou saie vnto thy Sonne, wee were Pharaohs bondmen in AEgypt; but the Lord brought vs out of AEgypt with a mighty hand.* Deut.11.19. *Yee shal teach them your children, speaking of them when thou sittest in thine house, & when thou walkest by the weie, and when thou liest downe, and when thou risest vp.* Luke.22.32. *When thou art conuerted, strengthen thy brethren.* Col.3.16. *Let the woord of Christ dwel in you plenteously in al wisedome, teaching, and admonishing your owne selues in Psalmes, Hymnes, and spiritual Songs.* 1.Thess.5.11. *Exhort one another, and edifie one another.*

2 *The celebration, studing, or magnifieng of God*, which is a commemoration and recounting of Gods woorkes, and properties, ioyned with a liking and admiration of them before God and his creatures to this end, that we may signifie and declare our liking or approbation, and reuerence towardes God, that God may excell aboue all thinges, and that so our subiection vnto him may appeare and be manifested. *They therefore which ban and curse, sinne against this commaundement*, because they sin against the praising and magnifieng of God, when they speak impious things of God, as if he forsooth were their executioner to reuenge their quarell, and they sinne against praier and inuocation, when they craue of god those thinges which are flat against his word. Some man wil here reply; *Vnto who God doth imprecate & wish euil, to thē we maie also wish euil.* Vnto this we answer: 1. *All imprecations or euil-wishinges which are made absolutelie without some prophecy or special reuelatiō, are sins.* 2. *They must be done without priuate hatred and desire of reuenge.* 3. *They must be done in respect of gods glorie onlie, and the preseruation of the true church.* 4. *We ee must not imprecate or wish euill, as it is an euill*, that is, as it is the destruction of them, against whom wee wish it.

3 *The confession of the truth which wee knowe concerning GOD*, which is the shewing of our iudgement and opinion concerning god and his will certainely knowen out of gods word: because according as our duty bindeth vs we signifie and declare our minde and knowledge, for the setting forth of gods glory, & for the furthering of the saluation of others. Rom.10.10. *With the heart man beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.* 1. Pet.3.15. *Bee readie alwaies to giue an answere to euerie man that asketh you a reason of the hope that is in you, with meekenes and reuerence.* And hence it appeareth, *that they who lead a vitious and bad life, sinne against this commaundement, because they sinne against the confession of the truth*; when as they boast themselues to bee Christians, and shewe the contrarie in their life and maners. These three partes, or vertues of the right and lawful vsage of the name of god, which haue bin now proposed, agree in this, that they are a commemoration of the truth concerning god: again they differ in this, that *the doctrine, or propagation of true doctrine* tendeth to the instruction of others; *The celebration of God* respecteth our liking and subiection; *The confession of the knowen trueth* betokeneth the certainty of our opinion and iudgement.

4 *The zeale of god*, which is an ardent loue of god, and a griefe for any reproch or contempt which is done to god, and an endeuour to put awaie that reproch from the name of god, and to auoide sinnes our selues, and to banish them from others. This zeale is required of euery one, that euery one according to his place and calling, and as hee is in duetie bound, doe vindicate and maintaine the glorie of God.

5 *Invocation*, which is praier, whereby we craue of the true God none other blessinges, than God hath commanded vs to aske of him onely: which praier and petition proceedeth from a desire in vs of gods bountifulnesse and liberality, and is made in true conuersion, and in a full persuasion of gods promises for the Mediatours sake. *Psal* 105. 1. *Praise the Lord and cal vpon his name.* Matth. 7. 7. *Aske and is shal be giuen you: seeke and yee shal find: knocke and is shalbe opened vnto you.* 1. Iohn 5. 14. *This is the assurance that wee haue in him, that if we aske any thing according to his wil, he heareth vs.*

6 *Thanke-giuing*, which is to acknowledge and confesse, what and how great benefites & blessings we haue receiued of god, & vnto what obedience towards god we are in respect of them bound and ready, or prepared; and that therefore we wil yeelde vnfaigned obedience vnto him, to the vtmost of our power. *Colos* 3. 17. *Whatsoeuer ye shall do, in word, or deed, doe all in the name of the Lord Iesus, giuing thanks to god euen the father by him.* 1. Thess. 5. 18. *In all things giue thanks: for this is the wil of God in Christ Iesus toward you.* Psal. 107. 1. *Praise the Lord because he is good, for his mercie endureth for euer.*

7 *Right and lawful swearing, which is comprehended vnder Invocation, as a speciall vnder the general.*

The chiefe questions concerning an oath or sweating.

1 *What an oath is.*
2 *By whom we are to sweare.*
3 *Of what things we must sweare.*
4 *Whether al oathes are to be kept.*
5 *Whether a christian maie take a right & lawful oath.*

1 WHAT AN OATH IS.

AN *oath is an invocating on god, whereby is desired that god, who is the viewer of the harts, would bee a witnesse vnto him that sweareth, that he wil not lie or deceiue in that matter, whereof he sweareth, and that God would punish him that sweareth, if he doe lie or deceiue.* In this definition are the other foure questions also comprehended. *Furthermore an oath was ordained by God, that it might be the bond of truth betweene men, and a testimonie or recorde, that god is the authour and defender of the truth.* An oath is oftentimes vnderstoode and taken for the whole

whole worship of God, because by whom a man sweareth, the same himselfe professeth to account for god.

2 *By whom we must swear.*

WE *must sweare by god onlie.* 1. Because *god hath commanded vs to sweare by him onlie*, as he alone is to bee feared and worshipped. 2. *God wil haue inuocation to be vsed vnto himselfe onelie:* Therefore hee wil haue vs to sweare also by himselfe only, because an oath is an inuocating on god. 3. *An oath doth giue and ascribe vnto him, by whom wee sweare, the inspection and viewing of mens hearts, the hearing of them, and infinite wisedome and knowledge.* But God onely is the viewer of our hearts. *Iohn.* 2. 25. *Hee knewe what was in man.* 4. *By whom wee sweare, vnto him we giue and ascribe the executing of punishment, and omnipotencie, as whereby he must maintaine the truth, and punish him that liseth:* But God alone is omniporent and executour of punishment. *Matth.* 10. 28. *Feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroie both soule and bodie in hell.* Wherefore we may not sweare by any but onely by God, and therefore such oathes as are sworne by Saintes are idolatrous, and forbidden ot God.

Obiection. *But Ioseph sware by the life of Pharaoh: Therefore it is lawfull to sweare also by men or creatures.* Aunswere. Some graunt that hee sinned in so doing, namely that hee erred following the custome of the gentiles, who were wont to sweare by Kings, that thereby he might keep close from his brethren who he was: but we may make aunswere otherwise also; namely, that it was not properly an oath, but onely an assueration made for to shewe the euidence of the thing, comparing it with a thing which was certaine and euident; so that the tenure and meaning of such assueurations is, that those thinges which are auouchedare as certaine, as that man certainly liueth whom he that sweareth, nameth, as being knowen and yet liuing; or so certain, as hee that sweareth certainely wisheth that man to liue, whom he nameth. So also shall the meaning of Iosephs assueration be, *as Pharao liueth*, that is, as truly as Pharaoh liueth, or is in safetie, or as truely as I wish him to liue, and to be in safety, so truely say I these thinges. The same sense and meaning is to be rendered of the like.

3 *Of what thinges we are to sweare.*

WEE must sweare, 1. *Of such thinges as are true*, because he that sweareth of things that are false, maketh God witnes of a lie. 2. *Of things that are certaine*: for he that sweareth of vncertaine things, sweareth with an euill conscience, and with a contempt of God, when as hee dareth to make God a witnes of that thing which hee knoweth not, whether it be a truth, or a lie: and he that so sweareth, it is all one to him whether hee make God witnesse of a lie, or of a truth; and withall hee desireth that either God will beare witnes vnto a lie, or if hee will not bee accounted the witnes of a lie, that then hee will punish him that sweareth. 3. *Of lawfull thinges*: for hee that sweareth of vnlawful thinges, maketh God both a fauourer and an approuer of that which he hath forbidden in his lawe, and so he maketh God contrary vnto himselfe; because he desireth god to punish him, if hee doe that which god commaundeth: and furthermore, either hee hath a purpose to doe against gods commaundement; or if hee sweare not in earnest, he alleageth god for a witnes of a lie. Whatsoeuer things we ought not to do, god forbidding them, the same neither ought any man also to sweare. 4. *Of possible thinges*: because hee that sweareth of vnpossible thinges, either is mad, or sweareth hypocritically, and so sweareth of a lie: namely, hee sweareth that he will doe that, which neither he will doe, neither shall at all be done. 5. *Of thinges waighty, necessarie, profitable, worthie of such and so great a confirmation, and which require that confirmation by oath, for the glorie of god, and safetie of our neighbour*. Because hee that sweareth lightly, sheweth no reuerence that he hath of god, and he that doth easily sweare, doth easilie also forsweare. But the principal and chiefe cause of an oath ought to be the glory of god first, and then the safetie and welfare as well priuate, as publique, of our neighbours. Obiection. *Thinges to come are vncertaine: therefore we must not sweare of thinges to come*. Aunswere. Wee must not indeede sweare of the euent, as which is not at all in our power; but of our owne present will of doing, either now, or hereafter, that which is iust and lawful, and of the present and future binding of our selues to doe it; whereof euerie man may and ought

to be certaine. And so sware Abraham, Isaack, Abimelech, Dauid, Ionathas, Booz, and others, binding themselues to a future performance of certaine dueties.

4 *Whether all oathes are to be kept.*

OATHES conceiued or made vightlie of thinges lawfull, *true, certaine, waightie, and possible, are to be kept.* For if once thou hast acknowledged and testified thy selfe to bee iustly bound to keepe thy promise, and hast called god to record hereof, when as afterwards thou wittingly and willingly breakest thine oath, thou doest violate and breake a iust bonde, and doest either accuse god, the witnes and maintainer of this bond, of vanity and lightnes, or prouoke him to punish thee. *Psal.* 15.4.5. *He that sweareth to his owne hinderance and changeth not, shall neuer be moued.* Numb. 30.3. *Whosoeuer voweth a vowe vnto the Lord, or sweareth an oath to bind himselfe by band, hee shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.*

But oathes that are made of vnlawful thinges, either by an error, or by ignorance, or through infirmitie, or against the conscience, it is sinne to keepe them. And therefore such oaths are to be retracted and recalled, least we adde thereby sinnes vnto sinnes. For *he that keepeth an oath made of vnlawful things, heapeth sinne vpon sinne, both in that he sweare, and so hath a will to sinne, and also in that he endeuoureth to do that which he sweare*, and so confirmeth that will of sinning by an oath. For what thinges GOD forbiddeth, those thinges hee will not haue men either sworne or vnsworne to perfourme: and what hee forbiddeth vs to will, or promise, or sweare, so much the more doth hee forbidde vs to doe the same, how much the more grieuous a thing it is to doe them, than to will or promise them. They therefore who keep that which they haue ill sworne, heape sinne vnto sinne, as did Herod putting Iohn Baptist to death by pretence of keeping his oath: and likewise such as keepe monastical vowes, whereby they haue sworne Idolatrie, and impious single liuing. Neither is this argument of any force: *An oath is necessarilie to be kept, but they haue sworne these thinges: therefore they must needes keepe them.* For the Maior is true of a lawfull oath. But an oath, which is made of a thing forbidden by god, is not to be kept: because it is not a lawfull oath, which also is

amended and corrected by repenting thereof, and by desisting from an euil purpose, not by perfisting therein, or by perfourming it: according as it is saide, *Eph.* 4 28. *Let him that stole, steale no more*; and according to the example and doctrine of Dauid, 1. *Sam.* 25. who sweareth that hee will destroy Nabal together with his familie, Saying: *So and more also doe God vnto the enimies of Dauid; for surelie I will not leaue of all that he hath, by the dawning of the daie, anie that pisseth against the wall:* But after hee had heard Abigail speake, he giueth thankes to god, that the executing and fulfilling of his oath was hindered by her, and confirmeth by a new oath, that this is gods blessing and benefite, saying: *Blessed be the Lord God of Israell which sent thee this daie to meete mee, and blessed be thy counsels, and blessed be thou, which hast kept me this daie from comming to shed blud, and that mine hand hath not saued mee. For indeede, as the Lord God of Israel liueth, who hath kept me backe from hurting thee &c.* Obiection. 1. *He that sweareth to doe a thing, which is in his power to doe, and yet dooth it not, maketh God witnes of a lie.* Answere. He that sweareth indeede ought that is lawfull and is in his power, and doth it not, maketh god witnes of a lie: but if it be an euil thing which he sweareth, the recalling thereof is better than the keeping. Obiection 2. *The oath of peace which was made to the Gibeonites*, Iohn. 9. *was against the commaundement of God. Is is lawful therefore to keepe an oath made of thinges vnlawfull.* Aunswere. 1. They were not excluded from peace if anie of those Nations, which God hath commaunded to be destroyed, did aske peace of the Israelites, and did embrace their religion. Now the Gibeonites desire peace, and are adiudged to serue the tabernacle for woodcleauers and drawers of water perpetually. Therefore the peace which was promised them, albeit it was obteined by fraude and guile, yet was it not repugnant to Gods commaundment. 2. The Israelites doe not therefore keepe this oath, as that they were bound thereby, because they sware it being deceiued, and thinking the Gibeonites to haue beene of another countrie: but first *for auoiding of offence*, whereby the name of God might bee disgraced among the Heathen, if the Iewes had not kept their oath. and then, *because it was lawful and iust to saue them, which desired peace, and embraced their*

their religion, although no oath had beene made at all.

Out of those thinges which haue beene spoken *concerning the keeping of lawful oathes*, aunswere is made vnto this question, *Whether oathes extorted from men against their wils are to be kept.* Extorted oathes are *to bee kept, if they containe nothing in them that is vnlawfull, or if they haue the forealleaged conditions*, although they be vnprofitable and hurtfull to vs. *But vnto wicked oathes no man ought to be forced: neither verilie should wicked oathes be extorted by anie tortures from vs, but we must choose to die rather. But if anie wicked and impious oathes be made, through feare or infirmitie, against our conscience, those doe not bind, and are to bee recalled: because what is impious to be done, that is impious to be sworne: neither is one sinne to be heaped on another. Now extorted oathes, that are not impious, which are made of things lawful and possible, though hurtfull and harde, are doubtlesse to be kept, because thou art bound by Gods Law to chuse the lesser euil.* If it bee iust to doe, which thou through constraint hast promised, it is iust also for thee to promise by oath to doe it. For what we may lawfully doe, the same also we may lawfully promise by an oath to do. As, if a man falling into the hads of a theef, should be required by the thief to giue a peece of mony for the redeeming of his life; verily he not only may, but also ought, if he be able, to perfourme that which the theef requireth. And if this be lawfully performed vnto a theef, it is lawfully also performed vnto him by an oath. Likewise, it is lawful also to promise by oath silence vnto the theefe, and such an oath made for the keeping of silence promised vnto the theefe, both may, and ought to be kept.

Obiection. *That which is hurtful vnto the common wealth, is not to be promised, or if it haue been promised, it is not to be kept: Such silence promised vnto the theefe is hurtfull to the common wealth: therefore it is not to be promised, or if it haue beene promised, it is not to be kept.* Aunswere. 1. That which is hurtfull to the common wealth is not to bee promised, that is, if wee may doe it without the hazard and danger of our life; And further, if at that instant, when a man is in such daunger of his life, hee bee not rather to prouide for his owne safety, than to reueile such a thing. 2. It is rather profitable than hurtful vnto the common wealth to promise silence vnto the

the theefe, and to keepe promise. For hee, which hath promised silence by oath vnto the theefe, is by this meanes saued. Moreouer if he should not promise by oath silence vnto the theefe threatning him death, he should thereby neither profit the cõmon welth, nor himself. Wherefore to promise silence by oath vnto the theef, & to keepe it, seeing it is the lesser euil, is of the two rather to be chosen.

5 *Whether a Christian maie take a right and lawful oath.*

THat a *Christian maie take an oath*, besides that it is necessarily gathered out of that, which hath beene already spoken of an oath, it is also confirmed by diuerse reasons. The first reason is drawen *from the end of an oath. For an oath is a confirmation of faith, and truth, a deciding of debates, a bond of ciuill order, and giueth and ascribeth the praise and maintenance of the truth to God.* Wherefore an oath is lawfull and necessary for christians, because the confirming of faith and truth, and the deciding of debates is profitable, lawful, and necessary for al, and glorious vnto God. The second reason is drawen *from the definition or nature of an oath; because an oath is a testification of the truth, and an inuocation of God, whereby we desire of God such thinges as are agreeable vnto his nature and will manifested in his word, to wit, that he will bear record vnto the truth.* But this inuocation of God is lawfull: therefore an oath is lawful. Inuocation is the worthippe of God: Therefore an oath also must necessarily bee iudged to bee the worshippe of God. The third reason is drawne *from gods commaundement*, Deut. 6.13. and 10.20. *Thou shalt feare the Lorde thy GOD, and serue him, and shalt sweare by his name.* Isai. 65.16. *He that sweareth in the earth, shall sweare by the true God.* Ier. 12.16. *And if they will learne the waies of my people, to sweare by my name, The Lord liueth.* Hither are referred especially * those places of Scripture, where an oath is taken for the true worthippe of God. The fourth is drawen *from the examples and practise of the Saintes*, whose oathes are in Scripture approued. Neither onely the example of the godly Patriarkes and Apostles, prooue that the godly may take a iust and lawful oath: but the Apostles also by their example confirme the same, and especially Saint Paul, who in many places prooueth those thinges which hee vttereth to bee most true, by interposing of an oath.

Exod. 22.13. Heb. 6.16.

* Isai. 45.23. & 48.1. Psal 63.10. Iere. 4.2. Gen. 21.23. &c.

As

As when, besides many other places, he saith, Roman. 9.1. *I saie the truth in Christ, I lie not, my conscience bearing me witnesse in the holie Ghost.* Roman. 1.9. *For God is my witnesse whom I serue in my spirite, in the Gospel of his Sonne, that &c.* 2. Cor. 1. 23. *I call God for a record vpon my soule,* that is, I call God vpon my head, or with the daunger of my life, as a reuenger reuenging this iniurie, if I lie. *Phil.* 1. 8. *For God is my recorde,* reuenging this iniurie, if I lie. *Phil.* 1. 8. *For God is my recorde, how I long after you all.* 1. Thes. 2. 10. *Ye are witnesses, and God also, how holilie, and iustlie, and vnblameablie we behaued our selues among you.*

These and the like examples doe sufficiently shew, *that it is graunted doubtlesse vnto Christians to take a iust oath in lawfull matters.* Wherefore *all those places of Scripture, which seeme to forbid oathes, forbidde rash oathes, or such as haue not those lawfull causes and conditions of an oath:* Which also is apparent by comparing the places of the old and new testament, and by the end and drift of Christ, who went about to free the lawe from the corruptions of the Pharisees. Whereupon in S. Matthew. cap. 5. rashe and vnnecessary oathes are forbidden: and this to be so, is manifest both by conference of other places, and also by the purpose and scope of Christ, who (as it was saide) freeing the true meaning and sentence of the lawe from the corruptions of the Pharisees, sheweth that by the third commaundment are condemned all oathes, superfluous, and vnnecessarie: and in them not onely those that are direct oathes, in which the name it selfe of God is expressed, but also indirect or oblique oathes, in which the name of God is vnderstoode being dissembled and cloaked by vttering in place thereof the names of creatures. And so he taxeth the hypocrisie of the Pharisees, who did exercise those indirect or oblique formes of swearing, as if they did not seeme by rash sweasing to prophane the name of God, if they expressed not the name of god in their oath; and as if they were not periured and forsworne, if when they expressed not the name of God in their oath, they afterwards breake their faith & oath giuen in that indirect forme of swearing. But Christ sheweth, *that euen then also the name of GOD is sworne by, when heauen and earth is named,* because there is no part of the worlde, wherein God hath not engrauen a marke of his

his glorie. And when men sweare by heauen and earth, in the sight and hearing of the framer of them both, the religion of the oath is not in the creatures by whom they sweare, but God himselfe only is called to record, and for a witnesse, by the citing of these symboles and badges of his glorie. Neither doth God sticke in the wordes; but in the sentence and meaning rather, than in the signes and symboles doth the honour or dishonour of Gods name consist: like as Christ also teacheth the same in expresse woordes, *Matth.*23. which wordes are to be inferred with this place which now we haue expounded. Obiection. *But Christ saith, sweare not at all.* Ans. That, *At all*, is referred to the diuers formes of swearing, not to the very word of swearing it selfe: as if they should say, sweare not fallly or rashly at al, to wit, neither directly, nor indirectly. *For he that sweareth by the Temple, by Heauen, by Earth*, affirmeth those thinges which he auoucheth, to be as true, as the temple is truely Gods house, heauen Gods seate, and earth his footstoole. And this is all one, as if he should sweare by the life of god. For he prouoketh God to defend and maintain his honor, in punishing him that sweareth, if hee deceiue and speake falslie. Obiection. *The taking of an oath belongeth onlie to a publicke oath, not to a priuate oath.* Answere. 1. This is a false restraint, because those things which the Scripture deliuereth concerning an oath, are not restrained to a publicke oath only, yea a great part of them prooue and conuince, *that a right & iust oath is no lesse allowable in Christians priuate-lie, than publickelie*, as by the verie testimonies themselues of sacred Scripture is sufficiently declared. 2. *The examples of holie men*, affirming the trueth by priuate oath, and giuing their faith priuatlie vnto others, do likewise manifestly declare that a priuate oath also being rightly made and conceiued is allowable in Christians. 3 The same is proued also, *by the end of an oath:* for the end thereof is the confirming of faith and trueth, and the deciding of debates belongeth priuatly also to all Christians, and therefore so doth an oath it selfe also, whereby we confirme & establish faith and trueth.

Vnto the parts of the obedience of this commandement are opposed those sinnes, whereby either the right taking

taking and vsing of Gods name is omitted, or the ill and vaine vsing and taking thereof committed.

Vnto the propagation of the doctrine concerning God is opposed, an omission or neglect of occasions and abilitie to instruct others, and to bring them vnto the knowledge of the truth, especiallie our children, or others, who are committed vnto our trust and charge. Hither belongeth Christs parable of the Seruauntes employing their Maisters talentes in trafique, *Matth.*25. Vnto this is also opposed *A loathing or shunning of such talk & speech as is had of God and diuine matters.* Ps.119. I *wil delite in thy statutes, & wil not forget thy words.* And in the same Psalme: *Saluation is farre from the wicked, because they seeke not after thy Lawes.* Vnto this also are opposed *the corruptions of religion and of heauenlie doctrine*, whereby some false thing is auouched or spread abroad concerning God, and his wil or works. *Ierem.* 14. *The Prophets prophecie lies in my name. By sword and famine shall those Prophets be consumed.*

Vnto the celebration or magnifieng of God are repugnant 1. *Contempt of God*, & the omitting of his praise. 2. *Contumelie against god, or blasphemy*, which is to speak of god such things as are contrary to his nature, properties, and wil, either of ignorance, or through an hatred of the truth, and of God himselfe. Now the Scripture distinguisheth the blasphemy against God, that is, whatsoeuer is spoken contumeliously or reprochfully against God, either of ignorance, or against the conscience, (Act.1. *Timot.*1.13. *When I before was a blasphemer, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it ignorauntly through vnbeliefe*) from the blesphemie against the holy Ghost, which is, against their conscience to striue against the known truth of god, whereof their minds are conuicted by the testimony of the holie Ghost: which sinne who commit are punished by God with a blindnes, so that they neuer repent, nor obtaine remission. *Matth.*12.31. *Euery sinne and blasphemy shal be forgiuen vnto men: but the blasphemie against the holie Ghost shal not be forgiuen vnto men.* Whence it appeareth, seeing Paul saith hee was a blasphemer, and yet obtained pardon; and seing likewise christ affirmeth that some blasphemy is forgiuen, and some is not forgiuen: that the name of blasphemy is taken in diuers senses.

Vnto

Vnto the confession of the truth is repugnaunt first, *The denial of the truth for feare of hatred, or persequution, or ignominie.* This denial is of two sortes: *The first is an vniuersal and generall defection from true religion, which is to cast awaie the profession of the truth, either certainelie or doubtfullie knowen and receiued, with a certaine and purposed aduise, and with the whole hearts desire of resisting God, and without anie griefe or remorse of flying and shunning this casting awaie of the truth, and without any purpose of obeying God in applying vnto himselfe the promise of grace and in shewing repentaunce. This denial is proper to reprobats and hypocrites.* Whereof is spoken *Matt.*13. and *Luk.*8. and 1. *Joh.* 2. And this defection, if it be don against the truth certainly knowen, is sinne against the holy Ghost, whereof none repent.

The other denial is special and particular, which is the denial of weaklings, & is committed either through error not voluntary, neither purposed, or through feare of affliction, when as notwithstanding there remaineth still in the hart an inclination and griefe detesting that weaknesse, and denial, and some purpose also to struggle out of it, and to obey God, by applying vnto himselfe the promise of grace, and by giuing himselfe vnto repentaunce. Into this denial may the elect and regenerate fall, but they get out of it againe, and returne vnto the confession of the truth in this life, as it is shewed and exemplied in Peter, *Matth.*26. Secondlie, *Vnto confession is also opposed dissimulation, or dissembling and hiding of the truth, when as Gods glorie and our neighbours safetie requireth a confession of the truth: which then requireth it, when false opinions concerning God, and his wil, or woorde, or concerning the church, seeme to be confirmed and strengthned by our silence in the mindes of men:* or *when those thinges remaine secret and hidden which God will haue known and manifest for the maintenance of his glorie against the reproches of the wicked, for the conuincing of the obstinate, and for the instructing of those which are desirous to learne:* or lastly, *when our silence maketh vs suspected to be approuers and abetters of the wicked.* Thirdly *vnto the right and lawfull confession of truth, is opposed an vnseasonable and vnaimelie confession,* that is, whereby without any aduancing of Gods glory, and without the furtherance of any ones safetie, and without any necessity of discharging his calling or

duety, there is stirred vp either a derision and euill entertainment of the truth, or the fiercenesse and crueltie of the enemies against the godly. Such a confession, whereas it dooth rather darken than set forth the glory of God, & rather hindereth than furthereth the safety of the Church, swarueth plainly from the scope and end of true and lawful confession, and therefore is not a right vsing but an abusing of Gods name. Therefore Christ forbiddeth it, *Mat.* 7. *Giue not that which is holie to dogs.* And Paul, *Tit.*3.10. *Reiect him that is an heretique, after once or twise admonition, knowing that he that is such is peruerted, and sinneth beeing damned of his own self.* Neither doth that crosse this, which is said, 1. *Pet.*3. 15. *Be readie alwaies to giue an answere to euerie man that asketh you a reason of the hope that is in you, with meekenesse and reuerence.* For Peter *willeth vs to be alwaies in a readinesse or furnished to make answere* concerning the summe and groundes of Christian doctrine: yet so, as that it is not necessary to vtter and expound all vnto euery one, but vnto all those, which require a reason and an account of our faith, thereby either to learne it, or to know it. But whom we see once to scoffe at the true doctrine which hath beene expounded & confirmed vnto them, if they again require a reason and account of our faith, we are not to make further answere. For so Christ himselfe after hee had sufficiently confessed and confirmed his doctrine by testimonies, answereth nothing vnto the High-Priest and Pilate touching the false witnesses, and, *Luk.*22. himselfe rendereth this reason of his silence: *If I shal tel you, you wil not beleeue me.* Another reason is giuen by Isaiah cap.53. *He was oppressed and was afflicted, & did not open his mouth,* that is, because Christ knewe he was now to suffer according to his fathers will, after his cause was sufficiently defended, he is not careful of deliuering his person from iniuries, contumelies and punishments. For he knewe that this obedience did tend to his fathers glorie. But contrariwise, when the High-Priest adiureth him, he confesseth himselfe to bee Christ, because then his silence woulde haue giuen suspicion of contempt of the name of god, whereby he was adiured Obiection. *We do not perceiue who are swine and dogs: wherefore we are to render a reason of our faith to al without putting anie difference.* Aunswere.

Christ

Christ doth not cal al wicked men swine or dogs, but those only, who contemne and make a mock of the doctrin confirmed, which they haue heard and which hath beene expounded vnto them. 2. Christ willeth not vs to iudge of dogs and swine by the secretes of their hearts, but by their present words and deedes.

If againe it be replied, *In matters of difficultie, and such as are hard to be iudged, except there be deliuered some certaine and exact rule how to iudge and deale, mens consciences are left wauering and in doubt.* 1. *But if also we are to iudge of the outward shew of swine and dogs, it is hard to pronounce, who are to bee accounted for swine and dogs; Therefore mens consciences are left in doubt, vnto whom, and when confession must bee made:* The Minor is false. For Christ wil haue none to be counted for dogs and swine, but such as shew manifest stubburnes and obstinacy in their woords and deedes, of whom it is no hard thing to iudge out of the word of God. And further the holy Ghost is promised vnto all that aske him, by whom their iudgementes and actions may be directed, that they er not. And lastly, seeing in this life we attaine not vnto the perfection of Gods Law, neither in other things, neither in this point; they who ioine the desire of Gods direction with an earnest care of Gods glory, and loue of their neighbour, may and ought to be certain & assured, either that their counsels are so ruled by the holy Ghost, that they erre not, or, if they er, that yet their error is pardoned & forgiuen them. And this certainty sufficeth for the receiuing of a good conscience.

If lastly it be obiected, *That tyrants and manie Magistrates which persecute the church are swine and dogs, And therefore wee according to Christs commaundment are not to make aunswere vnto them if they demaund our religion*: wee aunswere that this reason is a fallacy of the accident. For if the Magistrates demaund our religion, or any other by their commission and in their name, we are necessarily to make aunswere of our confession vnto them, both in respect of their office, wherunto we owe obedience, & also in respect of gods glory; according as it is said of Christ, *Mark* 8.38. *Whosoeuer shalbe ashamed of me, and of my words among this adulterous and sinfull generation, of him shal the Sonne of man be ashamed also, when he commeth*

commeth in the glorie of his Father with the holie Angels. And Mar. 10. & Luk. 12. *When they shal bring you vnto the Synagogs, and vnto the rulers, and Princes, take no thought howe or what thing ye shal aunswere, or what yee shall speak. For the holie Ghost shal teach you in the same howre, what ye ought to say.*

Fourthlie, *vnto lawfull confession is opposed the abusing of christian liberty*, or giuing of offence in things indifferent, which is, by the vsing of thinges indifferent, to confirme errours in the mindes of the aduersaries, or in their minds that are weake, or to alienate them from true religion, or by our example to prouoke them to an imitation accompanied with an euill conscience, *Rom.* 14. 15. *If thy brother be grieued for the meat, now walkest thou not charitablie; destroie not him with thy meat for whom Christ died.* 2. Cor. 8. 9. *Take heede least by anie meanes this power of yours be an occasion of falling to them that are weake.* And, *Act.* 24. Paul maketh a vow, that he might free himselfe from the suspicion of reuolting from Moses.

Fiftly, *vnto true confession are opposed all scandals and offences giuen in manners*, when as namely they which professe true religion, lead a lewde and wicked life. For thereby they giue occasion vnto the aduersaries & those that are weake, to iudge and speake ill of that religion, whose followers they see to liue ill: and therefore this is reputed and numbered among the chiefe contumelies and abuses of Gods name. *Rom.* 2. 24. *The name of God is blasphemed among the Gentiles through you.* Psal. 50. 16. Vnto the wicked said god, *What hast thou to doe, to declare mine ordinances, that thou shouldest take my covenant in thy mouth?* 2. Tim. 3. 5. *Hauing a shew of godlinesse, but haue denied the power thereof.*

Vnto zeale for the glorie of God is opposed, 1 In the defect, *Cowardnesse, or lithernesse in maintaining Gods glorie*, which is, *either not to be stroken with a griefe when god is reproched*, and so neglect gods glory; *or not to haue and shew in words and deeds a desire to hinder, according to his place & calling, the reproching of gods name, or to faigne and pretend zeale for gods glorie.* They runne into this vice, who forbidde not rathe oathes and blasphemies, because they are not led with a zeale for the glorie of God, whereby they should be mooued to reproue and forbid (yet so, as it bee according to their degrees and callings)

callinges) that which God reprooueth and forbiddeth.
2. In the exceſſe is oppoſed, *an erring and ignorant zeale*, or a zeale of errour which Paul, *Rom.10.* calleth *a zeale not according to knoweledge*, which is to bee diſpleaſed with woordes and deeds, whereby Gods glory is falſly thought to be impaired. Now this is done when as *either wee take that to bee the glorie of God, and endeuour to defend it, which is not the glorie of God, neither ought to be defended: or when we take that to be an impairing or defacing of gods glorie, and labor to repell it, which is no impairing of gods glorie, neither ought by anie meanes to be repelled:* and againe, *when either gods glorie is otherwiſe defended, or preſented and repelled otherwiſe then it ought to be repelled.*

Vnto giuing of thanks is oppoſed, 1. *The omitting of thankſgiuing or ingratitude*, which doth either neuer or ſelde̅ times think of and magnifie Gods benefites, or if hee thinke of them, he doth it coldly. 2. *Hypocritical thankefulnes*, whereby we diſſemble the greatnes of Gods benefits, neither eſteeme them to be ſo great, as they indeede are. 3. *A denial, or extenuating and leſſening of gods benefites*, or to make himſelfe, and others authors thereof. 1. *Corinth.4.7. What haſt thou that thou haſt not receiued? If thou haſt receiued it, why gloriеſt thou, as though thou hadſt not receiued it?* 4. *The neglect of Gods giftes*, when as they are imploied not to gods glory, but vnto abuſes and the reproch of God.

Vnto right and lawful ſwearing is oppoſed, 1. *The refuſing of a lawful oath*, when one auoideth to take an oath, which tendeth to gods glory and to the ſafety of his neighbour. 2. *Forſwearing, when wittinglie and willinglie a man deceiueth by an oath either in bearing witneſſe*, or in promiſe made concerning his owne wil and purpoſe. 3. *An idolatrous oath*, which is taken by another, beſides the true God. 4. *An oath made of an vnlawful thing*: as was Herodes, to perfourme whatſoeuer Herodias daughter ſhould aske. 5. *A raſh oath*, made of a lightnes, that is, without any neceſſity, or vpon no great cauſe. Hither belong thoſe places which forbid ſwearing *Mat.5.* and 23. and *Iames.5.*

Vnto inuocation is oppoſed firſt, *a neglect or omitting of inuocation*, which is required as being the fountain of al vngodlineſſe. This is, neither to craue of God, nor to wiſh for beneſites & bleſſings neceſſary for vs. *Pſ.14. They cal not vpon the Lord*, Hither belong thoſe places which forbid vs to giue ouer or bee weary of praieng, if wee haue not helpe at the ſame time, and after the ſame manner, which we would, as *Luk.18.* The parable of the widow & the wicked iudge. *Rom.12. Continuing in praier.* 1. Theſ. 5.17. *Praie continually.*

Secondly, *vnto vocation is oppoſed all vnlawfull inuocation*, that is, wherin is wanting ſome neceſſary circumſtance of that is, wherin is required to the lawful and true inuocation of God. *The chiefe kindes of this vnlawfull inuocation are, idle babling and vaine repetitions, and praieng vnto God for ſuch things, as are repugnant vnto his wil and Law.* Thirdly, *Liplabour, or praiers made without anie true motion of the hearr*, without a deſire of Gods bountifulneſſe, only in woords, or outwarde motion of the body, or without a ſubmitting of our wil vnto Gods wil, without true repentance, without faith beleeuing to be heard, without the knowledge of gods promiſes, without confidence and truſt in the Mediatour only, and without acknowledgement of our owne weaknеſſe & infirmity. Fourthly, *Idolatrous inuocation*, which either is directed vnto falſe Gods, or creatures, or tieth Gods hearing of vs and his preſence to a certain place or thing, that is, without the commaundement or promiſe of God. For as in the firſt commandement God forbiddeth that honor which is due vnto him alone, to be tranſlated vnto others; and in the ſecond commaundement forbiddeth any other worſhip of his name and God-head to be vſed, beſides that which himſelfe ordained: So in this third commandement he forbiddeth the profeſſion of both (namely both of the worſhipping of any other beſides the true God, and of any other worſhip, beſides the true worſhip of God) and therefore condemneth alſuch adoration and worſhip. For inuocation aſcribeth vnto him, vnto whom it is made, infinite wiſedome, and power, as who in all places and at all times vnderſtandeth, and heareth euen the ſecret groanes of them that call and inuocate on his name, and is able to help and preſerue al, euen beſides and againſt the order of ſecond cauſes, and to giue them thoſe good things, which can be giuen onely of him who is the Almighty creatour, gouernor, & Lord of al things. Wherefore idolatrous and vaine

vaine is the inuocation of Pagans, Turkes, Iewes, and of all who imagine and make vnto themselues another God, besides him which hath manifested himself in his worde by Prophets and Apostles, through the sending of his Sonne, and his holy spirite: likewise idolatrous is their inuocation that inuocate on Angels or on the Saintes departed: because they attribute and giue vnto them the honor which is due to God alone. *Matth.* 4. *Thou shalt worship the Lord thy God, and him onelie shalt thou serue.* Reuel. 19. 10. *I fel before the Angels feete to worship him: but he said vnto mee, See thou doe it not: I am thy fellow seruant, and one of thy bretheren, which haue the testimonie of Iesus. Worship God.* So, Actes 14. Paul and Barnabas refuse diuine honours to be done vnto them by the men of Lystra.

The obiections of the Papists which vse inuocation and prayer, vnto the Saints departed.

1 VNto God onely is due λατρεία, *that is, adoration, which giueth vnto God an vniuersall and general power, prouidence and dominion: but* δουλεία, *that is, veneration and honour, is due vnto Saints, wherewith we venerate and worship the Saints for their holinesse and merites.* Aunswere. This is but a friuolous shifting. For wee detract not, neither take away from Saintes, either liuing, or departed, such honour and worship, as is an acnising and celebrating of that faith, holines, and gittes, which God hath bestowed on them; and an obeying of that doctrine which they haue deliuered vnto vs from God; and an imitating and following of their life and godlines. But this honour, that they vnderstand and heare in euery place and time the groanes, thoughtes and wishes or desires of them that inuocate, and releue their necessities, is due vnto God only; and likewise, that through their intercession and merites is giuen vnto vs remission of sins, eternal life, and other blessinges from God, this honour is due vnto Christ onely; and therefore cannot be translated vnto Saintes without manifest sacrilege and idolatry, whether it bee called by the name of λατρεία, or by any other name whatsoeuer.

2 *Whom god honoureth, the same must we also honour: God honoureth the Saintes. Therefore we also must honour them.* Aunswere. We graunt this concerning that honour, which god giueth vnto the Saints: for therein inuocation is not comprehended, as beeing an honour due vnto God alone, who saith, *Isai.* 42. 8. *That he will not giue his glory to another.*

3 *God heareth vs by his owne power and vertue; the Saintes heare vs by grace, or by the vertue of God.* Aunswere. God doth not communicate these properties vnto others, whereby he will be discerned from others. 2. *Chro.* 6. 30. *Thou only knowest the hearts of the children of men.* And Actes 1. and 15. It is ascribed vnto God, as proper vnto him, *to be the searcher and beholder of harts.*

4 *The Saintes haue by the grace of God wrought miracles, whereby also God is discerned from creatures. Therefore God hath communicated some of his prerogatiues and properties vnto the Saintes, and by consequent the knowledge of the thoughts and affections of al that praie vnto them.* Aunswere. This reason is doubly faulty. First, the consequence is not of force from a generall particularly, put vnto a certaine special. Wherefore it followeth not, that God hath communicated with his Saints a knowledge of harts vniuersally, or of the hearts of all that make inuocation, albeit it were true (which yet we graunt not to be true) that hee did communicate some of his prerogatiues or essential properties with the Saintes: except it may bee prooued by certaine testimony of Scripture, that amongest those some communicated prerogatiues this is also contained. But the contrary hereof hath been already proued. Secondly, the proofe of the Antecedent drawen from the example of miracles, is of no force. For there is not any power of working miracles transfused by god into the Saintes, neither doe the Saints work these by their owne vertue, or by any vertue communicated vnto them by God, but are onely ministers of the external works, that is, of foretellinges, or tokens, which when the Saints do, god doth manifest vnto them, that he will by his owne vertue, not transfused into them, nor by the like vertue created in them, but by his owne proper vertue beeing and remaining in himself alone, work those woonderfull woorks and proper vnto an omnipotent nature; and if wee speak truly and properly, he it is alone that worketh them. The Saints are said to work them, by a * figure of speech, as being the ministers of the outward work, which god addeth

* μετωνυμικῶς.

vnto the working of the miracle as a signe of his presence, power, and will. Wherefore it doth not hereof follow, that either the infinite wisedome and vniuersall knowledge of hearts, or other essential properties & prerogatiues of god are communicated with the Saintes.

5 *Ahijah knew the thoughtes of Jeroboams wife*, 1. King. 14. *Eliseus knew the thoughtes of the King of Syria*, 2. King. 6. *Peter knew the couenaunt and fraud of Ananias and Sapphyra*, Actes 5. *Therefore God hath communicated the knowledge of mindes and hearts vnto Saintes.* Aunswere. *A fewe extraordinary examples make not a generall rule. They knewe these thinges by the gift of prophecie, wherewith they were endued by reason of their office and calling, which they had and bare for the edifieng of the Church:* neither yet did they know alwaies, neither the thoughtes of al, neither by any power within them to behold hearts and minds, but through a diuine reuelation from god they knew onely at such a time, and such things, as was requisite for the profite and vtilitie of the church to be reuealed vnto them. But hereof it doth not follow, that the Saints departed also are endued with the gift of Prophecy; because there is no need thereof in the life to come, and they bear no longer that office, which they bare in this life: neither doth it follow, that they behold the minds and hearts of men, or vnderstand from god the thoughts, affections and necessities of al men.

6 *Christ saith*, Luk. 15. 10. *That the Angels of God reioice for one sinner that conuerteth: Therefore the Angels behold the hearts of men. The same is likewise prooued of the Angels out of Daniel*, cap. 9. and 10. *Therefore the Angels beeing in heauen, beholde repentance in mens heertes which are on earth.* Aunswere. A cause is ill gathered and concluded of an effect, when that effect may come of other causes. For it is not necessary that Angels should know those things by the beholding of mens harts, which they may know either by effects, or by signes & tokens, or by diuine testimony & reuelation. For it agreeth not to the Angels onely, but vnto all the godly also on earth, to reioice for the conuersion of one sinner; neither yet do they behold the hearts of men.

7 *The soule of the rich glutton saw from hell Abrahem and Lazarus*

Lazarus being in heauen, implored Abrahams help, and knew the state of his brethren in this life, and Abrahams soule likewise did heare and see the soule of the rich man. Therefore the soules of the Saintes in heauen see and heare the state and praiers of them that conuerse here on earth. Anſ. First, they do amisse to take that properly, which Christ spake allegoricallie and by way of parable, in translating his speech from corporall thinges, vnto spirituall things, not thereby to shewe that these are like vnto them, but by applying his speech as might best fit our capacity, to aduertise vs of the state of the godlie and wicked after this life. For soules haue not either bosomes wherein to receiue one another, or eies to lift vp, or tonges to be dried with thirst, or fingers to dip into water, neither doe they vse any mutual parly or conference from hell and heauen. Christes purpose therefore is by these figures of words to expresse the thoughts, affections, torments, & state of the wicked abiding in paines after this life. Moreouer, were it so, that these things had been in such wise done, as they are reported, (against which yet the very words themselues are) yet could nought be hence prooued for the beholding of minds, neither yet for the knowledge of all external things. For neither Abraham, nor the glutton is said to haue vnderstoode the secret thoughts and cogitations of each other, but to haue knowledge of them by speech. And Stephen also being on earth saw Christ being in heauen; and Paul heard Christ speaking from heauen; neither yet doe al the Saintes see or hear, what is done in heauen, neither did Stephen and Paul see or heare these things at al times.

8 *Christ according to his humanity maketh request vnto the Father for vs all, and therefore according to his humanitie hee knoweth the desire & necessities of them that cal vpon him in all places & at al times. Wherefore the saints also haue communicated vnto them from God the beholding of harts, & the hearing of praiers.* Anſ. The example is vnlike. For the humane vnderstanding and mind of Christ vnderstandeth and knoweth, and his bodilie eares and eies also heare and see al things, whatsoeuer according to his humane nature he should or would behold either with his minde or with his outward senses, by reason of his godhead, which sheweth them vnto

his humanitie vnited thereunto, or also giueth vnto his senses a vertue and force of perceiuing of thinges which are fardest distant. Neither yet is the force or wisedome of his humane nature infinite, as is the power and wisedome of the God-head, neither doth he know by any transfused vertue into him the thoughts of mindes and hearts. For of the measure of knowledge conuenient for his manhood it is said, *Mar.13.32. Of that day and houre knoweth no man, no, not the Angels, which are in heauen, neither the Sonne himselfe, saue the Father.* Of the reueiling of the secrets of men vnto him by his diuinity, it is said, *Mar.2.8. When Iesus perceiued in his spirit, that thus they thought with themselues, &c.* But nowe, that all things are reueiled vnto Angels and Saints, which are reueiled vnto the humane vnderstanding of Christ by his God-head, they will neuer be able to prooue out of the Scripture. For Christs humane nature dooth excell and surpasse in wisedome all Angels and men, both in respect of the personall vnion thereof, because it is vnited to his God-head, and also by reason of his Mediatourship, which office his humanity beareth & executeth together with his diuinity; yet so, that there is still kept in the administratiō thereof the difference of both natures. Wherefore this example of Christ doth not proue that the Saints know al things, either by beholding the things themselues, or by diuine reuelation from God.

9 *In the diuine essence shine all the Images and formes of things. But the Angels and Saints departed behold the essence of God.* Mat.5 & 18. *Therefore they behold in God al thinges, which we doe, suffer, and thinke.* Aunswere. First, the Maior proposition, which they put, is doubtfull and vncertaine. For it is manifest that God knoweth all thinges, and doth in his wisedome comprehend the most perfect and perpetuall knowledge of all thinges: but whether that vnderstanding of things doth so shine in God, that it may bee also beheld of creatures, this verilie they haue not as yet prooued out of Scripture. Secondly, neither is the Minor true, namely, *That the blessed behold the essence of God*, whereof it is saide, *No man hath seene God at any time.* Lastly, albeit there is no doubt but the holy Angels and men in the heauenly life enioy a cleare knowledge & an immediate manifestation of

of God, what soeuer it is: yet wee are not to imagine, that they naturally know all things, that are in God. For then should their wisedome be infinite, that is, equal vnto Gods wisedome, which is absurd and flat against the testimonies of Scripture, whereas Angels also are said not to know the day of iudgement. Likewise, 1.Pet.1. *Into which the Angels desire to looke.* And Ephes.3.10. *To the intent, that now vnto principalities and powers in heauenly places might be knowen by the Church the manifold wisedome of God.* They profit therefore and encrease in the knowledge of wisedome, and of the counsels of God, by the very execution and contemplation of Gods woorkes. Nowe seeing that which they speake of, is no naturall, but a voluntarie glasse, or rather a diuine manifestation or illightening; that is, the Angels and blessed men haue not this in their own nature to view and see in God his whole wisedome, but God according to his good wil and pleasure, doth manifest & communicate vnto euery one such a part thereof as seemeth good vnto him, as it is said, *No man knoweth the Father but the Sonne, and he to whom the Sonne wil reueile him*; we affirme therefore the inuocation of Saints so long to want a ground and foundation, & so to be superstitious and idolatrous, vntill they shewe out of the Scripture, that God would reueile vnto the Saints the knowledge of the thoughts & affections of them which call vpon them. For that inuocation which is not grounded on the certane and expresse word of God, is idolatrie. Mat. 11.27.

10 *The friendship and fellowship of the Saints with God and Christ is so great and so neere, that he cannot denie them this manifestation.* Ioh.15.15. *Hence-forth call I you not seruants; for the seruant knoweth not what his master doth; but I haue called you friendes; for all thinges that I haue heard of my Father, haue I made knowen to you. Much more then doth Christ this in the heauenlie life.* Reuel.14. *These follow the lambe whither soeuer hee goeth.* Aunswere. This cause is vnsufficient. For this friendship and fellowship continueth, although god reueile not vnto them all thinges, or what soeuer they will, but onelie those thinges, which for them to knowe, is behouefull for their own saluation and happinesse, and for his glory.

11 *Christ is the onlie Mediatour of redemption, or the Media-*

John 1.

tour redeeming vs by his satisfaction, as beeing God & man: but the Saints are also mediatours of intercession praying for vs. Hence we thus reason: *Mo intercessors hinder not the being of one onlie Mediatour. But the Saints are onlie intercessours or requestours. Therefore their intercession hindereth not, but that Christ maie be the onelie Mediatour.* Aunswere. We denie the Maior or distinction of mediation & intercession, because the Scripture teacheth, that *Christ our Mediatour did not only by once dying redeeme vs, and was in the time of his humiliation suppliant vnto the Father for vs.* Hebr. 5.7.9. & 10.1oh.7. but that also *hee continuallie appeareth and maketh intercession for vs in the presence of his father,* Rom. 8.34. *who is also at the right hand of God, and maketh request for vs.* Hebr. 7.24. *But this man, because hee endureth euer, hath an euer-lasting Priesthood: wherefore, hee is able also perfectlie to saue them that come vnto GOD by him, seeing he euer liueth to make intercession for them.* 1.1oh.2.1. *If anie man sinne, we haue an Aduocate with the Father, Iesus Christ, the iust.* Wherefore both the merit or satisfaction, and the intercession is Christs alone, and by our confidence in him alone we are to approch vnto god, that is, we are to aske and expect his promised blessings. For the satisfaction and intercession of Christ onely is of that price and woorthinesse with god, that for his merit onelie god is gracious and fauorable vnto vs.

12 Against the former answere they reply with another distinction. *Christ is the only Mediator & intercessor by the worthines and vertue of his own merit & intercession: but the Saints are intercessors by the worthines & vertue of Christs merit & intercession: that is, their intercession prevaileth with god for vs, thorough the merit & intercession of Christ. Therfore that is not translated vnto them, which is proper vnto Christ.* Ans. They cannot escape or auoid by this means, but that they must needs be iniurious vnto christ. For the Antecedent proposition hath no sufficient enumeration of those waies, whereby Christs honor is translated vnto others. For not onely they which by their owne proper vertue and worthines, but also they which by Christs vertue merit of god those blessings that are promised for the merit of Christ onely, are put in the place and office of Christ. For no man besides Christ is able to merit of god any thing, not so much as for himselfe, much-

muchlesse for others, by his owne obedience and intercession: wherefore our aduersaries by this reply ouerturn their own Doctrine. For if the praiers of the Saints are acceptable vnto god and are heard of him, through the force and vertue of Christs merit and intercession, they cannot bee accepted, nor obtaine any thing for vs, for their owne holinesse and merits, as the papistes haue hitherto taught vs. For he that standeth in need of a Mediator and intercessor himselfe, cannot be the intercessour for other men, albeit he may pray for others. For he is here called an intercessour, who by the worthinesse and glory of his owne satisfaction and petition, obtaineth grace and fauour for others.

13 Heere they reply. *The saints pray for vs in heauen: because in this life they praie one for another, and in Heauen their loue is more feruent towards vs than in this life; and this maie be done without anie iniurie vnto Christ our Mediatour, & with an assured perswasion of being heard either for their merits, or for the merit of Christ. Therefore we are to pray vnto them.* Aunswere. The consequence of this reason holdeth not. Because the praying of one for another is no sufficient cause, for which he should be called vpō or praied vnto, who doth praie. We gladly yeeld and graunt, that the Saints in heauen do most earnestly desire of god the defence and deliuerance of their brethren, namely, of the church militant on earth, & that their praiers are heard according to the wil and counsell of God, whereunto they submit them-selues. And that this is the meaning & opinion of the ancient doctors, when they speak of the praiers of the blessed for the Church, the considering & conference of the places them-selues doth shew. But that the saints vnderstand & pray against the enuils & daungers of euerie one, & heare our petitions & requests, we deny. Wherefore neither liuing in that heauenly felowship & society, neither conuersing in this life, are they to be called vpō or praied vnto without manifest Idolatry.

14 *God saith,* Ieremi. 15.1. *Though Moses and Samuel stoode before me, yet mine affection could not be toward this people. Therfore the Saints departed pray for vs.* Answere. This is a figure of speech representative, bringing in the dead praying, as if they were yet liuing; so that the meaning and sense is: Though Moses and Samuel were now liuing, and shoulde

pray

pray for this wicked and reprobate people, they should not obtaine grace and pardon. The like place is in *Ezechiel. cap.14.20. Though Noah, Daniel, and Iob were in the middest of it, As I liue, saith the Lord God, they shal deliuer but their own soules by their righteousnes.* Heere Daniel, which was yet liuing, and Noah, and Iob, which were long since departed, are placed by the Prophet in the middest of the wicked, praying for them.

15 *The Lord saith by Isaiah, 2.King.19.34. I will defend the Citie to saue it for mine owne sake, and for Dauid my seruaunts sake, therefore wee are heard also through the merite and intercession of the Saints.* Aunswere. This protection and preseruing of the Citie is not promised in respect of Dauids merite, but in respect of gods promise of the Messias which should be born of Dauids posteritie. Reply. *The deliuerie of the Citie from the seege of the Assyrians is not promised & performed in respect of the promise of the Messias, because this promise might haue been fulfilled without that benefit of deliuery, as also is was fulfilled after the taking and ouerthrow of the Citie.* Aunswere. They er, that restraine Christs benefit to those things or promises only, without the performance whereof the promise made vnto Dauid concerning the Messias could not haue beene kept. For all the benefits & blessings of god both corporall, and spirituall, both before and after the Messias was exhibited, as well those without which the promise of the Messias could, as those without which it could not be fulfilled, are all perfourmed vnto the Church for the Messias sake. *2.Cor.1.20. For all the promises of god in him are Yea, & are in him Amen.* And so doth the Scripture expound the like kinds of speaking, as *2. Kings. 13. & Deut. 7.* Lastly, the benefits, which god also performeth vnto the wicked posterity of the godly are attributed vnto the godlinesse of their godly parents, not of merit, but of mercy: & for the truth of gods promises. As, *Exod.20.& 32.& Deut.4. 16.Gen.48.16. Iacob saith of Iosephs sons, Let my name be named vpon them, and the name of my fathers Abraham and Isaacke. Here Iacob willeth himselfe and his fathers to be called vpon after his death. Therefore it is lawfull to call vpon the Saints departed.* Aunsw. It is an Hebrue phrase, which signifieth an adopting of Sons; so that the sense is, let them be called by my name,

name, or let them take their name from mee, that is, let them be called my Sonnes, hauing the dignitie & title of Patriarks, that two tribes of Israell may come therein The like phrase is in Isaiah. *Cap.4.1. In that daie shal seuen weomen saie to one man; *Let vs be called by thy name;* that is, let vs bee called thy wiues.

* According to the old Latin LET THY NAME BE CALLED VPON VS.

17 *Iob 5. Call now, if anie will aunswere thee, and to which of the Saints wilt thou turne? Heere Elephas exhorteth Iob to craue the aid of some Saint.* Aunswere. The words which go before doe shewe, that these wordes belong to a comparison of men with Angels, whom he saith so farre to excell men in purity, that they doe not so much as make aunswere or appeare being called by men. Wherefore this place doth more make against than pleade for the inuocation of Angels.

18 * *Iob 33. If there be an Angel, one of a thousand to speake for him, to declare mans righteousnesse, He will haue mercie vpon him, and will saie, Deliuer him that he go not downe into the pit: I haue found one in whom I am reconciled vnto him.* Ans. Here the old translation speaketh vnproperly. For the woordes are thus; *If there be an Angel with him, or an interpreter one of a thousand, to declare vnto man his righteousnesse: Then will hee haue mercy vpon him, and will say, Deliuer him, that hee go not downe into the pit; for I haue found a reconciliation.* Now then albeit this were the sense, that Angels pray for men distressed and in affliction; yet this made nothing for their inuocation. But it is manifest that this is the sense; If a man diseased or afflicted, be in his calamitie instructed of the will, iustice and goodnesse of god, either by an Angell, or by a Prophet, or by some teacher (for these also are called Angels) and repenteth him of his sinnes, and assenteth vnto the Doctrine and comfort minister vnto him; him will God deliuer by their ministerie, by whom he doth instruct him.

* This is translated according to the old Latin translation, the words whereof the Papists vrge.

19 Matth.25.40. *In as much as (saith Christ) ye haue done it vnto one of the least of these my brethren, yee haue done it to me. Therefore what honour of inuocation we giue vnto the Saints, the same is also giuen vnto Christ himselfe.* Aunswere. That honour of the creature maie and ought to bee referred vnto God, which God willeth to bee done vnto him: but that honour

of

of the creature which God forbiddeth to bee giuen vnto the creature, is not honourable but reprochful and contumelious vnto god. Now the reason is forthwith, whereas they wil seem to draw it from the words of Christ; when Christ speaketh of the duties of charitie, which god willeth vs to perfourme in this life towardes those, that stand in neede of our aide and help.

20 *If the Angels vnderstanding our necessities praie for vs, and so are to be praied vnto, it is lawful also to praie vnto Saints: But that the Angels pray for vs, is confirmed by the woords of Zacharie.1.12. The Angel of the Lord aunswered and said, O Lorde of hostes, how long wilt thou be vnmerciful to Ierusalem, and to the cities of Iudah?* Aunswere. The Maior is not wholy to bee graunted, namely, that all the Angels vnderstand all the wantes and necessities of al men. For the calamities of Iurie were open not onely to the sight of Angels, but also to the sight of men.2. We denie the consequence, which they frame from the Angels vnto the Saintes departed. For vnto the Angels god committeth the care and protection of his Church in this life. Therefore they beeing also here on earth see and know our miseries, which the Saints see not, vnto whom this charge is not committed; & they pray particularly for many, which we cannot affirme of the Saints by any testimonies of Scripture. 3. There is another fault in the consequence, in concluding that wee must pray to them, because they pray for vs: because not euerie one who praieth for vs, is straight waies to be inuocated, as was before declared. The same is to be answered of the dreame of Iudas Maccabeus, 2. *Macab.* 15. Wherein hee sawe Onias the High-Priest, and Ieremias the Prophet praying for the people. As for that which is said in the booke of Baruch, cap.3.4. *Hear now the praier of the dead Israelites*; the Israelites are there said to be dead, which were yet liuing and inuocating on god in this life, but by reason of their calamities, like vnto those that are deade. Wherefore this sentence standeth true and certaine, that the inuocation of whatsoeuer thing, besides the true God manifested in the church, is idolatrous, and is repugnaunt vnto the honour of Gods name, which God in true inuocation will haue exhibited and done vnto him.

THE

THE FOVRTH COMMANDEMENT.



Remember thou keepe holy the sabboth day: six daies shalt thou labour, and doe all that thou hast to do, but the seuenth daie is the sabboth of the Lorde thy God, in it shalt thou doe no manner of work, thou, and thy Sonne, and thy daughter, thy man-seruaunt, and thy maide-seruaunt, thy cattel, and the stranger that is within thy gate. For in six daies the Lord made heauen and earth, the sea and al that is in them, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

The parts of this fourth commaundement are in number two, A commaundement, and a reason of the commaundement. The parts of the commandement are also two: *The first is Morall: Thas she sabboth be sanctified*, that is, that some certaine time be alotted to the ministery of the Church, or to the publick seruice of God. *The other part is Ceremoniall and Temporarie, namely, that that time be the seuenth day*, & that therin be kept the Leuitical ceremonies. That this part bee temporarie and the other perpetual, is vnderstoode by the end of the commaundement, and by the causes of both parts, whereof more shal be spoken afterwardes. Now we wil in few words expound the wordes both of the commaundement, and of the reason adioined vnto the commandement. Which being once knowen, so much the easier shal bee vnderstoode those things which are afterwardes to bee spoken concerning the sabboth.

Remember thou keep holy the sabboth daie, that is, with great care and religion keepe holy the sabboth day. Not without cause doth God so seuerely commaund the keeping of the sabboth, 1. *Because the breach and violating of the sabboth is the breach and violating of the whole worship of God.* For the neglect of the ministery doth easily corrupt the doctrine and worship of God. 2. *Because by the exacting of the ceremoniall or typical sabboth, God would signifie the greatnesse and necessitie of the spiritual sabboth.* 3. *Because god will haue the external sabboth to serue for the beginning and perfecting of the spiritual sabboth in vs.* 4. *Because he willeth the sabboth to bee kept holy and to be sanctified*, that is, that sinnes should be eschued and auoided therein, & good works done, and that it should not be spent

spent in slothful idleneſſe. *Now god is otherwiſe ſaid to ſanctifie the ſabboth, than are men: God is ſaide to ſanctifie the ſabboth,* becauſe he appointeth it for diuine worſhip: men are ſaide to ſanctifie it, when they reſerre it to that vſe vnto which god hath appointed it.

Thou and thy ſonne, and thy daughter, &c. He will haue alſo our children and familie to ceaſe from their labours for two cauſes. 1. Principallie, *that theſe alſo may be brought vp by their parents and maſters in the ſeruice of God, and may be admitted vnto the miniſterie of the Church.* For God will haue theſe alſo to be members of his Church. 2. *Becauſe hee will haue, eſpeciallie on the Sabboth day, loue and bountifulneſſe towards our neighbour to be ſhewed and ſeene in the Church.*

The ſtrainger &c. Hee willeth alſo ſtraingers to intermit their labours, and that, if they were conuerted vnto true religion, becauſe they were of the houſhold of the Church if they were infidels, he commandeth it thē, not in reſpect of themſelues, but in reſpect of the Iſraelites; 1. *Leaſt by their example they ſhould giue offence vnto the Church.* 2. *Leaſt their libertie might bee an occaſion vnto the Iewes to accomoliſhe by them thoſe labours, which it was not lawfull for them to worke by them ſelues, and ſo the lawe of God ſhould bee deluded.* Hereby is aunſwere made vnto three queſtions, 1. *Whether other nations were alſo bound to the Moſaical ceremonies, if any of them liued among the Iewes.* 2. *Whether they which are aliens from the church may or ought to be forced to religiō.* 3. *Whether the ſacraments, among which was alſo the Sabboth, ought to be cōmon vnto Infidels with the Church.* Vnto theſe queſtiōs we thus anſwer. *As concerning binding & conſtraint,* the ſtrangers which conuerſed among the Iewes, were not forced either to al ceremonies, or to religion, but to external diſcipline, which was neceſſary for the auoiding of breeding offences in the Church, wherein they liued. For a Magiſtrat ought to be a maintainer of diſcipline & order, according to both tables of the Decalogue, amongeſt his ſubiectes, and to forbid manifeſt idolatry and blaſphemies.

Moreouer, *as cōcerning the binding there was a peculiar conſideration and reſpect of the ſabboth,* which was not then firſt by Moſes preſcribed vnto the Iſraelits, but commanded by God from the beginning of the world vnto all men, and ſo did

did bind all men vntill the comming of the Meſſias. Although indeed this commaundement and ordinance was ſo growen out of vſe among other nations, that they accounted it among the number of the chiefe reproches, wherewith they derided, and ſcoffed at the Iewes. *Furdermore the ſabboth was no ſacrament vnto Infidels,* becauſe neither did the promiſes belong vnto them, that God would be their ſanctifier; neither were they therefore conſtrained to ceaſe from their daily labours, as for a teſtification or confeſſion of this promiſe, but onely for auoiding of offence, and for preuenting of ſuch occaſion of breaking the ſabboth, as might bee giuen by them vnto gods people. Theſe thinges are alſo the better vnderſtood by this, that *their cattle alſo are commaunded to reſt,* whoſe reſt had no reſpect or conſideration either of Gods woorſhippe, or of a Sacrament, but was commaunded only in reſpect of men: 1 *That all occaſion of labouring might be cut off by forbidding the labour, or vſe of their beaſts.* 2 *That alſo they ſparing brute beaſts, might learne how greatly God wil haue regard to be had of mercie and fauourableneſſe towards men.*

For in ſixe daies. This reaſon which is annexed vnto the commaundement is drawne from Gods reſt, & appertaineth to the ceremonial commaundement concerning the Seuenth day.

And reſted on the ſeuenth day. That is, hee ceaſed to create anie newe partes of the world, as being nowe perfect, and ſuch as god would haue it to be. This ſeuenth day he conſecrated to diuine ſeruice, 1. *That by the example of his owne reſt, as a moſt forcible and effectuall argument hee might exhort men to the imitation thereof.* And ſo the imitation of this reſt is double; *Ceremoniall or ſignifieng; and Morall or ſpirituall,* or ſignified. 2. *That this reſt of the ſeuenth day might bee a monument of the creation then finiſhed and abſolued by God, and of his perpetuall preſernation and gouerning of his worke euer ſince that day, vnto his owne glorie, and the ſafetie of his choſen:* and that ſo it might be a pricke to ſtir vs vp to the conſideration & magnifieng of Gods workes towardes mankind. Furdermore, *God did not therefore grant ſix daies vnto labour, and the ſeuenth to diuine woorſhip,* that on other daies the worſhippe of God ſhoulde bee omitted; but hee requireth theſe two

things

thinges; 1 *That on the sabboth day, there bee not onely a priuate seruing of God, as on other daies, but also a publike seruing of him in the Church.* 2 *That on that day all other labours should giue place both to the priuate and publicke seruice of God, which on other daies euerie one doth exercise according to his vocation.*

We are furder to beware of a *Iewish superstition*, which Christ also doth once & again refute in the Gospel, namely, *to thinke it vnlawfull to performe on the sabboth day whatsoeuer woorkes belonging to the necessitie either of his owne life, or of anothers.* For by the end of the commaundement it appeareth that only seruile woorkes, or such as hinder the exercise of the ministerie are forbidden of God, but not those which hinder not the publicke seruice of God, but rather furder, foster, and aduance the same. So, *Matth.* 12. *Christ defendeth his Disciples, pulling the eares of Corn on the sabboth day, to driue awaie hunger, and himselfe healeth a man hauing a dried hand.* Luk. 14. Christ saith, that an Ox or any beast falling into a pit on the sabboth may be drawen out thence, without any sin. Macchabæus fighteth on the sabboth day, that there might be some preserued which should keep the sabboth. 2. *Mac.* 15. And of the like actions there are two reasons giuen. 1. *Mac.* 2. 40. *If we all doe, as our brethren haue done, and fight not against the Heathen for our liues, and for our Lawes, then shall they inconuinently destroy vs out of the earth.* Therefore they concluded at the same time saying; *whosoeuer shall come to make battle with vs vpon the Sabboth day, wee will fight against him.* For the maintenance of their life and religion, they say it is lawfull to fight euen on the Sabboth day. By the same reasons doth Christ defend his Disciples and himselfe, *Mat.* 12. citing a place of Hosea, *cap.* 6. *If yee knew what this is, I will haue mercie and not sacrifice, yee would not haue condemned the innocent.* And *Mar.* 2. *The Sabboth was made for man, and not man for the Sabboth*; that is, ceremoniall woorks must giue place to morall woorkes, so that rather the ceremonies must be omitted, than such woorks of charity, as our necessitie or the necessity of our neighbour requireth. And *Mat.* 12. 5. *Haue ye not read in the Law how that on the sabboth daies the Priests in the Temple break the Sabboth, & are blameles? But I saie vnto you, here is one greater than the Temple.* Also, Ioh. 7. 22. *Ye on the Sabboth daie circumcise a man.*

If a man on the Sabboth receiue circumcision, that the Law of Moses should not be broken; be angrie with me, because I haue made a man euerie whit whole on the Sabboth daie? By which words hee sheweth that such woorkes as hinder not the vse of the Sabboth, but rather further & establish it, (such as are the woorkes which appertaine so to the seruice of god or sacred ceremonies, or to charity and loue towards our neighbor, as that present necessitie will not suffer them to bee differred vntill another time) do not breake or violate the Sabboth, but are most of all required to the right and lawfull obseruation and keeping of the Sabboth.

Now we are furder here to obserue that there is a threefold difference of forbidding works and sinnes. 1. *Labors are forbidden but in a respect only*, to wit, as they hinder the ministery of the Church, or as they giue offence to our neighbour. *But sinnes are simply forbidden.* 2. *Labours are forbidden vnlie to be vsed on the sabboth daie, sinnes are forbidden at al times.* 3. *The ceasing from labors is a type of ceasing from sinnes*, which is the thing signified by that type.

What things are remaining to bee knowen concerning the sabboth, wee will now consequently goe forward to declare. And because one part of this commandement is ceremonial, we shall not vnfitly afterwards adioine the common place *concerning ceremonies*. Lastly we wil annex in brief wise vnto these the common place *concerning the ministery of the church*, because by this commaundment is the external publique seruice of god enacted; and therefore also the ministery it selfe of the church, and the vse & honor thereof.

OF THE SABBOTH.

The chiefe Questions.

1 *How manifold the sabboth is.*
2 *The causes for which the sabboth was instituted.*
3 *How the sabboth is sanctified, or kept holy.*
4 *How the sabboth is broken or prophaned.*
5 *How the sabboth belongeth vnto vs.*

1 HOW MANIFOLD THE SABBOTH IS.

THE *sabboth signifieth a quietnesse, or rest, or ceasing from labours.* 1. *Because god rested on that daie*, namely, from making any new or moe kindes of creatures, though not from preserving of the same which he had made, or from conti-

nuing the generation of the singulars of euery kind. 2. *Because the sabboth is an image of the spiritual rest to come.* 3. *Because wee also and our families, and our cattel are to rest and cease from our woorkes on that daie*; not from al woorkes, but from houshold and ciuil works, and from others of the like kind, that god may then shew and exercise in vs his works. And this concerning the name of the sabboth.

Furthermore, *the sabboth is of two sorts: Internal, and external. The Internal, or Morall or spirituall, is the studie of the knowledge of God and his works, of auoiding sinnes and of worshipping God by confession and obedience.* To be short; *The spiritual sabboth, or spiritual rest is a ceasing from sinnes, and an exercising of the workes of God.* This sabboth, although it bee continuall & perpetual with the godly, yet is it begun in them in this life, and *is called the sabboth*, both because this is that true rest from labours & miseries, and the consecration of vs to gods worship, and also because it was in times past signified by the ceremonial sabboth. And this spiritual Sabboth shall be perfectly & perpetuallie continued in the life to come, wherein is a perpetual worshipping & magnifieng of God, al those labours being left and surceased, wherein wee are now busied and occupied. *The external or ceremonial sabboth is a certaine time ordained and instituted by god in the church, dedicated to a ceasing from workes and labours, and giuen to the ministerie of gods word, & to the administration of the sacraments, or to the external publick worship of god.* This ceremonial sabboth was necessary, in the old Testament, to be the seuenth day, & that on that day (as also on other holy daies) the Leuitical ceremonies should be obserued. This selfesame ceremoniall sabboth is *a thing Indifferent* in the Newe Testament.

This Externall sabboth is also of two sortes: Immediate, and *Mediate. Immediate is that which was immediatelie instituted by god himselfe:* & this was diuersly take in the old Testament. Namely, 1. It signified *daies*, as euery seuenth day which was in a more peculiar sense called the sabboth, both in respect of Gods rest from the creation of the worlde, and in respect of that rest which was commanded the people of God to bee kept on that day. It signified also other festiual daies wherein the people were to rest, as on the seuenth day. So it is the first day of the Paschal feast called *the sabboth*, Leuit. 23 and in the same place *the feast of Trumpets* is called a sabboth; likewise, *the feast of Tabernacles.* 2 It signified also *the whole seuen daies*, or, *the whole weeke* was called, by the name of the chiefe day, *the sabboth.* Matth 28. *Now in the end of the sabboth, when the first daie of the sabboth, that is, of the weeke, began to dawne.* 3. It was taken for *euerie seuenth yeare*, wherein the Iewes were commaunded to intermit the tillage of their fieldes. The commaundement is giuen them, in *Leuit.* 25 4 26.35. And hereof also the whole seuen yeares were called sabbothes. *Leuit.* 25.8. *Thou shalt number seuen sabbothes of yeares vnto thee, euen seuen times seuen yeares.* The *Mediate externall Sabboth is that, which God doth mediatelie constitute by his church*, such as is in the New Testament *the first daie of the weeke, to wit sundaie*, or rather *The Lords daie*, which was instituted for the seuenth day, or sabboth day in respect of Christs resurrection.

2 *The causes for which the sabboth daie was instituted.*

THE final *causes or endes for which the sabboth daie was instituted are these.* 1. *The publique seruice and worship of god in the church, exercise of praiers, confession & obedience*, in which consisteth the study of the knowledge of GOD, of good woorkes, and thankfulnes. God will, and therefore doth hee especially ordaine the sabboth, that hee bee worshipped and inuocated of vs in this life, not only priuately, but also by the publique voice of the Church. 2. *The maintenance and preseruation of the ministerie of the church*, which is an office and function instituted by God to teach and instruct the Church concerning God and his will, out of the word of God deliuered by the Prophets and Apostles, and to administer the sacramentes according to Gods holy institution. *This is not the least end, for which the sabboth was ordained.* For this ordinaunce and publique preaching of the doctrine being ioined with praier and thanksgiuing, and with the vse of holy rites, is a publique exercise stirring and cherishing faith and repentaunce. 3. *It was instituted, that is might be in the old testament a type signifieng the spirituall and euerlasting sabboth.* Ezech. 20.12. *Moreouer I gaue them also my sabbothes to bee a signe betweene mee and them, that they might know that I am the Lord, that sanctifie them.* 4. *It was insti-*

sued for a circumstaunce of the seuenth daie, that namely the seuenth day might aduertise mē of the creatiō of the world, of the ordering and menaging of things to be done, and of that meditation which they are to vse in considering gods workes which hee in sixe daies created and accomplished. 5. That on that daie the works of charitie, bountifulnesse, and liberalitie should be exercised. 6. For the bodilie rest both of men and beasts, but of beastes in respect of man. 7. That men should prouoke one another by their example to godlinesse and to the praising and honouring of god. Psal. 22. 22. I will declare thy Name vnto my brethren: in the middest of the congregation will I praise thee. 8. That the church maie be seen and heard among men, and be discerned frō the other blasphemous & idolatrous multitude of men, and that they maie ioine themselues thereto, who are as yet separated from it. So was in the old Testament also the sabboth a marke distinguishing the people of Israel from all other nations.

3 *How the sabboth is sanctified or kept holy.*

THE works which are to be done on the sabboth daie, or the partes of the sanctifieng of the sabboth day are comprehended in the word *Sanctifieng*, which parts we will briefly expound.

The partes then of the sanctifieng of the sabboth are, 1. *Rightly and truly to teach and instruct the church concerning god, and his will.* The teaching which is here commanded is of another kinde from that, which was mentioned in the third commaundement. For there it belongeth to euery priuate person to teach: heere the function of teaching is enioined as proper vnto certaine persons, and that vnto such persons as beeing furnished from aboue with necessary giftes are lawfully called by the church vnto this function; and vnto them is it enioined in this commandement, that they propound and deliuer sound doctrin to al men, both in publicke assemblies, and in priuate instruction.

2 *Rightlie to administer the sacraments according to Gods diuine institution.* This likewise must bee performed by the ministers of the Church lawfullie called to discharge this function. And as the doctrine, so also this administration of the sacraments is not tied to certaine daies, but it sufficeth if the administration be publique, and be done by the ministers,

ministers, (who beare a publique person, and represent in the ministery the person of god himselfe talking with men) and if also in the assemblies of the Church those thinges be done by thē, which god hath tied & annexed vnto the ministers. So *circūcision* was administred on any day, which fel out to be the eighth frō the Infants natiuity. So *Baptisme* also may be administred at anie time, *Act.* 8. & 10. *But the administration of the sacraments ought chieflie to be exercised on the Sabboth daie.* Therefore, *Num.* 28. & 29. besides daylie sacrifices there are certain sacrifices appointed, which were to be performed on the Sabboth & on festiual days. Furdermore this administratiō must be in publike assemblies. For so Christ also instituted his supper (as which amongst other ends, must be also a bōd of church assemblies) to be administred in the assembly of the church, bee it great or be it small. *Mat.* 26. *Drinke ye all of this.* Vnto the right administration also of the sacraments belongeth the excluding and debarring of those, whom God hath commaunded to be excluded from them. Like as it was not lawful for those that were aliens from the Country and religion of the Iewes, neither for any of the vncircumcised to eate of the Paschal Lamb, *Exo.* 12. So neither ought the church to admit vnto the Lords supper those that are not baptised, or those that are baptised, but yet are aliens in their Doctrine and manners from Christianity. 1. *Cor.* 10 & 11.

3 *Diligentlie and dailie to frequent the publique assemblies of the Church, and there attentiuelie to giue eare vnto the Heauenlie Doctrine plainlie opened and deliuered, and diligentlie to meditate after thereon, and examine it;* but especially to spend those daies, which are deputed vnto the ministery & seruice of God, in reading, meditation, and in discoursing of diuine matters. These things are made manifest by the nature and necessary dependancie of Correlatiues. For if god will haue some to be teachers, hee will also haue some to be hearers and learners of this Doctrine. And the study of learning is not without priuate Meditation. Therefore haue the men of Berœa their commendation, *Acts.* 17. 11. *Thus they receiued the word with all readinesse, and searched the Scriptures dailie, whether those things were so.* But vnto them especially is the study of knowing the Doctrine of god en-

joined, who either serue or hereafter are to serue: and mi-
nisters vnto the Church. 1.*Tim.*4.13. *Giue attendance to rea-*
ding, to exhortation, and to doctrine. And 1.*Tim.*3. and 2.*Tim.*2.
Paul will haue *the minister of the Church to be fit and able*
to instruct, and to refute the aduersaries.

4 *To vse the sacraments according to gods Institution.* So
god commaunded the Passeouer to be celebrated in a so-
lemne assemblie of the people, and vnto other holy daies
and sabbothes he assigned certaine sacrifices. And in like
manner god will that, as his Doctrine should bee heard, so
also the right and lawfull vse of his sacraments should bee
seene and beheld in the publicke meetings and assemblies
of the Church: because god will haue both these to bee
markes whereby his Church may be knowen & discerned
from other sects and peoples. Againe, as the word, so also
the sacraments are an instrument or exercise to stirre and
maintaine in vs faith and godlinesse. They are also a pub-
licke profession of our faith and thankefulnesse towardes
God, and a part of Gods publicke worship in the Church.
Therfore the vse of them is most agreeable and fit for the
Sabboth day.

5 *Publicke Inuocation of God, whereby we ioine our confes-*
sion, thankes-giuing, prayers, & desires with the Church. For god
will be inuocated not only priuately by euery one, but also
publickely by the whole Church, for his owne glory, & our
comfort, that so we may the lesse doubt that God will heat
vs, seeing he hath promised to heare, not onely vs, but also
others, and the whole Church praying for vs together with
vs. For therefore hath God annexed a speciall promise vn-
to publicke prayers. *Mat.*18.19. *If two of you shall agree on*
earth vpon anie thing, what soeuer they shall desire, it shall be giuen
them of my Father which is in Heauen. For where two or three are
gathered together in my name, there am I in the middest of them.
And giuing of thankes, and praise vnto God, is promised vnto
God as a speciall worship, Psa. 50. *In the midest of the congre-*
gation will I praise thee: And the same is commanded, 1.*Cor.*
14. *When thou blessest with the spirite, how shall he that occupieth*
the roome of the vnlearned, say Amen, at thy giuing of thankes,
seeing he knoweth not what thou saiest? And, 1.*Tim.*2. *I exhort,*
that first of all supplications, prayers, intercessions, and giuing of
thankes

thankes be made for all men. Now whereas Christ elsewhere
commandeth that *when a man praieth, he enter into his cham-* Mat.6.6.
ber, & when he hath shut his doore, pray vnto his Father which is
in secret: he by these words doth not condemne and forbid
publicke praiers, but hypocrisie and ostentation, and fai-
ned godlinesse: which the woordes testifie that goe before.
When thou praiest, be not as the Hypocrits. Now hypocrisie is a
faigning and an ostentation or shew of Godlinesse. We are
here further to obserue, that in this commandement is pre-
scribed the publicke inuocation of the Church, but that
which was in the former commaundement prescribed, is
the priuate inuocatiō, which concerneth euery particular
man.

6 *To bestowe almes*, that is, to performe the duties of
loue and charity, thereby to sanctifie the Sabboth, in shew-
ing our obedience, which wee yeelde vnto the Doctrine.
Hither appertaineth the sermon of Christ concerning the sabboth,
wherein he declareth against the Iewes whether it be lawfull to doe
good on the sabboth dae. And whereas God will haue this
Sabboth to be kept all our life time, yet will he haue exam-
ples and testimonies thereof to bee shewed especially on
the externall or ceremoniall Sabboth day, that is, at those
times which are allotted to the teaching and learning of
Gods worde. For if neither at that time any man shewe his
desire of obaying God, when Gods Doctrine soundeth in
his eares, and when God willeth vs, surceasing & omitting
all other cares, to meditate on Godlinesse & amendment
of life; he giueth a token that he will farre lesse doe it at an
other time. Therefore hath it beene alwaies the custome in
the Church, to bestowe almes on the Sabboth day, and to
performe the workes of charity towardes those that are in
want. *Nehem* 8.10. *Send part vnto them, for whom none is prepa-*
red, for this daie is holie vnto our Lord.

7 *The honour of the ministerie of the Church*, or our obedi-
ence towardes the whole ministerie in life, and manners;
and this is the morall Sabboth. Nowe that obedience to-
wardes the ministery comprehendeth many things, First,
reuerence, that is, an acknowledging of Gods order and will
in the ordening and maintaining of the Ministery, and in
the gathering of his Church by it: that is, a declaration

both in woords and deeds of this our acknowledgement & iudgement of the Ministery. 1. Cor. 4.7. *Let a man so thinke of vs, as of the Ministers of christ, and disposers of the secrets of God.*

Secondly, *loue*, whereby wee gla dly both frequent diuine assemblies, and heare & learn the Doctrine of the church, and wish well vnto the faithfull Ministers of the Church, not onely in respect of that duty of charity which we owe, but also in respect of the ministerie, which they discharge. *Psal.84. How amiable are thy Tabernacles? My soule longeth, yea & fainteth for the courts of the Lord.*

Thirdly, *obedience in those thinges which are belonging vnto the Ministerie*. Hither belong the workes of loue towards God and our neighbour, euen the whole life of a Christian, which is that spirituall or morall Sabboth. For to hold and celebrate that spirituall Sabboth, is, in the direction and ordering of our life to obey the voice of God, speaking by the ministerie of the Church. For God will therefore haue the true doctrine to be learned of vs, that we may obey it, *Iam.1. Bee yee doers of the woord, and not heaarers onelie, deceiuing your owne selues.*

Fourthly, *Thankefulnesse*, that is, such duties as tend to the preseruation and mainteinance of the ministery, Ministers, and Schooles. For if God will haue ministers to be in his church, he will also that euery one according to his ability helpe forwarde and furder the maintenance of the Ministerie, & Schooles of learning, & doe his endeuor that the ministers, teachers, & school-masters be honestlie prouided for. Hither appertain Moses Lawes of the first-born, of first-fruits, of tithes, & such like offerings, which were alotted to the Priests & Leuites by way of stipend, whereby they might sustaine their owne life & their houshould, that so they might wholly bee employed in the ministerie. And albeit the circumstances of these lawes are abolished, yet the generall remaineth for euer, because God will haue his ministerie to bee maintained to the end of the world.

Fifthly & lastly, *Lenitie and moderation in bearing with such infirmities of the ministers*, as doe not enormously or manifestly corrupt or hinder the ministery, & hurt the church by offence. 1. *Tim.5.19. Against an Elder receiue none accusation, but vnder two or three witnesses.* Seeing then this is the sanctifieng & keeping holy of the Sabboth, it followeth that those

those works must needs be contrary to these, whereby the Sabboth is broken & prophaned.

6 *How the sabboth is broken or prophaned.*

THE *sabboth is prophaned when either it is not at al sanctified, or is not sanctified aright, but such works are done as hinder the ministerie, or are contrarie vnto those woorks which belong to the sanctifieng of the sabboth, and were euen now rehearsed. Wherefore the parts of the profaning of the sabboth shal be those*, which are opposed vnto the parts of sanctifieng of the sabboth. We will shortly propound them on this wise.

1 *Vnto the deliuering and teaching of the doctrine, is opposed the omitting, or neglect of teaching; As also a corrupting or maiming of the doctrine*, or a fitting of it vnto the opinions, affections, lusts, or commodities of the Magistrates or others. 2. *Corinth.2.17. For we are not as manie which make merchaundize of the word of God: but as of sincerity, but as of God, in the sight of God, speak we of Christ.*

2 *Vnto the right & due administration of the Sacraments, is opposed an omitting or neglect in the Church of exhortation to the receiuing of the Sacraments: as also a corrupt and vnlawful administration of the Sacramentes*, when somewhat is either taken from, or added to the ceremonies instituted of God, or is altered & chaunged in them, or when some are excluded from the Sacramentes, which should be admitted, or are admitted, which should by Gods ordinance be driuen from them, or when the people is not instructed concerning the right and lawfull vse of them.

3 *Vnto the studie of learning the doctrine, is repugnaunt,*

1. *A contempt and neglect of the doctrine*; that is, either not to afford our presence in sacred assemblies, when there is no iust cause to hinder vs, and to busie our selues in such works on the sabboth day, as might haue been differred; or not to giue eare and attend aunce to Sermons and the preaching of Gods woorde, or not to meditate, consider and examine the doctrine of the Church. 2. *Curiositie*, which is a desire & study of knowing those things which God hath not reueiled, vnnecessary, strange, and vaine.

4 *Vnto the right vse of the sacramentes is contrarie, the omitting and contempt thereof: as also a profaning of them, when they are not receiued as God hath commaunded, neither by them*

for whom they were ordained. Likewise also contrary thereto is all superstitious vsing of them, when as saluation and the grace of God is tied to the obseruation of the rites and ceremonies, or when they are vsed to such ends as God hath not appointed.

5 *Vnto publike praiers is opposed the neglect of them, & an hypocritical presence at them, without anie attention and inward deuotion:* Likewise such reading or praieng as seeueth not for any edifieng of the Church. 1. *Cor.* 14. 16. *When thou blessest with the spirit, how shal he that occupieth the roome of the vnlearned, saie Amen, at thy giuing of thanks? For he knoweth not what thou saiest. For thou verily giuest thanks well, but the other is not edified.*

6 *To the bestowing of Almes, is repugnant a neglect of the works of charitie:* as when wee doe not according to our power succour the poore that stand in need of our help.

7 *To the honour of the ministerie of the church is opposed the contempt of the ministerie:* as when either the ministerie of the Church is abolished or committed to men vnworthy and vnable, or is denied to be the means & instrument which God will vse for the gathering of his Church: likewise when the ministers are reproched, when their doctrin is heard and not obeyed in the ordering of our life, when the works of charity are neglected, when necessary maintenance is not allowed the Ministers, when the defence and protection of them, and other duties of thankefulnesse are not performed towardes them, when the maintenance of Schooles and studies and learning is neglected, when the tolerable defectes of the Ministers are not borne with, and when for such the ministery suffereth reproch and contumely. In like maner also *is it against the vse of the whole ministerie,* not only when some one priuately neglecteth or omitteth the vse of the ministerie, but also when one by his commandement and persuasion, or example, or by some other hinderance, calleth away his children, family, or any other from the vse of the ministery.

5 *How the sabboth belongeth vnto vs.*

THE seuenth day was euen from the beginning of the world designed by God to signifie, that men should after the example of God himselfe rest from their labours, & especially

from sinnes And afterwards in Moses Lawe this commandement was againe repeated, and then withal was the ceremony of ceasing from labour on the seuenth day ordayned, to be a sacrament, that is, *a signe and token of that signifieng,* whereby god signified himselfe to bee the sanctifier of his church, that is, to pardon her al her sins & offences, to receiue her into fauour, to endue & rule her with his holy spirit, for the beginning of newe and euerlasting life in her in this life, which afterwardes should be accomplished & perfected for & by the Messias promised to the fathers. And this is the reason; *why the ceremonial sabboth of the seuenth day is now to be abolished;* namely, because it was typical admonishing the people of their own duty towards god, & of gods benefits towards them, which was to be performed by christ: for which selfesame cause also al the other sacramentes & sacrifices, & ceremonies made before & after the Lawe, were abolished by the comming of Christ, by whom that was fulfilled which they signified.

But although the ceremonial sabboth is abrogated and disanulled in the new testament; yet the moral sabboth continueth still, and belongeth vnto vs, and euen the verie generall of the ceremoniall sabboth belongeth vnto vs, and dooth still remaine, which is, that some time is to be alotted for the ministerie of the church. For we must euer haue some day, wherein the word of god may be taught in the Church, and the Sacramentes administred. But neuertheleſſe we are not restrained or tied, to haue either saturday, or wednesday, or any other certaine day, & therefore the sabboth doth not belong vnto vs ceremonially in special and particular, albeit it dooth belong vnto vs, & so to al men, & euer continueth both morallie & ceremonially in general.

Obiections against the abrogating of the ceremonial sabboth.

THE *Decalogue is a perpetual Law: The commaundement of the sabboth is a part of the Decalogue: therefore it is a perpetuall Law, and not to be abolished.* Aunswere. The Decalogue is a perpetual Law, as it is a Moral Law. But the additions, or circumstances and limitations of the Morall preceptes, annexed by way of signification, were to be kept vntil the comming of the Messias.

2 *The commaundements of the Decalogue belong vnto vs. This is a commaundement of the Decalogue. Therefore is belongeth vnto vs.* Aunswere. The commandements of the Decalogue which are Morall belong vnto vs. But this commandement is in part ceremonial, & so as it is ceremonial, it belongeth not vnto vs, albeit the general belong vnto vs. *The reasons, why the ceremoniall Lawe belongeth not vnto vs,* are especially these. 1. *One part of this Law of sanctifieng the Sabboth is ceremonial.* 2. Paul saith Coloss. 2. 16. *Let no man condemne you in respect of an holie daie.* 3. *The Apostles themselues did change the Sabboth.* 4. *From the end or purpose of the Law.* It was a type of thinges that were to bee fulfilled by Christ, namely of sanctification; and euery type must giue place to the thing thereby signified. Likewise it was a seuering or distinguishing of the Iewes from other nations: but this seuering and distinction was taken away by christ.

3 *The Lord saith of the Sabboth daie: It is a signe betweene mee and the children of Israel for euer, and an euerlasting couenaunt.* Aunswere. 1. The ceremonial sabboth was perpetuall *vntil Christes comming*, who is the end of ceremonies. 2. The Sabboth is eternal, *as concerning the thing signified*, which is a ceasing from sins, and a rest in God: for in this sense are all the types of the old testament eternal; euen the kingdome of Dauid also; which yet was to be ouerthrown before the comming of the Messias.

4 *We grant the Mosaicall ceremonies to be changeable; yet it followeth not thereof, that the Lawes which were made before Moses time are changeable, in the number whereof also is the keeping of the Sabboth daie.* Aunswere. The ceremonies, which were ordained by God before Moses, are also changeable; because they were types of the benefites of the Messias to come, and therefore are by his comming abolished, as circumcision which was giuen vnto Abraham, as also the sacrifices which were prescribed vnto our first Parents.

5 *The lawes which were giuen of God before the fall, are not types of the benefites of the Messias, and binde all mankind for euer: for then was not giuen as yet the promise of the Messias, and there was one and the same condition of all mankind: But the Sabboth of the seuenth daie was ordained by God, assoone as the creation of the world was finished, before the fall of mankind. Therefore is it vniuersall and perpetual.* Aunswere. The Maior proposition is true concerning the morall lawe, the notions whereof were imprinted in mans minde at the first creation: but it is not true, as touching the ceremonie or obseruing of the seuenth day, as which after the fall was made a type of the benefites of the Messias in the Mosaicall lawe, & therefore in like maner as other ceremonies which were either then, or before instituted, it became subiect to mutation & change by the comming of the Messias. For god would not haue the shadowes of thinges to continue or remaine, the thinges themselues being once come and exhibited. Wherefore albeit we graunt that the exercises of diuine woorship were to haue beene kept on the seuenth day according to the commaundement & prescript of the Decalogue, as well if men had neuer sinned, as nowe after they sinned: yet notwithstanding seeing god hath enrolled this ceremonie amongest the shadowes of the Messias to come, he hath, by this new law enacted by Moses, made it changeable together with other ceremonies.

6 *The cause of a law being perpetual doth make the lawe it selfe also perpetual. The memorie and celebration of the creation, and the meditation on the works of God is a perpetual cause of the Sabboth. Therefore the Sabboth is perpetual.* Aunswere. A law is made perpetuall or vnchaungeable by reason of an vnchangeable cause, that is, if that cause it & doe necessarily or perpetually require this lawe as an effect or meane: but not, if at other times, that ende may bee there come vnto by other meanes, or if the Law-giuer may as wel obtaine the same ende by another Law. In like maner, seeing also, this Lawe of sanctifieng the Sabboth of the seuenth day being repealed & abolished, we may neuertheles godlily & holily by other means meditate on gods works, it followeth not that this law of the ceremonial Sabboth is perpetual, although the memorie & celebration of Gods creation & workes ought to be perpetual; and therefore hath the Church by common consent according to Christian libertie well chaunged this ceremonie of obseruing the seuenth day being taken away by Christ, & hath substituted in the place of the seuenth day the first day of the weeke; yet so, that there is obserued no difference of daies, which

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is vtterly forbid in the Church, seeing one day is not holier than another. Wherefore also great difference is there betweene the Christian obseruing of the Lords day, and the Iewish obseruing of the seuenth daie. For, 1 It was not lawfull for the Iewes to change the Sabboth, or to omit it, as being a part of ceremoniall worship. The christian church retaining still her libertie obserueth the first day vnto the Ministerie, without adioyning any opinion of necessitie, or worship. 2 The olde ceremoniall Sabboth was a type of things to be fulfilled in the new Testament by christ but in the new Testament that signification ceaseth, and there is had regard onlie of order and comelinesse, without which there could be either no ministerie, or at at least-wise no well ordered ministerie in the church.

OF CEREMONIES.

The speciall Questions.

1 *What Ceremonies are.*
2 *Howe the Ceremoniall Lawes differ from the Morall Lawes.*
3 *How manie sortes of Ceremonies there are.*
4 *Whether the Church maie ordaine Ceremonies.*

1 WHAT CEREMONIES ARE.

CEremonies are external & solemne actions ordained in the Ministerie of the Church, either for order sake or for signification.

2 *How the ceremoniall Lawes differ from the Morall.*

1 CEremonies are temporarie, the Morall are perpetuall. 2 The Ceremonies are done all alike; The Morall are not doone alwaies alike. 3 The Ceremonies signifie; The Morall are signified. 4 The Morall are as the generall: The Ceremoniall are restrained in speciall. 5 The Ceremoniall serue for the Morall; The Morall are the end or scope of the Ceremoniall.

3 *How manie sorts of Ceremonies there are.*

CEremonies are of two sorts: some commaunded by God; some ordained by men. Those that are commaunded by god, cannot be changed but by God only: and those are either sacrifices or Sacraments: A sacrifice is an obedience, which wee performe to God. A Sacrament is a token, whereby God testifieth somewhat to vs. Those ceremonies which are ordained by mé, may be changed by the aduise of the church, if there bee good causes for the changing and alteration of them.

4 *Whether the church may ordaine ceremonies.*

THE church maie and ought to ordaine ceremonies, because without defining and determining of circumstaunces the Morall cannot be kept. There are notwithstanding certaine conditions to bee obserued by the Church in ordaining ceremonies, namely, They must be such ceremonies as are not impious, but agreeable to the word of the Lord. Secondly, they must not be superstitious, so that wee must not thinke them necessarie to be done: neither must they be done with offence. Thirdly, they must not be too many. 4 They must not be idle and vnprofitable, but must al tend to edifieng.

OF THE MINISTERIE.

The chiefe Questions.

1 *What the Ministerie is.*
2 *What are the degrees of Ministers.*
3 *For what end and purpose the Ministerie was instituted.*
4 *Vnto whom the Ministerie is committed.*
5 *What are the duties and functions of Ministers.*

1 WHAT THE MINISTERY IS.

THE Ministerie is a function by God ordained, of teaching Gods word and administring his Sacraments according to his diuine ordinaunce. The parties then of the Ministerie of the Church are two. 1 To preach Gods woord. 2 Right lie to administer the Sacraments.

2 *What are the degrees of Ministers.*

OF Ministers some are immediatelie called of God, some mediatelie by the Church. Immediatelie were called the Prophets and Apostles. The Prophets were Ministers immediatelie called of God to teach and open the doctrine of Moses and of the promise the Messias to come, as also to correct their maners in the Church and common-wealth of Moses, and to vtter prophecies of cuentes in and without the Church, hauing a testimonie and warraunt that they could not erre in doctrine. The Apostles were Ministers immediatelie called by Christ to preach the doctrine concerning the Messias nowe exhibited, and to spreade it throughout the whole world, hauing a testimonie & warrant

rant that they could not erre in doctrine. *Mediatelie were called*, 1. *The Euangelists*, who were helpers of the Apostles in their labour, and were sent of the Apostles to teach diuerse Churches. 2. *Bishops or Pastours*, which are ministers called by the Church to teach the woord de of God, and to administer the Sacraments in some one certaine Church. 3. *Doctors*, who are ministers called by the church to teach in some certaine church. 4. *Gouernors*, who are ministers chosen by the iudgement of the church to administer discipline, and to ordaine thinges necessarie. 5. *Deacons*, who are ministers chosen by the church to take care for the poore, and to distribute Almes.

3 *For what end and purpose the ministerie was instituted.*

GOD would that in all ages of the world there should be publike assemblies of the church, in which the true doctrine concerning God and his will might bee heard, chiefliе for these causes. 1. *That God maie bee magnified and inuocated in this life by mankinde not onelie priuatelie, but also by the publique voice of the church.* Psal. 68. *Giue thankes vnto God in the congregations.* 2. *That the publique and ordinarie preaching of the doctrine, the powring out of praiers, and giuing of thankes, and the vse of the Sacramentes maie bee an exercise to stirre vp and cherish faith and godlines, as which without exercises doth eaſlie through our infirmitie waxe colde.* Ephes. 4. *He gaue some Apostles, some Prophets, and some Euangelists, and some Pastors, and Doctors for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the bodie of Christ.* 3. *That men maie prouoke one another by their example vnto godlines and to the magnifieng and preaſe of God.* Psalm. 22. 22. *I will declare thy name vnto my brethren: in the middest of the congregation will I praise thee.* 4. *That there maie bee preserued and maintained it consent and agreement in the church in the doctrine and worship of God.* Eph. 4. *He gaue Pastors and Doctors for the gathering together of the Saints, till we all meete together in the vnitie of faith.* 5. *That the church maie be seene and heard among men, and maie be discerned from the other blasphemous & Idolatrous multitude of men.* And he wil haue the church to be seen & beheld, that the elect may be gathered vnto it, & that the reprobate may be made more excuseles while they

they contemne, and endeuor to represse the voice and calling of God which they haue heard. *Rom.* 10. 18. *But, haue they not heard? No doubt their sound went out through all the earth, and their woordes into the ends of the world.* 2. Cor. 2. 14. *Now thanks bee vnto God, which alwaies maketh vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place: for we are vnto God the sweete sauour of Christ, in them that are saued, and in them that perish: to the one we are the sauour of death vnto death, and to the other the sauour of life vnto life.* 6. *That God maie applie himselfe vnto our infirmitie, in teaching men by men.* 7. *That hee maie shewe his loue towards men, in that he will haue men to be ministers of that great worke, which also the sonne of God did administer.* Nowe these causes belong not to any one certaine time, but to all times and ages of the Church and world. Wherefore god wil alwaies haue the ministerie of his Church preserued, and the vse thereof frequented, and therefore the generall & ground of this commaundement, or the morall part thereof doth bind all men euen from the beginning of the woorld vnto the end: namely, that some Sabboth be kept by them, that is, that some time be allotted vnto publique sermons, and praiers, and to the administration of the sacraments.

4 *Vnto whom the ministerie is to be committed.*

VNTO whom the ministery of the Church ought to be committed, Saint Paul plainly deliuereth in his Epistles to Timothy, and to Titus. And, briefly to comprise them; *The ministerie of the Church is to bee committed*, 1. *Vnto men*, 2. *hauing a good testimonie in and without the church*, 3. *able to teach, that is, Rightly vnderstanding the doctrine, and hauing gifts in some measure rightly to propound the same.*

5 *What are the duties and functions of Ministers.*

THE duties and functions of Ministers are. 1. *Faithfullie to propound and deliuer the true and sound doctrine of God, that the church maie know & vnderstand it.* 2. *Rightlie to administer the Sacraments.* 3. *To go before and shine vnto the church by their example of Christian life and conuersation.* 4. *To giue diligent attendaunce vnto their flock.* 5. *To yeelde their seruice in such indgementes as are exercised by the church.* 6. *To take care that regard and respect be had of the poore.*

THE FIFT COMMANDEMENT.



ONOR thy Father, and thy Mother, that thy dayes maie be long in the land, which the Lord thy God giueth thee.

Now followeth the Lawes of the second table of the Decalogue, the obedience whereof doth as well verifie reuerence towards God, as the commaundements of the first table: but the woorkes are immediately exercised towards men: *For the subiect of the second table, is our neighbor.* Of which subiect this is affirmed, *Thou shalt loue him as thy selfe*: like as Christ also briefly comprised the summe of the second table, saying, *Matt. 22. 39. And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe. He saith that the second commaundement is like vnto the first or great commaundement*, or, the second table is like vnto the first table, which is thus to be vnderstoode. 1. *As touching the kind of the chiefe worship of God*, the second table is like vnto the first; and so is the second said to be like vnto the first, in respect of the ceremonial, which are not the chiefe worship. 2. *As touching the kinds of eternal punishment*, bee use the transgression of both tables merreth eternal punishment. 3. *As touching the vnseperable coherence of the loue of God and our neighbor.* For our neighbor cannot be loued without the loue of God: & the loue of God is declared & exercised by the loue of our neighbour. Whence also wee may gather the causes, *for which obedience is to bee yeelded vnto the second table*, namely, 1. *That in this obedience God himselfe may be worshipped, and our loue towardes him shewed and declared, by our loue towardes our neighbour for his sake.* 2. *That by the loue of our neighbor our conformitie with God maie appeare.* 3. *That the societie of mankind maie be preserued, which was ordained of God for the celebration and magnifieng of his name.*

Moreouer this fift commandement is placed first in the second table, 1. *Because this is the cause, the bond, and ground of the obedience of the rest of the commaundements following.* For if this obedience stand which is of the inferiours towardes the superiours, who are those which commaund the obedience of the commaundementes that follow, then must the obedience towards the rest of the commaundements necessarily follow. 2. *Because the Lord annexed a special promise, and a singuler blessing vnto this commandement, to wit, length of life*; and these two, namely the commaundement and the promise, doth this fift commaundement conteine. *Now the ende of the commaundement is, the preseruation of ciuill order*, which is the order decreed and appointed by God in the mutual duties of superiours and inferiours. *The superiours* are al such, whom God hath set ouer others to rule and defend them. *The inferiours* are those, whom he hath submitted to the power of others to bee ruled and defended by them. The duties of superiours are comprehended by the name of Father and Mother.

Now Parents rather than other gouernors are named, and commaunded to be honoured, 1. *Because the father-like power and gouernement is the first among men.* 2. *Because this is as it were a rule, according to which others are to bee composed and framed.* 3. *Because it is most beloued of men.* 4. *Because seeing the bond of duetie towards Parents is the greatest, the contempt of them is the more heinous and grieuous, which therefore also is with greater seueritie condemned by god.* 5. *Because god will haue superiours to beare a father-like mind and affection towards their inferiors.* By the name there fore of Parents are vnderstood all superiors, or whosoeuer rule ouer vs. *For these doth God giue vs in steede of Parents, and they dischange the ductie of Parents, & are as it were gods vicegerents in ruling and gouerning vs*: and then first were Magistrates substituted by God for Parents vnto vs, when the malice of men beganne to encreale.

Our superiours are, 1. *Parentes themselues.* 2. *Schoolemasters, Teachers, Ministers.* 3. *Masters or Lordes.* 4. *Magistrates.* 5. *Our Elders.* Vnto all these are prescribed in this fift commaundement *their duelies towards their inferiours*, and *those that are vnder them*: and first, *the commandeties to all*, then, *such as are peculiar and proper vnto some.* For when God commandeth the duelies of inferiours towards superiours, he doth also of the contrary commaund the duelies of superiours towardes inferiours. And when he commaundeth vs to honour our Parents, he will withall that both they bee as Parents vnto vs, and also behaue themselues as worthy of honour. Now amongst these degrees of the duelies

of superiours, the first is the chiefe and principall of al the rest; 1 Because the rest serue for that, and helpe to further it. 2 Because this was the first in mankind. Obiection. *God in this commandement willeth onlie our parents to be worshipped, which is the dutie of inferiours. Therefore hee commaundeth nothing here vnto superiours.* Answere. I deny the consequence of this reason. 1 *Because, when hee giueth the names vnto the superiours, he giueth them also the thing it selfe, or that from whence they haue the name.* 2 *If God will haue them to be honoured he will also haue them to doe those things that are worthie of honour.* And albeit sometimes wicked men beare rule, and therefore are vnworthie of honour; yet the office is to bee distinguished from the persons, and whose vice wee ought to detest, their office wee must honour, because it is Gods ordinaunce. Seeing then the superiours are to bee honoured in respect of their office, it is manifest that so far forth onely we must yeelde obedience vnto them, as they passe not the bondes of their office. God annexeth *a promise* to this commandement. First, *To signifie howe greatlie he estemeth that obedience, & how grieuously he wil punish those which do against this obedience.* Secondly, *To signifie how necessary this obedience is, and so much the more to inuite vs to the obseruing and keeping thereof.* For this obedience towardes parents, is a preparing and a motiue cause to the whole obedience of the Lawes which followe. S. Paul alleaging this promise, *Ephes.6.2.* saith, *That this fift commaundement, is the first commaundement with promise*, that is, with speciall promise, or of a certaine particular blessing, which God promiseth to them that perform obedience. And the blessing or benefit which he promiseth, is long life. Obiect. *But long life seemeth not to bee any blessing or benefite by reason of the miseries of this life.* Answere. This commeth but by an accident: for long-life is a blessing by it selfe, though it bee ioined with miserie. Reply. *That blessing by reason of these accidents seemeth rather worthie to bee wished awaie from vs, than to be wished to come vnto vs.* Aunswere. A good thing is to be wished away from vs, if it haue accompanieng it greater euils. But god promiseth vnto the godly together with long life a mitigation of calamities, and a long fruition of Gods blessing. Moreouer the worship and celebrating of God in this life is so great a good, that the calamities of this life ought not to enter the ballance with it. If furder it bee demaunded; *Why then are the wicked also and disobedient long-liued.* One answere hereto, is, That a general rule is not ouerthrowen by the varying of a few examples. For the disobedient, for the most part, perish after an euill manner and vntimelie. *Prouerb.30.17. The eie that mocketh his Father, let the rauens of the vallie picke it out.* Another aunswere is, That corporall benefits are bestowed on the Godly for their saftetie & saluation, and therefore are tokens and arguments vnto them of Gods good will towardes them: but on the wicked such are bestowed, partly that they being thereby called & inuited to repentaunce may become more excuseleslie in gods iudgement; partly, that the godly and elect, which are mingled among the wicked, may enioy these blessings. And againe, that all godly and obedient children, are not long-liued; that crosseth not this promise, because vnto them their translating into a better life, is a most ample & large recompence of long life.

The parts of this commandement are of two sorts. The one are vertues proper either to superiours, or to inferiours. The others are common to both.

The proper or peculiar vertues of this fift commandement.

THE proper partes of the superiours obedience, or the proper vertues of the superiors, are distinguished according to their duties and functions.

The duties and functions of parents are, 1 *To cherish and nourish their children.* 2 *To defend and protect thē from iniuries.* 3 *To instruct them, or to commit them to be instructed of others.* 4 *To rule and gouerne them by domesticall discipline.* For the parents must not only instruct their children, but also preserue instruction and knowledge in them, not Scholastical knowledge and instruction, but domesticall nurture. The duties of Schoolemasters or teachers, are, 1 *To teach faithfullie, seeing they are in the place of parents.* 2 *To rule and gouern by Scholasticall discipline.* The duties of Magistrates may bee brought and reduced to these heads. *To commaund the obseruing and keeping of the Decalogue*, to wit, that their subiects liue according to both tables of the Decalogue, that is, according to the whole Decalogue, as concerning ex-

ternall Discipline. 2 *To exequute the Decalogue, or the commandements of the Decalogue*, that is, to obserue & maintain the obedience thereof, by punishing them that transgresse against discipline, either in goods, or in name, or in body, or in life. 3 *To enact some positiue Lawes* for maintenance of ciuill order, which otherwise would not stand. Now positiue lawes are a determining and defining of such circumstances as are necessarie, or as serue for the keeping, or obedience of the Decalogue. 4 *To put also these their own Lawes in execution.*

The duties of Masters and Lordes, are, 1 *To commaund such things vnto their familie as are iust and possible*: to prescribe iust and lawfull labours, not vnlawfull, not impossible, not too burdensome, and vnnecessarie. 2 *To giue them their wages for their labours.* 3 *To gouerne them by due exercise of Discipline.* Syra.33.23. *The fodder, the whip, and the burden belong vnto the Asse, and meate, correction, and worke vnto the seruant.*

The dutie of Elders is, who are superiors in age, wisedome, and authority, *to gouerne and further others by the example of their life, by their counsels, and admonitions.*

The proper duties of inferiours are expressed by the name of *Honour*. For *Honour* signifieth and compriseth, 1 *first the Reuerence* of the inferiours towardes their superiours; which is, 1 *An acknowledgement of Gods will*, who will haue such an order to be in the calling and degree of superiours, and dooth ordaine the same & adorne & furnish it with gifts necessary. 2 *An approbation of this order*, & *these gifts of god.* For if we do not know & acknowlege this order to be good, we will not honourit. 3 *A subiection and submission vnto this order, euen for the will and pleasure of God.* 4 *An outward declaration of this their iudgement and mind in wordes and deedes, and in ceremonies and gestures*, which differ according to places. *But Reuerence is also in the minde*; & doth not consist only in outward gestures. And *Subiection* here comprehendeth such obedience as is not constrained, but readie & willing. *Secondlie*, *Honour signifieth a Loue* which wee must beare vnto them *in respect of their calling and office*; & this cannot be seuered from reuerence. For whom we loue not, them we cannot reuerence. *Thirdlie*, *Honour signifieth obedience, in all things lawfull and possible*, *which the Superiours according to their office and calling command*; *and this obedience must be voluntarie, euen as children reioice to doe those thinges which are gratefull and acceptable vnto their parents. Fourthlie, it signifieth Thankefulnesse towardes Superiours*; which requireth that euerie one according to his calling, and abilitie, and as occasion ferueth, aide and further them. *Fiftlie, it signifieth lenitie and equabilitie towards Superiours*; which is, to beare with those vices of Parents and Superiours, which may be borne with and tolerated without any reproch vnto gods name, or which are not flat repugnant vnto his Lawe. Hereby is easily gaid, what duties are enioyned to inferiours, and what thinges are ecadle to their duties and callings they owe to euerie sort and order of Superiours.

The vices contrarie to the peculiar and proper vertues of this fift commaundement.

THE *first*, are those sinnes which are repugnant to those partes or vertues of that obedience which is prescribed vnto inferiours. Vnto the duty of Parentes is opposed, 1. *Not to prouide and minister necessarie sustenance vnto the children, or to bring them vp in vrture.* 2. *Not to defend their children against iniuries*; *or to offend them ough a foolish ouer-tender loue, for some small or no iniuries done vnto them.* 3. *Not to accustome their children to patience and gentlenesse, or to bring them vp in idlenes and licentiousnesse of liuing.* 4. *Not to instruct their children according to their ability, or to corrupt them by their euill examples.* 5. *Not to chastise their children as necessitie requireth, or to bee too fierce and cruel vnto them, beyond their dutie, or the degree of the fault committed.*

Vnto the School-masters and teachers instruction and discipline, the same vices are contrary, which are vnto Parents.

Vnto the Magistrates dutie two extremes are opposed, slacknesse, and tyranny. *Slacknes or sluthfulnes in the Magistrate is either not to requiire of his subiectes the discipline of the whole Decalogue: or, not to ordaine those thinges, which are required to the preseruation and order of ciuill societie*: or, *not to defend the innocent against iniuries*; or, *not to restrain*, or, *to punish too lightlie such as offend against the discipline of the Decalogue*, or *against the positiue Lawes. Tyrannie is, either to command his subiectes thinges that are vniust*, or, *to punish that which is no sinne*, or,

or, to punish more grieuously, than the degree of the fault doth deserue.

Likewise *Lordes and Maisters maie transgresse*, either *by permitting of idle slothfulnesse and licentious fulnesse*, or, *by vniust commaundementes and exactions*, or, *by defrauding their seruants of their wages*, or, *through too much rigor and feuerrities*.

Now *they that are superiours in age*, or *in anie other autorizie*, transgresse against their duty and calling, *through follie or corrupt counsel*, or *through lightnes of maners*, *and by their euil examples*, or *by neglect of the younger sort*, or *other inferiours*, whom they see to offend, and might by their counsel & authority correct and amend. *The inferiours sinne and transgresse* against that honour, which they owe vnto their superiours, either *not accounting of them*, *as being in that place*, where *God hath placed them*; or *yeelding more vnto them than maie agree vnto men*; or, *louing them more than God*: or, *denying obedience to their iust and lawful commaundementes*: or, *obeying them in shewe*, or *when they commaund thinges vniust and impious*: or, *hurting them with iniuries*: or, *not aiding them in what things* and *by what meanes they maie*: or, *gratifieng them flatterynglie and vnrighteouslie*: or, *exagitating their infirmities*: or, *by flatterie commending their errours and vices*; or, *not admonishing them according to their place*, *with due reuerence*, *of enormous and pernicious faultes committed by them*.

The common vertues of this fift commandement.

THE *common duties vnto all*, or those vertues, which are prescribed to al degrees both of superiours, and inferiours, are, 1. *That general iustice*, which is obedience according to al Lawes that appertaine vnto al, in respect of euery ones vocation and calling. That this is here commaunded, is manifest, because the superiours must require this of their inferiors, and incite them by their example to obey; and inferiours are commaunded to obey al iust ordinances and commandements. Neither doth it hinder, *that the honour of the ministerie also doth comprehend the whole obedience of the Lawe*. For there, it is exacted as obedience vnto the voice of god himselfe, here as obedience towards men that bear rule ouer vs.

2 The second common vertue to both is *the particular distributiue iustice*, which keepeth a proportion in distributing of offices and rewardes, or which is a vertue giuing to euery one his owne. Now euery mans owne is such an office, or honour, or reward, as is conuenient and fit for him, or belongeth vnto him. *Roman.13.7. Giue to all men their dutie, tribute to whom ye owe tribute; custome to whom custom, fear to whom fear, honour to whom ye owe honour.*

3 *Sedulitie*, (or *diligence*, or *fidelitie*) which is a vertue in a man well knowing and vnderstanding those parts which belong properly vnto his owne duty and office, examining them, and doing according to Gods commaundement those things that belong vnto him, constantly, continually, studiously, willingly, and cheerfully; likewise conteining himselfe, with this endeuour of well doing, within the bonds of his owne duty and calling, letting passe thinges that appertaine not to his vocation, and such as are vnnecessary: and al to this end principally, as thereby to serue god, and his neighbour, and to doe those thinges which are pleasing to God, and profitable vnto men. 1. *Thessa.4.11. Studie to bee quiet, and to meddle with your own busines.* Roman.12.8. *He that ruleth, let him do it with diligence.* Eph.6.6. *Serue as the seruants of Christ, doing the will of God from the heart.* Eccle.9.10. *All that thine hand findeth to doe, doe it with al thy power.* But it is to be obserued, that this vertue is not onely to vnderstand what are the parts of a mans duty, but also to examine & search, if yet there be ought remaining which hee knoweth not to belong vnto his duty. For hee that knoweth not, must seeke and search: otherwise hee shal neuertheless render an account of neglecting his duety, because his ignorance was purpoled and voluntary.

4 *Gratitie*, which is a vertu that obserueth that which becommeth a mans person, and sheweth a constancy and squareneesse in words, deedes, & gestures, that thereby wee may maintaine our good estimation or authority, that our calling be not reproched. For, because God wil haue superiors to be honored, he wil also that they themselues maintaine their owne honour. *Now true glory*, which is an approbation yeelded vs both of our owne conscience and of the conscience of others iudging aright, seing it is a vertue necessary both for the glorie of God, and for the safety and well-fare of men, is without question to be desired, so that

these

these ends be withal respected. *Prou.22.1. A good name is to be chosen aboue great riches.* Eccles 7.3. *A good name is better then a good ointment.* Eccles 41.12. *Haue regard to thy name, for that shal continue with thee aboue a thousand treasures of gold.* Gal. 6. 4. *Let euerie man prone his owne work, and then shall hee haue reioicing in himselfe onelie, and not in another.* Tit. 2.7. *Aboue all things shew thy selfe an example of good works, with vncorrupt doctrine, with grauity, integritie.*

5 *Modestie* is a vertue which hath neere affinity with grauity, whereby a man knowing his owne imbecillity, and considering his place and office, wherein hee is placed by God, keepeth a meane and conuenient of person in opinions and in speech of himselfe, and in actions, and in behauiour, to this end; that we giue no more to our selues than becommeth vs, that we shew no more glitter or gorgiousnesse in our apparel, in our behauiour, in our table, and life, than is needefull; that wee tet not our selues before others, or oppresse others, but behaue our selues according to our ability, and capacity, with an acknowledgement of Gods gifts in others, and of our owne defectes. Now, as it was said, *modestie hath an affinitie with grauity.* For if grauitie be not ioined with modestly, it degenerateth into ambition and swelling. *Humilitie and Modestie differ in their ende:* and Modestly is towards men acknowledging their owne vices, and the giftes that are in others: Humility is towards God. *Galat.6.3. If anie seeme to himselfe that hee is somewhat, when hee is nothing, he deceiueth himselfe in his imagination.*

6 *Loue, or tender affection* toward our kindred and neere of bloude, as towardes our Parentes children, and other kinsfolkes. For when God willeth vs to honor our Parents, he wil also that we loue them, and that as our Parents: and when he wil haue them to bee Parentes, hee will haue also their children to bee loued of them, and that not onely as straungers, but as their children. For seeing God ordaineth the bonds of coniunction betweene men; he also alloweth the degrees of loue and duties. 1. *Timot.5.8. If there be anie that prouideth not for his owne, and namelie for them of his houshold, he denieth the faith, and is worse than an infidel.*

7 *Thankefulnes*, which is a vertue consisting of truth & iustice, acknowledging from whom, what, and howe great benefits we haue receiued, and hauing a desire or willingnesse to performe and returne for them mutuall labour, or mutual duties, such as are honest, and profitble. *Prou.17. 13. He that rewardeth euil for good, euil shal not depart from his house.*

8 *Æquitie*, which is a vertu mitigating vpō good cause the rigour of strict iustice in punishing & taxing others offences, patiently bearing with some such errors & defects, as do not enormously harme the publike safety or the priuate welfare of our neighbours, and endeuring and correcting such vices of others, or endeauouring to heale & cure them. For, this by reason of mens manifolde infirmity is to necessary both in superiours towards inferiours, & in inferiours towards superiours, that without it ciuil society cannot consist. 1. *Pet.2.18 Be subiect to your Masters with all feare, not onely to the good and courteous, but also to the froward.* Hither appertaineth *the example of the Sonnes of Noah*, Gen.9. Likewise *the commandement of the moderation and gentlenesse of Parentes towardes their children in exercising correction and discipline.* Ephes.6.4. *Fathers, prouoke not your children to wrath, but bring them vp in instruction, and information of the Lord.* Col.3. 21. *Prouoke not your children to anger, least they be discouraged.* And, cap 4.1. *Ye Masters doe vnto your seruantes that which is iust and equall, knowing that ye also haue a Master in heauen.*

The vices contrary to these common vertues of this fifte commandement.

1 VNTO *the general iustice* are opposed, 1. *All neglectes of such duty, as iust Lawes require of euerie one, either of superiours, or of inferiours.* 2. *All disobediences, and disobedience, and cruelty.* 3. *Making shew & semblance of obseruing our duty, and hypocrisie.*

2 *Vnto particular distributiue iustice* are opposed, 1. *Error*, which taketh away an office from him vnto whom it is due, and giueth it vnto another, who should not administer it, or vnto whom it doth not agree. 2. *Rashnes, or accepting of persons & partialitie*, in distributing offices, or in giuing honors, or in bestowing rewards.

3 *Vnto sedulitie*, is opposed, 1. *Negligence or slothfulnesse*, which either doth not looke after matters, or doth willingly let them passe, and perfourmeth the parts of his duty either

ther not willingly, or not entirelie, or not diligentlie. 2. *A shew of diligence*, which dooth his duty chiefly for his owne glory & commoditie sake. 3. *Curiositie*, which intrudeth & insinuateth himselfe into other mens duties. 4. *Arrogancie*, which giueth that vnto himselfe which he hath not, or bosteth of that which he hath.

4 *Vnto grauitie* are contrarie, 1. *Leuitie* not obseruing seemlinesse or conueniencie, or constancie, or not hauing a desire of retcining his good name & estimation. 2. *Swelling or ambition*, which is to lift vp him-selfe in respect of his owne calling or gifts, and to contemne and neglect others, & to be aspiring to higher places, & to seeke the applause and approbation of man, not for anie desire of Gods glory or of his neighbours safetie, but onelie for an ambitious humour and desire of preeminence.

5 *Vnto Modestie* are repugnant, 1. *Immodestie*, which reteineth not a seemlie conueniencie in words, deeds, behauiour, and apparell. 2. *Arrogancie*, which in opinion & speech challengeth more vnto him-selfe than his strength will beare, or doth either admire his owne gifts, or vaunt of them without need. 3. *Shewe of modestie*, which is in his admiration of himselfe yet to extenuate and debase himselfe, & to be backwards in receiuing of honors or offices which a man desireth, to hunt after his owne praise or an opinion of modestie.

6 *Vnto loue* are repugnant, 1 *Vnnaturalnesse*, which either hateth, or doth not affection and loue those which are neere of bloud vnto him; neither is carefull of others safetie. 2 *Indulgentnesse or cockering*, which for the loue of any either winketh at their sinnes being pernicious either to themselues or others, or dooth gratifie them in thinges forbidden.

7 *Vnto Thankefulnesse* are repugnant, 1 *Vnthankefulnes*, which doth not acknowledge, or doth not professe the author and greatnesse of the benefit receiued, or doth not endeuour to perform mutuall duties. 2 *Vnlawful gratifieng*, or parasite-like flattering.

8 *Vnto Æquitie* are repugnant, 1 *Immoderate and vnlawfull rigor*, in censuring of those that sinne through infirmitie without any enormous harming either of their own safetie,

safetie, or others. 2 *Slackenesse* not punishing or reprehending according to his place, enormous faults. 3 *Flatterie*, which for to currie fauour, and for commodities sake praiseth that which is not to be praised, or attributeth greater thinges vnto one, than are beseeming for him.

THE SIXT COMMANDEMENT.



THOV shalt doe no murther.

The scope or end of this commaundement is, the preseruation of the life & safetie of mens bodies, & of the welfare both of our selues & others. Here *are forbidden* al those thinges which tend to the destruction of our life or the life of others. Now *in this prohibition is named murther*, thereby to take away together with the effect the proper causes thereof, and vnder the name of murther, are all sinnes which accompanie it comprehended, that by signifieng thus the heinousnes and grieuousnes thereof, wee may bee the more effectuallie withdrawen ad deterred from committing thē. And contrarily here *are commanded* all those things which tend to the safetie of our life and others. *The substance and summe of the commandement is*, that we neither harme by any externall work either our owne life, or the life of any other, or any mans safety and welfare of bodie, either by force or by deceit; neither wisthe in affection or will an impairing thereof, or signifie by any tokens any such affection or will, but of the contrary endeuour to defend and preserue the same to the vtmost of our power.

Here is to bee proued, 1. *That internal things are also commaunded and forbidden by this commeaundement.* 2. *That the defence of our neighbour is commaunded.* 3. *That the hurting either of our selues or others is forbidden.*

1 Internall thinges are commaunded and forbidden, 1. *Because when the effect is commaunded or forbidden, the cause is also commaunded or forbidden.* 2. *From the scope and end of the commaundements*: God will not haue vs to hurt any: Therefore hee forbiddeth the meanes also, whereby wee may hurt. 3 *Whosoeuer is angrie with his brother vnadui sedlie, shall be culpable of iudgement.*

a. *The*

2 *The defence of our neighbor is commanded:* Because negatiue commandements include affirmatiues. *Thou shalt doe no murther*; Therefore thou shalt help & aid thy neighbour.

3 *The hurting as well of our selues, as of others, is forbidden*, because the causes why God commandeth vs to haue regard of anothers life, are the same in vs. 1 *The Image of God in man.* 2. *The similitude and likenes of nature, and our original from our first Parents.* We may not bee cruel against our owne flesh: but as all haue issued from the same, namely frō our first Parents, & are our flesh, so are we our selues especiallie: Therfore we lesse ought to hurt our selues than others. 3. *The greatnes of the price and ransome wherewith Christ purchased all the members of the Church.* 4. *The communion of Christs members.* And seeing these causes are found in our selues also, it followeth that by this lawe euery one is forbidden to hurt or neglect his owne life or bodie.

Wherefore, *Thou shalt doe no murther*, signifieth, 1 *Thou shalt not desire to murther either thy selfe, or others.* For what God will haue not to bee doone of vs, that dooth hee not grant to be wished or desired. 2 *Neither shalt thou intimate or signifie anie desire of murthering either thy selfe or others.* For, the desire and wishing whereof God forbiddeth, he forbiddeth also any inckling or signification thereof to be giuen either in words, or behauiour, or countenance. 3. *Neither shalt thou put this desire in execution.* For, the desire and signification whereof God forbiddeth, hee verily much more forbiddeth the practise and execution thereof. The contrary then is: Thou shalt loue thy selfe and others, 1. *In heart and desire.* 2. *In signification.* 3. *In practise and execution.* Hence spring and arise all the vertues of this commandement, and likewise the contrary vices vnto them.

The vertues of this fift commaundement.

THOSE things that are here commaunded, tend (as it hath beene saide) to the preseruation of the life or safetie of men. *And the safetie of men is preserued, either by not hurting, or by helping them.* Whereby are made two diuers kindes of vertues of this commaundement; the former whereof conteineth the vertues which tend to the not hurting of mans safetie; the other compriseth the vertues which

which tend to the helping and furthering of mens safety.

The vertues not hurting the safetie of men.

THESE are of three sortes. For we are said *not to hurt three waies:* to wit, *either being not hurt or prouoked, or being prouoked, or both waies.* In the first maner of not hurting consisteth *Particular iustice*, hurting no man. *This particular iustice not hurting anie man*, is a vertue shunning all harmings, which are done either by violence, or by deceit, or by neglect of our owne and others safetie: and so neither by indeuour, nor by negle & hurting the life or bodie of any of whome wee are not hurt, except God commaund it. This is expressed in the woordes, *Thou shalt doe no murther.* This is expressed in the woordes, *Thou shalt doe no murther.*

In the second manner of not hurting consist *Mildnes & Equabilitie.* For vnto these vertues is it proper, not to hurt, albeit we be prouoked. *Mildnes* or placabilitie, or easinesse in forgiuing, is a vertue moderatresse and gouernesse of anger, which shunneth al iust anger, so that a mild man wil neither be angry for no cause, neither vpō a light cause; & where there is cause of iust anger, he doth then also so moderat that iust anger, as that he is not angry beyond measure, or passeth the bounds and limits by God prescribed: that is, he doth not wish the destruction of the person that hurt him, nether burneth with a desire of reuenge, but pardoneth offences, and also grieuous iniuries; and is displeased only at the reproch of Gods name, or for vniustice, or for the hurt of his neighbour, admitting not into his mind the desire of reuenging any iniury, be it neuer so great; and wishing also from his heart the safety and good estate of his enemies, and such as haue ill deseiued of him; and endeuouring to maintain the same, according to his ability, and their necessity. *Matt. 5. 5. Blessed are the meeke: for thy shal inherit the earth. Equabilitie or equity, is a vertue of neere affinitie with mildenesse*, which is a moderatresse of strict iustice (which equalleth punishments with the faults) vpon good and reasonable causes: as *when in respect of the publique safety or priuate safetie of them which transgresse, or for the auoiding of offence*, or *for anie other good cause, we remit some part of our right, in punishing offences, or in pursuing iniuries. Gal. 6. Brethren, if a man bee fallen by occasion into anie fault, yee which are spirituall,*

restore

restore such a one with the spirite of meekne, considering thy selfe least thou also be tempted.

In the third maner of not hurting consisteth *peaceablenesse*, which is a vertue shunning al offences, and occasions of enmities and discords, and endeuouring to take them away, if any doe arise. Briefly, *It is a studie of peace and concord*, that is, a diligence both in auoiding causes and occasions of offences, discords, contentions, and hatreds: and also in reconciling those which are offended either with vs or with others, and lastly in retcining and keeping of peace, for the reteining whereof not to refuse troubles & the dissembling and forbearing of iniuries, whereby we haue bin harmed, so as it bee without the reproch of Gods name, and any grieuous impairing either of our owne or others safety.

The vertues helping and furthering mens safety.

GOD wil not onely that we hurt no man, but also that we help both our selues and others according to our power. *And wee are faide to helpe two waies.* 1. *By repelling euils, daungers, and iniuries.* 2. *By doing good, or by benefiting our selues or others.* Of Helping vertues then there are two sortes, namelie, *vertues repelling euils, and vertues benefiting and doing good.*

The vertues repelling euils, which namely are exercised in driuing away euils and iniuries, are these: *Commutative iustice in punishmentes, fortitude, and indignation. Commutative iustice in punishmentes*, is a vertue obseruing equality of offences and punishmentes, inflicting either equall punishmentes vnto the faultes, or lesser, being induced thereto vpon good cause, according to the respect and considerations to be had of circumstaunces in ciuil iudgement, for the maintenaunce of Gods glory, and for the preseruation of mens society. For when God forbiddeth the society of men to be harmed or impaired, and will haue the Magistrate to be the maintainer of discipline according to the whole decalogue, he wil also haue them with iust punishmentes restrained that make any grieuous breach of this order. Wherefore a Magistrate may offend not onely in cruelty, or vniust seuerity, but also in lenity or remisnes, and in licencing men to hurt & iniury others. 1. *King.* 20. 42. *Because thou hast let go out of thine hands a man, whom I appointed to dy, thy life shal goe for his life, and thy people for his people.* Leuit. 24. 17. *He that killeth anie man, he shal be put to death.* Num. 35. 31. *Ye shal take no recompence for the life of the murtherer, which is worthy to die: but he shal be put to death.* Exod. 21. 23. *Life for life, eie for eie, tooth for tooth.* Deut. 24. 6. *The fathers shall not bee put to death for the children, nor the children put to death for the fathers, but euerie man shal be put to death for his owne sinne.* Deut. 19. *Thou shalt make cities of refuge, that innocent blund be not shed within thy land.* Here therefore is commaunded, for the defence and safegard of mens safety, seuere iustice, which remitteth not punishment without good cause, and obserueth equality of the offence & punishment. Whereof it is manifest, that this commaundement doth not take away, but ordaine and establish the office of the Magistrate in punishing transgressours. For when God commaundeth a man to be slaine, not men now, but God himselfe putteth him to death by them, vnto who he giueth this in charge. And that the licentiousnesse of doing violence or outrage might not grow strong and encrease, he would haue transgressours to bee curbed and kept short by punishmentes. Wherefore the reuenge due to Magistrates is comprehended in that saying, *Roman.* 13. 19. *Vengeaunce is mine, I wil repaie, saith the Lord.* And hereby is aunswere made vnto this obiection: *It is said here, Thou shalt doe no murther: Therefore we must not at al put anie man to death, & by consequent, this iustice doth not appertain to this commandement, as which cannot be kept, except manie be put to death.* Vnto which wee aunswere, 1. We must therfore put some to death, least the society of men be destroied by theeues and robbers. 2. *It is said, Thou shalt doe no murther*, that is, not according to thy owne pleasure and lust. For God punisheth, when the Magistrate punisheth.

Fortitude is a vertue which aduentureth dangers according to the rule of wel informed reason, that is, such daungers as right and ruled reason willeth to aduenture, & that for the glory of God, the safety of his Church, the defence and preseruation either of our selues, or ours, or others against grieuous iniuries. Nowe this Fortitude of Gods Saintes ariseth from faith, and hope, and the loue of God

& their neighbor. *But that heroical fortitude*, which is a speciall gift of god, as in Iosua, Sampson, Gideon, Dauid, *is to be distinguished from that presentnes of minde and courage, which through a cogitation and thinking on Gods will ought to bee raised and stirred vp in al*, especially in gouernours. 1. *King.* 2. 2. *Bee strong and shew thy selfe a man*. Hither appertaineth the example of the spies of the land of Canaan, and of the people being out of heart and despairing for euer compassing and possessing of it. *Numb.* 13. and. 14. Like vnto this vertue is *warlike fortitude*, which is a defendres of iustice, & an vndertaking of the iust defence of our selues or others, albeit it be not without peril and danger. *War*, is either a necessary defence against those that exercise robbery, and outrages or cruelty against the people, or a iust punishment for grieuous iniuries sustained, which is vndertaken by force of armes.

Indignation or zeale is a vertue iustly offended, & wrath for the reproch of Gods name, the vniust hurting of our neighbor, & for some grieuous iniury, which is done either against God, or our innocent neighbor, hauing moreouer a desire, as ability and strength affordeth, to repel and reuenge the iniury done against God or our neighbours, according to Gods commaundement. *Iudg.* 8. *Gideon said to Zebah, & Zalmunna: The men that ye slue at Tabor, were my brethren, euen my Mothers children: as the Lord liueth, if ye had saued their liues, I would not slaie you.* And Iud. cap. 20. The Israelites wage war against the Beniamites for the wickednes cómitted against the Lcuites wife. As therfore vniust wars are forbidden by this commaundement, so iust warre is allowed, in the sift commaundement, as a part of the Magistrates duty towardes his subiectes, and in this commaundement, as a defence both of his owne and others safety & life, and consisteth partly in iustice not hurting and punishing, partly in fortitude and indignation. For either it is, as before was said, a necessary defence against those that exercise robbery, and violence, or cruelty against the people, or a iust punishment for grieuous iniuries, which is vndertaken by ordinary autority with force of arms. 1. *Sam.* 25. 28. *Mr. Lord fighteth the battles of the Lord* Hither also belongeth the defence of their owne life and their neighbours, which

which priuate men vse against vniust force and violence when necessity suffereth not the Magistrates aide to be required. For when the Lawes and the Magistrate arme a priuate man against a robber or adulterer, he vseth then the sword, not vnadui sedly taken, but iustly deliuered into his hand by the Magistrate, as beeing the Magistrates deputy and minister. So Moses slue the Ægyptian in defence of the Israelite.

The vertues benefiting or doing good, which namely consist in doing good turns, are these; Humanity, & Mercy, & Amity. *Humanitie or the loue of man*, is a true & sincere good will both in mind, and wil, and heart, towards others, and a declaration thereof in words, behauiour, and duties conuenient and possible. This selfe same vertue in the Scriptures is called *the loue of our neighbour*, which in Philosophy is termed *Humanitie*: for by this vertue all men perfourme that vnto others which they woulde haue to bee doone vnto them-selues. *Roman.* 12. 10. *Bee affectioned to loue one another with brotherlie loue. Galath.* 6. 10. *Let vs doe good vnto all men, but especiallie vnto them which are of the house-holde of faith.*

Mercie is a vertu, which hath a fellow-feeling, and taketh compassion of the calamities of good men, or of those, who sinne through ignorance or infirmity, & endeuoreth to take thé away or to assuage them, as much as equitie & gods glory permitteth, neither reioiceth at the calamities of the very enemies themselues. Or, *it is sorrow for the calamities of innocent men*, or such as fal through ignorance, or infirmity, & a desire to asswage or take away their calamities by honest means. *Amity*, is a vertue cõprehended vnder humanity as a special vnder his general, & it is a mutual & sincere good wil between good men wel known one to another, performing mutual and possible duties: or, It is a vertue rendring mutual and sincere good wil, and perfourming mutual duties, such as are iust, lawfull, and possible: kindled by the knowledge of vertue, and by communication in both parties. *It is different from loue*; in that loue stretcheth both to the knowen and vnknowen, but amity or friendship extendeth onely vnto those that are knowen one to another, & that for some vertues appearing in them. The partes then

of al that which is commanded vs in this commandement are, 1. *That our neighbour liue.* 2. *That hee liue wel,* by our assistaunce and endeuor vnto the vtmoſt of our power.

The vices contrarie to the vertues of this ſixt commaundement.

VNTO *particular iuſtice* hurting no man, is oppoſed, 1. *Iniuſtice hurting men,* namely a wil to hurt men, and al vniuſt endammaging, hurting, or iniuring. 2. *Remiſneſſe,* when they are not hurt, who are to be hurt, by them vnto whom the execution thereof belongeth.

Vnto mildneſſe is repugnaunt, 1. *Vniuſt anger,* haſtineſſe, grudging, immoderate reuenge, hatred, and ſpite. *Anger is a ſhort madneſſe:* Haſtineſſe is angrineſſe or a readineſſe vnto anger. 2. *Remiſneſſe,* when a man is not moued for grieuous iniuries.

Vnto equabilitie or equitie is repugnant, 1. *Immoderate Rigour,* when there is had no regard of circumſtances: whereof it is ſaide, *Extreme right is extreme wrong*, likewiſe, cruelty, and vniuſt ſeuerity. 2. *Remiſneſſe,* that is, not to be moued at ſuch things, whereat we ought to be moued, & when god commandeth. Likewiſe partiality & accepting of perſons.

Vnto peaceableneſſe is oppoſed, 1. *In the exceſſe, Remiſneſſe,* when as thou ſo coueteſt to keepe peace, that thou doeſt not reſpect Gods glory, neither thine owne and thy neighbours ſafety. This is an vniuſt gratifieng. 2. *In the defect, al vniuſt or vnneceſſarie ſpeeches;* Contentions, backbitinges, ſlanders, whiſperings.

Vnto iuſtice commutatiue in puniſhmentes, is contrary, 1. *In the defect remiſneſſe,* when that is not puniſhed, which ought to bee puniſhed. 2. *In the exceſſe, cruelty, & vniuſt and ouergreat ſeuerity, priuate reuenge, falſe pretending of ſtrict iuſtice.* Briefly, vnto puniſhing iuſtice, is repugnaunt iniuſtice, which either doth not at al puniſh, or doth vniuſtly puniſh.

Vnto fortitude is oppoſed, *In the defect, timerouſneſſe,* & the betraying of anothers ſafety, when thou art able to vndertake his defence: likewiſe a ſhunning of ſuch daungers as God hath commanded vs to vndergoe. 2. *In the exceſſe, raſhneſſe,* or fool-hardineſſe, which is, to vndertake things vnneceſſary, or impoſſible.

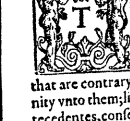
Vnto indignation are contrary, 1. *Vniuſt anger.* 2. *Remiſneſſe and ſlowneſſe,* when there is no ſharpneſſe or earneſtnes ſhewed in being iuſtly offended with iniuries, & in reuenging them. Likewiſe vnto this are the ſame repugnaunt which are vnto peaceablenes.

Vnto humanitie are oppoſed, 1. *Selfe-loue, with a neglect of others.* 2. *Inhumanitie.* 3. *Spitefulnes or hatred againſt others, or a ſhewe hereof.* 4. *Vniuſt pleaſiuings and gratifieng.*

Vnto mercie, are contrary, 1. *In the defect, vnmercifulnes, cruelty, hard-heartedneſſe,* not to haue compaſſion of thoſe, of whom we are to haue compaſſion: Likewiſe *Reioicing at another mans harme, and vncompaſſionateneſſe voide of al griefe.* *In the exceſſe, Remiſneſſe,* when they are ſpared whom God wil not haue ſpared, which is cruel pitty, whereby the whole ſocietie of men is hurt, yea & he himſelf alſo who is ſpared.

Vnto Amitie or Frindſhip, are oppoſed, 1. *In the defect, al iniuſtice and treacherie, whereby frindſhip is violated, enmitie, neglect of frindes,* deniall of good wil and mutual duties, a faigned ſhew of frindſhip. 2. *In the exceſſe, flatterie, or vniuſt gratifieng,* likewiſe lightnes in ioining, and looſing friendſhip.

THE SEVENTH COMMANDEMENT.



HOV ſhal not commit adulterie.

The end of this commaundement is, *The preſeruation of chaſtitie and wed-locke.* Now when God nameth adulterie, hee doth not forbid that only, as being the moſt groſſe vice of al thoſe which are repugnaunt to chaſtity, but alſo al vices that are contrary to chaſtity, and ſuch as are of neere affinity vnto them; likewiſe their cauſes, occaſions, effects, antecedentes, conſequents; and of the contrary he commandeth al things, which make for the preſeruation of chaſtitie. The reaſons are theſe. 1. *By one ſpecial the reſt, that are of neere affinity with that, are vnderſtoode.* So when adultery is forbidden, other ſpeciall vices of luſtes are condemned, and Adultery is mentioned, becauſe it is reckoned amongeſt the groſſeſt vices of luſtes. 2. *Where the cauſe is condemned, there alſo the effect is condemned, and ſo of the contrarie.* So here are commaunded or forbidden, as wel the antecedentes, as the conſequentes. 3. *The end and ſcope of this commaundement is, the preſeruing of chaſtity, and protecting of wedlocke*

locke among men. Whatsoeuer therefore maketh for the preseruing of chastity, and for the protecting of wedlocke, is commaunded in this Law: and the contrary is withall forbidden. The vertues of the seuenth commaundement are in number three, *Chastitie*, *Shamefastnes*, *Temperancy*.

Chastity is a vertue preseruing cleannes of mind & body, agreeing with the will of God, and auoiding all lustes forbidden by God, all vnlawful companings, and inordinate copulation, & all the desires, occasions, causes and effects either in single life, or in wedlocke. *Chastitie* hath his first original from a * Greeke woord, which signifieth *to adorne*; * κόσμος. because it is an ornament not onely of the whole man, but also of all the rest of the vertues. Wherefore that name was giuen by speciall regard and preeminence to this vertue, because it is one of those principall vertues that make the Image of god. Now there is a double *chastitie*, one *of single life*; an other *of mariage*. *Chastitie of single life* is a vertu, auoiding al lusts, remaining in a sole state without mariage.

Chastitie of marriage is to obserue in marriage the order instituted by the woonderful counsell of God. The causes of chastitie are, 1. *The commaundement of GOD*. 2. *The preseruation of Gods Image*. 3. *A studie and desire to auoide the defacing of Gods image, and the coniunction that is betweene God and the Church*. 4. *Rewards and punishments*. The extremities of chastitie are, *All lustes, their causes, occasions, and effects: all vnlawfull coniunctions, all corrupt desires that violate and hurt the conscience also in marriage*. For, by reason of the corruption of our nature, all sinnes are not taken away by marriage; as when the chiefe and principall ende of marriage is not respected.

Shamefastnes, is a vertue abhorring all filthinesse, ioined with a shame, griefe, & sadnes, either for some former vncleannes, or for feare of falling into any hereafter, and hauing a purpose and desire to flie not onely vncleannes it selfe, but also the occasions, and tokens, and signes of vncleannes. *Shamefastnes is required vnto chastitie*, as a furtherance and cause of chastitie; and also as an effect consequent, and signe thereof. *The extremities or vices contrarie to shamefastnes are*, 1. *Shamelesnes or impudencie*, which maketh light of vncleannes. 2. *A rude and vplandish bashfulnes, or an vnciuil and peruerse bashfulnes*, when a man is ashamed of that, whereof hee ought not to bee ashamed, as of a thing which is good and honest, and requireth not any bashfulnes to bee shewed therein.

Temperancie is a vertue obseruing the meane agreeable to nature, honestie, mediocritie, & order of persons, places, and times, according to the lawe and rule of nature, in things concerning the body, as in meat & drink. *Temperancie is required vnto chastitie*, as a cause without which wee cannot be chaste. *The extremities of temperancie* are, *Intemperancie* in meate & quaffings of drink: Likewise an hurtful tẽperancie, or too great abstinence & hypocriticall, not greeable to nature, such as is the abstinencie of Eremites.

Whereas all sorts of lusts are repugnant vnto chastitie, and to the drift and scope of this commaundement, the same are to bee noted and obserued. They may bee referred vnto three seuerall kindes: *Of the first kinde are those which are contrarie to nature*, and from the Diuel, namely, such as are euen against this our corrupt nature, not onely because they corrupt it, and bereaue it of that conformity with God, but also because this our corrupt nature abhorreth them: of this kind are those, which are recited by the Apostle, *Rom.* 1. as confounding of kindes and sexes, likewise the vnnatural abusage of woman-kind. These heinous sinnes and horrible trespasses are to bee punished by the magistrate with extraordinarie punishments. Incest hath for a great part, a repugnancie with this our nature, albeit there were examples of incests in our first parẽts, because those were doone but of necessitie, and by dispensation from God himselfe. Therefore this was an exception from the generall rule.

Of the second kinde are those which proceed from this our corrupt nature, as fornications amongst those that are free fró marriage, adulteries betweene persons that are both married, companings of married persons with others that are vnmarried. If a married person haue companie with another married person, it is *a double adulterie*; for he violateth both his owne wedlocke, and the others. If a married man haue to doe with an vnmarried woman, it is *simple adultery*. *Simple fornication* is of those that are vnmarried. Magi-

ſtrates are by duty bound ſeuerely to puniſh inceſtes & adulteries. For they are much more heinous than theftes & robberies. God appointeth death for adulteries. Nowe although God did not ordaine that ſimple-fornication alſo ſhould be puniſhed with death, yet when he ſaith after, *Let there not be a whore among you*, hee ſignifieth that it is to bee puniſhed in his kinde. There are other things alſo, which are committed of this our corrupt nature with an euil conſcience, as luſtes and euiill deſires, vnto which we yeeld, or wherewith wee are delighted, neither endeuour to auoide them. Such vitious and lewd deſires, and the like, although they bee not puniſhed in the ciuill court, yet are they ioyned with an euiill conſcience, and are puniſhed of God.

Of the third kind are corrupt inclinations, vnto which yet good men doe not yeeld, but with-ſtand them, and take away from them all occaſions, and their conſcience is not troubled, becauſe God is inuocated and called vpon, and the grace of reſiſtance is deſired, and there is remaining in their hearts a teſtimonie of the remiſſion of their ſinnes. And for a remedie for theſe ſinnes, after the fall was marriage appointed. Therefore againſt theſe inclinations is it to be ſaid, *It is better to marrie, than to burne*. But yet S. Paul neuertheleſſe by thoſe wordes doth not allowe ſuch marriages as are vntimely, hurtfull to the cõmon wealth, entred into before a lawfull age, or vnhoneſt, that is, againſt good orders and manners.

The ſpecial Queſtions of Marriage.

1 *What Marriage is.*
2 *What are the cauſes of the inſtitution of Marriage.*
3 *Whether it be a thing indifferent.*
4 *What are the duties of married perſons.*
5 *What things are contrarie to Marriage.*

1 WHAT MARRIAGE IS.

MArriage is a lawfull & indiſſoluble coniunction of one man and one woman, inſtituted by God, that we might know him to be chaſt, and to deteſt all luſt: that alſo we might therein chaſtly ſerue the Lord, and that eſpecially is might be a meanes whereby mankind might be multiplied, and God gather thence afterwardes vnto himſelfe a Church: Laſtlie, that it might bee a ſocietie and fellowſhip of labours, cares, and praier. That marriage may bee

a lawfull coniunction, theſe thinges are therto required:
1 *That matrimonie bee contracted by the conſent of both parties.*
2 *That there be adioined alſo the conſent of others, whoſe conſent is required, as namelie Parents, or thoſe who are in the place of Parents.* 3 *That honeſt conditions be obſerued.* 4 *That there be no errour committed in the perſons.* 5 *That Matrimonie be contracted betweene ſuch perſons as are not forbidden by Guds Lawe,* as betweene them, vnto whome the degrees of conſanguinitie may be no hinderance. The degree of conſanguinitie is the diſtance of kinſfolke in diſcent. Concerning thoſe degrees this rule is to be obſerued: *How manie perſons there are from the ſtock, ſo manie degrees there are.* Now the ſtocke is the perſon from whome the reſt are deriued. The Line is either of aſcendents, or deſcendents, or collaterals. *The Aſcendents* are all the anceſtors and progenitors. *The Deſcendents* are all the poſterity or progenie. The Line of *Collaterals* is either equall, or vnequall; It is *Equall*, when there is equall diſtance from the common ſtocke. *Vnequal*, when the diſtance is vnequall. Thoſe prohibitions of degrees of conſanguinitie from marriage, which are expreſſed and ſet downe, *Leuit.*18. are Morall, 1 *Becauſe the Gentiles are ſaide to be caſt out for theſe abominations*. But the Gentiles had no ceremoniall Lawe. 2 *Paul doth moſt ſharplie reprooue him, who married his fathers wife.* 1. Cor.5. Iohn Baptiſt ſaith vnto Herod, *Mar.*6.18. *It is not lawfull for thee to haue thy brothers wife. From the end*, becauſe the end, that is, the prohibition of inceſt in reuerence of Bloud was made vniuerſall, perpetuall, and morall. 4 *Yi is the Law of nature.* 5 *The coniunction ſhal be lawfull, or the marriage lawfull, if ſuch perſons be ioined in matrimonie, as are fit to be ioined.* 6 *If this coniunction be in the Lord*, that is, that a beleeuer marrie not with an vnbeleeuer, but with a beleeuer, and that religiouſlie in the feare of God. 7 *If Matrimonie be contracted between two perſons. For they ſhall be two in one fleſhe.* Obiection. *The Fathers had moe wiues.* Aunſwere. We muſt iudge not according to examples, but according to Lawes.

2 *What are the cauſes of marriage.*

THE *author of marriage is God himſelfe*. For marriage is no inuention of Man, but inſtituted by God in Paradiſe. Now the cauſes for which mariage was inſtituted are,

as we may learne out of the definition of marriage, 1 *The meanes of multiplieng mankind.* 2 *The gathering of the Church.* 3 *The image and resemblance of the coniunction betweene God & the Church.* 4 *That loose and wandering lusts might be auoided.* 5 *That there might bee a societie and fellowshippe of labours and praier.* That fellowship is more neere and strait, and therefore sendeth out more ardent and earnest praiers: because we doe more ardently and earnestly helpe them, by our praiers, vnto whom wee are ioined in labour and affection. As, the Parents pray more earnestly for the children, than the children for their Parents; because loue doth descend, not ascend.

3 *Whether marriage be a thing indifferent.*

Marriage is a thing indifferent vnto them, who haue the gift of continencie. But whosoeuer are not endewed with this gift of continencie, vnto all them marriage is not a thing indifferent, but commanded vnto them as necessary from God himselfe. And as marriage is a thing indifferent to all those that are endued with the gift of continencie, so the same is graunted vnto all persons that are fitte and meete for it. But when a iust and lawfull time of contracting marriage is not obserued, then is that thing a cause of many euils and troubles in ciuill and Ecclesiasticall affaires. But notwithstanding whosoeuer haue once lawfully and in the Lord contracted Matrimony, it is neuer permitted or lawfull for them to dissolue or loose the bond of Matrimony once contracted, except it be for adulterie.

4 *What are the duties of married persons.*

THE duties of married persons, are, 1 *Mutuall Loue,* 2 *Spousall faith & troth,* as each to loue the other only, continually and constantly. 3 *Communitie of goods, and a Sympathie or fellow-feeling in euils and calamities.* 4 *The bringing foorth, and bringing vp of children.* 5 *Bearing with infirmities, with a desire to cure them.* The proper duety of the husband is, 1 *To nourish his wife, and children.* 2 *To gouerne them.* 3 *To defend them.* The proper duety of the wife is, 1 *To be a helper vnto her husband in maintaining and preseruing their houshold substance.* 2 *To obey and reuerence her husband.* When these thinges are neglected, they grieuously trespasse against the lawful vse of marriage.

What

5 *What thinges are contrarie to matrimonie.*

VNTO matrimonie are contrarie, fornications, adulteries, incests, vnlawful copulation, abuses of marriage, & diuorces not in case of adulterie. But the person that is forsaken, or is solicited to admit a forsaking, doth not cause the diuorce, but the other.

THE EIGHT COMMAVNDEMENT.

THOV shalt not steale.

By this commaundement is enacted and decreed a distinction of possessions. *For the end of this commandement is, The preseruation of goods, or possessions,* which God giueth to euery one for the maintenance of their life. *Thou shalt not steale,* that is, Thou shalt not couet, or attempt by guile to conueigh thy neighbours goods vnto thee. Therefore defend, preserue, encrease them, and giue thy neighbour his owne. Nowe *theeft* is onely named, as being the grossest kinde of defrauding, that by it the rest of the like qualitie might be vnderstood, and that for the same, as the scope or end, other vices or sinnes of like nature, and their antecedents and consequentes might bee prohibited and forbidden.

The vertues of this eight commaund. ment, together with their exteames or contrarie vices.

1 *Commutatiue Iustice*, which is a vertue in purchasing of goods, not coueting after an other mans goods, and keeping an equalitie by number in bargaines, and in the common trade of life, in the purchasing and exchaunging of thinges, according to iust lawes betweene the ware and the price, the desert and the reward, whether it bee in purchase and buying, or in exchaunge of thinges. *All thinges either are no mans, or some mans.* Therefore those things are translated to another Owner, which are either no mans, or are belonging to other men: *Those thinges that are no mans,* become theirs who get them: And if thou sease vpon that which is no mans, thou shalt iniurie no man. *Those thinges that belong to another man,* are passed from him, either by violence, the Owner beeing vnwilling thereto; or by grant, according to the Owners wil & liking.

Those

Those things are passed from the Owner against his will, which are either by right of warre, or by captiuity taken away from an enimie. *Those thinges are passed awaie with the owners liking*, which are passed vnto another either by enheritance, or by contract & bargain. *By inheritance* things are passed ouer to another, either by Testament, or without any Testamẽt. *A contract* or bargaine is a consent and agreement betweene any of passing ouer any things, or of the communicating or exchanging of them, according to iust & honest Lawes. Al contractes are comprehended vnder commutatiue iustice.

Now there are *tenne sortes of contractes*. 1. *Buying and sellinge*, when a thing is passed from the buier vnto the seller, so that the buier pay the seller a iust equiualent price for it. This is sometimes either with a condition of selling it againe, or with a condition of not selling it againe, so that the buier cannot sell that, which hee bought, vnto others. Vnto buying belongeth the buying of reuennues; for that is no vsury; as neither is the setting out of ground to farme at a certainey rate yearelie to bee paed. 2. *Loane*, which is a contract, wherin the vse of a thing is passed to another, so that there bee repaired as much againe. In loane a thing is giuen, not that the same thing shoulde bee restored, but the like, or that which is of the same value. 3. There is another loane, which is called *Commodation*, when the vse of a thing is graunted a man for a certaine time, so that without anie price or valuation the selfe same thing be precisellie restored whole and sound. 4. *Donation*, or by deed of gift, when a thing is passed from the right owner, who hath the right of giuing it, by free grant and wil vnto another, without anie recompence conditioned. Obiection. *Iustice requireth that wee giue like for like: but this is not doone in donation: Therefore this is repugnant vnto iustice.* Aunswere. Iustice requireth it, if they be giuen with that mind and purpose, as to haue recompence. 5. *Exchange*, when a thing is exchaunged by the lawefull owners consent, or when one thing of like value is giuen for another. 6. *A letting to hire*, which is a contract, whereby the vse, not the right or possession, of a thing, is passed by the right owners to another vpon a certaine price, and for a certaine time, so that the same thing be restored safe & sound. 7. *Pledging or gaging*, when a thing is passed to another, as being bound to be his for vse, till such time as other thinges which are owed him, are repaied vnto him: or when a thing is deliuered a man for a certaine time, that if in the meane season it be not redeemed, the other maie haue the right of vsing it at his pleasure. 8. *Committing on trust, when a thing is deliuered to another to keepe, so that neither the vse, nor the possession, but only the keeping & custodie of the thing is committed vnto him.* 9. *Partnership*, which is a certaine contract vsed by them who trafique together, wherein one emploieth his mony, the other his woorke, or labour with this condition, that part of the gain may come to each of them. 10. *A certaine contract*, wherein the vse of a ground, or the possession of a ground to vse is passed by the owner vnto an husbandman, with a certaine condition, as namely, that hee til and labour the ground deliuered vnto him, and be bound vnto the Master to performe certaine dutie, or some certaine seruice. These diuerse kinds of contracts are to bee obserued, for the better vnderstanding of commutatiue iustice.

The extremes or vices contrarie to commutatiue iustice are these, 1. *Vnto commutatiue iustice are repugnaunt all vnlawfull conueiaunces of things, which are done either by violence, as robberies; or by guile and deceite, as thefts. Theft* is the taking away of that which belongeth vnto another besides the owners knowledge, and wil, with mind and purpose to depriue him thereof. *The speciall sorts of theft* are, *Robbery of a common treasurie: Counterfeiting of merchandize*, when one vseth sleights and guiles in contractes: *Sacrilege, cousinages*, and al corruptions of contractes, among which vsury hath not the lowest place. *Vsurie* is that which is taken aboue the principall in regarde of the loane onely. *From vsurie are exempted* iust contracts, Partnership, Buying, contractes of paying rents, iust recompence of any dammage or losse. There are many Questions of vsury concerning which wee maie iudge according to that saying; *Doe as thou wilt be done vnto, and what thou wilt not haue done vnto thee, that doe not thou vnto another.*

2 *Autarchie, or Contentednesse*, which is a vertue whereby we are contented with those things which we presentlie enioy, and haue iustlie gotten, and meeklie suffer pouertie and other discommodities, neither are broken through want

want and penury, nor gape after other mens goods or substance, nor couet things needlesse and vnnecessary. *The extremes* of this vertue, In the defect, are *Theft* and *Couetousnes*; In the Excesse, *a faigned refusall*, when one maketh wise as if he were vnwilling to receiue such things, which yet he could and greatlie would receiue. Likewise, *Inhumanitie*, which is, to refuse all things.

3 *Fidelitie or faithfulnes*, which is a vertue that heedeth anothers harmes, and endeauoureth to auert them, & gladlie and diligentlie perfourmeth all the partes of his calling in doing his duty, to this end, that God may be honoured, and we susteine our life, and that there may bee sufficient of things necessarie for vs, and ours, and also that we may yeeld succor and make supplie of necessaries vnto others. He that vndergoeth not those labours, which he is able & ought to vndergoe, committeth theft. Obiection. *There is mention made of fidelitie in the fift commaundement; Therefore it hath no place here.* Answere. It is no absurd thing, that one and the same vertue should be placed in diuerse commandements for diuerse ends & respectes. For the ends of actions make the actions differ. *Fidelitie is placed in this commandement*, as it is a diligence and endeuour employed in the with-standing of others discommodities, and in doing such works and labours, whereby we may get vs food, raiment, and things necessarie. *Fidelitie is placed in the fift commaundement*, as it is an obedience shewed in doing our dutie. *The extremes* hereof are, *Vnfaithfulnes*, not respecting or heeding any harmes and dammages, neither diligently performing the dueties of his calling and vocation, Likewise, *Recklesnes and Slothfulnes*, which onely taketh part and fruition of publique commodities, but it selfe conferreth nothing to the common societie of men.

4 *Liberalitie*, which is a vertue giuing to them that want, according to the rule of vpright reason: that is, which imparteth vnto others his owne goods, not by any due bond or obligation, but according to the lawe of God and nature, or for godlinesse & charitie sake, with a liberal hart, according to his owne ability, & the necessity of others; as well knowing where, when, to whom, & howe much hee may giue, & obseruing a mediocritie & meane betweene base niggardlinesse and riotous prodigality. *The Extremes* hereof in the defect are, *Illiberalitie, Couetousnesse, Basenesse. Couetousnesse* is a desire of encreasing our substance by right & wrong, & a restraint of iust & lawfull giuing. In the Excesse, *Ouerlashing, Prodigalitie*, which giueth beyond reason, and without need, with a reioycing in such excessiue largis. Of this vice it is said, *Sicke are those who take delight in lauishing.*

5 *Hospitalitie*, which is one kind of liberalitie, namelie liberalitie and bountifulnesse towardes trauailers and strangers, especially towardes those that are exiles for the profession of the gospell, entertaining them with all duties of hospitalitie, and Christian charitie. *The Extremes* are, *Inhospitalitie, and prodigality towardes strangers.*

6 *Parsimonie*, which is a vertue eschewing & shunning riot, & all vnnecessary expences or giftes, keeping those things which are his owne & well gotten, & profitably employing them to his owne vse and theirs, that belong vnto him, neither spending more, than he seeth to be needefull. *This vertue is referred to this commandment*; because, if in this commandment Liberalitie be commanded, the contrarie thereof then is also here forbidden, namely Ouerlashing, whereunto is opposed Sparingnesse & Parsimonie. *Liberalitie hath Parsimonie accompanying it*; & they both are two meanes betweene the same extremes; that is between Couetousnes & Prodigality; because Liberality without Parsimonie degenerateth into Prodigalitie; & Parsimonie without Liberalitie degenerateth into Couetousnesse & Basenesse. And therefore hee is not liberall, who is not sparing; neither is he sparing, who is not liberall; *Liberalitie* enlargeth our giuing according to ruled reason. *Parsimonie* restraineth the same according to ruled reason, & spareth so much, as is requisite for necessary vses. So then these two vertues are exercised in the same matter, & betweene the same extremes. & therefore the same vices which are contrary to Liberality, are repugnaunt also to Parsimony.

7 *Frugalitie*, which is an œcumenicall, or household vertue, disposing of things wel gotten, honestly, wisely, & profitably, for matters profitable and necessary, or defraying

ing charges vpon such things euer as are necessary,& fruit-full. *This vertue is of neere affinity with parsimony. Frugalitie or thriftinesse* consisteth and dependeth on ruled reason. *The extremes* are the same both of frugality, & of parsimony, to wit, *Prodigality and couetousnes*, or niggardlinesse.

Certaine obiections against the former distinction of Rightes and Possessions.

1 IN *the Apostles time all things were common. Therefore now also all goods ought to be common.* Answere. There is a dissimilitude and a far different reason in these examples. For *they were induced vpon good causes, why they should bē bring in communitie of goods.* 2. *It was then to be feared, least if they did not sel their possessions, they should be violently deprived of them.* 3. *They did it not being enforced thereto by anie Law, but freelie.* For their parting with their goods in common was voluntary; none was compelled vnto it. And therefore Peter saith to Ananias, *whiles it remained, appertained it not vnto thee? And after it was sold, was it not in thine owne power?* 4. *This custome was of force onely at that time.* 5. *This community of goods was not in all churches*; because in Macedony collection was made of almes, which were sent to Ierusalem.

2 *Natural thinges are vnchaungeable. Community of goods is natural. Therefore community of goods is vnchaungeable, and therefore is now also to be obserued.* Answer. Natural things are vnchāgeable, in respect of the Moral law, but not in respect of natural profit and vtility.

3 *Christ saith vnto the young man, If thou wilt bee perfect, sel al, and giue it to the poor.* Answere. The examples haue a diuerse reason: because this was a speciall calling of a Disciple, belonging to an Apostle-ship. Againe, Christ would thereby signifie, how far off hee was from the perfection of the Law, whereof he gloried.

4 *All thinges are Christes, therefore all thinges are Christians.* Aunswere. Al things are Christians, or ours, as concerning the right to the thing, but not as cōcerning the right in the thing. All things are due vnto vs, but we may not lay hands of any thing before the time.

5 *All things betweene frindes are common.* Aunswere. All thinges betweene frinds are common, *as touching the vse of them, and as touching the duties and parts of honesty and conditie,* or *as touching necessarie vse being tēpered by the rule of reason.* For wee are to aske thinges of our frindes, which wee would haue them aske of vs. *But al thinges among frindes are not common as concerning the possession and right:* because vnto euery one belongeth a distinct possession and right of his own goods. This possessiō of goods, or distinction of rights is enacted (as we haue said) by this commandmēt: because if we may not steale, wee must then possesse our owne: and that for these causes. 1. *To maintaine our selues.* 2. *To yeelde something for the maintenance of the ministerie.* 3. *For the maintenaunce of the common wealth.* 4. *For the maintenaunce of our frindes.*

THE NINTH COMMANDEMENT.



THOV *shalt not beare false witnesse against thy neighbour.*

The drift or end of this commaundement is the ordinaunce and maintenunce of the truth among men. Neither is in this commandment only bearing of false witnes forbidden, but all those thinges which are of neere affinity therewith, the generall whereof is lying. *Thou shalt not beare false witnesse of thy neighbor, or against thy neighbour.* In this negatiue commandement is comprehended an affirmatiue, which is: Beare therefore true witnes of or for thy neighbour, that is, bee true, & desirous of learning & knowing the truth. The name of *Truth* here is taken for truenes or truth-speaking, that is, for the agreement or correspondence of our knowledge or speech with the thing, whereof our speech is. *True* we terme the speech it selfe agreeing with the thing.

The vertues of this ninth commaundement, together with their vices.

THE chiefe & principal vertue, which is here commanded, is *truth.* 1. *Truth* or truenes, is a vertue, whereby we loue true opinions & speeches, and seeke after them, & receiue them, and gladly professe and defend them, according as both our duty, and persons, places, times, and other circumstances require, vnto the glory of God, & the safety of our neighbor. This end maketh that the Diuel cānot be said to be true, although he sometimes speak that which is

true. For his is true, who speaketh and loueth the truth, & doth affection it for the glory of God, and the safety of his neighbour. *Truth* may also be defined on this wise: *Truth* is a firme election in the wil, whereby we constantly embrace true sentences & opinions, speak that which is true, keepe couenants & promises, & auoide al deceitful dissemblings both in speech and outward gesture. *True confession is commaunded both in this, and in the third commaundement:* as often times the same vertu is required to the obedience of diuers commandements. *But in the third commandemẽt true confession is required,* as it is the honour and worship of God, immediately respecting God: *and here it is commanded,* as there is a will in vs not to deceiue our neighbour, but to wsshe his safety & welfare. Vnder the name of *truth* we comprise *liberty of speech,* which is a vertu whereby, as much as the time, place, & necessity requireth, we professe the truth freely, & boldly, & are not withdrawne through the fear of dangers.

Vnto truth, in the defect, are repugnant, 1. *Al lies,* vnto which appertain al guiles, dissemblings, negligence in vnderstanding the truth of thinges, lies of courtesy; likewise slanders, backbitings, euil speakinges, which kindes of lying are repugnaunt also vnto Fairnesse of maners & conditions. *Lying,* is, to speak otherwise, or to signify otherwise by outward gestures, than thou thinkest, & than the thing it selfe is. So then in this commaundement principally is lying forbidden. *Vnto lying is referred also wilful ignoraunce,* which is a lying in the mind. *Officious lyes, or lyes of courtesie are to be auoided,* because euil is not to be doone, that good may come of it. And al lying that doth expressely dissemble the truth, is condemned. But a *truth* which is vttered by a figure, is no ly whether he vnderstand it or no, with whom we deale. This is to be obserued that we bee not too rigorous in examining the actiõs of the Saints: & also, that we excuse not those things which haue no neede to be excused. 1. Obiect. *That which profiteth another, and hurteth no man, is not sinne. A dutiful lie is of such qualitie. Therefore it is no sinne.* Answere. The Minor is falle. Reply. *But yet the truth is often not to bee spoken.* Answere. We must not put a difference between the hiding of the truth and lying. Obiect. *God blesseth the midwiues, because thy told a lie. Therefore God alloweth and liketh of lies.* Aunswere. God therefore blesseth the mid-wiues, because they feared God, & flue not the infantes of the Israelites. 2. *Vnto truth, in the defect, is repugnaunt vanitie or leuitie,* which is a readines to heare. He is *vain,* who heth much, often, & easilie, and that without ante shame. *A lier is he, who hath a desire to lie. Vnto truth, in the excesse, is repugnant,* 1. *Vnhath a desire to lie. Vnto truth, in the excesse, is repugnant,* 1. *Vntimely professing of the truth, which is to cast pearles to swine, and to giue that which is holy vnto dogges,* as Christ saith, who by these words doth wholy forbid vnnecessarie and vntimely professing of the truth. For, as the verse hath it in the Poet, *He that warneth out of time, doth harme.* 2. *Curiositie,* which is to search after thinges vnnecessary, or vnpossible. These things may suffice for this chiefe and principall vertue of this ninth commandement. The vertues which follow, wait vpon trueth, and they all are as it were of truthes retinue.

2 *Faireness of minde* is a vertu, which taketh wel things well or doubtfully spoken or done, and interpreteth them in the better part, to wit, as farre as there are any reasonable causes to induce thereto, & doth not easily conceiue suspicions, neither sticketh vpon suspicions, though they be such as are iust, & haue reasonable causes: hee doth not ground thereon, neither directeth his actions according-ly, neither decreeth or determineth ought by them. It is defined after this manner, *Faierneſſe of minde* is a neighbour-vertue vnto truth, allowing of others wils vpõ probable reason, & hating all euil-mindednesse, & drawing allo some things that are doubtfull to the better part; & hopeing in deede that which is good, but yet as touching mutable thinges thinking that the wils of men may change, and that a man may erre concerning anothers will, seeing the insoldings and secret places of mans mind are not beheld. *The Extremes* of this vertue, in the defect, are, *Slaundering and Suspiciousnesse. Slaundering,* is, not onelie falsly to criminate & attach the innocent, but also to interprete things indifferently spoken in the worser part, or also to interlace & coine some fallhoode. *Suspiciousnes,* is, to take things well or ambiguously spoken in the worser part, to suspect euill things of those that are good, or to suspect without cause; or also to make to much of tru suspicions. It is lawful for vs somtimes to suspect, except we wil be fools.

*Mat.*10.16.17. *Beware of men:be ye wise as serpentes,& innocent as doues.In the excesse,foolish Credulitie,& foolish flatterie. Credulitie*, is, hastily or vnaduisedly to interprete any thing, or to assent to one without iust & probable cause:Or,to beleeue a thing of another, when there are manifest or probable reasons to the contrary. *Flatterie or assentation*, is, to praise or like things not to be praised,thereby to get either the goods or fauour of another man. *Faire nesse of mind*, is, an assistant or special kind of truth. Therfore it is also here together with trueth commanded.

3 *Simplicitie*, which is open trueth without wrinkles or fetches and compessings: or, it is a vertue which doth properly and plainly speake and doe such thinges as are true, right and declared in artes & common life. Trueth is tempered with simplicity & faire nesse of mind or conditions. *The extremes of simplicitie are, Fained simplicitie, and Doublenesse in manners and conuersation.*

4 *Constancie*, which is a vertue not departing from the knowen trueth,neither altering his purpose without good and necessary causes, but constantly speaking & dooing such thinges as are true, iust, & necessarie. Or, it is a vertue persisting in the trueth once found, knowen, & approued, & in the like maner professing & defending the same. Constancy is necessarie for the preseruation & maintenance of the trueth. I heretofore it is here also commanded. *The extremes hereof in the defect, are Vnconstancie, or Lightnesse*, which is to alter true purposes & opinions without reason. *In the excesse the extremes are, Pertinacie or stoicall stubbornesse and rigour*,which is a vice arising from a confidence in his owne wit, or from pride & ostentation, refusing to yeeld or depart from his opinion, albeit it bee such as hee seeth by strong reasons to be false, but persisting in false opinions,or vniust & vnprofitable actions.

5 *Docilitie*, or a readinesse to learne, which is a vertue searching after the reasons of true opinions, easily beleeuing,& yeelding to those that teach or shew better things, & that vpon certaine reason, & framing his will ready to assent vnto true or probable reasons, & to leaue those thinges which before he held & embraced. The same are the *extremes* of Docilitie,which are of constãcie,whereunto also

also this Docilitie is necessarie. For *Constancie without Docilitie degenerateth into Pertinacie*; *and Docilitie without Constancie degenerateth into Leuitie*. Now al these vertues which haue beene numbered agree and are linked verie well one with another. For *Trueth must bee tempered with Faire nesse of minde and Simplicitie,perceiued and knowen by Docilitie, preserued and maintained by Constancie*. And so these former vertues are required to the being of truth. Now the three vertues following are required to the profitable beeing of the trueth in the world.

6 *Taciturnitie or silentnesse*,which is a vertue withholding in silence thinges secret & vnnecessarie to bee spoken, where,when,& as far as is needful; & auoiding ouer-much babling & talkatiuenes. Or,it is such a maner of professing the truth, whereby secret things, whether true, or false, are kept close; & speeches vnnecessarie & vnprofitable are auoided; especially vntimely,& pernicious speeches,& such as giue offence. *The extremes hereof*, in the defect, *are Prattling, foolish prating,and treacherie. Prattling*, is,not to be able to keepe close any thing. *Foolish Prating*, or futilitie & follie of speech, is to speake vnseasonably, immoderatelie, & foolishly. In the excesse, *Haughtinesse, Peeuishnesse*, & *dissembling of the trueth*,where are necessarie,or probable causes. *Peeuishnesse*, or *morositie*, is an ouer-much silentnesse & burying of the truth, where gods glorie & the safety of our neighbour,or our owne or others cause, or the loue of our friendes requireth vs to speake. *Silentnesse without affability becommeth Morositie or peeuishnesse, and Affabilitie without Silentnesse becommeth prattling, and foolish prating, babling out thinges hurtfull, vnnecessarie,vaine, or secret.*

7 *Affability or readines of speaking*,which is a vertu gladly,& with signification of good wil hearing, answering, speaking where need is vpon a necessarie & probable cause; or it is a vertue easilie entertaining the mutual talkes of others, & giuing signification of the good wil in conferences,speech, & gestures.Or,*Gentlenes, facility,affabilitie*, consist in giuing eare & making answere vnto others, with some signification of good wil. The same are the extremes of Affabilitie, which are of Taciturnitie, or Silentnesse: likewise leuitie, Affentation, or affectated & labored affabilitie.

8 *Vrbanitie or pleasantnesse*, which is a vertue of speaking the truth with a certain grace & elegancie, to teach, comfort, exhilarate, & nip or touch nor, it is a certain sauce of truth & speech, to wit, the truth figuratively vttered, either to moone or delight others, without bitternesse, & keeping the circumstances of place, time & persons. The Extremes are, 1 *Scurrilitie, and Dicacitie. Scurrilitie* is obscene & homly iesting, especially in serious matters. *Scurra* (that is a scurrulous person) is so called from the Greeke worde σκῶρ, which signifieth *dung*: because he speaketh filthinesse & dung. *Dicacitie* or scoffing, is a vice of iesting bitterly, & of deriding, bourding and exagitating others, but especially such as are miserable. 2 *Stolditie or Foolishnesse*, & *Sottishnesse* or *vnsauorinesse*. *Foolishnesse* is an vntimely affectation of vrbanitie. *Sottishnesse* is an absurd & vnlauorie affectation of vrbanitie. Now *Vrbanitie* is an especial gift of the wit, but may notwithstanding bee gotten by experience in matters. 3 *Backbyting*, which spreadeth false slaunders of others, conspereth doubtfull speeches in the worse part, with a desire of reuenge, & an endeuor to hurt, or to raise enuie.

THE TENTH COMMANDEMENT.



THOV shalt not conet thy neighbours house, nor his wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

The scope and ende of this commandement is a rightnesse and inward obedience of all our Affections towardes God and our neighbour, which must also be obserued in the other commandements. Neither yet is this commandement superfluous: *because it is added to the former commandments, to be a declaration of them*, & that vniuersall, because this is spoken of the whole in generall: and further, it is also added, *to be as a rule & lenill, according to which wee must take and measure the inwarde obedience of all the other commaundements.* For in this commaundement is commanded originall iustice or righteousnesse towardes God & our neighbour, which is the true knowledge of God in our mind, & a power, inclination & desire in our will, & heart, & in all our parts, to obay God, & his knowen will, and to performe vnto our neighbour for gods sake al duties required, & to regard & maintaine his safety & welfare.

Vnto orinall iustice, originall sinne, or concupiscence is repugnaunt, which is an inordinate appetite, or a corrupt inclination & proneneſſe, in the minde, will, & heart, contrarie to God, and desiring those thinges, that God forbiddeth in his Law; which ensued vpon the fall of our first parents, and was from thē derived to all their posteritie, to depraueing and corrupting their whole nature, that all by reason of this corruption are become obnoxious to the euerlasting wrath of God, neither are able to doe ought that is pleasing to God, except pardon be graunted for the sonne of God, the Mediator, and our nature be renued by the holy Ghost.

Of originall iustice towardes our neighbour there are two extremes: 1. In the defect, *Original sinne* towardes our neighbour, which is a desire and wishing of those thinges, which hurt our neighbour. 2. In the excesse, *Inordinate loue of our neighbour*, when for his sake we neglect God. We are heere to obserue, *that not onelie corrupt inclinations are sinnes, but also the thinking of euil is sinne*, to wit, as the thinking of euill ioined with a desire of doing it. Now *that concupiscence is euil and sinne, albeit it be borne with vs*, there is no doubt. For, we are not to iudge according to nature, but according to the lawe, whether a thing bee sinne or no, be it or be it not borne with vs.

The Pelagians denied concupiscence to be sin. But Paul saith the contrarie, *Roman. 7. 7. I had not knowen concupiscence (or lust) except the law had saide, Thou shalt not lust.* Their obiections are these.

1 Obiect. *Natural things are not sinne. Concupiscence is a natural thing. Therefore it is no sin.* Ans. There is a fallacy of the accident in the Minor. For concupiscence was not before the fal, but ensued after the fal. Againe, this word *Naturall*, hath a diuers construction. For in the Maior it signifieth a good thing created of God in nature, to wit, mans appetite before the fall, which was not contrarie to the Lawe. In the Minor it signifieth a thing, which wee haue not of nature, but which we purchased vnto vs after the fall. Re-

plie. *An affection or appetite, euen in nature now corrupted, to desire good things, and eschue hurtfull things is not sin. But such is concupiscence. Therefore it is no sinne.* Aunswere. An Inclination whether it bee according to Gods lawe, or inordinate, which is mooued towardes such thinges as displease God, is sinne. To desire the fruit of a tree, is naturall: but as it was desired of Eue, beeing forbidden of God, it was sinne. *But originall sinne and concupiscence differ.* For concupiscence is a propension to those things which are forbidden by the lawe. *Originall sinne* is the guilt of all mankind, the want of the knowledge and will of God.

2 Obiection. *That which is not in our power to cause either to bee in vs, or not to be in vs, is no sinne. Concupiscence is not in our power. Therefore it is no sinne.* Aunswere. The Maior is true; except wee haue lost that power through our owne fault: otherwise it is false. For God requiring of vs vnpossible things, doth not iniurie vs, becaule hee commaunded them, when they were possible. Neither hath he nowe lost his right of requiring that of vs which hee left with vs.

3 Obiection. *In Baptisme sinne is taken away. Therefore concupiscence is not sinne in those that are baptized.* Aunswere. The guilt of sinne is taken awaie in baptisme, but not the corruption or inclination to sinne.

4 Obiection. *Sinne maketh men obnoxious to the wrath of God. Concupiscence doth not make the regenerate obnoxious to Gods wrath. Therefore concupiscence is no sinne.* Aunswere. Concupiscence dooth not make the regenerate obnoxious to the wrath of God, that is, by reason of the grace of God: but this commeth not thereof, as if concupiscence were no sinne. For neither doe other sinnes condemne the regenerate. And this is it that the School-men say: *The Formal of sinne is taken away, and the Material remaineth.*

5 Obiect. *Where the formall of sinne is taken away, there also the thing it selfe is taken awaie, that is, the material of sinne, or sinne it selfe: But in baptisme the formal of sinne is taken awaie. Therefore sin it selfe is taken away in Baptisme.* Answere. There is a double formal of sinne. 1. *The guilt*, that is, the appointing of it to punishment, which guilt is taken awaie. 2. *The repugnancie with the Law, and an inclination to sin*, which abideth.

NOW

NOW we haue expounded the Decalogue or Ten cõmaundements, there are two Questions as yet remaining concerning the Lawe, which haue beene heretofore handled, and now are briefly to be run ouer againe. 1. *Howe the Law is possible, or, How men may keepe it.* 2. *What is the vse of the Law, since in this life we are not able to fulfill it.* S. Ierome saith: *Let him be accursed who saith the Lawe is vnpossible; to wit, with grace in Christ.* And againe, *Let him be accursed, who saith the Law is possible, that is, without grace.*

1 *How the Law is possible.*

THAT this Question maie the better be vnderstoode, *we are to distinguish the nature of mã, as it was first entire & vncorrupt, and afterwardes fallen, and againe restored. Vnto nature entire and vncorrupt the whole Lawe*, as touching al parts and degrees thereof, *is possible*, as vnto Angels. Vnto the regenerate who haue nature restored againe, the Lawe is possible. 1. *As concerning outward order and discipline.* 2. *By the benefite of iustification and regeneration*, both which benefites wee obtaine by faith. 3. *As touching the beginning of inwarde and outward obedience in this life*, 1. Ioh. 5. 3. Likewise *as concerning the imputation of Christes iustice*, in whom is our victorie. Hee that without the beginning of obedience, that is, without regeneration, glorieth that hee knoweth and worshippeth God, is a lier. *But the Law is vnpossible to the regenerate, in respect of God, that is, as touching the perfect inward and outwarde obedience of the Law.* For they fulfil not the Lawe perfectly, becausse they doe many things contrary to the Lawe. *And those things also, which they doe according to the Law, are imperfect.* For in the regenerate are many sinnes yet remaining, *as original sinne, many actual sinnes, ignorances, omissions, infirmities:* which their sins theselues notwithstãding acknowledge and bewaile. Therefore *regenerate sinners differ much from vnregenerate sinners.* And this difference is threefolde. 1. *The purpose in God himselfe of saiuing the regenerat.* 2. *The certaine final repentaunce of the regenerat.* 3. *Euen in the very sinnes of the regenerate there remaineth some beginning of true faith & conuersion. The wicked and vnregenerate, in whom is nature fallen, but not restored, haue neither whole obedience, nor the beginning of obedience.*

2 *What*

SAINT Paul teacheth two vses of the Law, in his Epistle to the Galathians. 1. *The knowledge of sinne.* 2. *That is is a Schoole-Master vnto Christ.* In nature vncorrupted the vses of the Law were, 1. *Conformitie with God.* 2. *A good conscience.* In nature corrupted the vses or endes of the Lawe are, 1. *Maintenaunce of order and discipline as wel in the regenerate, as vnregenerate.* 2. *That we maie know that God is, and what he is.* 3. *The knowledge of sinne.* 4. *A preparing to despaire in the reprobate.* 5. *A meane, whereby repentance maie be kindled and encreased in Gods chosen.* 6. *A leuil or rule of liuing vnto the faithful, and that whereunto we must tend and shoot, as vnto our marke.* The Law then hath his vse both before and after conuersion. *It is profitable for the acknowledgement of sinne and repentaunce; because it is a rule vnto vs, whereunto we are to frame our life and thankefulnes.* Likewise, *it is a glasse vnto vs, wherin wee maie see our wantes, that so our renuing encreasing, our praieng also maie encrease,* whereby we desire more & more to be conformed vnto God and his Law.

The obiections, whereby the aduersaries endeuor to proue that there is no vse of the lawe vnto christians, are these. 1 *That which cannot be kept, ought not to bee taught, because it profiteth nothing. The Law cannot be kept; Therefore the Lawe ought not to be taught.* Aunswere. The Maior is false. For the Law is to be taught, that we maie striue and endeuour to come as neere as we can vnto it. Obiection. 2. *Hee that commaundeth vnpossible things, commaundeth vnprofitable thinges; God commaundeth the Lawe, which is impossible; Therefore God commaundeth vnprofitable things.* Aunswere. He commaundeth vnprofitable thinges, who commandeth vnpossible thinges, that is, 1. *If they be simply vnpossible.* 2. *If they be alwaies vnpossible.* 3. *If there be no other vses of this commaunding, but that those things be done which are commaunded.* Now we haue heard before which are the endes of the Lawe; for which ends of the law before declared, God wil haue both the Law to be commanded, and vs to be taught the same. Obiection. 3. *What God wil not giue vs, and so what wee are not able to attaine vnto, that wee maie not desire. God wil not giue vs perfect fulfilling of the Law in this life. Therefore we ought not to desire perfectly to fulfil the Lawe.* Aunswere. Wee ought not to craue or desire that which God will not giue vs; that is, except God wil vs to desire it. But God willeth vs to craue in this life, and to desire the perfect fulfilling of the Law, 1. *Because he wil at length effectuate it in those that desire it:* & therefore hee will giue it vs after this life, if wee desire the same here truly and from our heart. 2. *That we may now goe forward in godlinesse,* and that the studie of liuing according to the prescript of Gods law may bee daiely more and more kindled and confirmed in vs. 3. *That by this desire of fulfilling the Lawe, God maie exercise vs in repentance and obedience.*

OF PRAIER.

THE chiefe Questions hereof are.

1 *What praier is, and howe many sortes there are of praier.*
2 *Why praier is necessary.*
3 *What is required to true praier.*
4 *What is the forme of praier by Christ prescribed.*

1 WHAT PRAIER IS, AND HOW MANY SORTS OF PRAIER THERE ARE.

PRaier is a petition ioyned with an ardent and earnest desire, whether vttered in words or not vttered; whereby wee aske of the true god reuealed in the word those things which he hath commaunded to be asked of him; proceeding from an acknowledgement of our necessity and neede, with humilitie, and repentaunce, and confession of our owne vnworthinesse made in true conuersion vnto God & in a confidence and sure trust in gods promises, for christs sake our Mediatour.

Saint Paul maketh mention of three sortes of praier. 1. *Petitions* for good thinges. 2. *Deprecations* against euill thinges. 3. *Intercessions* and requestes for others. The General of these specials is *Praier*; Likewise *Inuocation*, and *Adoration*. But praier differeth notwithstanding from *Inuocation* & *Adoration*. For *Adoration* is often times taken for the whole worship of god; because who we worship, him we account for the true God. But praier is a part of *Inuocation*: for *Inuocation* comprises in these two, as a general his specials, namely *Petition* or praier, and thankes-giuing. For *Inuocation*, or, to Inuocate on God is to craue of the true God any thing that is necessary, both for the soule and body, and to giue thanks for

for benefits receiued of him. *Thankefulnes*, or Thankesgiuing is an acknowledgement of a benefit receiued, and a voluntary binding to the performaunce of duties mutuall, possible, and lawful. *Thankefulnes conteineth two things, to wit, truth, and iustice.*

2 *Why Praier is necessarie.*

THE causes, for which praier is necessary, are these. 1 *The commandement of God*; because God hath commanded that wee call vpon him, and will this way chiefely and principally be worshiped and magnified by vs. *Psa.50. 16. Call vpon me in the daie of trouble.* Luk.11.2. *When ye praie, say, Our Father, &c.* By these wordes of Christ it furder appeareth that the tongue also is required to praier: which we may proue also by other reasons. 1 *God wil haue himselfe magnified with the tongue which hee created chiefliе to this end.* 2. *Out of the abundance of the heart the mouth speaketh.* 3 *Wee are to doe it, that others may follow our example.*

2 *Our Necessitie and Want:* For wee receiue not of God those blessings which are necessarie for our safety and saluation, except we aske them of him. For God hath promised them to such only as aske them. Nowe, what wee speake of the necessitie of praier, the same is also to bee saide of the necessitie of Thankesgiuing. For without giuing of thanks we leese those thinges that are giuen, & receiue not such thinges as are to be giuen and are necessarie. The necessitie of both will easily appeare, whether we consider the effects of faith, or the cause of faith, and so also faith it selfe. Faith is kindled or encreased in no man, who doth not aske it: no man hath faith, who giueth not thankes for it: and they which are endued with true faith, aske the grace of God: and they who haue tasted of gods grace, shew themselues thankfull vnto God for it, and doe more and more craue and desire it. *Rom.5.5. The loue of God is shed abroade in our hearts by the holy Ghost, which is giuen vnto vs.* And the holy ghost himselfe also is obtained by petition or praiers. For the holie Ghost is giuen to none but to him that desireth him.

1 Obiection. *But we see the wicked also to receiue the gifts of the holie Ghost. Therefore not onlie they that desire him receiue him.* Aunswere. The wicked verily receiue manie gifts, but not those principall gifts, neither those that are proper to the Elect, such as are faith, repentance, remission of sins, regeneration, and furder what gifts the wicked receiue, those are not auaileable vnto them, neither doe they receiue them to saluation. Reply. *Infants craue not the holie ghost, and yet they receiue him.* Aunswere. The holy ghost is not giuen but to those that aske him, that is, to those of yeares and vnderstanding, who are able to aske him. But euen Infants also aske and craue the holy ghost after their manner, hauing, to wit, in possibilitie an inclination to faith: and therefore potentially they aske the holy Ghost, or haue an inclination to aske him.

2 Obiection. *The Effect is not before his cause. But praiers are the effects of the holie Ghost, in asmuch as no man can aske the Holie Ghost, who hath not the holie Ghost, and hee alone worketh praier in vs: Therefore the Holie Ghost is not receiued by praier, but is in vs before praier; and so by consequent he is not giuen to them onlie that aske him.* 1 Aunswere. Whosoeuer hath not the holie ghost, cannot aske him, that is, as concerning the encrease of him. 2 The Effect is not before his cause, that is, in order and nature; but in time they are both together. For the holy Ghost is in vs according to nature before praier, because wee then first begin to desire him, & to aske him of God, when he is giuen vnto vs. But albeit the Holie Ghost is according to nature or order first in vs, yet he is not first in vs according to time. For as soone as the holy Ghost is giuen, we begin to desire his presence. When God giueth his spirit, at the same time they aske him, vnto whome hee is giuen. And the Holie Ghost is giuen to none, but to him that desireth him: for no man desireth him, but he who hath in himselfe the beginning of him. Whereas then it is said of Christ *Luk.11.13. How much more shall your Heauenlie Father giue the holie Ghost to them that desire him;* this must not be vnderstood of the encrease onely, but also of the beginning of his giftes and graces.

3 *What is required to true praier.*

THE conditions and circumstaunces of true praier are, 1 *A direction of it vnto the true God*, that wee make our praier vnto the true God manifested in the Church by his Prophetical and Apostolique word, by his workes of creation,

tion, preſeruation, and redemption of the Church. As wee haue receiued, ſo are we baptized; and as we are baptized, ſo we beleeue; and as we beleeue, ſo wee adore and worſhip the father, the ſonne and the holy ghoſt.

2 *The knowledge of Gods commaundements.* For without Gods commaundement we doubt of being heard. Wherefore when wee pray, wee ought thus to reſolue: I call vpon thee, becauſe thou haſt commaunded me. When we know that it is the commaundement of God, that we ſhould pray vnto him, then we know alſo that our praiers are acceptable vnto God, which he requireth of vs in his word.

3 *The knowledge of thoſe thinges which are to be asked.* God will not onely haue our affection and deuotion to be directed vnto him, but he will alſo that we conſider, and know ſuch thinges as wee are to aske of him: otherwiſe it is not praying, but mocking of God; and therefore hath Chriſt preſcribed a forme of praier, out of which wee may learne what thinges wee are to aske of god. *We are to aske* (that I may ſummarily compriſe them) *thinges both certaine, and allowed and permitted by God.* Theſe are of two ſorts, *Spirituall and corporal.* God will haue vs aske both of him; and thoſe ſpirituall things, which are neceſſarie to ſaluation, we muſt aske without condition: but corporall thinges, with a condition. Obiect. *Hee that asketh doubtfullie, asketh not according to faith: Wee aske corporal bleſſinges doubtfullie: therefore not according to faith.* Aunſwere. The Maior is either particular, or falſe. For the nature of faith requireth, that we be certaine, not of all corporal beneſites, but onely of ſuch ſpiritual bleſſings as are neceſſary to ſaluation, as of remiſſion of ſinnes, and of life euerlaſting. Moreouer, albeit wee aske corporall bleſſinges with a condition; yet doe we not ſimplie doubt of obtaining them. For we beleeue that wee ſhall receiue thoſe corporall bleſſinges which wee aske of god, ſo that they bee expedient for vs vnto ſaluation, and after this ſort are they alwaies to be deſired conditionally. For they differ very much from thoſe benefites which are neceſſary to ſaluation, *and likewiſe are to be deſired after another maner. Such giftes as are neceſſarie to ſaluation, are ſimplie to be deſired,* with a truſt and full perſwaſion of being heard; euen that wee ſhall receiue them as wee deſire, that is, in ſpeciall.

ſpeciall. *But giftes, which are not neceſſarie to ſaluation, whether they be corporall, or elſe ſuch ſpirituall, as wiſhous which we maie be ſaued;* theſe are to be deſired verily, but with a condition of gods will and pleaſure, that he will giue them vs, if they ſeeme for his glorie, and be profitable for vs; or that he will giue vs, other of better qualitie, either at this, or ſome other time. We muſt follow in asking theſe benefits the Leper which ſaide, *Lord, if thou wilt, thou canſt make mee cleane* Mat.8.2. For neither doe the Elect, when they aske ſuch things, deſire ſimplie to be heard. For oftentimes we aske things not knowing what and what manner of thinges they be, and ſo neither know we whether the obtaining of them in ſpecial will profit vs, or bee pernicious and hurtfull vnto vs. God notwithſtãding will haue vs to aske of him corporal things and others that are not neceſſarie to ſaluation, 1. *That the deſire of corporal thinges maie be an exerciſe of our faith, and confirme our truſt and confidence of obtaining thinges ſpirituall, and auaileable to ſaluation.* The reaſon is, becauſe no man can looke for good and ſauing thinges at gods handes, except hee haue God reconciled vnto him. 2. *That we maie conſider and profeſſe his prouidence,* that neither thoſe vnneceſſary and corporall thinges befall vs by chaunce or fortune.

4 *A true deſire of thoſe things which are to be asked.* God will not haue our petition to bee hypocritical or faigned, nor dreadde in our mouth, but in our heart: hee will haue vs to pray with a true affection and deſire of the hart. Therefore an ardent deſire is to be made the general of all praier. So the Lord ſaid to Moſes, *Why doſt thou cry vnto me?* when yet Moſes ſpake nothing.

5 *A ſenſe and feeling of our owne want.* The acknowledgement and feeling of our owne want is the fountaine from whence our deſire ariſeth. For what thou thinkeſt not thy ſelfe greatly to want, that dooſt thou not earneſtly deſire: *Pray:* for al ſtand in neede of God.

6 *Humiliation, that is, true repentaunce.* We muſt needes haue alſo true humility, true acknowledgement of our owne vnworthineſſe, or true repentaunce and conuerſion; and ſo proſtrate our ſelues in ſuppliaunt maner before his diuine Maieſtie: 1. *Becauſe God oweth vs nothing.* 2 *Becauſe we are his enemies before our cõuerſion. God doth not hear ſinners,*

that

that is, proud sinners, such as was that Pharisee. And *how greatly true humiliation, repentance, or conuersion is required to praier, euen that dooth sufficiently shew, in that the promises of God belong only to such as are conuerted.* Wherefore without conuersion no man can pray according to faith: And without faith no man can be assured that he shal be heard.

7 *A confidence or ful persuasion of being heard, for the Mediators sake:* That we may resolue that both our person & our praiers please God for the Mediators sake, and that they are heard of him for christs merit. We must pray in christs name with a true faith, our praiers are to be put on our altar Christ: so shal wee be assured to bee heard. For if with a true faith we beleeue that Christ is that only altar, whereon our praiers being offered ascend into the sight of God, wee must also with full confidence resolue, that wee are thorough Christs merite iust before God; and that god is reconciled vnto vs by Christ: and that through the intercession of Christ our praiers are heard of god. *Galat. 6. Because ye are Sonnes, God hath sent forth the spirit of his sonne into your hartes, which cryeth Abba, father.* But heere in this full persuasion of being hard we are to obserue that difference of such thinges as are to bee desired, which was not long since declared.

8 *A confidence and trust in Gods promise,* that wee knowe and think that god hath promised to hear as many as shal cal vpon him, with those conditiõs before alleaged. Without this promise of hearing there is no faith, without faith praier is but vain, and the promise is required for faith. But faith, or this confidence is required to praier; because except we giue faith and credit to gods promises, and thinke of them while we are praying, they auaile vs nothing, neither can wee desire ought with a good conscience: but rather, when after this sort we know not what we aske, doubting of gods bearing of our petition, wee doe not praie but mocke god. Now the confidence which wee haue of gods promise in hearing vs, breedeth in vs a certainty of his hearing and our saluation: and this certainty kindleth in vs a study of inuocation and of making supplications vnto god. By these conditions and circumstances of sincere and true praier easily doth it appeare, *how much the praying of the godlie and the wicked differ.* *The godlie* endeuour to obserue al these conditions in their praying: *the wicked* contrarily either omitte and neglect them all, or keeping one or two conditions, erre in the rest. *Some er in the knowledge of the nature and wil of God,* therein omitting the first condition: *some erre in the thinges which are to bee asked,* when they aske either euill thinges, or vncertaine, or not approoued by god. *Some aske these hypocriticallie:* some *without a feeling of their want:* some *not with a confidence in the Mediatour:* some *perfiting in their wickednes, thinke yes that God heareth them:* some *desire things necessarie to saluation, with a distrust and diffidence:* some lastly *aske, not thinking of Gods promise, and therefore not according to faith.*

4 *What is the forme of praier by Christ prescribed.*

THE forme of prayer prescribed by Christ vnto vs is recited by the two Euangelists, Matthewe, and Luke. Which forme Christ deliuered vnto vs, not that we should be tied to these woordes; but that we might know both how and what to aske. Obiection. *We may not be wiser than Christ. Therefore seeing hee hath appointed vs a certaine forme of praier, we must hold vs contented therewith: and therefore we doe amisse when wee vse other formes of praiers.* Aunswere. Wee maie not depart from that forme, if Christ will haue vs tied vnto it: but he will not haue vs tied to these words, *because his purpose was,* when he taught his disciples to pray, to deliuer a briefe summe of those things, which we are to ask of God. Replie. *That is to be receiued, than which no better can be inuented: Wee cannot inuent a better forme, and better woords, then are these of Christ himselfe. Therefore wee must retaine also the forme and woords.* Aunswere. Wee can not inuent better woordes, neither a better forme, that is, to expresse this summe of such thinges as are to bee desired, which is as it were the general of al thinges that are to be desired. These generals of gods benefits, which Christ in this forme hath prescribed vnto vs to be desired, cannot bee proposed in a better forme: but Christ will haue vs also to descend to the specials, & to aske particular benefits according to our necessitie. For that forme prescribed by Christ is nothing else but a set or course of certaine heads, or generals, whereunto al benefites as wel corporal as spiritual may be referred.

And whē christ willeth vs to desire the generals, he willeth vs also to desire the specials. And furder also those things which are here put in general, we are in like maner for this cause, to declare in special; that we may be lead into a consideration of our necessity, & to a desire of making our petition vnto God, to help our necessity. Now that we may do this, we haue neede also of special formes of praieng. For to the explicatiō of generals by their specials we haue need of another form. But yet al other forms of praier must agree with this form prescribed by christ; although we be not tied vnto this form of Christ, as being a thing altogether indifferent, as appeareth by these places of Scripture: *Ioh.14.13. Whatsoeuer ye aske of the father in my name* (whether ye aske it in general or in special) *he will giue you.* Wherefore Christ hath not tied vs to a certaine forme. *Iam.1.5. If any of you lack wisedome, let him aske, and it shal bee giuen him.* Likewise, Matt.20.24. *Pray that your flight be not in the winter.* But this as touching the woordes is not in the praier prescribed by Christ. There are also examples of praiers both in the New and old Testament. Wherefore the forme of praier deliuered vnto vs by Christ, is wholy a thing indifferent.

Nowe this praier of christ hath three partes, *a Proeme, a Petition, and a Conclusion.*

The Proeme is, *Our Father which art in heauen.* The Proeme hath two partes, 1. *Our Father.* 2. *which art in heauen.* And the Lord vsed this kind of Proeme, because he wil be called vpon with due honor. This honor consisteth, 1. *In true knowledge.* 2. *In true confidence.* 3. *In obedience.* Obedience compriseth, 1. *True loue.* 2. *True fear.* 3. *Hope.* 4. *Humiliation.* 5. *Patience.*

The first part of the Proeme, *Our Father.* God is called *Our Father,* 1. *In respect of our creation.* Luk.3.38. *The sonne of Adam, the sonne of God.* 2. *In respect of our redemption, and receiuing into fauour by his sonne our Mediatour.* Christ is the only begotten sonne of god, we are not his sons by our owne nature, but are adopted for christs sake. 3. *In respect of our sanctification, or regeneration by the holie Ghost in Christ.* Obiect.1. *We inuocate the Father according to the prescript of his own son: Therefore we must not inuocate the son and the holy Ghost.* Answer. The consequence of this reason is denied; because the consequēce holdeth not from the attributing of some property vnto one person of the god-head to the remouing of the same from another person of the god-head. Again, the name of *Father* (as also the name of god) *when it is opposed to all the creatures, is taken essentially, not personally: but when it is put with another person of the God-heade, it is taken personallie.* Wherefore in this place the name of *Father* is taken essentially, & the reasons hereof are manifest: 1. *Because the name of Father is not here put with another person of the God-head, but with the creature, of whom he is inuocated.* So also by the Prophet Isaiah, cap.9.6. Christ is called *The euerlasting father.* 2. *The Inuocating of one person, doth not exclude the others, when mension is made of their external & out ward works.* 3. *We cannot consider God the father but in the sonne, the Mediatour.* And the Son hath made vs Sons by the holy ghost, who is called the spirit of adoptiō. 4. *Christ teacheth vs that we must inuocate him also,* saying, *Verilie, verilie I say to you, whatsoeuer yee shal aske of the father in my name, he shal giue you.* 5. *Christ giueth the holie Ghost:* Therefore it is hee himselfe of whom wee aske him. Obiect.2. *Christ is called, and is our brother: Therefore he is not our father.* Aunswere. He is our brother, in respect of his humane nature: But hee is our father in respect of his diuine nature. Ob.3. *If he be called the father, who hath receiued vs into fauor for Christs sake, then is not Christ vnderstoode by the name of father,* because he that receiueth vs into fauour for christs sake, *is not Christ himself. But the father, who we here feare, receiueth vs into fauor for christs sake: Wherefore he is not christ.* Answ. Hee that receiueth vs into fauour for Christs sake, is not Christ himselfe, that is, not in the same sense and respect. Christ as he is our Mediatour, is hee through whom we are receiued; but as he is god, he is he that receiueth vs.

Christ wil haue vs to call *God, Father,* and so to inuocate him, 1. *In regard of the true inuocation of God, who is the father of our Lord Iesus Christ.* 2. *In regard of the true knowledge of him,* that we may know him to be our father, who through and for his Son the Mediatour hath adopted vs to be his Sons, when otherwise we were his enemies; *I goe vnto my father, and to your father:* and further also for his Sons sake he regenerateth vs by the holy Ghost, and endoweth vs with all giftes and graces necessary. 3. *In regard of reuerence,* namely that in vs may bee stirred vp and raised true reuerence to-

wards him; that seeing hee is our father, wee therefore behaue our selues, as becommeth Sons, and be affected with such reuerence towards him, as it becommeth children to be affected towards their father, especially being adopted children, and vnworthy of Gods blessinges and benefites. 4. *In regard of confidence*, that the same be raised in vs, whereby we may be assured that we shal be heard. For seeing god is our father, & euen so louing a father vnto vs, *that he hath giuen his onlie begotten Son for vs to death: how shall he not giue vs together with him all things necessary to our saluation?* 5. *For a memorial of our creation.* Now God will hear those only, that so pray, because in them he obtaineth the end of his blessings and benefites. Obiection. *It is the part of a father to denie nothing vnto his children. But God denieth many things to vs. Therefore he is not our father.* Aunswere. It is the part of a father to deny nothing vnto his children, that is, which is necessary for them.

Christ willeth vs to call God *our Father*, not my Father. 1 *Thereby to raise in vs a confidence and full perswasion that wee shall be heard.* For because the whole church doth with one consent pray vnto him, he doth not reiect her, but heareth her praiers, according to this promise of our Lorde: *Where two or three are gathered together in my name, there am I in the middest of them.* Obiection. *But sometimes thou praiest at home, the Church not beeing prinie thereunto.* Aunswere. The Godly, and the whole Church pray for themselues, and all the members, with an affection and desire. Loue & desire is an habitual qualitie of the soul, remaining also when thou sleepest; it is not a passion quickly fleeting or passinga way. And this also maketh much for the engedring of cõfidence in vs; because, as hath been saide, God doth not reiect the whole Church. 2 *To admonish vs of mutual loue*, wherewith Christians being endued must pray one for another. And there fore doth he by this worde, in the very proeme & entrance of the praier, admonish vs of mutual loue, wherwith we must be affected towards our neighbor. 1 *Because there is no true praying without the true loue of our neighbor: neither can we be perswaded that God heareth vs.* For if wee approch vnto God, not accounting the sonnes of God for our breethren; neither will hee then account vs for his sonnes. 2 *Because without the loue of our neighbour there is no true faith, & without faith there is no true praier. For whatsoeuer is not of faith, is sinne.*

The second part of the proeme is, *Which art in Heauen*, that is, Heauenly. *Heauen* heere signifieth the habitation of God, and the holy Angels, and blessed men. And *God is saide to dwell there*, because there God is more glorious, than in this world, & doth also there immediatly shew and manifest himselfe.

Now the Lorde willeth vs to call him *our Father, which is in Heauen*, 1 *Thereby to shewe the opposition and contrarietie of earthlie fathers, and this Father:* that so we should thinke that God raigneth in Heauenly glory and Maiesty, and is a Father, not earthly, but Heauenly, euen he, 1 *Who sitteth in heauen.* 2 *Who ruleth, and gouerneth there by his prouidence the whole world by him created.* 3 *Who is voide of all corruption and change.* 4 *Who also doth there especiallie manifest himselfe before the Angels; and doeth there shewe what a Father he is, how good, and how mightie and rich.*

2 *To raise vp in vs a confidence that God heareth vs*; for if he be our Father, and one that is endued with exceeding goodnesse, which he especially manifesteth and declareth in Heauen: Then will he also giue vs all thinges necessarie to saluation. If this our Father be Lord in Heauen, and so omnipotent, whereby he is able to helpe vs: then is hee able most easilie to giue vs those good things which we aske of him. 3 *To raise a reuerence of him in vs*; seeing this our father is so great a Lorde, that is, heauenly, who raigneth euerie-where, *who is able to cast both bodie and soule into Hell fire*: let vs then reuerence such a Lorde, and approch vnto him with exceeding submission both of minde and bodie. 4 *That we cal on him in fernencie of Spirit.* 5 *That the mind of him that worshippeth be lifted vp to heauenlie things.* 6 *That heauenlie thinges bee desired.* 7 *That the errour of Ethnikes might be met withall, who thinke that they may adore and worship God in creatures.* 8 *To admonish vs, that wee are not to direct our praiers vnto a certaine place, as in the olde Testament.*

Let these things suffice for the first part of Christs praier. Now followeth the second part of the praier, namely the petition, which compriseth six petitions.

THE FIRST PETITION.

ALLOWED be thy name.



This petition is set in the first place, *because it is the end and scope of all the other petitions, or rather, because the end of all thinges must be gods glorie.* Now the end is the first thing which is intended, & the last thing which is performed and executed: like as also the end of the other petitions is first to be desired, if we will desire the rest aright. *Mat 6.33. Seeke yee first the kingdome of God, and his righteousnesse, and all these thinges shall be minister vnto you.*

We are here to consider 1 *What is called the name of God.* 2 *What is Holie.* 3 *What, to hallowe or sanctifie.*

1 *The name of God* signifieth, 1 *God himselfe.* Psal.116.13. *I will call vpon the name of the Lorde.* 2 *Gods commandements & charge, his diuine will and authoritie.* Mat.28.19. *Baptise them in the name of the Father, &c.* 3 *The properties and woorkes of God,* in which signification the name of God is here taken, to wit, for his diuine woorkes, and all those thinges, which may be attributed vnto God.

2 *Holie,* signifieth, 1 *All the properties of God.* For al the vertues in God are Gods holinesse. So the Angels call god *Holie.* Isa.6 3. *Holie, Holie. Holie,* Lord God of hosts. 2 *That holinesse which is in creatures,* that is, then conformitie with God, which is begunne in the godly, and is perfect in the Angels. 3 *The ordeining or appointing of thinges to holie vses.* In this sense that is called holy, which is destined to some holy vse, as the Temple of Hierusalem. The word of *Hallowing* is here taken in all three senses, as a little after we shall vnderstand.

3 *To hallow or sanctifie,* is in Scripture vsed after three waies. 1 *Of vs.* 2 *Of God.* 3 *Of christ.* 1 *Of vs it is affirmed after a double manner:* first, *when wee hallow and sanctifie our selues & others.* And *we sanctifie our selues and others,* when (as touching externall and outward thinges) we prepare our selues and others to glorifie God. For there commeth some holinesse vnto vs by glorifieng of God, but none to God. Secondlie, *When we hallowe and sanctifie God.* Now we sanctifie God, 1 *When we acknowledge god to be holie:* or when we acknowledge God to be such, as hee hath declared himselfe in his word and woorkes; that is, when we know and thinke the same of Gods Essence, of his wil, & works, of his omnipotency, goodnesse, wisedome, and other his properties, which God in his woorde hath commaunded and reuealed that we should know and thinke of them. Secondly, *When we professe God to be holie, and so magnifie him according to his will,* that is, when our confession, whereby we confesse god to be holy, is agreeing with his diuine will. And then is it agreeing with his diuine will, when we professe the Holines of God both in minde, and woorde, and also in deede and woorkes. Thirdlie, *When we refer the true doctrine, knowledge, and profession of Gods holinesse, and likewise our praiers and actions, and euen our whole life vnto that end, whereunto wee ought, and whither God hath commaunded it to bee referred,* namely, to the glorie and woorship of God himselfe. And so wee are said to sanctifie God after the selfesame three waies, after which a thing is saide to be holy. Wherefore, *when we desire that the name of God may be hallowed or sanctified,* wee desire, 1 *That God would illighten vs with the knowledge of his holinesse.* 2 *That he would giue vs a minde to professe the same in wordes & deeds,* or, that he would giue vs faith & repentance, whereby we may glorifie him, and whereby wee may feuer him from Idols and prophane things: or lastly, that he would regenerate vs: and this, first *by knowledge,* then *by profession,* and lastly, *by conformitie,* according to this his commandement, *Be yee holie, euen as I also am holie.* 3 *That hee would giue vs a mind to professe that holinesse of his diuine Name to his own praise and glorie.* Hither may be referred that of Austen: *Giue what thou commaundest, and commaund what thou wilt, and then shalt thou not commaund in vaine.*

Obiection. *God is holie enough, there is no cause therefore why we should desire that he be hallowed or sanctified.* Answere. God is holy in himselfe. But wee desire, that wee may acknowledge him to be holy, and so magnifie him. He sanctifieth vs by making vs holy, wee sanctifie and hallow God himselfe, when we speake that of him, which he will haue vs to speake and knowe of him. Obiection 2. *What belongeth vnto vs to do, that should we not desire another to doe. But it belongeth to vs to hallow and sanctifie the name of God.* Answ.

What belongeth vnto vs to doe, that wee ought not to desire another to doe, if so we be able by our selues, & by our own strength to performe it. But we are not able to doe this. Therefore we must desire of God, that he will giue vs strength, whereby his diuine name may be of vs hallowed & sanctified.

The worde hallowing is affirmed of God, not that hee halloweth himself, or that another halloweth him, seeing he hath none aboue him, but because he halloweth and sanctifieth others. *And others he sanctifieth inwardlie, and outwardly. Inwardly by his holie spirit. Outwardlie by his woorde. Which he effecteth*, 1 *By separating them from their sinnes*. 2 *By reuiuing & quickning them by his holie spirit*. 3 *By the continuing of both.*

3 *The same worde is affirmed of Christ, two waies.* Namely, both passiuely, and actiuelie. *Passiuelie*, 1 *Because the Word was ordained and consecrated by the father to the office of the Mediatour.* 2 *Because the humane nature of Christ was consecrated vnto of that whole lump or masse*, that is, was selected from among all creatures to the vnion with the *Worde*. 3 *Because his humane nature was preserued from sinne for the performance of the Mediatourship*. The same is also affirmed of him *passiuelie*, *because Christ is hallowed and sanctified of vs*. Now it is vsed of him *actiuely*, *because Christ sanctifieth both himselfe & others. He sanctifieth & halloweth himself*, as he is the *Word* and *Mediatour*. The *Word* did sanctify with his Father that flesh, which he tooke, by preseruing the same from sinne, and by endowing it with al giftes, and this to, as the Father also himselfe preserued it from sinne, and would that christ shoulde become our Ransome. As he is *Mediatour*, he sanctified himselfe, by his voluntarie obedience towardes his father, in offering himselfe a sacrifice for vs. *He sanctifieth vs*, 1 *By imputing his own righteousnesse*. 2 *By a veall communicating of his holinesse, which is wrought by the holy ghost*. Concerning all these, read *Zanch. de trib. Eloh. lib. 4. cap. 10.* The same Zanchius in the same booke, *cap. 3. pag. 89. & cap. 10. pag. 154.* setteth downe *three waies, whereby Christ sanctifieth vs*. 1 *The Imputation of his righteousnesse*, which is considered in his whole humiliation, and obedience vnto death. 2 *The Imputation of his most perfect holinesse*, for which he alleageth the place of Paul, 1. *Cor.* 1. 30. 3 *The veall communicating thereof*. But notwithstanding it is to bee obserued, that Zanchius, when he expoundeth the place of the Epistle to the Hebrues, maketh that holinesse of Christ to consist in his voluntarie passion, in which sense if we take it, it seemeth not much to differ from the imputation of his iustice and righteousnesse, which consisteth in obedience.

THE SECOND PETITION.



THY kingdome come.

Thy kingdome come, that is, let it by continual encreases be augmented, and alwaies by a new enlargement, and accesion let thy kingdome bee extended and multiplied, which thou O god in thy Church dost hold and possesse.

The special Questions concerning the kingdom of god.

1 *What the kingdome of god is.*

A *Kingdome*, in general, *is a certaine forme of ciuil gouernement, wherein the soueraignsie of rule belongeth to some one person, who is furnished with giftes and vertues aboue the rest, and ruleth ouer al, according to iust honest, and certaine Lawes, in requiring obedience, making Laws, defending the good, & punishing the bad.* The kingdome of God, *is the sending of the Son from the father, euen from the beginning of the world, who should ordain and maintaine a ministerie, and should by the same be effectual & forcible in working, should gather a Church by the woorde and the holy ghost, out of all mankinde, rule and preserue the same, raise it from death, adorne it with heauenly glorie, that so God may be all in all, and maie be magnified by the Church of Angels and men for euer*. Out of this definition wee may gather and make these partes the kingdome of God. 1. *The sending of the Sonne our Mediatour.* 2. *The ordaining and maintaining of the ministerie by Christ.* 3. *The gathering of the church by Christ out of mankinde by the voice of the gospell, and the efficacie of the holy Ghost, beginning in vs true faith and repentaunce.* 4. *The perpetual gouernement of the church.* 5. *The preseruation thereof in this life, and protection against her enemies.* 6. *The casting awaie of her enemies, into eternal paines.* 7. *The raising of the church vnto eternal life.* 8. *The glorifieng of the church in eternall life, when god shal be al in al.*

Now

Now then, seeing we vnderstand what the kingdome of God is, it is knowen also vnto vs, what is conteined in this petition. *Here therefore we desire*, that God wil by his Son our Mediatour sent from the very beginning into the woorlde, 1. *Preserue the ministerie which he hath ordained.* 2. *Gather his church by the ministerie of his word, and the working of the holie Ghost.* 3. *Rule his church gathered, and vs the members thereof with his holy spirite, who may conforme vs vnto him, soften our hearts, regenerate our wils.* 4. *Defend vs and his whole church against our enemies & tyrants.* 5. *Cast away his & our enemies into eternal paines, wherewith he maie punish them for euer.* 6. *And at length deliuer his church, and glorifie it in the world to come.*

By al this it appeareth, *That this kingdome, which we desire maie come, is a spiritual kingdom:* which also the lord himselfe sheweth by diuerse parables in the Euangelist; and vnto Pilate he aunswereth; *My Kingdome is not of this woorlde.* Of the kingdome of Christ is it said, *Psalm.* 110.2. *Be thou ruler in the midst of thine enemies.* And furthermore, seeing we must desire, that this kingdome may come, and therefore must withal desire our ful deliuery; hereby it is euident, how impious a thing it is to bee afraid of the iudgement of God, & the last day of doome: because such as doe this, shew themselues not to bee godly, neither to desire their full deliuerance, and glorifieng. Obiection. *But terrible wil the daie of iudgement be: Therfore we are not to desire it.* Answer. It wilbe terrible, but to the wicked onely. For vnto the godly it is said, *Lift vp your heads.* Therefore Christ wil haue them to reioice, and to wish for the approching of that day. For what thou reioicest in, that also thou wishest. *Come Lord Iesus.* Obiection. *That which commeth neither sooner nor later for our praiers, is in vaine desired of vs, and therefore we are not to desire it. But the kingdome of god, that is, the deliuerie of the church from all euils and miseries shall come neither sooner nor later, for our praiers, than god hath decreed it. Therefore wee are not to desire the deliuerie of the church.* Aunswere. The Maior is false. For so then may we conclude or reason of al those benefits which remaine in the counsel and purpose of God. Reply. *But god hath promised other benefites with this condition, that we must aske and desire them.* Answere. So also doth ful deliuery from al euils befal to them onely in that daie, who in their affliction and crosse wish for and desire that deliuery, and pray that this deliuery may come speedily, according to the decree of God, and that no one elect may be excluded. Reply. *But we must not desire that god would hasten the deliuerie of his church: because that would be done with losse of manie of the Elect, who are not as yet borne.* Aunswere. When we desire that God would hasten the deliuery of his church, we desire also, that whosoeuer of the Elect are as yet remaining, may be al speedily gathered, not one of them beeing excluded. This deliuery of vs and the whole church we must craue of the Lord with daily prayers: if so we wil bee our selues also at length deliuered together with the Church. And moreouer, for this cause also must we desire this deliuerie, that then that iudgement may bee of a sauing force vnto vs, wherein the Lord will fullie deliuer his Elect and chosen. God will also therefore haue vs desire an hastning & speeding of this day, that there may be an end of wickednes & impieties: & that all the godlie may rest from their labors. But so notwithstanding must we desire and craue all these things, that we subiect and submit our wil to the commandement of the Lord, or his diuine will. It is our part, to obserue, what God commaundeth, not what shall fall out or come to passe: but the euent wee must leaue and commit to God himselfe.

2 *Howe manifold the kingdome of God is.*

THIS *kingdome is but one indeede, but it differeth in the manner of gouerning and administration.* For it is diuerslie administred here, and in heauen. Hereby is that Question assoiled out of the place of Paul, 1. *Cor.* 15.24. *He shall deliuer vp the kingdome to God, euen the Father. Wherefore as concerning the forme and manner of administration, hee shall deliuer the kingdome after our glorification,* that is, he shal cease to discharge the office of a mediatour. There shall be then no neede of conuersion, of purging out of sinne, of protecting of vs against our enimies; he shall not gather, he shal not raise the dead, hee shall not glorifie, nor perfect them, because then they shall bee perfect: Hee shall not teach them: tongues shal cease. There shall be no neede of these instrumentes any longer. *The kingdome of god then is of two sorts: one begun in this life, another consummated after this life.*

We

Wee desire both in this petition, to wit, both the constitution of this kingdome of God, and the consummation thereof. In the consummated and perfect kingdome of god there shall be no needе of any meanes or instruments: because in that the glorification of the Church shall be more perfect, as being without euil both of crime and paine. *God shall be all in al*, that is, shall manifest himselfe immediately vnto the blessed Saints. *Reuel.21.22. In that Citie* (which is that kingdome) *I sawe no temple: for the Lord god almighтie and the Lambe are the temple of it. And the Citie hath no needе of the Sunne, neither of the Moone to shine in it: for the glorie of god did light it: and the Lambe is the light of it.*

3 Who is king in gods kingdome.

THE *head or King of this kingdome, is god the fasher, the sonne, and the holie ghost.* There is but one King, because there is but one god. *Nowe the father is King*, and ruleth by the sonne, and the holy ghost. *The sonne is King*, 1. *Because he sitteth god as the right hand of god*; and ruleth with equall power with the father. 2. *Because he is Mediatour*, that is, because he is that person, by which god worketh immediatly, and giueth the holy Ghost. Iohn. 15. 26. *I will send him vnto you from the father.* And after a special and peculiar manner is Christ said to be the king of that kingdome, as he is Mediatour.

4 Who are the Citizens or Subiects of gods kingdome.

THE *citizens of this kingdome are*, 1. *The Angels in heauen confirmed and established in grace.* 2. *The blessed Saints in Heauen, who are called the Church triumphant.* 3. *The Godly, or conuerted in this life*, who haue as yet certaine remaines of sinne, and are called the Church militant. 4. *Hypocrites*, namelie the Called of the visible Church onelie, but not Elected. These are counterfeit and apparaunt citizens to the outwarde shewe, who indeede are not the citizens of Christs kingdome, but onelie in name, but are in truth the bondslaues of the Diuel. Hypocrites notwithstanding are called the citizens of this kingdome, as the Iewes are termed by Christ *the sonnes and children of the kingdome.* Of these is it saide, *The First shall be last*: that is, they who will not be accounted first, and yet are not, shalbe last.

5 What

5 What are the Lawes of this kingdome.

THE *Lawes whereby this kingdome is administred, and gouerned*, are, 1. *The woorde of god*, or the doctrine of the Lawe and Gospel. 2. *The efficacie of the holie ghost in our hearts.*

6 What benefites are bestowed on the subiectes of this kingdome.

THERE is no kingdome which hath not regard vnto the commodities of the subiectes. And Aristotle writeth to Alexander, *A kingdome is not Iniurie, but bountifulnes.* Wherefore this kingdome hath also his proper goods and commodities. Those are the spiritual and eternal benefites of Christ, as tru faith, conuersion, remission of sins, righteousnes, preseruation therein, and the continuaunce of the holy ghost, glorification, & life euerlasting. *Ioh.8.36. If the Sonne shall make ye free, ye shal be free indeed.*

7 Who are the enemies and foes of this kingdome.

THE *enemies of this kingdome are the Diuels and wicked men. Now of wicked men, some are in the church*, as hypocrits, who challenge to themselues the name & title of the kindgdome, when as they are nothing lesse: *others are without the church and professed enemies*, as Turkes, Iewes, Samosatenians, Arrians, & whosoeuer defend errors against the grounds and foundations of religion.

8 In what place this kingdome is administred.

THIS *kingdome, as concerning the beginning or gathering thereof, is administred here on earth*: yet so, that it is not in any one certain place, Iland, Prouince, but is spred through the whole world. 1. *Timo.2.8. I will that the men praie euerie where.* Matth.18.20. *Where two or three are gathered together in my name, there am I in the midst of them.* Wee neuer go out of this kingdome, if we abide in true faith. *This kingdome, as touching the consummation or perfection thereof, is administred in heauen.* Ioh.14.3. *And although I go to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there maie yee bee also.* Ioh.12.26. *Where I am, there shal*

*shal also my seruant be.*Ioh.17.24. *Father, I wil that they which thou hast giuen me, be with me, euen where I am.*1.Thel.4.17. *We shal be caught vp to meete the Lord.*

9 What is the time of the durance and continuance of this kingdome.

THE *beginning* and gathering of this kingdom dureth from the worlds beginning vnto the end thereof, because there are alwaies in this world some members of the Church, whether few, or many. *The consummation*, or perfection of this kingdome shall endure from the glorifieng of the godly vnto al eternity. 1.*Corinth.*15.24. *Then shall be the end, when hee hath deliuered vp the kingdome to god, euen the father*, which is to be vnderstoode (as was before obserued) as touching this forme of administration of that kingdome.

10 How this kingdome commeth.

THIS *kingdom commeth to vs foure wais.* 1. *By the preaching of the gospel*, whereby is reuciled the light of the true & heauenly doctrine. 2. *By conuersion*, when some are conuerted, and are endued with faith and repentaunce. 3. *By making progresse, or encrease*, when the godlie receiue encrease, or when the proper giftes and blessings of the faithful are augmented with perpetuall encrease in the godly or conuerted. *Reuel.*22.11. *He that is righteous, let him be righteous stil: and hee that is holy, let him bee holy stil.* 4. *By consummation*, and ful accomplishment, when the godly shal be glorified in the second comming of our Lorde. *Reuel.*22.20. *Euen so come Lord Iesu.*

11 Why we are to desire that the kingdome of god come.

WE ought to desire, that the kingdome of god come, 1. *For the glorie of god, or in respect of the first petition*; because that wee may sanctifie & hallow his name it is required that he rule vs by his word & spirit. For except god erect in vs this his kingdome, & deliuer vs out of the kingdome of the diuell, we shall neuer hallowe & sanctify his name, but rather shall defile & pollute it. 2 *Because god will giue this kingdome onlie to those that aske it*, like as he giueth the holie ghost vnto them onlie, that aske him.

THE



THY *will be doone in earth as it is in heauen.*

The wil of god, signifieth, 1 *The commandement of god.* Psal.103.21. *Yee his seruants that do his will.* 2 It signifieth *euents, or rather gods decree concerning future euents*, Mat.26.39. *Not as I will, but as thou wilt.* Isa.46.10. *My counsell shall stand, And I will doe whatsoeuer I will. Thy will bee doone*: that is, Cause that vve men may doe thy vvill, and obey thee.

The speciall Questions in this petition.

1 What wee heere desire.

WE desire here, 1 *A denial of our selues*; which cõsisteth of two parts. The first is, *That we maie be readie to renounce all our owne affections which are disagreeing from the lawe of god*; and that God will giue vs his grace, whereby we may be able to denie our owne corrupt wil, and denie all things which are repugnaunt to the will of God. The second is, *That we maie be readie to execute the will of God*, and to vndergoe our Crosse, and to subscribe and submit our selues willingly vnto god in all things.

2 We desire *the performance of the deitie and calling, both of all in generall, and of each in seuerall*: that namely wee may rightly and duely perfourme the duetie committed vnto vs, whether common, or proper, that euery one may cheerfully serue god in his calling, and execute his will. Vnto god be committed the care concerning our euents: but let vs care to doe those labors which properly belong vnto vs.

3 We desire *Euents, such as are not contrarie to gods will*, that is, that such things may come to passe which so please god. 4 We desire *a blessing and prosbering of our actions & counsels*. For god will haue vs also to desire of him, that hee wil vouchsafe to prosper wel our actions, counsels, studies, labors, and endeauours; that he wil for his exceeding goodnes so direct our labours, that no other euents may follow them, but such as himselfe knoweth may most serue for his glory and our saluation. We in the meane season must doe our duetie, and leaue the euents to God.

Euerie one hath a double vocation and calling. The one is common, which compriseth those vertues that are common

mon to all Christians. The other is *particular*, which belongeth to euerie ones proper calling. Wee aske for both callings and vocations in this petition; namely, that euerie one (as was a little before saide) may abide in their proper and common calling committed vnto them, and doe their duetie. Obiection. *But the former petition doth desire also, that we maie rightlie perfourme our duetie. Therefore this petition is superfluous.* Aunswere. In the former wee desire that God will beginne his kingdome in vs, by ruling vs by his spirit, who regenerateth our will, that, so hence forward we rightly perfourming our duety, may yeeld all obedience to our King, as becommeth the subiects of that kingdome. But in this petition wee desire, that in perfourming rightly and faithfullie our duetie, we may execute the vvil of god.

2 *Wherefore we desire, that gods will be done.*

THIS petition is necessarie, 1. *That the kingdome of god maie come*, vvhereof vvee spake in the second petition. For except god himselfe bring to passe, that euerie one in his calling & duetie doe diligently his vvill, this kingdome cannot be setled, florish, and be preserued. 2. *That we maie be in this kingdome.* For except vve doe the vvill of god, vve cannot be citizens of his kingdome. And vve are not able of our selues, by reason of the corruption of our nature, to doe his vvill. Therefore vvee must desire of him that vvee may doe it.

3 *Of whom Gods will is done in Heauen.*

IN Heauen the will of God is doone, 1. *Of the sonne him selfe, who doth all the will of his Father.* 2. *Of the Angels, and blessed men. Of the Angels* the will of God is so done in Heauen, as that euerie Angel standeth in the presence of God being readie to doe whatsoeuer God commaundeth. They doe both his generall, and his speciall will: none seaseth vpon that which belongeth to another; none is ashamed to serue, although we anoy them with the noysome sauour of our sinnes, and offend God. *They are ministring spirites*, Hebr. 1. 14. Nowe Christ addeth heere, *as in Heauen*, 1. *To prescribe and draw vs a patterne and example of perfection, whereunto we must striue.* 2. *That by this desire of perfection, we maie be assured that God will giue vs here the beginning, and the perfection in the life come.* Obiection: *That which is alwaies done, and shall certainlie come to passe, though we desire it not: the same is not to be desired. The will of God is doone alwaies, and shall certainly be doone, though we desire it not. Therefore it is not to be desired.* Aunswere. The Minor of this reason vve denie. For it is false, 1. *As concerning the calling and vocation of euerie man*; because they that desire not, that they may be able in their vocation to doe their duety rightly, faithfully, and happily, the same shal neuer doe it. 2. It is false also, *as concerning gods decrees*: because god hath decreed many euents, but yet so, as that hee hath also decreed the meanes of comming thereunto. There is also a fallacy in the Maior proposition, putting that for a cause which is no cause; because *we do not therefore desire that gods will be done, as if it should not bee done if we should not desire it*: but we desire it for other causes, namely, that all euents may be good and prosperous vnto vs. For euents that not be good vnto vs, neither tending to our safetie, except vve submit them to the vvill of god; so that vvee desire that only to be done, vvhich he hath decreed & will haue done. Reply. *The decrees of god are vnchangeable.* Aunswer. The Decrees of god, not only as touching the euents or ends, but also as touching the meanes, are vnchangeable. Hee hath decreed to giue the ende, but by the meane, vvhich is of this condition, that vvee desire it and pray for it.

Obiection. *God will haue our Parentes to die; Therefore wee must desire that they maie die.* Aunswere. I denie the consequent of this reason: for vve must subiect our selues to the vvill of god, and desire that vvhich hee commaundeth vs to desire. So neither doth this follow: *The church shall bee subiect vnto the crosse: Therefore I will praie for affliction.* Neither yet hereof may it be concluded, that our vvil disagreeth from gods will: because thou desirest vvith that end, whereby thou must desire her deliuerie. God vvill haue our parents to dy, & yet vvil he not haue vs to vvish their death: god will haue his church to be vnder the crosse, & yet he wil not haue vs to desire her crosse, but to pray for her deliuery, & patiently to beare it, if it afflict her. In like maner, God wil not in this life giue vs perfect deliuerance frō sin, & yet wil he haue vs to vvish it, & euery momět to desire that we may be wholy deliuered frō sin. Wherefore some things are to be desired,

which God wil not doe, & some things, which hee wil doe, are not to be desired, but patiently to be suffered. But neuertheless it belongeth nothing at al vnto vs to search, what thinges God hath decreed, seeing we haue this prescribed vs for a rule, that wee aske & desire, but with a condition of gods wil.

Obiection. *Vnpossible thinges are not to bee desired: for hee that desireth thinges vnpossible, desireth in vaine. But to desire that Gods will be done in earth, as it is in heauē, or that we maie do our duetie, like as do the Angels in heauen; so, to desire a thing vnpossible; yea it is, to desire that which is contrarie to Gods decree: Therefore that is not to be desired, seeing God will haue this to be our state in the life to come, not in this life.* Aunswere 1. The Maior is to be distinguished. Vnpossible thinges are not to be desired, except God will at length graunt them to those that desire them: but God will giue the performance of his will to those that desire it, and that in this life as concerning the beginning thereof, & in the life to come as concerning the consummation & ful accomplishment. Wherefore this consummation is to be desired, and the impossibilitie is patiently to bee suffered in this life. And the consummation is therefore to bee desired in this life, that wee may at length obtaine it; because he that dooth not nowe desire it, shal doubtles at no time obtaine it It is one thing not to be able to attaine vnto this consummation; and another thing not to desire it. 2. We denie the Minor: wherin is a fallacie, putting that for a cause, which is no cause. For neither doe wee desire that in this life the consummation or perfection of our obedience towards God may bee accomplished, but that heere may bee wrought the beginning, and continuaunce, and encrease thereof, and after this life our obedience being here augmented with continual encreases, may bee at length perfected, and consummated, that so we then may no lesse doe the will of God, than it is alwaies doone of the Angels in heauen. When therefore we pray, *That Gods will bee doone in earth, as it is in heauen*, this particle, *as*, dooth not betoken the degree, but the kind of doing it, which is the beginning of performing Gods will. And for these causes also dooth Christ ad these words, *as in heauen*, that it may be as it were an example of patience, patience, which we ought to folow: & that he might propose a goale & mark vnto vs, whereunto we ought to striue. We are to obserue here *the difference which is betweene these three former petitions. In the first we desire* sanctification, or the true knowledge, & worship of god. *In the second*, the gathering, preseruation, and gouernement of the church: that God would rule vs by his spirit, defend and protect vs, and deliuer vs from al euils both of crime and paine. *In the third*, that euery one particularly in their vocation may obey god, that is, that euery man be with diligence occupied in his proper duty & function, and direct al things to the glory of God, & take wel in worth whatsoeuer God sendeth on him. Moreouer, *these three petitions are so linked together, that one consisteth not without the other; and like as the third petition serueth for the second, so dooth the second for the first.* For the name of the Lord is not hallowed or sanctified, except his kingdome come; and the kingdom of God doth not come, except those meanes be put whereby it is aduaunced. And those meanes are the duties of euery particular mans calling and vocation. Wherefore we desire that God will bury in vs euil lusts and desires, & that himselfe alone will work in vs by his spirit: that so we beeing furnished and vpheld with this his diuine grace, may fulfil our duty, & be answerable vnto our calling.

THE FOVRTH PETITION.

GIVE vs this daie our daily bread.



In this petition wee desire corporall blessinges, concerning which wee are to obserue these questions.

1 *Why corporal blessings are to bee desired.*
2 *How they are to be desired.*
3 *Why Christ comprised corporal blessings vnder the name of Bread.*
4 *Why he calleth it our bread.*
5 *Why he calleth it daiely bread.*
6 *Why he addeth, This day.*
7 *Whether it be lawful to desire riches.*
8 *Whether it be lawful to treasure vp any thing for the time to come.*

1 *Why we are to desire corporal blessings.*

WE *must desire corporall blessings*, 1. *In respect of Gods commaundement*, which may suffice vs, albeit there were no other cause. And we haue a commandmẽt hereof from God, both general, and special. For christ saith in generall, *Matth.7.7. Aske, and yee shal receiue.* And a special commandement he setteth down before this forme of praier which himselfe prescribed vnto vs, *Mat.6.9. After this maner therefore praie ye:* by which commandment Christ also willeth vs to desire *Bread*, or corporal blessinges. Now whereas Christ saith: *Seeke first the kingdome of god.* & again, *Take no thought, what ye shal eate:* he doth not therein forbid vs to desire corporal blessings, but he forbiddeth this distrustfulnes. 2. *In respect of Gods promise:* because God hath promised that he wil giue vs thinges necessary for our life: and he promised these to no other end, than that we should desire them of him: & he promised thẽ, that we should therby haue a spiritual, not a fleshly security. *Mat.6.32. Your father knoweth what ye haue need of.* 3. *In respect of gods glorie;* that namelie there maie be a knowledge & profession of gods prouidẽce, especially towardes his church. God wil haue vs to ascribe this praise vnto him, because he is the fountain of al blessings & benefits, & that we may not deem these things to come by chance to vs. 4. *Because the desiring and expecting of these blessings, is the exercise of our confidẽce in the promise of grace, or it is the exercise of our Inuocatiõ, faith, & hope.* For we cannot promise vnto our selues corporal blessinges, nor desire them, except we resolue that we be in fauor, & except we be assured of spiritual blessings, & of gods wil towards vs. For these corporal blessings God promiseth to the godlie onely; and therefore we must be persuaded that we are of the nũber of them, to whom god hath promised to giue them. 5. *That we maie do the wil of god here on earth:* which without dayly bread we cannot here do. *Ps.115.18. The dead praise not the Lord.* 6. *That the desire of these blessings may be a confirmatiõ in our minds, & a profession before the world, that God is he who giueth euen the leaſt benefites.* 7. *For our comfort.* That we may know that the church shal euer be preserued, when god heareth vs, according to his promise. Wherefore we reape great comfort by the desire of corporal blessings: because we so acknowlege, and

and certainly persuade our selues that these corporall blessings are tokens to vs of gods fatherly good wil towards vs.

2 *How corporall blessings are to be desired.*

Corporal blessings are to be desired, 1. with a confidence and ful persuasiõ of gods fauor: because otherwise god might answer, that we are not of them, vnto whom he hath promised these things. 2. *With a conditiõ of gods wil & pleasure,* that is, with a submitting of our will to gods will: because god hath promised these blessings not with any determined or definit circumstãces. 3. *With faith & belief of gods hearing vs,* so that we certainly beleeue that God will giue vs so much as sufficeth. 4. *To this end, as thereby to serue god, & our neighbor.* They who desire thẽ not after this sort, are not heard, that is, such things are not giuen them as may tend to their safety, and albeit they receiue that which they desire, yet are they not indeed heard of god, because those things which they receiue are not good and profitable vnto their saluation. We are here to obserue, that *the Lorde commaunded vs in generall to pray for corporall blessings, neither hath defined in his worde, what corporall blessings he will giue vs, and hath with this condition promised to giue them vs, namely, as the sastie and saluation of euerie one, and the manifestation of his glorie requireth.* The reasons hereof are these. 1 *Because we oftentimes know not what we aske, & what is expediẽt for vs:* And often we aske things neither profitable to vs, nor seruing for Gods glorie, or the saluation of others. But God knoweth best, what is conuenient and meete for vs for the manifesting of his glory, and for the furdering of our owne saluation. Seeing then we often erre in desiring corporall blessings, God giueth none other vnto vs, than such as he knoweth to be meet and profitable for vs. *But spiritual blessings god hath promised not in general onelie, but both speciallie, & simply, without anie condition annexed.* For they are simply profitable vnto vs, and god himselfe hath prescribed the manner and way which we are to folow in them; so that in desiring them we cannot erre. For what things god hath simply promised vs, the same we ought simply to desire: & what things he hath specially and absolutely promised vs, the same must we in like manner absolutely aske and desire. So must we simplie desire the holy ghost, because god hath

hath simply and expressely promised that hee vvill giue the holy ghost to euerie one that desireth him. 2 *That wee maie learn to be content with those things which we haue receiued of the Lord, and submit alwaies our will to his pleasure and purpose.* So god also for this cause hath commanded vs in generall to desire corporall blessings, that such a desiring of those blessings, may be an exercise of our faith and of the subiection and submitting of our vvill, to the vvill of god.

3 *Why Christ comprised corporal blessings vnder the name of Bread.*

VNder *the name of bread*, by a Synecdoche, which is an vsuall figure of speech vnto the Hebrues, *Christ comprised al corporal blessings, and such as are necessarie for this life*, as are al foode, victuals, raiment, health, ciuil peace. This is apparaunt by the end and scope of the petition. For wee desire Bread for our necessity. But many other things are necessarie for vs. Therefore we desire them also vnder the name of *Bread*. And this Hebrewe Synecdoche is found often in the sacred Bible, as, *Gen.* 3.19. *In the sweat of thy face shalt thou eate bread.* Psal. 41.9. *Hee which did eate of my bread hath lifted vp the heele against me.* Furdermore christ did not only comprise things necessarie themselues vnder the name of *Bread*, but also the profitable vse of them. And therefore comprehended he all these things vnder the name of *Bread*, 1 *To bridle and raine our desires*, that so we should aske onely things necessarie for vs to susteine our life, and to serue God and our neighbour both in our common, and proper vocation and calling. 2 *That bread might bee profitable vnto our saluation*, that is, that those corporall blessings might tend to our saluation, or that the vse of those corporall blessinges might bee good and sauing vnto vs. For bread without this good and sauing vse, is a stone. Nowe Bread is made good and sauing vnto vs, 1 *If wee receiue it with faith, and with that minde, and after that manner, and to that end, which GOD requireth*, to wit, if we sticke not in the creatures, but pierce with our minde vnto God him-selfe the Creator of all things, and the fountaine of all benefits or gifts. 2. *If we desire that he wil giue to the Bread obtained & receiued from him a force & vertue of nourishing and susteining our bodies.* Hereby now is it plainly clear, what we desire when wee desire bread: namely, 1. *Not great riches, but onelie thinges necessarie.* 2. *That they maie bee bread vnto vs*, that is, that they maie bee good and sauing vnto vs thorough Gods benediction and blessing, wherewith if they bee not accompanied, the *Bread* shall not bee Bread.

4 *Wherefore Christ calleth it our Bread.*

CHRIST willeth vs to desire *our Bread*, not mine, thine, or another mans Bread; 1 *That we should desire those things, which god giueth vs.* For the Bread is made ours, which is giuen vs of God necessarie for the sustainance of our life. *Therefore giue vs our bread*, signifieth, Giue vs Bread, O God, assigned vnto vs by thee, which thou wilt haue to be ours. God as an Housholder doth distribute to euerie one his portion, which we desire for our selues of him. 2 *That we should desire things necessarie, gotten of vs by lawful labor, in a kind and trade of life pleasing to God, and honest, and profitable to the common societie*, that is, which we may receiue through ordinarie meanes, and by lawfull waies, the hand of god from heauen reaching the out vnto vs. 2. *Thes.* 3.10. *He that will not woorke, let him not eate.* 3 *That we may vse them with a good conscience.*

5 *Wherefore Christ calleth it Deylie Bread.*

CHRIST calleth the *Bread*, which wee must desire of god, *Dailie*, 1 *Because hee will haue vs dailie to desire as much as maie for euerie daie suffice vs.* 2 *Because hee will bridle our raging and endlesse lusts and desires.* Mat. 6.32. *Your Father knoweth what ye haue needs of.* Psal. 37.16. *A small thing vnto the iust man is better, than great riches to the wicked, and mighty.* Psal. 34.9. *Nothing wanteth to them that feare the Lord*, that is, no profitable and necessarie thing: Therefore, *Giue vs daily Bread*, that is, giue vs Bread sufficient, giue vs so much of euerie of vs in his vocation and calling to serue god and our neighbour.

6 *Why Christ addeth, This day,*

CHRIST addeth, *This daie*, 1 *To meet with our distrustfulnesse and coueteousnesse, and to reclaime vs from both these vices.*

vices. 2 *That we should depend on him onlie, as yesterday, so this daie, and to morrow:* that namely we looke for the necessaries of this life at the hands of god, that we know them to bee giuen vs of god, not to be gotten by our owne hands, or labours, or diligence; that also we know that they beeing receiued profit not our bodie except gods blessing dooth accompany them. 3 *That the exercise of faith and praier maie alwaies be continued in vs.* For as long as it is said, *This daie*, so long wil he haue praier to bee continued, that so wee may yeelde due obedience to that Commaundement, *Praie alwaies.*

7 *Whether it be lawfull to desire riches.*

THIS question ariseth together with the next ensuing, out of the former questions. For when wee are willed to desire onely *dailie Bread*, and that *this daie*, it seemeth at the first sight, that it is not lawful either to desire riches, or to put vp any thing for the morrow. But *it is verilie lawfull to desire riches*, if, taking away all ambiguity and doubtfulnesse of the worde, wee vnderstand by the name of riches things necessary for the sustenance of life: As the Epicure defined *riches*, *To bee a power in agreeable to the Law of nature.* This definition is good. And if we so take the name of riches, riches are doubles to be desired of god, in asmuch as we ought to desire such things as are necessary for nature, and our place, and function whereunto god hath called vs. The reason hereof is, *because these necessarie things, or riches, are dailie Bread, which we ought to desire.* They are also otherwise defined, *To bee an aboundance and plentie ouer and aboue things necessarie.* So Crassus (surnamed the Rich) said that *no man was rich, but he who was able to maintaine an armie with his reuenues.* If wee take riches in this sense, riches are not at all to be desired of God; because Salomon in the person of al the godly saith, *Prouerb.* 30.8. *Giue me not pouerty, nor riches*: by which wordes the spirite of god also by Salomon teacheth vs to pray against riches, that is, aboundance aboue things necessarie. Hither belongeth also that of Paul, 1. *Tim* 6.9. *They that will be rich, fall into tentations and snares, and into manie foolish, and noysome lustes, which drowne men in perdition and destruction*, for which cause riches are called *Thornes*, by Christ. But contrariwise, *Godlinesse is great gaine, if a man be content with that he hath.* But notwithstanding, if god hath giuen vs any thing, beside those things which are necessarie for vs, let vs doe our diligence to vse them well. And to this end, first, *we must take heede that we repose not our confidence in them.* Secondly, *We must consider that wee are Gods stewards*, who hath committed these riches vnto vs to employ and bestowe well, and that by this means he hath laide a burden vpon vs, and therefore shall wee one day render an account to god of our stewardship, and administration.

8 *Whether it be lawfull to put vp anie thing for hereafter.*

IT is doubtles lawfull for to put vp some thing for time to come, according to this cõmandement of Christ, *Gather vp the broken meat which remaineth, that nothing be lost.* Hither belõg all such preceptes and commandements as speake of parsimony and frugalitie. And here further wee are to obserue these three things. 1 *That those things which are stored vp bee lawfullie gotten, purchased by lawful & honest labor & industry.* 2 *That we repose no confidence in them.* 3 *That they may be employed on lawfull and necessarie vses, both of our owne and others:* as to the maintenance either of our life, or of our family, or of our friendes. Likewise, to the preseruation of the Church, to aide the common wealth when needs shall require, and to bestow somewhat on the poore and our needy brethren. Hereof saith Paul, *Ephes.* 4.28. *Let him that stole, steale no more, but let him rather labour, and worke with his hands, the thing which is good, that he may haue to giue vnto him which needeth.*

Now shal aunswere easily be made to such obiections as may be opposed against this petition. 1 Obiection. *That which we desire, is not ours. Bread is ours. Wherefore we needs not to desire bread.* Aunswere. There is a diuerse signification in the woorde (*ours.*) For in the Maior proposition it signifieth a thing which we haue in our own power: but after a farre other manner is Bread ours, as hath bin before declared. 2 Obiection. *Christ willeth vs to desire Daily Bread, Therfore it is not lawful to put vp any thing against the Morrow, but we are to care only for the present day.* Againe, *he willeth vs not to desire Bread against the morrow, but to desire Bread for This daie: therefore they doe ill, who gather any thing for future vses.*

Answere,

Aunswere. This is a fallacie putting that for a cause, which is no cause. Christ willeth vs to desire daily bread, & This day; and therefore wee must also desire thinges necessarie of him for our life for euerie day, this day, to morrow, and so long as wee liue: but hee meaneth not hereby as if hee would not haue vs labour for the morrow, or not to put vp any thing for the morrow, or to cast away those blessings which he hath already giuen vs sufficing for the morrowe. Christ indeed otherwhere commandeth, *That wee care not for the morrow*, but so he forbiddeth vs to thinke of the morrowe with distrustfulnesse, but not with praiers & labours. Wherefore the Lord will not that wee put vp nothing for hereafter, but first, *that we be content with things present*, all distrust, couetousnesse, vnlawfull getting & disobedience being set apart and banished. 2 *That we place not our trust in things necessarie giuen vs of God:* but knowe and certainlie persuade our selues that those benefits which haue beene and are giuen, come vnto vs from the hande of God, and that they are not otherwise good and profitable vnto vs, except his blessing come to them. 3 *That wee consider our selues alwaies to stand in neede of Gods blessing.* And wee must withall beware, that wee prescribe not to God, what he is to giue vs.

THE FIFT PETITION.

AND *forgiue vs our debts, as we forgiue our debtors.*

This petition is a notable confession of the church, wherein she acknowledgeth and bewaileth her sins: & it is withal a consolation, that the Church shall receiue remission of sinnes, according to Christs promise. Now Christ in this petition, will, 1 *That we acknowledge our sinne.* 2 *That we thirst after remission of our sinnes*, because it is granted to them onlie that desire it, and who do not tread vnder foot the bloud of the Son of god. 3. *That our faith bee exercised:* because this petition confirmeth our faith, and again this petition floweth from faith. For faith is the cause of praier: and praier is the cause of faith, as concerning the encreasing of faith.

The

The special Questions.

1 *What Christ here calleth debts.*
2 *What is remission of sinnes.*
3 *Why we are to desire remission of sinnes.*
4 *How sinnes are remitted vnto vs.*

1 WHAT CHRIST HERE CALLETH DEBTS.

CHrist calleth al our sins *debtes*, both originall & actuall, and those both of fact, and omission. And they are called debts, because they make vs debters to god either of obedience or punishment which we are to pay. For when we sin, we doe not giue, nor performe vnto god, what we owe vnto him: & as long as we giue not this vnto him, so long we remaine debters.

2 *What is remission of sinnes.*

THE creditor is said to *Remit* the debter, when he neither requireth the debt of him, nor punisheth him. *Remission of sinnes*, is, That god wil not impute any sinne vnto vs, but doth receiue vs into fauour, pronounceth vs iust and righteous, and accounteth vs for his sons, of his meere and free mercy, for Christs satisfaction performed by him for vs, imputed vnto vs, & apprehended of vs by faith: And that therefore hee wil not punish vs for our sin, but endoweth vs with iustice, and euerlasting life, because the remission of sinne taketh away the punishment thereof. For sin and punishment, are correlatiues: put sin, and you put punishment; take away sinne, and punishment is also taken away. Obiection. *When we desire, that god will remit vs our sins, we desire that god wil inuert the order of his iustice.* Answer. The consequence of this reason is false. For we desire remission of sinnes, for the satisfaction of Christ, for which they are remitted vnto vs, and therefore our sins are not remitted vs with any breach of gods iustice, because they are remitted vs with recompence made for them. Reply. *If they be remitted with recompence made for them, Then god doeth not remit vs our sinnes freely.* Answere. They are remitted with recompence, & therefore not freely, in respect of Christ: but they are remitted freely, in respect of vs: because hee receiueth not satisfaction of vs but of Christ, who hath fully satisfied him for vs. Reply. *Then is not yet this freely, because wee haue merited*

merited it in Christ. Aunſwere. That merit is not our merite, becauſe the father gaue vs his ſonne freely, who meriteth without any merit of ours comming betweene: and that merit of Chriſt is imputed vnto vs through grace: therefore freely for that merit are our ſinnes remitted vs: whereupon alſo it is truely and wel added, that for Chriſts ſatisfaction our ſins are not imputed to vs. For we deſire not, that god would do contrary vnto his iuſtice, & would not account vs in mind for ſinners; but that he would impute vnto vs another righteouſnes, that is, the righteouſnes of Chriſt, wherewith we being clothed, our ſins alſo may be couered.

3 *Why we are to deſire remiſſion of ſinnes.*

WE are to deſire remiſion of ſinnes, 1. *That we maie be ſaued, becauſe without remiſſion of ſinnes we cannot be ſaued.* And this benefite God giueth not but onely to thoſe that deſire it. 2. *That we may be put in minde of the remnaunces of ſinnes, which are euen in the holieſt men; and that to this ende, that repentaunce maie euermore encreaſe.* Wherefore wee are daily alſo to beg and deſire remiſſion of ſinnes. 3. *That wee maie deſire and receiue the former bleſſing*, becauſe without remiſſion of ſins, thoſe bleſsings either are at al not giuen, or are giuen to our deſtruction. So the wicked doe indeed often receiue them, but not for their ſaluation, as turning rather to their condemnation. Obiection. *What wee haue, that we needs not deſire. But the godly haue remiſſion of ſinnes: Therefore the godly haue no need to deſire it.* Anſ. The godly indeed haue remiſsion; but not wholy, neither alſo as concerning continuaunce, but only as touching the beginning thereof. This remiſſion muſt verily be continued; and God alſo doth continue it to them, vnto whom hee remitteth their ſinnes in his ſonne: yet with this condition, that they daily pray for and deſire that continuaunce. Although then god hath remitted vnto vs our ſinnes: yet hee will notwithſtanding that we aske and deſire pardon for them, and therefore we deſire, that, what ſins wee commit or ſhal commit, the ſame god would remit vnto vs.

4 *How our ſinnes are remitted vnto vs.*

OVR *ſinnes are ſo remitted vnto vs as wee forgiue and remit our debters.* And this Chriſt added, 1. *That we may rightlie deſire remiſſion of ſinnes*, and ſo that we may come to pray with true faith & repentance, a ſigne and token whereof is the loue of our neighbour. 2. *That when wee finde in our ſelues true faith and repentance, we may ſo haue a certain argument and comfort in vs, that we are of the number of them, vnto whom remiſſion is promiſed, and that therefore wee ſhal doubtleſſe obtaine remiſſion of ſins:* when as we may be certainly aſſured by this, that we our ſelues remit vnto others from our heart their treſpaſſes againſt vs, that we pleaſe God, albeit many remnaunts of ſinne are dwelling as yet within vs. Obiection. 1. *He that remitteth not, is not remitted. We remit not. Therefore we are not remitted.* Aunſwere. He that remitteth not fully and perfectly, is notwithſtanding remitted, ſo that hee remitte truely and ſincerely. Obiection. 2. *Chriſt willed vs to deſire, that God will ſo remitte vs our ſinnes, as wee remitte our debters. But wee doe not perfectlie remit our debters. Therefore he willed vs to deſire, that god wil not perfectly remitte vs our ſinnes.* Anſ. This is a fallacy of ſpeech deceiuingby miſeſtring a word. For the particle (*as*) in this petition dooth not ſignifie the degree of remiſſion, or a compariſon of our remiſſion with that remiſſion, wherewith God remitteth vs our ſinnes, but it ſignifieth the kinde of remiſſion, namely the trueth and ſincerity of our remiſſion, whereby wee forgiue others from our hart, and with a readie wil of forgiuing them: or, (to ſpeak ſhorter) heere is not made a compariſon according to degrees, but according to the truth of the thing, or according to the trueth of remiſſion: ſo that the meaning is, ſo perfectly God remitteth vs our ſinnes, as we truly and certainely remitte and forgiue our neighbour: or, Forgiue vs our debts, becauſe we forgiue our debters. Reply. *Then is our remiſſion of others the cauſe why God remitteth vs.* Anſwere. This a fallacy putting that for a cauſe, which is no cauſe. For our remiſſion, wherwith we forgiue others, though not perfectly, yet ſincerely, is only an argument and teſtimony vnto vs, that god wil remit vs our ſinnes. For our remiſſion and forgiuing of others cannot merit. 1. *Becauſe it is vnperfect.* 2. *Albeit it were perfect, yet ſhould it not merit, becauſe what we now performe, that we owe vnto god.* For were it ſo that we did now performe perfect obedience to god, yet were wee bound of duty to performe it. Reply. *But neuertheles yet here is betokened an equalitie of remiſſion in vs and god.* Aunſwere

Not.

Not an equality, but a likeneſſe and ſimilitude of the kinde of remiſſion. Obiection. 3. *He that remembreth iniuries, and is deſirous of reuenge, doth not truly remit and forgiue. But we all remember iniuries, and are deſirous of reuenge. Therefore we doe not truly remit and forgiue.* Anſwere. They that remember iniuries, that is, without a reſiſtance and diſlike of this remembraunce, or with a yeelding thereto, doe not truely remit. If then wee withſtand and reſiſt the remnauntes of ſinnes, which as yet cleaue faſt vnto vs, and doe not yeelde vnto them, nothing hindereth why wee maie not bee faide to remitte others truelie and from our heart, and ſo alſo to attaine vnto that, in regarde where of this particle (*as*) was added of Chriſt, to wit, (which before alſo we mentioned) to deſire and pray rightly. Now we rightly pray and deſire in faith and repentance, both which this petition confirmeth. Faith is confirmed and ſtrengthned by this petition, because when we truely remit our neighbour, we may and ought certainly to reſolue, that our ſins are alſo remitted vs, and ſo haue we a good conſcience, & are aſſured that we are heard, according to this promiſe of Chriſt, *Math.* 6.14. *If ye doe forgiue men their treſpaſſes, your heauenlie father will alſo forgiue you.* True repentance alſo is confirmed and increaſed in vs by this petition. For by this petition we are prouoked and incited to true repentaunce, the chiefe part whereof is the loue of our neighbour. For if we will be forgiuen, we muſt forgiue others. Both cauſes are conteined in the word of Chriſt before alleaged out of Matthewe; as alſo in the reſt which are preſently added in the ſame place in Matthewe, by way of oppoſition. *If yee doe forgiue men their treſpaſſes, your heauenlie father will alſo forgiue you*; that is, aſſure your ſelues alſo that your heauenly father heareth you. In which worde is comprehended the confirmation of our faith. *But if yee doe not forgiue men their treſpaſſes, no more will your father forgiue you your treſpaſſes.* In theſe words is added a ſpurre to repentance. Obiection. 4. *Paul obtained remiſſion, neither yet did he forgiue al of them their treſpaſſes: becauſe he ſaith,* 2. Tim. 4.14. *Alexander the Coppersmith hath done me much euil: the Lord rewarde him according to his woorkes. Therefore it is not neceſſarie that we ſhoulde forgiue.* Anſwere. There is a threefold remiſſion or forgiuing. 1. *Of*

reuenge. This belongeth to all men: becauſe all men ought to remit and forgiue reuenge. Hereof ſpeaketh this petition, and this Paul did forgiue Alexander. 2. *Of puniſhment.* This, as all can not inflict, ſo neither can all remit; but neither they alſo, vnto whom yet the ſame otherwiſe is committed, ought alwaies to remit this, but onely for certaine cauſes. For God will haue the execution of his iuſtice and Lawe. But Paul forgaue Alexander the puniſhment alſo, as much as concerned himſelfe, yet hee will notwithſtanding haue him puniſhed of God, but with a condition, that is, if hee perſiſt in ſinne. 3. *Of iudgement.* This is not alwaies remitted: becauſe it is written, *Mat.* 10.16. *Bee yee ſimple, as Doues; and wiſe, as Serpents:* that is, let vs not call him good, who is euil, or contrarily. Wherefore we are alſo to reteine a true iudgement concerning others. For God who forbiddeth lying, will not haue vs to iudge of knaues that they are honeſt men: but hee will haue vs to diſcerne the good from the bad.

THE SIXT PETITION.

AND *leade vs not into temptation: But deliuer vs from euill.*

Here ſome make one, ſome two petitions: but we are not to ſtriue, ſo that nothing of the doctrine be taken away, but that this be made plaine. Now they are rather two partes of one petition. *Leade vs not into temptation*, is a petition of deliuerie from future euil: *Deliuer vs from euill*, is a petition of deliuerie frō preſent euil.

The ſpecial queſtions.

1 *What temptation is.*

THERE *are two cauſes of temptations. The one is from God: the other from the Diuel and the fleſh. The temptation, whereby God tempteth vs*, is a tryal of our faith, godlines, and obedience by the Croſſe, and other encumbrances, which are oppoſed to euery one, that our faith, patience, and conſtancie may be manifeſted and made knowen both to our ſelues and others. So *God is ſaid to haue tempted Abraham, Ioſeph, Iob, Dauid. The temptation, whereby the Diuel, and our fleſh, and the wicked alſo temps vs*, is euerie ſoliciting to ſinne,

which

which soliciting it selfe also is sinne. So the Diuel tempted Iob, that hee might seduce and withdrawe him from God, whom hee had before loued, and serued: albeit the matter fell out otherwise than the Diuel would haue it. *Here is vnderstood by the name of temptation that temptation of God, that is, the trial of our faith, godlines, and patience,* which God worketh by whatsoeuer lets or hinderances of our saluation, as by all euils, by the Diuel, the flesh, our lusts, the world, afflictions, calamities, the crosse, that our faith, constancie, and hope may bee made knowen vnto our selues & others. Obiection. *But God tempteth no man.* Aunswere. *God tempteth no man*, that is, by soliciting him to sinne, or euil: but hee tempteth by prooving and trying vs. *The Diuels, the world, our flesh tempt vs*, that is, solicite vs to euils, and withdrawe vs from God. But God as he tempteth no man, and yet is said to haue tempted Abraham, Iob, Dauid, that is, to haue tried their faith and constancie by afflictions, & the crosse: so by the same he trieth our faith, hope, patience, loue, inuocation, constancy, whether we wil or no worship & serue him also in afflictions.

Hereby we easily vnderstand, *seeing temptation is attributed vnto the Diuel, & to the corrupt lusts and inclinations of men, in what sense God may bee said to tempt, or not to tempt men. For Satan tempteth*, both offering occasions of sinning without, and instigating within to sinne, thereby to drawe men headlong into destruction, and to reproch God. *Corrupt inclinations tempt: because they bend and are prone to actions by god forbidden. But god tempteth not to destroy vs, nor to cause vs to sin, but to trie & exercise vs*, when either hee sendeth calamity vpon vs, or permitteth the Diuel, or men, or our flesh, to prouoke & inuite vs to sin, hiding for a while his grace, & efficacy in preseruing & ruling vs, that our faith & constancy may be made more known & apparant, not verily vnto god himselfe as who frō euerlasting knoweth what & how much it is, and how much also hereafter it shall bee by his fauour and blessing) but vnto our selues and others, that so also a trust & full persuasion of gods presence & protection, may be confirmed in vs by the examples of our deliuerance, and in others a desire of folowing our example may be kindled, through the beholding of our perseuerance, and that in

in al of vs maie be raised and stirred vp true gratitude and thankefulnes towards god, who deliuereth his out of temptations. So *Gen.22. God tempteth Abraham commanding him to sacrifice his sonne Isaack*, Exod.15. *He is said to haue tempted the people with want of water.* Exod.16. *Hee commandeth Manna to be gathered, as much as was sufficient for euery daie, that hee might tempt, or proue the people, whether they would walk according to his Lawe, or no.* Deutr.13. *Hee is said to tempt the people by false Prophetes, that he might know, whether they loued him with al their heart, and with al their soule.* 2.Chron.32. *In the embassage of the Princes of Babel, god left Hezechia to tempt, or try him, and to know el that was in his heart.* Wherefore this praier, which christ taught vs, *Lead vs not into temptation, but deliuer vs from euil*, speaketh not simply of al trial & manifestation of our faith and godlinesse, vnto which also Dauid offereth himselfe of his owne accord, *Psal.26.* saying, *Proue me O Lord, and trie me: examine my reines and mine heart.* And Saint Iames speaketh not of our triall, but of our incitement to sinne, cap.1.13. *Let no man saie when hee is tempted, I am tempted of God: for God cannot be tempted with euil, neither tempteth he anie man. But euery man is tempted when he is drawn awaie by his owne concupiscense and is entised. Then when lust hath conceiued, is bringeth foorth sinne: and sinne when it is finished, bringeth forth death.*

It is also hereby manifest, *how god punisheth the wicked, or chastiseth or tempteth the godlie by euil spirites, neither yet is hee the cause or partaker of those sinnes, which the diuels commit.* For, that by the wicked the wicked are punished, or the good chastised, or exercised, it is the righteous and holy work of Gods diuine will: but that the wicked execute the iudgement of God by sinning, that commeth not so to passe by any fault of god himself, but through the proper corruptiō of the wicked, and such as themselues haue purchased, god neither willing, nor allowing, nor working, nor furthering their sinne, but in his most iust iudgement only permitting it, when exequuting and accomplishing by them his owne work and counsel, either he reueileth not at al his wil vnto them, or moueth not their will, to haue his reueiled will as the ende and leuill of their action. This difference of the

works of God,& the diuel,& euen Gods working of his iust work by the Diuel,but permitting only the sinne of the Diuel, is euidently confirmed by the story of Iob, cap.1. & 2. where God purposeth to try Iob, but the Diuell to destroie him. The same is likewise confirmed by the story of Achab 1. *King.*22.and by that prophecy of the Apostle concerning Antichrist.2. *Thessal.*2.where the Diuel seduceth men to destroy them, and God wil haue them to be seduced thereby to punish them, and suffereth the Diuel by sinning to execute and fulfil his wil.

2 *What is, To lead into temptation.*

WHEN *god is said to lead vs into temptation,*it is meant, that God according to his most iust will and iudgement trieth vs. Now,*to lead vs into temptation,wherewith the Diuel tempteth vs,* is, that God permitteth the diuel to solicite vs. *Lead vs not into temptation,*that is,Suffer vs not to be tempted aboue our power: neither suffer the diuell so to tempt vs,that either we sinne, or wholy reuoult from thee. Obiection.*Temptations which are good in respect of god,are euil in respect of the diuel, and yet notwithstanding into them doth god lead vs: Therefore god is the cause of sinne.* Aunswere. This reason conteineth a fallacy of the accident.They are sinnes in respect of the diuell, because hee will thereby allure vs to sinsin respect of God they are not sinnes,because they are a trial,and a reclaiming of vs from sinnes; as also,because they are a confirmation and strengthening of our faith. Wherefore as temptations are trials,chastisementes,martyrdomes, they are sent of God: but as they are euill, and sins,God wil them not,because,to wil them,is,to approoue and work them. Now we here in this petition pray against both, (which also wee briefly touched before) namely our trial,& allurement or soliciting to sinne. For we desire first, that God wil not tempt vs to try vs, but yet with a condition of his wil & pleasure,& if he do tempt vs,yet that he wil not tempt vs aboue our strength:& that also he will giue vs strength Secondly,we desire,that he wil not suffer the Diuel,or the world, or our owne flesh to solicite vs to sinne;or if he suffer them, that yet himselfe wil bee present with vs, that we fal not wholy into sinnes.

3 *What*

3 *What is, To deliuer vs from euill.*

BY the name of *Euill* some vnderstand heere the Diuell, some sinne, some death:but the best is to comprehend in it al euils both of crime & pain,whether they be present, or to come. When as then we desire that God will deliuer vs from euil,we desire, 1. *That he wil send no euil on vs,*but deliuer vs from al euils present and to come, both of crime, and paine. 2. *That if he send on vs any euils, that he would mitigate them in this life,and turne them vnto our saluation,that they in tie be good and profitable vnto vs.* 3. *That he wil at length in the life to come,fully and perfectlie deliuer vs, and wipe awaie euerie teare from our eies.* Wee must obserue that this petition is so the last of al the rest,as that from this we return to the former from whence we began. He is our perfect Sauiour;but he shal not be a perfect Sauiour,without this petition. The later part of this petition being opposed by way of contrariety to the former part, sheweth how the former part is to be vnderstood. For when he saith, *But deliuer vs from euil,*it sheweth that we shall be lead into temptations, and euils, and that therefore we must subiect our will vnto the will of God,& pray that we fal not into euils,if it be his wil,or that he wil deliuer vs,if we be fallen into euils.

4 *Why this petition is necessarie.*

THIS *petition is necessarie,* 1. *In respect of the multitude and power of our enemies,and the greatnes of euils, and our owne weaknes and infirmitie.* 2. *In respect of the former petition,for the obteining thereof:* because our sinnes are not remitted, except we persist in faith and repentance. If then we wil that God remit and pardon vs our sinnes, wee must stand stedfast in faith and repentaunce: but steadfast wee shall not stand, if we bee tempted aboue our strength,if wee fal into sinnes,if lastly we reuoult from God himselfe. Obiection. *We are not to praie against such things as are good, and profitable for vs. The temptations of god,as trials,disease,power tie,sending of false Prophetes,are good things,and profitable vnto vs:wee are not therefore to praie against the temptations of god.* Aunswere. The Minor conteineth a fallacy of the accident. Wee are not to pray against such things as are good and profitable, that is,which are by themselues profitable or good.But afflictions,trials,crosses,and other temptations are by themselues

selues euil and vnprofitable, and not good. But yet they are good, and profite vs onely by an accident: which accident is the mercie of God accompaning them, without which they are not only not profitable, but also a part of death, & a most present way to death both temporall, and eternall. *Wherefore as afflictions and crosses as euil by themselues, so farre foorth wee praie against them; but as they are good and profitable vnto vs that beleeue, so we praie not against them*; or, wee praie not against that good which concurreth with afflictions & the crosse, but against the crosse it selfe, & afflictions, which are by themselues euil, because they destroie nature. So also we pray against death, as being euil by it selfe; and christ himselfe also praied against it, *Matth. 26. 39. Let this cup passe from me, neuertheles not as I will, but as thou wilt.* As then death was a destruction, a torment, and euill, so Christ praied against it, and woulde it not; yea neither woulde the Father himselfe it, as it is so considered. But as Christs death was a Raunsome on the crosse, so both Christ, and the Father would the same.

2 Obiection. *What things God will, those things ought we not to refuse: But God will our temptations: Therefore we maie not refuse them.* Answere. What things God will, those we ought not to refuse, that is, in such respect, as he will that we suffer them, with a submitting of our will vnto his diuine will; or such things, as he simply will. But God will not simplie temptations, neither in this respect, as they are a destruction, but as they are exercises of faith and praier, or martyrdomes, or a trial of our conscience: and in this respect and so farre we ought also to wish them but not simply. And that we are not simply to wil or with temptations, or afflictios, it hereby easily appeareth, because it is patience, to suffer them: which it should not be, but rather our duty, if we ought simply to wisshe them, neither might wee praie against them. God will not therefore that wee wish for euils, as euils, but as euils are good, so wil he haue vs to bear them patiently.

3 Obiection. *What thou shalt not obtaine, that thou desirest in vaine. But we shal not obtaine, neuer to fal into temptation. Wherefore in vaine doe we desire it. For al that will liue godlie in Christ Iesu, must suffer persequtions.* Aunswere. This is a fallacy putting that for a cause, which is no cause. For therefore desire

desire we that we be not lead into temptation, not because we are wholy to be deliuered, but, 1. *Because wee are deliuered from manie things, in which we should perish, if wee should not requeste deliuerance.* This is a cause sufficient. 2. *That those euils also into which we fal, maie be good and profitable vnto vs.* And to those which desire in general deliuerance wil God graunt these two so great blessings. But yet notwithstãding by reason of the remaines of sinne in vs hee wil haue this benefit to be imperfect, which neuertheleste we are to aske vvholy with submitting of our will vnto the will of God, and with ful persuasion, that in the, life to come we shall wholie attaine vnto it.

Now we are to obserue the order, & coherence of these petitions. 1. *The Lord commaunded vs to desire the true knowledge of God, & his promise, which is the cause of al other his blessings.* 2. *Hee willeth vs to desire, that god woulde gouerne vs by his spirite, and so continually preserue, and confirme vs in this knowledge.* 3. *That euerie of vs maie do and fulfil thereby his duty in his vocation and calling.* 4. *That he would giue vs those things whereby euery one may doe his duty, namely corporall blessinges.* The fourth petition then agreeth with the former: because, if we must at al be in our own vocation and calling, we must liue, and haue things necessary for the maintenaunce of our life. 5. *He adioineth next after the petition of spirituall and corporal blessings, a verie fit obiection of our vnworthines: That thou maiest giue vs spirituall & corporal blessings, forgiue vs our debts.* Wherefore the fift petition is the ground and foundation of the rest, which being ouerthrown, the rest fal to ground. For if thou resolue not, that thou hast god gracious and fauourable vnto thee, how shalt thou haue him to be merciful? how shalt thou continu in that knowlege, which thou hast not? how shalt thou doe thy duty, and the wil of God, seeing thou art his enemy, and endeuoureſt the contrarie? how shalt thou ascribe al things to god? how shal they turn to thy saluation? 6. *After the petition of spirituall and corporall blessinges, there followeth lastlie the petition of our deliuerance from euils both present and to come. And from this last petition we returne againe to the first: Deliuer vs from all euils both of crime & pain, both present & to come, that we maie know thee to be our perfect sauior, & so thy name may be hallowed & sanctified of vs.*

THE CONCLVSION OR LAST CLAVSE OF THE LORDS PRAIER.

For thine is the kingdome, the power and the glorie, for euer and euer, AMEN.

THIS last clause of the praier serueth to confirme our faith and beliefe, or confidence of beeing heard, & obtaining our desire, to wit, that God will and is able to giue vs those things which we desire. *Thine is the kingdome.* The first reason is drawen, *From the dutie of a king*, which is, to hear his subiectes, to defend, and preserue them. Therefore thou, O God, seeing thou art our king, mightier than al our enemies, hauing al things in thy power, good and euil: euil, so that thou art able to represse them: good, so that there is no good so great, which thou canst not giue, as is agreeing and standing with thy nature; and seeing wee are thy subiects, be present and assist vs with thy power, and saue vs, as who art louing vnto thy subiectes, and thy protection and safegard is alone sauing and preseruing. *He is called a King, 1. Because he hath power ouer all creatures. 2. Because he is the peculiar King of the Church.*

And the power. The second reason is drawne from the power of God. Hear vs O God, and giue vs what we desire: because thou art mightier than all our enimies, thou art able to giue vs all things, and thou only art able, in thee alone resteth this power ioyned with exceeding goodnes.

And the glorie. The third reason is taken *from the end or finall cause.* We desire these things for thy glorie. Of thee alone the true God and soueraign King we desire and expect all good things, and so we yeeld vnto thee this thy glory, and this thine honour, and professe thee to be the autour and fountaine of all good thinges. And verily because this glory is due vnto thee, therfore also do we desire the of thee. Hear vs therfore for thy glory; & especially, because thou wilt also for thy glorie sake giue vs those thinges which wee desire. For what things serue for thy glory, the same wilt thou performe and doe: but those thinges, which we desire serue for thy glory: therefore thou wilt giue them vs. Giue vs therefore these thinges, that we desire, & the glory shall returne & redound vnto thee, if thou deliuer vs. For so shal thy kindome, & power, and glory be manifested.

Obiect.

Obiection. *Wee seeme to bring perswasiue and mouting argumentes vnto God, whereby we maie moue him to doe what wee desire. But in vaine are reasons vsed to him, who is vnchaungeable: God is vnchangeable. Therefore in vaine vse we these reasons vnto him.* Aunswere. This is a fallacy, putting that for a cause, which is no cause. For we graunt this argument, in respect of God, but not in respect of vs. For we doe not, when wee thus speake, vse reasons to moue God, or persuade him to doe it, but to persuade our selues that God wil doe this, and to confirme and assure vs that we shal be heard, and to acknowledge our necessity, and the goodnes & truth of god. Wherefore these reasons are not adioined to our praiers, as thereby to moue god, but only to confirme and assure vs, that god wil doe, what we desire, because these are the causes why he doth it: *Je shal bee for thy glorie*: therefore thou wilt doe it, because thou hast care of thy glorie: *Thou art a most good King*: therefore thou wilt giue these thinges to thy subiectes: *Thou art most powerful & mighty*: therefore thou wilt shewe thy power in giuing these gifts, which are most great, and which can bee giuen of none other but of thee alone.

Amen. This is added, not as a part of the praier, but, 1. *Because this particle noteth a true and sincere desire and wish, wherewith we wish that we maie be heard. 2. Because this selfesame particle betokeneth a certaintie or confirmation of our faith, whereby we trust that we shal be heard. Wherefore, Amen, signifieth, 1. So be it, and sure and certaine be that which wee desire, and let God be it, and sure and certaine be that which wee desire, and let God consistend and aunswere vnto our requeste. 2. So God, being not vnmindful of his promise, truly and certainly heare vs.*

FINIS.

¶ A TABLE OF THE COMMON PLACES, AND PRINCIPALL QVESTIONS, *HANDLED IN THIS* SVMME OF CHRISTIAN *RELIGION.*

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